

# The Gospel Light

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

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## Separate From The World

By VAUGHN D. SHOFNER

The greatest power of Jesus Christ with men in the world was his remoteness and separateness from the sinful world, when he was only a man under all human conditions. Likewise, here is the great power of Christianity. As Jesus was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), Christians follow him, remain separate from the world, though in the world, and become "the salt of the earth," "the light of the world," and glorify the Father in heaven.

This doesn't mean that Christ lived in hermitic withdrawal, for what victory could he have won while refusing to meet the foe? and what power of distinction could have been seen in the life of an eccentric recluse? He was born of a woman, grew up in a common trade of man, was known as a lowly citizen of prosaic Nazareth, his entire conversation of life was common to all men, and yet he early began to raise impressions that separated him and set him apart from the world he was in.

The members of Christianity, Christ's purchased possession, are brought forth from the watery birth of baptism, "born again, born of water and the Spirit," into common courses of human endeavor. Obedience to the conditions of God's plan of salvation, delivers them "from the power of darkness, translates them into the kingdom of God's dear Son" (See Col. 1:13), and though they then travel the ordinary ways of physical life, they are no longer the "servants of sin," but "the servants of righteousness;" and therefore their earliest existence as Christians shows the world their separateness from sin.

In learning of Christ's life on earth we see how his bitterest enemies, the people who finally conspired his death, were affected by him. They deny his Messiahship; the credit Beelzebub with his wonders; they charge him with

teaching against the Jewish religion; they accuse him of planning to overthrow Caesar; they call him a "gluttonous man, a winebibber," and yet they cannot conceal the awe-stricken state of their mind. The Nazarenes, people of his hometown Nazareth, stood in silent surprise because of his teaching in the synagogue and elsewhere, for they knew of the limits of his formal learning. They asked if he were not the carpenter's son, and if they did not know all his brothers and sisters living among them; and whence then the wondrous words they heard him speak. His sermon on the mount accented their astonishment, for he spoke with authority that soared above the scribes, who were the sophists of Jewish learning and held in high respect as the order of authority.

But Christianity has his gospel! and those who hold it high above the authority of the world will be besieged by the bitterest enemies and conspired against by all carnality. The worldly influence often becomes so great that followers of the Lord cease their walk along the righteous path. The faithful followers of the King will also be called disparaging names, but the unadulterated gospel of the Christ still has the power, the authority, that lifts it above the slander of sectarianism and its scribes, and astonishes the sophists of Catholicism; and though often coming from the mouths of these less favored in the world's higher learning, it is still respected, and the preachers of Christ's gospel minus the creeds of conferences are the unchallenged champions of the world of religion.

Christ's disciples, followers, were continually impressed by the Lord's separateness from sin. Peter, upon whom divine favor smiled often, was awe-stricken again and again by the great examples and teaching of Christ among men. After having openly de-

nied the Lord, and swearing there was no connection between them, Peter soon shows the power of Christ's separateness from sin. We note that to have falsely denied connection with a sinful man would have been but an ordinary thing, would have passed unheard, save maybe for resounding reports of the anger of the man betrayed. But not so with the Lord of glory as he dwelt in the flesh! There was no burst of passion that poured angry words upon the rebel; no call for revenge; no hell-heated hatred displayed; but the mere look of love and pity, sorrow and concern, colored with immeasurable depths of merciful understanding, pierced the heart of Peter as he leaves the hall of Caiaphas, melts the sinner's will and humbles him to sorrow's submission. The glory of it! None but the Messiah, separate from sin in all its strength and terror, could influence the fallen follower to turn again to righteousness!

But he left the power that persuades fallen man to turn to God in the church of his purchase! In a faint and feeble way the influence of his faithful followers reach with searching eyes to beck the prodigal home. The voice of the gospel faintly echoes through lisping lips of true gospel preachers, warns of the worldly ways, and calls the sinful soldier to his post of duty.

Let no man, nay, nor the powers infernal, deceive you into believing you can choose the way of worldliness in the flesh and still be separate spiritually! Why the example of the Lord in life here on earth denies this devilish doctrine! Let no power discredit the Lord's plan and example of it at work in Jesus' life by way of the anesthetizing opiate of "once saved always saved." And may all the members of the Lord's church who are now in quest of questionable things, see in the life of Christ the need to be ever separate from the world in order to fulfil the mission of his church on earth!

And this exactly is our communion with Christ: We volunteer to be one with him in separateness from sin. In

our following him, we are connected with a power transcendent, the Son of Man in glory, whose image we aspire to, and whose mission, as the crucified on earth, was the revelation of the Father's love and holiness. We desire to be separated with him and set apart to the same great life. Our fellowship is not on the level of our common humanity, but we rise in it; we sail the heavens where our Lord sitteth at the right hand of God; we send our supplications up and ask for attributes akin to his; to be set in deepest, holiest affinity with him; and so to live a life that is hid with Christ in God! knowing this: when the ebon draperies of the dying world blot out the shining sun of time, and when the shuddering *ague* of the trembling, passing world awakes the dead of all ages, and when the Lord of glory returns on the cloud to claim his own, we'll be waving the palms of victory and wearing the everlasting crowns!

## AARON

By ELMER A. L'ROY

Aaron, the son of Amram and Jochebed, the older brother of Miriam and Moses, is first mentioned in Exodus 4:14. His chief claim to fame is that he was able to "speak well" and God chose him to be Moses' "mouth" (Ex. 4:16). His was the honor of being the first high priest of Israel (Ex. 28 and 29).

As Moses' "mouth" it was his duty to appear before the people and speak as God through Moses directed. The miracles by which Moses' office was Divinely attested to, and by which God broke the power of Egypt, were done through Aaron. He was also permitted to judge the people (Ex. 24:14).

Aaron's duty as high priest, besides the functions of that office, included a moral obligation of living a life that was an example to the people. It is always necessary and expected of teachers and leaders that they live lives that are free of offense to the people.

### Weaknesses

Aaron's life is without strong characteristics. There is nothing in it that we can point to and say, "There is a great man." His name would have been long since lost to the world if it had not been for his association with Moses. Actually, Aaron was in many respects a weak man, or we might say that he showed certain weaknesses. There are three serious flaws in his life.

### The Golden Calf

First, Aaron's advantages were many. In Exodus 24:1 it is recorded how, for all practical purposes, he had seen God or as nearly so as man could ever ex-

pect to. He judged Israel (Ex. 24:14). He was set apart as a priest (Ex. 28:1) and was consecrated as the first high priest (Ex. 29:9); yet in spite of these advantages he consented to Israel's demand and fashioned a golden calf for them (Ex. 32:1). Could we make of this anything less than weakness? Moses spoke later of God's anger against Aaron for his part in the unholy affair (Deut. 9:20). Had he protested and opposed the people and either prevented them or had "gone down fighting" for the right we would honor him as a hero of faith.

### Nadab and Abihu

Another thing that marks him as a man lacking in strength is the failure of his own sons to respect the laws of God. Recorded in Leviticus 10:1-7 is the account of the rebellion and disobedience of his sons, Nadab and Abihu. They, with their father, Moses, and seventy elders of Israel, had been with God in the mount. They could not have doubted that "He is." They were priests and leaders, and they should have been examples of faithfulness. Sad, indeed, for any people when their leaders become unworthy and disobedient!

We are mindful that these men were men—no longer children in the home. Perhaps, it is unfair to leave the thought of blame attached to Aaron. We do not want to be unjust or unkind, yet we cannot but wonder how much their deflection was caused by parental failure to properly impress serious spiritual lessons on them. Aaron, as high priest and father to Nadab and Abihu, must surely have had responsibility resting upon him that he could not ignore. We would almost certainly wonder about a comparable case today!

### Envy

Finally, Aaron is seen again in a role that reflects weakness as recorded in Numbers 12:1-9. Miriam and Aaron became envious of Moses. Upon the pretext of his marriage to an Ethiopian woman they began a seditious murmuring against him. Verse two reveals that jealousy of Moses' position and not the woman was the real trouble. The fact that Miriam was smitten by leprosy is an indication—not necessarily a proof—that she was the ring leader. In view of Aaron's previous action in regard to the golden calf, it is easily understandable how he could have been led in this by Miriam. We must not speculate, however, nor need we, because it is certainly clear that he was with her in the sin of envy.

### Honoring God's Choice

We do not want to have it said of us, "Revilest thou God's high priest!" We respect the choice of God and honor the name and service of Aaron. He was

on the Lord's side, and he is called a saint (Psa. 106:16), but he was a "man subject to like passions as we are."

We may learn much from a study of his life. One of the unique features of the Bible is that it only of all books written tells the plain, unvarnished truth about those whose records are found there. In biographies and histories written by men we do not find such faithfulness of record. The friend and admirer of the one of whom he writes is prone to be too generous in extolling the virtue and in passing over the bad. An enemy who writes is likely to magnify the bad and fail to give due regard to the good. But the Bible is the one book that tells it exactly; explains nothing away, in fact, rarely if ever explains; makes no excuses; seldom eulogizes; and is eminently able to teach the way of a better life by the failures who walk through its pages as well as by the pure and good. These things were written for our learning and admonition and happened to them by way of example to us.

## The End of The Year

By LLOYD E. ELLIS

The Sands of Time for the year of 1951 have nearly all run down. One more day and the year will be ended.

Whatever you had planned for this year has been accomplished, or must be forever relinquished to the days which linger not, and are gone.

God gave us a year, and now it is gone. Happy is he who lived for his Lord.

We may count the battles won and rejoice in that which has been accomplished, but it is not yet time to cease from our labors.

God does not count time in years as we do. A day is as a thousand years and a thousand years as but a day when it is passed. A day that is filled with true service to God may be worth more than a thousand years which are more than wasted by ungodly men. A thousand years of toil will seem but a moment of time when they are past, to one who lives for God and enters into the joys of his Lord.

The year is also past for those who are not yet saved. They have lingered and postponed their obedience to the Lord, and are thus still standing outside his loving forgiveness of their sins. It is the prayer of the righteous that God may lengthen their lives and that they may soon be persuaded to turn to Him.

—Written December 30.

Judson Woodbridge, Mulvane, Kans., December 27, 1951: Work at Mulvane moves along well. Two baptized a week ago Sunday.



## Authority In Religion

By HARVEY SCOTT

(NUMBER 6)

Paul admonished Timothy to "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." (II Tim. 2:15).

He who disregards the proper divisions of the word of God in an effort to study its contents, will only miss its truths, he will also do an injustice to the Bible as a guide in all matters religious.

A failure to understand the proper location in Bible history of the message under consideration is apt to lead one away from the truth instead of to it. The common method of Bible study used by many people today is to open the Bible at random and read the printed page before the eyes without knowing when it was written or to whom the Lord was speaking. This is of but very little value, and is not a fair way to handle the word of the Lord.

In the above quotation, Paul suggests that there is a right and a wrong way to handle the word of truth. Any effort to study the Bible without observing the right method of dividing the word of truth will be confusing and will lead one away from the right path. To understand the Bible, we must keep in mind its proper divisions, being sure that we are making the application that the Lord intended should be made. A failure to observe the proper divisions of the Bible will produce more confusion than any other one thing. God never intended that all that is in the Bible should be the guide for all men for all time.

The Bible is a history of God's dealings with men through the ages since the garden of Eden, but His final and perfect law is not to be found until we come to the last division of the book. That which He required of Israel He did not require of all men for all times. We can no more find what the Lord wants man to do now in the Old Testament than we can learn of the history of Texas from a history book that deals with the state of Tennessee. When we wish to know of something in history,

we go to the history which gives us that information.

If we wish to study something that occurred in the early dawn of the records of men, we turn to that division of records known as "ancient history." But this "ancient history" will not tell us of the things that happened in the period of records known to us as "medieval history." And "medieval history" will not furnish us the records of the happenings of men in these last generations. This must be found in "modern history." Why are we not willing to give to Bible history this same division? This is what we should do in order to obtain a proper understanding of the Bible.

There are three major divisions in Bible history. These are: The Patriarchal Age; The Jewish Age, and The Christian Age. These three periods of Bible history must be kept in mind in order to have a proper understanding of the Word of the Lord. These we shall study with you next week. Watch for this study.

## The Religion of Christ

By CARL R. MICK

### A Taught Religion

The religion of Jesus Christ is a taught religion. Before people can accept Christ as their Lord and Savior, they must be taught. Jesus said, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:45). Jesus was the Master Teacher, and before He ascended to heaven after His resurrection from the dead, He commissioned His disciples to GO and TEACH. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20).

This teaching has a two-fold nature:

1. They were to teach or make disciples (learners) and to baptize those who believed. For example in Acts 8:5 it states that Philip went down to the city of Samaria and preached Christ unto them, and verse 12 says, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." 2. They were to teach them (baptized believers) to observe all His commandments. For example the Christians at Jerusalem who had gladly received His word and were baptized continued steadfastly in the apostles' doctrine and

fellowship, and in breaking of bread, and in prayers. (Acts 2:42). We have not fulfilled the Lord's commission when we teach Christ and baptize those who have believed, but we must teach them (as well as ourselves) to observe all His commandments. This involves not only teaching His commandments, but teaching them to OBSERVE His commandments.

### A Do Religion

The religion of Jesus Christ is not only a taught religion, but it is a "do" religion as well. Before people can enter the kingdom of heaven, they must obey the will of God. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21).

Many have tried to substitute something for obedience to the will of God. Some try to substitute obedience to the doctrines and commandments of men, but Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9). Others have tried to substitute outward piety and religious acts, but Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams." (I Sam. 15:22). Still others try to substitute "faith only," but James says, "But wilt thou know, O vain man, that faith without works is dead? . . . Ye see then how that by works a man is justified, and not by faith only." (James 2:20, 24).

We may faithfully obey the doctrines of men, we may be outwardly devout and pious, we may boast of our faith, but NOTHING can take the place of simple and humble obedience to the will of God. We may in beautiful words tell of our love for Jesus, but our words are empty and vain if we do not obey His words. We seem to forget that, "This is the love of God, that we keep His commandments." (I John 5:3). Jesus said, "If ye love me, keep my commandments." (John 14:15).

### A Heartfelt Religion

The religion of Christ is a "heartfelt" religion. This does not mean it is a religion of extreme emotionalism. We are never to be guided by inner feelings or "voices." The word of God is our guide, and we must walk by faith and not by our feelings. No one is saved because he feels he is saved; neither is one saved because inner voices speak sweet peace to his soul. Our emotions and feelings are the most uncontrollable part of our nature and the least to be depended upon. We should not base

(Continued on page 7)

# THE GOSPEL LIGHT

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## THE EVANGELIST MERGED WITH GOSPEL LIGHT

Effective January first this year The Evangelist, a monthly magazine published by the Gospel Light Publishing Company was merged with the Gospel Light. All subscriptions to this magazine have been transferred to the Gospel Light list. Subscribers to the magazine will receive the Gospel Light for the period of time they would have received The Evangelist.

The Evangelist has been published for the past 15 years as a monthly magazine designed particularly as a missionary enterprise and has been devoted to a presentation of the plea of the churches of Christ. Chester Estes, now of Sheffield, Alabama was its editor for approximately twelve years, during most of which time the magazine as printed by the Gospel Light. During the early part of 1949, the burden of details necessary to its publication became so great that it was necessary that Brother Estes be relieved of it, since he was then engaged full time in pulpit ministry.

In March 1949 the Gospel Light company purchased the magazine from Brother Estes, together with mailing lists and equipment. Since the above date it has been issued monthly by the Gospel Light.

In view of the fact that The Evangelist has a mission almost identical to that of The Gospel Light, the decision of its publishers is that by consolidating it with the Light, that we might be in a position to render a much greater service than by publishing it as a separate magazine. Instead of subscribers to The Evangelist receiving a monthly magazine, they will now receive a weekly.

The time, effort and expense which has been given to the publishing of The Evangelist can be used in an effort to make the Gospel Light a better paper.

It is our hopes to enlist a number of those who have written for the Evangelist in the past to submit articles for the Light. We are also planning a number of features which we believe will cause the Light to be instrumental in leading many to Christ during the coming months. It shall be our aim at

all times to make the magazine worthy of a place in every home.

To those subscribers to The Evangelist who are receiving the Gospel Light now for their first time, we desire to solicit your good will and support, and our hope is that the result of our labors will be profitable to you.

To our regular Gospel Light subscribers we will say that this new arrangement does not effect your subscription in any way. We do hope, however, that we will be able to improve the paper in several ways throughout the coming months.—The Publishers.

## OUR SPECIAL SUBSCRIPTION OFFER

As was announced in last issue of The Gospel Light, our special subscription offer will be in effect until January 15. From now on—

til that date you can purchase a year's subscription at the very low price of \$1.00 per year. This is one half our regular rate. We do not believe that you can afford NOT to have a Gospel paper in your home when you can have one for only two cents per week. This is less than the postage for a letter, and the same price of the "penny" post card.

Remember, The Gospel Light is a weekly. Why not drop a subscription in the mail now. Simply send us your name and address and one dollar for each year you would like for us to send you the paper. This applies to both new and renewal. When sending your own subscription, why not subscribe for a neighbor—or better still, make up a club of several subscriptions. Thanks for doing this TODAY.

## Church or Kingdom — When Established?

By O. S. HIGH

What church? The church.

Whose church? Christ's church.

How many churches? One church.

When did Christ set up His church? Here are the dates of six of the oldest denominations: The Roman Catholic in about 606 A. D.; the Episcopal in 1534 A. D.; the Baptist in about 1607 A. D.; the Presbyterian in 1535 A. D.; the Methodist founded in 1729 A. D.; the Mormon in 1840 A. D. But was Christ's church started on any of these dates?

No, it was not, but let us turn to the New Testament and see if we can find out exactly the date the church of Christ was built.

The first time the word "church" appears in the revelation of the Word is in Matt. 16:18. This was spoken by Jesus Christ in 27 A. D., and at this time the church had not been built.

Two chapters later, in Matthew 18: 15-17, the word "church" is used the second time in the New Testament. The church had not been built at that time. The passage reads, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

This passage tells us that the church is something that can be told of one's wishes to gain an erring brother. The church can be talked to and the church can hear. The church can talk to the erring brother; hence, it is not a material building.

From the former passage we have learned that the church was something that was to be built, and it was to be built upon the truth that Jesus is the Christ. A the time Jesus said "I will build my church" it had not been established. When he was talking to the apostles, he gave them no set date when the church would be built. However, he plainly told them that it would come before all of them had passed on. Hear Jesus: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1).

Jesus used "church" and "kingdom" as interchangeable expressions. This is seen in Matthew 16:14-19 as well as in many other passages of scripture.

In Acts 1:6, the apostles asked Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus had suffered, died, and had been raised from the dead, and the disciples asked the above question at the end of the forty days he was with them between his resurrection and his ascension. The church had not been established, but the expression, "Not many days hence," is proof that it would be soon. In Acts 1:5, Jesus said, "For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." In verse 8, he continued, "But ye 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 part of the earth." The apostles were to preach the first sermon and to speak the words of truth about Christ upon which the church was to be built. In Luke 24:47, 49, we read: "And that repentance and remission of sins should be preached in his name among all na-



tions, beginning at Jerusalem. . . . 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."

The coming of the Spirit of truth upon the apostles to give them power was also for their guidance into all truth, for, in John 16:13, we read: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." God wanted them to preach accurately the things He gave them.

Now, here is what we have set forth: The church which Christ had promised to build was to come "with power" before the death of all the apostles. These men were to "tarry in Jerusalem" until they received power which Jesus said they would receive "when the Holy Spirit is come upon you." Thus, when the Spirit came as a fulfillment of the "promise" of the Father, the apostles received power, and the kingdom, or church, came with power.

#### The Promise Fulfilled

"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 of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

This is the power from heaven that Jesus had promised to send upon them. They were furnished with it and were then ready to preach the gospel as Jesus wanted them to. Peter said in Acts 2:33 that they had "received of the Father the promise of the Holy Spirit," and that they could "see and hear." With the power that God had given them, the apostles could preach the gospel and the church of Christ was set up on that day.

Peter preached a gospel sermon, the people heard it, and the Record says, "Now when they heard this, they were pricked in their hearts and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). When these were baptized in obedience to the

Spirit's command through Peter, they were "added unto them." The church was established, set-up, and in operation from that moment. The day of Pentecost was the day on which the church was built—not one day before nor at any date afterward. This was the year 33 A. D. Jesus said, "I will build my church," and Paul later referred to local congregations by saying, "the churches of Christ salute you" (Romans 16:16).

This new church continued "daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46, 47).

We have learned when the church was established and that it belongs to Christ. We have seen that it should wear his name and that Paul called it the church of Christ.

Who was saved in the church of Christ? "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 Spirit" (Acts 2:38).

How did these people get into the church? By being voted in? Certainly not. By going to a mourner's bench? They could never have got into the Lord's church in that way. Those who obeyed the command of Christ were added. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: 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). All those who heard the word, believed and were baptized into Christ (Gal. 3:26, 27) were added to the church by the Lord. What church did He add them to? To the only one there was, and, certainly, to the one that he wanted them to belong to.

The Church of Christ  
God raised Christ from the dead and

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set him at his own right hand, "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. 1:19-23). "And he is the head of the body the church" (Col. 1:18). "Now ye are the body of Christ, and members in particular" (I Cor. 12:27).

These verses, and many more that could be given, show us that the body of Christ is the church—that the church of Christ is his body. Christ is the head of the body and over all things to the church. He is not the head over any denominational church.

The above is clear and conclusive, and if anyone is willing to believe and accept the truth, it is plainly taught that there is only one right church. Christ does not have two bodies; he is no freak. The name by which the church should be called is also clearly taught. Take heed and do not be deceived, for these facts are too plain to be misunderstood.

Any religious body that does not teach and practice the same as the church of the New Testament was founded by men; not by Jesus Christ. Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13). Paul admonished, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). Why be deceived by wearing some human name and by following some doctrine that is not found in the word of the Lord? "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

#### Division on Other Foundation

Paul's first work when he went to Corinth was to lay the foundation. The first thing he did was preach the death, burial, and resurrection of Christ. Paul later wrote them saying, "And that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). It is impossible to be "perfectly joined together" when there are so many different denominations, wearing different names and teaching unscriptural and anti-scriptural doctrines. This is division, confusion, and a hindrance to spreading the true gospel.

Jesus said that a kingdom divided against itself cannot stand (Mark 3:24). Let us go back to the Bible and accept the truth; preach the word like it is in the New Testament. The gospel of Christ is God's power unto salvation to every one that believeth. One must believe before he is baptized. If he did

not believe, his baptism would be unscriptural. If he is a penitent believer and is baptized, the Lord will add him to the church, but not to a church established by men.

We have unkind feelings against no religious sect, but we try to do our duty in pointing out their religious errors. We are commanded to reprove that which is wrong. "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 4:2).

Christ pleads, "Come unto me." He never invited one to come to pope, priest, or preacher. He did not invite one to any human organization and to wear a human name. Christ wants all to be just Christians and Christians only.

You must do his will to be a Christian. Have you accepted Christ as he bids, or have you accepted some man's doctrine which is not found in the New Testament?

"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).

#### GARDNER-BEETGE DEBATE

By WAYMON O. MILLER

On the night of December 12, Don Gardner engaged Justus Beetge in debate in Pretoria. Bro. Gardner affirmed that spiritual gifts, such as miraculous healing, were confined to the apostolic period. Mr. Beetge is a young representative of the Assemblies of Christ, a small sect of the "Oneness Holiness" variety. He has recently returned from studying in their school at Tupelo, Miss. The discussion was conducted in Trades Hall, where the Lord's church meets, and it was esti-

mated that between 250-300 were present. "Faith healing" is widely accepted in this country, due to the great prevalence of "Holiness" sects and the extensive dissemination of their doctrines. William Branham, the celebrated American "healer" has just concluded elaborate healing campaigns in this country, which drew audiences of up to 14,000. Most of those attending the debate were believers in miraculous healing. But this afforded a splendid opportunity of establishing the truth before many who had never heard it.

This was Bro. Gardner's first public discussion, and in it he acquitted himself well and set forth the truth with force and clarity. He pressed Beetge to show which group God is working through today, since Catholics, Mormons, Spiritists, Christian Scientists, many "Holiness" sects, and others, claim divine, supernatural powers. This point was particularly embarrassing to Beetge since he is not in fellowship even with other "Holiness" groups. Although a good speaker, Beetge was weak in logic, and repeatedly appealed to the grandstand for support. He adopted the strategy of cautiously ignoring Gardner's pointed arguments, and of using his time rather to offer arguments for healing.

It is difficult to appraise the good achieved in this discussion, since the "Holiness" people are fanatically biased against anything that would rob them of their sensationalism and emotionalism, but we believe good was done. C. J. Beetge, leader of the Assemblies of Christ in this section, moderated for his son, and the writer for Bro. Gardner. Martelle Petty served as chairman. Bro. Gardner publicly challenged Beetge for a further discussion of the healing question, which challenge was also publicly rejected.—85 Sixth Street, Orange Grove, Johannesburg, So. Africa.

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## MAKING SURE THE LORD GETS HIS

"We always make sure the Lord gets His part first, and then as the month goes by, we see if we can't give Him a part of what we held back for ourselves," a church member told me, concerning her contribution. She explained that her husband's salary was received monthly, and at that time, they would set aside a tenth of their income to give to God, contributing a portion of it each week in the month. In addition to this they gave what they could each week from the portion they had withheld for living expenses. This is in keeping with the Lord's own plan. The Jews of old were required to give a "tithe" to the Lord. But such giving was not considered to be abundant, nor bountiful. It was the bare minimum God demanded as being already His. Bountiful giving was that which a devout Jew gave of his own substance. Some have the idea that Christians are not required to give as much as a tenth. This is indeed a grave error! Christians converted from Judaism in the New Testament found it within reason to give even more under the dispensation of grace, and instead of quibbling about whether they were "required" to give a tenth or not, went so far as to sell their possessions and give as much as was needed to meet the expenses of the Lord's work. In some cases this would amount to only a tenth, but in many cases a tenth does not begin to meet the requirements. This, however, does not justify anyone in thinking he can give less than God required of His people in other ages. Failure to give liberally is an indication of lack of faith. The same God who commanded baptism as a test of faith, gave the assurance "He that soweth bountifully, shall reap also bountifully." (I Cor. 9:6).

How can we believe God is able to keep our souls safe for eternity if we do not trust Him to provide for our mortal bodies here and now? — Dale Richeson.

## HAVE YOU TAKEN A DRINK LATELY?

It is an evident fact that during these times of prosperity more and more money is being spent for liquor. The high-light of most socials, week-ends, and supposedly respectable parties, is the passing of the "bottle." Folk who live in rented quarters, give little to the community or church, find their children at each day's close in some alley, get pay-check and spend a handsome sum for alcohol. It is destroying homes, debauching lives, demoralizing communities and wrecking our nation.

Before the repeal of the 18th amend-

ment in the U. S. 177,000 places were occupied for the sale of liquor. Now they occupy 500,000 stations. They are allowed to use the hotel lobbies, restaurants, groceries, service stations, ice cream fountains, and drug stores. \$350,000,000 was spent in 1933 for intoxicating drinks; \$5,000,000,000 in 1936, and the enormous sum of \$12,000,000,000 in 1946. The boys were invited into the saloon in days past but now they have our girls. In a recent year, 444,000 girls were attending American colleges while 1,350,000 were working as bar-maids.

I am caused to remember the words of Solomon: "Wine is a mocker, strong drink is a brawler, they that err thereby are not wise." (Prov. 29:1). Paul said, "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (t Cor. 6:10).

Still worse, women are practicing and imitating all the vices of men and few of their remaining virtues. The masses of them are cocktail drinking, man-dressed wrecks. Think of it! About 100,000 registered unmarried mothers last year, and 15 per cent of the U. S. abcessed with venereal diseases. More people are being killed in traffic liquor-drenched drivers than were killed in the recent war. But, this is the question: "Is the church represented?" — Claud Guild (Written in 1947).

## FAMILY CENSUS REVISED

The teacher was interested in the announcement by a little girl pupil that she had a new baby brother. "And what is the baby's name?" she asked. "Aaron," was the answer.

A few days later the teacher inquired after Aaron but the little girl regarded her with perplexity.

"Aaron?" she repeated.

"Yes your new baby brother."

Understanding dawned upon the child's face.

"Oh, Aaron!" she exclaimed. "Now I know who you mean. That was a mistake; the new baby's name is Zechariah. Popper and Mommer checked up and found we already had an Aaron."

## HEAVEN

One night a girl walking with her father was looking intently at the skies. Her father asked her what she was thinking about, and this is what she said "I was thinking if the wrong side of Heaven is so glorious, what must the right side be?" We cannot tell what a glorious place Jesus is preparing for us, but we know it will be a beautiful place. And best of all He will be there! — Unknown.

## THE RELIGION OF CHRIST

(Continued from page 3)

our salvation upon inward impressions, emotions, physical thrills, dreams, or inner voices.

The religion of Christ is a heartfelt religion because it must touch and control the whole heart and life of man. It requires us to understand in our heart (Matt. 13:15), to believe with our heart (Acts 8:37; Rom. 10:10), and to obey from our hearts (Rom. 6:17-18). It gives us peace, joy, and happiness in our heart because if we do what God has commanded, we have the assurance of His infallible word that our sins are forgiven and that we have eternal life in His Son. (I John 5:13).

## WHY I WAS LOST

I never learned the Bible. I thought one church was as good as another. I compared myself with the most unfaithful members. I let my anger at the preacher keep me away from Christ. I tried to be saved outside the church. I was too proud to confess my sins and ask forgiveness. I followed my own way instead of the Lord's. I let my temper instead of my head rule me. I liked to be "smart" and act like I was leader while I followed the world. . . . I was not interested in my fellowman. I thought of my own glory instead of the Lord's glory! I thought I knew enough about the Bible, so I did not attend Sunday Bible classes or Wednesday night services. I wasn't interested enough in my neighbors to bring them to services. I did not think that it was essential to attend all of the Sunday services. I missed many services when I could have attended, but I just wasn't interested enough. — Doyle Banta.

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

Cleon Lyles, Little Rock, Arkansas, December 31, 1951: Thirteen were baptized, six restored and three placed membership during our first month in our new building. There were 170 added to this congregation during 1951. 87 were baptized.

J. R. Braswell, Steele, Mo.: December 13th and 14th I moderated for H. F. Sharp in a debate at Damascus, Arkansas. He met Jim Balch, Missionary Baptist of Balch, Ark. Brother Sharp did a wonderful work in defense of the truth. Propositions discussed were, the Bible plan of salvation and possibility of apostasy. When the debate on apostasy came, Mr. Balch was forced to take the old Hardshell's position of total depravity. Brother Sharp is no doubt one of the best and most able defenders of the truth.

## DAILY RADIO PROGRAM

The Churches of Christ in the Stuttgart, Arkansas, area are now on the radio station at Stuttgart each day Monday through Friday from 12:15 to 12:30 p. m. On Saturday the program will be heard from 11:30 to 11:45. The speakers will include Johnny French, Bill Simpson and Ordis Copeland. Try to tune in for the program.

Tice Elkins, Alamogordo, New Mexico, Dec. 31, 1951: Wife and I are very happy over the "pile" of greeting cards received during the past two weeks, 200 or more, and we answered all we could. This MUST answer many more. We are not well, nor able to write so much. But to love you all and pray for all, is easy. The church is doing well here, and our old worn out meeting house begins to look decent and good again. All donated labor, but material cost awfully. Our radio work needs YOUR help. We reach more than 50,000 a day, and hundreds say they are learning truths they never knew existed. Don't forget to pray for us if you can help no more than that. Happy New Year to every one, and love from us. God bless you all.

Earl E. Smith, Prescott, Arkansas, December 29: The brethren at McNab, Arkansas have asked me to meet in debate M. F. Hawthorn, Missionary Baptist preacher. I will report time and place and propositions as soon as arrangements are completed. Watch for this at an early date in 1952. The work here in Prescott continues to show progress. The Bible study attendance averages above the membership. The church this week purchased a six room house for the preacher to live in.

W. C. Harrison, 1128 West Main St., Cottage Grove, Oregon, Dec. 13, 1951: The Church in Klamath Falls, Oregon called me to moderate in a debate between their local minister, Brother Arthur Blackwell, and Mr. Geo. Alder, minister of the Christian Church of Klamath Falls. The debate was held in the Christian Church building in that city on Nov. 29 and 30th. Large crowds were in attendance at both sessions. Mr. Alder affirmed instrumental music as an aid to the individual hi Christian worship. Bro. Blackwell impressed as a man who loves the Truth and willing to contend for it with all his soul. His work was commendable. He is doing an outstanding work with the church in Klamath Falls. Since the first of July, he has baptized 12, 6 have been restored, and about 12 have placed membership with them, making about 30 additions to their working force. Those who are familiar with the difficulties of this area will understand that this record is exceptional. May they continue to grow and prosper in their work of saving souls in our pray-

er. It was a pleasure to me to meet the brethren in Klamath Falls, and to enjoy the wonderful hospitality of the Blackwell's while in their fair city. We may expect the church in Klamath Falls to grow under the straight-forward preaching of Bro. Blackwell. The last Lord's Day in this month will bring to a close one year of service with the church in Cottage Grove, for me. For approximately three years the church

has been torn with strife, discord and division. We were forced to dis-fellowship four brethren for contending against the communion on Lord's Day evening, to the point of sowing strife and discord over it. We are happy to announce that peace and harmony prevails, and we face the New Year with renewed zeal and courage, praying that the Lord will bless us in the ensuing year.



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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.

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

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

### 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. G: 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-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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NUMBER 5

## WHAT SHALL I DO — WITH JESUS?

By HOYT BAILEY

"What Shall I Do—With Jesus?" is the question which fell from the lips of Pilate nineteen centuries ago. Men have been answering this question in various ways. This is a question that every one must ask himself. Not only must one ask "What shall I do—with Jesus?", but each one must make some decision concerning the question. Each one must make some decision concerning Jesus. Every one must accept him or reject him, must be for or against him, they must be with or without him. There is no middle ground, no place for double mindedness, no room for indecision. The question is a personal, individual, searching out of one's own decision—"What shall I do—with Jesus?"

Our investigation of how individuals through the centuries have answered this question will help us to see how present day individuals are answering the question. Some who claim to believe in and accept Christ refuse to honor him by refusing to wear his name, wearing other religious names in preference to the name of Christ. Those who claim to accept Christ, but refuse to believe, obey, and preach his gospel, are they not in reality rejecting Christ? How can one accept Christ while refusing to become a member of his church? The church member who professes to accept Christ while walking according to the lusts of the flesh, the evil desires of the mind, and in general doing the things of the world, is he not putting to death the Christ life in his own life? Is the professing church member who attends worship only on Sunday mornings, or on special occasions, or for some special attraction other than simple New Testament worship accepting Jesus Christ or not? Surely the ones who attend only for special performances, performances designed by men, especially designed to attract and please men or women, are not the ones who have accepted Christ. The ones who attend merely for social

privileges or for special performances cannot be attending to please Christ.

Some individuals, Judas like, sell the Christ. For thirty pieces of silver, the legal price of a slave, Judas betrayed his Lord into the hands of enemies. The man or woman who desires money more than to live honestly is in that respect selling the Christ, selling him by selling the principle for which Christ stood. The person who sells his or her character for sinful pleasures is rejecting Jesus, "because he did no sin, neither was guile found in his mouth."

One of the most popular ways to deal with Jesus is to deny him as Peter did. Peter was a victim of surroundings—too weak for hostile company. When a maid "saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest." (Mark 14:67-8). People deny the Lord in different ways. To teach error and to follow in the way of error is to follow in the way that is contrary to the way Jesus would have one go. To deny the truth of Jesus is to deny him. The apostle pointed out that there are "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." (II Tim. 3:4-5). Paul points out that some "profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Tit. 1:16). The same apostle said: "If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself." (II Tim. 2:12-13). Some mock Jesus as they did while he was on the cross; praying for those who had nailed him there: "And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he

be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself." (Luke 23:34-37). Isn't Christ mocked now when his authority is questioned, or his word set aside? The fact that Jesus taught that he is the one way to heaven, proves those are mockers who claim that there are many ways to heaven.

When Jesus Christ was arrested by the multitude: "Then all the disciples forsook him, and fled." (Matt. 26:56). They left him while he was lonely, and while he was in the lands of enemies. When Jesus taught a lesson on the bread of life: "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. And we believe and are sure that thou art that Christ, the Son of the living God." (John 6:66-68).

When the question "What shall I do—with Jesus?"—comes to some individuals, they try to assume a neutral position, a political attitude, to be neither for nor against Christ. There are those who are too fearful to deny Jesus altogether, yet too weak to take a positive stand for him, they act the part of a coward. Only those who do the will of God are pleasing to Christ, because he said: "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46).

Some answer the question—"What shall I do—with Jesus?"—as Saul of Tarsus first answered it. Saul persecuted Christ by his persecution of Christians, those belonging to Christ. The Lord Jesus identified himself with his saints. Christ is persecuted when his disciples are persecuted. Saul was rebuked for persecuting Christ while he persecuted Christians. (Acts 9). Those who persecute Christians, today, are persecuting Christ.

Some treat the question—"What shall I do—with Jesus?"—as Felix, the governor, treated it. They postpone their decision as he did. "As Paul reasoned of

righteousness, self-control, and Judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." (Acts 24:25). Delay proved to be the thief of time for Felix. He died without deciding in favor of Jesus Christ. Sin is deceitful, men are subject to many reverses, the human frame is weak, therefore, delay is dangerous. Why not accept Christ today?

"What shall I do—with Jesus?" is the question that appeals to some hearts and almost persuades them to accept Christ. "King Agrippa said unto Paul, Almost thou persuadest me to be a Christian" (Acts 26:27-28). Agrippa's attitude did not profit him for the reason that he did not obey. For one to believe, but refuse to obey, is to reject Christ. Good impulses often die for want of action.

The eunuch decided in favor of Christ. The eunuch said to Philip, the evangelist; "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Acts 8:36-38). A believer has not cast his lot with Christ until he has been baptized into Christ. For as many as have been baptized into Christ have put on Christ. (Gal. 3:27).

Upon being faced with the question—"What shall I do—with Jesus?", the jailer and his household accepted him the same hour of the night. None of those of whom we read in the New Testament had to wait for a special day for baptizing, but they were baptized the same day or the same hour of the night that they decided in favor of Christ.

The ones baptized into Jesus Christ are raised up to walk in newness of life, to live new lives in Christ Jesus, and to practice the teaching of Jesus Christ.

Howard Casada, 1200 Jefferson St., Great Bend, Kansas, Dec. 12, 1951: Two more baptized into Christ this week. Our opportunities are great in this field of service.'

Allen B. Harper, 1313 South 6th, Lawton, Okla.: The work started off good for the new year. 296 in Bible classes, contribution was \$650.00, three were baptized. Our budget calls for \$450.00 each week. We are very happy with our work.



## Authority In Religion

By HARVEY SCOTT

(NUMBER 7)

The Old Testament contains the laws that regulated the religious life of the people who lived then; but the New Testament contains the laws for us today.

In order to better understand this, we shall study the three periods of Bible history mentioned last week. These are: The Patriarchal Age, The Jewish Age, and the Christian Age. These we shall notice in the above order.

1. The Patriarchal Age, or The Period of Family Religion. This is a period of father rule. God speaks unto the father and he in turn teaches his family.

The history of this period is from the creation to the giving of the law of Moses, and the part of the Bible which deals with men through this period is the book of Genesis, and the first nineteen chapters of the book of Exodus. Oral teaching is the only kind that we find, for none of the Bible was written in this period.

This was the method of teaching in the days of Noah, and Abraham; but it is not God's way of dealing with men now. We cannot go to that part of the Bible to find what God wants us to do today. However, we do find in that part of the Bible what he required of Noah, Abraham and all others who lived from the creation to the giving of the law through Moses. But, remember, that is all you find there.

2. The Jewish Age, or The Period of National Religion. This is a period of national religion for we have the law of Moses given by God from Sinai for the nation of Israel, but not for all the world.

Here we have our first written law of God which was written through Moses by the guidance of the Spirit of the Lord. The part of the Old Testament devoted to the history of the Jewish Age is from Exodus chapter 20 to the end of the Old Testament. We do not have in this part of the Bible the law of God for all time; neither do we find the plan of salvation for man today. The Old Testament was written

for our admonition, but not for our guidance. See I Corinthians 10:1-13.

3. The Christian Age, or The Period of Universal Religion. The history of this is found in the New Testament. The first four books reveal the story of Jesus, yet the incidents all took place under the Jewish Age and the Law of Moses.

The story of Christianity as the law to govern the lives of men and women now begins with the book of Acts of Apostles. Here we have the history of the preaching of the gospel by inspired men and the terms of pardon which they offered. This information is not to be found in the Old Testament for that part of the Bible does not deal with Christianity. To learn how to become a Christian, and to live a Christian, you should begin your study with the book of Acts of Apostles and study to the end of the Bible; for this information is to be found nowhere else.

Remember, the Old Testament contains the laws that regulated the religious life of the people who lived then; but the New Testament contains the laws for us today.

Walter W. Leamons, Junction, Tex., December 24, 1951: The year 1951 has been a busy and happy one for us. Our gospel program over KMBL, Junction, has grown in interest and will be continued. I preach every Sunday morning at London, 20 miles east, and every Sunday night at Cleo, 12 miles northwest. A growing congregation at each place. We also conduct weekly Bible classes at Segovia and Junction, have charge of the radio daily devotional program one week of every six, and preach to the Men's Bible Class in Texan Theatre, Junction, about once a month.

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## MODEST APPAREL

By JADY W. COPELAND

The above is a broad subject, and we do not attempt to cover it completely. We do believe it is a subject that is being overlooked in the church in many places. Too few sermons, possibly, are preached on the proper dress of men and women who claim to be Christians. There are many church members—members of the Lord's church—who think little if anything is wrong with mixed bathing, "sun bathing" with little clothing on, etc. They think no more of sending their children to the public swimming places than they do of sending them to school. Others do it, so it has become so common that they have decided that if so many people do it, then the Lord must think it is all right. I know a family who, before moving to a coastal town, would have condemned mixed bathing and stood for the truth on the subject. Now that they have moved into a city where it is such a common practice, they have decided that there is nothing wrong with it. It is just fine. Why? Because, they say, "no one thinks anything of it." Is a thing right because large numbers participate in such? These same people would defend the truth on the subject of baptism and say, "Just because some have been sprinkling for lo these many years does not make it right." Would not this same thing be true of immodesty of dress?

Paul says to Timothy "In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works." (I Tim. 2:9-10). Now I realize that primarily the apostle here was not writing of the modern idea of mixed bathing, "sun bathing" wearing shorts in public, etc., but there is a thought for us to consider. He is showing what becometh a woman professing godliness. Included in this is modest apparel. Let us make a few observations. How Christ-like does it look for women and men to be seen in public in bathing suits, sun-suits and the like? What would we think of our mothers being seen in shorts on the streets of our town? What influence would the elders' wives have if they frequented the public swimming pools? Would we men approve of our wives walking the streets in a garb such as the modern bathing suits? No, indeed. Why? Because it does not look like a woman professing Godliness. It would not portray any shamefacedness and sobriety. Yet is it worse for our mothers and grandmothers than

our sons and daughters? If the elders of a congregation were looking for an evangelist, would they secure the services of a man whose wife wore her shorts to town to buy groceries and do the family shopping? If not, why? Yet is it any worse for the preacher's wife than for others?

But someone asks, "Just what is wrong with wearing shorts in public, mixed bathing, sun bathing and the like?" In the first place the "sun bathers" are not usually doing such for their health as they claim. In fact medical men tell us that enough sunlight for health can be had through the hands and face in ordinary cases. The idea that one must lie in the sun with the body almost entirely exposed for health purposes is just as wrong as wrong can be. Why is it that "sun bathers" almost always make it a point to lie where they can be seen by the prying eyes of the opposite sex? Last summer some men passed a house in front of which was a young girl mowing the lawn—in shorts. A remark like this was made: "Her mother couldn't get her to do that work in her dress." How true, how true!! Mothers and fathers, let us teach our young people how decent people dress.

In the second place, the dress, (or lack of it) of women today cause men to be guilty of fornication and lasciviousness. This is condemned in no uncertain terms in Gal. 5:19 by the apostle Paul who says, "Now the works of the flesh are manifest which are these: f o r n i c a t i o n, uncleanness, lasciviousness." If the way I dress causes others to lust and commit fornication and be guilty of the sin of lasciviousness, am I not also guilty? Again Jesus said in the sermon on the mount, "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." Jesus gets to the root of the evil. The overt act is not necessary, but if we look on a woman with evil desires and lustful appetite, then the Lord says we have already committed adultery in our heart. Then when a woman deliberately places herself in the public before men she is causing them, perhaps, to be guilty of adultery. Jesus in his teachings always gets to the very heart, the root of sin, and in so doing condemns, on that ground, the very things about which we are writing.

But another says, "I see nothing wrong with mixed bathing." Just because some cannot see why a thing is

wrong, does not make it right. Some women in the East see nothing wrong with throwing their babies to the crocodiles, but that does not make it right. Can young people, and old, mix and mingle in the public swimming places, parade their bodies in such an indecent way without some of the opposite sex having evil thoughts and being guilty of mental adultery? But some one says, "I can." Even if you could, what guarantee would you have that you would not be causing someone else to be guilty?

Often when I write and talk along this line, some will object like this: "But young people must have something to do for recreation." How well do I realize this. I am not in this article writing on recreation, but if any reader is thinking of such, and if you would like to know what young people can do for wholesome recreation, I will be glad to answer. But just because it is natural for us to need recreation, does that mean we must do something which is doubtful, lustful, and immodest? Surely there are many things we can do to get our minds and bodies "re-created" without doing something sinful.

In my home town not many months ago I decided to attend a program of the public schools which I firmly believed would be suitable for a Christian to attend. Most of the program was all right, but before it was ended, several young girls (among whom was a member of the church) came dancing across the stage with so few clothes on that it was embarrassing. This program was given before children and grown-ups alike. No doubt to the innocent minds of the youngsters, these young girls were very attractive and pretty, but that is the way the devil works. He presents his wares in the garb of beauty and comes clothed in the cloak of righteousness. Yes the above incident happened in a public school program. In this same school and two other neighboring county schools money has been appropriated for large swimming pools which will attract the youth of the town, AND THE CHURCH. Our tax money is being used for such purposes. Bonds were voted, and our tax money will pay for them. Possibly there is little we can do about that except to raise our voice against it and exercise our privilege of voting. But it does show the trend of things.

So here, once again, I raise my voice against the dress that is indecent, lustful, and immodest. Mixed bathing, "sun bathing," the wearing of shorts in public does not become a Christian. It is opposed to decency, purity and Godliness. It causes others to be guilty of adultery, evil thoughts, and lasciviousness.

(Continued on page six)

## A Baptist Preacher With a Difficult Text

By GEORGE B. CURTIS

Yesterday morning, Sunday, November 25th, I tuned in on my Baptist friend from Fort Smith. In a radio broadcast he used as a text: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." (Rom. 1:16). It was amusing indeed to hear him try to preach on a subject that was so contradictory to Baptist doctrines. My good friend and brother, A. M. Foster who has crossed the great divide, used to tell a story of the preacher who had the habit of setting up a "straw man" and debating this imaginary man in his sermons. The amusing thing was that the "straw man" got the preacher down and pummelled the life out of him. That is what the text did to this Baptist preacher. My advice to him is: Quit Baptist doctrines; or quit texts that will wallop the life out of you.

After reading this scripture and giving a fair exegesis of it, the preacher added: "Salvation does not depend upon baptism, good works or taking the Lord's Supper, but upon the power of the gospel." He cited Hebrews 2:12 to further show the force of God's word, remarked that Isaiah spoke of it as a fire and as a hammer that breaks the rock, and that it was something not to be ashamed of.

My Baptist friend defined Christianity to be the gospel in action. I like that definition, but I don't have to try to fit it to Baptist doctrines as my radio friend did. He also stated that faith is the appropriation of the saving power of the gospel. Further, "Saving faith includes a knowledge of the truth." He went on to observe that if this saving gospel was preached now as in apostolic times men "would be crying out as on the day of Pentecost: Men and brethren. What shall we do?" He added "to be saved?" to the question.

I think that it will go without arguing, that nothing can be omitted from the gospel, nor anything added to the gospel, and the gospel be preached as in apostolic times. I'd like to see this Baptist preacher try preaching the gospel in this manner. How long would he remain in the Baptist church? And, how long would he remain a Baptist?

His definition: Christianity is the gospel in action cuts him entirely loose from the Baptist Church and Baptist doctrines. The gospel speaks nothing at all about a Baptist church. Therefore the Baptist Church is no part of the gospel in action—no part of New Testament Christianity. The gospel cuts him loose from every single Baptist

peculiarity that he possesses, because there is not a single thing about Baptists or their peculiarities in this gospel which is God's power to save.

Then his statement that "faith is the appropriation of the saving power of the gospel" is as contrary to the man's teaching and practice relative to salvation as any thing can possibly be. Appropriation of this power demands means and action on the part of the one to be saved. Baptist theology repudiates means entirely in the salvation of sinners. Salvation is wholly by grace and without means on the part of the sinner. Baptist friend, what must this sinner appropriate in the gospel in order to be saved?

Again, "Saving faith includes a knowledge of the truth," doesn't fit Baptist theology. In fact, you have to leave the gospel to find Baptist classifications of faith. No where in the gospel do we read of a historical faith or a saving faith. These are purely Baptist terms and unknown to Holy Writ. We read of faith, and this term carries the idea of a faith that obeys. Baptists look for salvation upon the basis of faith alone.

Then suppose that my Baptist friend should preach the old time gospel with the result that men and women would ask as on Pentecost, "Men and brethren, what shall we do?" Would my Baptist friend give a gospel answer? If he did give the same answer that Peter gave, what do you suppose that the Baptist church for which he preaches would do for him? Out he'd go right on his ear, gospel answer and all. He could cuss and lie and steal and according to Baptist theology he'd still be saved, but let him answer the question, "What shall we do to be saved" as Peter answered it—he might not lose his immortal soul—but he would cease to be "pastor" of this Central Baptist Church, in Fort Smith, or any other Baptist Church. Want to try it, preacher? I'll give you my last ten spot if you will. Baptist preacher, when this question came to Peter, he answered, "Repent and be baptized for the remission of sins." Jesus himself stated, "He that believeth and is baptized shall be saved." Would you say that to the inquirer for salvation? Or, would you say with Peter? "Baptism doth now save us?" Or, would you continue to say? "Baptism doth not save us"

Do you see what I mean, preacher? You cannot be a Baptist and preach and practice the things of the gospel And as "Christianity is the gospel in action"

you can't preach and practice the things that you are now preaching and practicing and be a Christian. See?

Here are some things in the gospel that you cannot preach and practice and remain a Baptist: (1) There is one body—the church, (2) It belongs to Christ, not John, (3) That we are to keep Christ's name, (4) That baptism puts us into Christ, (5) That baptism is for the remission of sins, (6) That salvation is in the name of Christ alone, (6) That a child of God can so sin as to finally be lost. Many other items might be noticed. This is sufficient.

This Baptist preacher has been offering a ten dollar bill in his radio addresses for any one to show that a child of God could possibly be lost. I don't expect him to make good on the offer. I know his usual dodge behind the idea that the one sinning and going to hell was only a pretender. He cannot get behind that dodge in this argument:

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:41-42).

"Except a man be born again, he cannot see the kingdom of God . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3, 5).

1. To get into the kingdom one must be born again. 2. Those born again are children of God. 3. All who are in his kingdom have been born again. 4. But some in his kingdom offend. 5. Some in his kingdom do iniquity. 6. Those born again can offend in his kingdom, and can do iniquity in his kingdom. 7. Those offenders and iniquitous in his kingdom are gathered out of his kingdom. 8. They are cast into a furnace of fire where there is wailing and gnashing of teeth. 9. But they could not be gathered out of his kingdom unless they are in his kingdom; and they cannot get into the kingdom without the new birth. 10. But these born again, in the kingdom, iniquitous offenders, were gathered out and cast into hell. See?

Ten dollars please, Kesner.

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Darkness does not put out the light, but it does make it shine brighter.

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If God numbers our hairs, doesn't He also number our tears?

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When we give others a piece of our mind, we lose our peace of mind.

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God is not only a present help in time of trouble, but a present help in keeping us out of trouble.



## Friends, Not Enemies

By LLOYD E. ELLIS

Some people seemingly feel that if one differs from another, he automatically becomes the enemy of the one with whom he differs.

The Galatians were being persuaded to go back under the Law of Moses and to observe days and seasons, but Paul plead with them to consider that Christ had become of none effect to them if they should do that.

He was not their enemy because they were being instructed by him to turn away from those things which were found in the law, but were not required under the Christ. If they were saved in Christ then they would be leaving their salvation if they should try to be justified by the Law of Moses.

Paul was their friend because he was telling them the truth, and herein is a lesson for us today.

Sometimes people feel that the preacher is mad if he offers a condemnation of something which people like to do. Because he differs with them, they feel that he has become their enemy. It is usually the one whose mistake, or error, is condemned who feels that he is being "picked on."

He who belongs to a denomination thinks that the preacher is narrow and a sort of bigoted ignoramus if he points out that no denomination is mentioned in the Scriptures, and that all who expect to be saved should belong to the church that Jesus built. It is the truth that there is no salvation in human organizations, but only in Christ and one is not the enemy of a member of a denomination, just because he points out this truth.

The same truth applies to most sins, evil practices, and questionable activities. He who is engaged in the pursuit of earthly pleasure feels that the preacher is his enemy, that he is a kill-joy and a sort of general nuisance. Thus, in the eyes of some, the preacher, or Bible teacher, is the enemy of the dancer, smoker, card-player, a gambler, drinker, and countless others who engage in similar activities.

Not all who engage in some of these have such attitude toward the man of God, but some do. The righteous person who points out the evils is not the enemy of the one who indulges therein—he is rather a friend who would help that other person to find himself and to become such an individual that he, too, could live on a higher plane of life.

Christianity does not take all the joy of living from a person. The principles of Christianity are designed to help people and not to take from the pleas-

ure of living. I have said before and so say I again, that any thing which is good for a person may be enjoyed as a Christian, and if a Christian should not engage in such, then that activity is not good for one.

A few examples may suffice. A Christian should not lie; and lying is not good for one. A liar will lose his friends and his home in heaven also. A Christian should not drink; and no drunkard shall enter heaven, and who will deny that drinking ruins one in this life? A Christian should not play cards; and cards have been the direct or indirect cause of the downfall of great numbers of persons. A Christian should not smoke; and smoking damages the physical body, which should be kept pure and strong for Christ. A Christian should not dance; and dancing has wrecked the lives of thousands of boys and girls. A Christian should not curse; and who enjoys the conversation of one whose language is filled with unprintable words? And so on throughout the list of the sinful and questionable things which men do.

If one can persuade another to turn from such things he is his friend. How can this change be effected? The best way is to quit, stop, the questionable practice and fill his life with some useful activity. There are so many good things to say and do, that every individual life should be filled with joy and happiness in the service of God, and in being a good influence in the lives of others. Let us learn and follow the truth.

### FRIENDSHIP

There is no book in all the world that gives such sound wisdom on friendship, and is so rich in illustrations of true friendship, as the Bible. The beautiful stories of friendship, such as the friendship of Ruth and Naomi, of Jonathan and David, only serve to remind us of the world's greatest record of love and friendship, of God's love for those who were His enemies, and by the power of redeeming love transforms enemies into friends. To be honored with Christ's friendship, to walk with Him and to have His secrets revealed to us, is indeed a great honor, which is valued by those who enjoy it (John 15:14, 15). Those who trust and obey experience a deepening sense of the presence and friendship of the Lord Jesus.

We learn from the Word of God the basis of true and lasting friendship. The Prophet Amos says, "Can two walk together, except they be agreed?" (Amos 3:3). There can be friendship only where there is agreement. Friends have similar tastes, inclinations, habits, and quantities. Paul asks very pertinently, "What fellowship hath righteousness

with unrighteousness? and what communion hath light with darkness? . . . or what part hath he that believeth with an infidel? and what agreement hath the Temple of God with idols?" (II Cor. 6:14-16). There can be no agreement, no friendship between the sober man and the man who is always drunk, between the pious man and the blasphemer. So many marriages have failed because there has not been agreement in respect to things spiritual and eternal. Unless both husband and wife love Christ and live to do His will, there is bound to be conflicting interests, disagreement, and unhappiness. The world abounds with illustrations of the impossibility of a noble and enduring friendship unless there is a common faith, hope, love, and loyalty. Disloyalty is one of the chief causes why so many friendships are broken. Adversity tests our loyalty, the strength of our friendship (Prov. 17:17), and in the Word we have so many instances of friends who proved faithless in adversity (Job. 16:4, 20; 19:14; Ps. 41:9; comp. Zech. 13:6). The crowning example of disloyalty is that of Judas, who betrayed his best Friend, even the innocent Son of God, for thirty pieces of silver (Matt. 27:3). Matthew tells us that Christ hailed him with the words, "Friend, wherefore art thou come?" (26:50).

The beautiful spirit of friendship existing between Jonathan and David was possible because on both sides there was a common trust in God and obedience to His will. They delighted to walk in the way of His commandments. They had noble, moral and spiritual qualities in common, and which they admired in each other. From their common spirit of love and loyalty to God sprang that fine spirit of loyalty to each other, even unto death. The noblest friendships have been inspired by a common faith in, and love to, the Lord Jesus.

The New Testament is full of examples of such friendships: we think of the friendship of Christ and Lazarus and Martha and Mary (John 11:5, 11); of Peter and John (Acts 3:1; 4:13); of Paul and Philemon (Phile. 1:1, 7, 20), of Paul and Timothy, and so many others attached to Paul (II Tim. 4:19; Rom. 16:1-16). Those friendships which spring from a common love, hope and faith endure, because they are of an eternal nature. Because we are children of the Eternal, we daily seek to cultivate those Christian virtues and graces which are eternal, and as these become part of our very being, so does our love and devotion to each other become stronger, deeper and more permanent.

The thing most to be desired then is a growing friendship for Christ, seeing

that such friendship enriches and sweetens the life, and opens the way to so many friendships which are pure, elevating and enduring. Friendships based on blood relationship, on self-interests, on business contacts, or on physical qualities, are so easily broken. We see this daily among our neighbors, as we read the daily Press, as we move among our fellows in the factory or store. But where friendship is inspired by the love of Christ, a love which is "constant, free and knows no end," it also is faithful, enduring, and eternal. If our fellowship is with the Father and the Son, then we shall have sweet fellowship with our friends in Christ (I John 1:3), and our friendship like that of Jonathan and David will be true, faithful, and generous.

#### NATIONAL RADIO PROGRAM TO BEGIN FEBRUARY 10

Plans are almost completed for the beginning of a nationwide radio program by the churches of Christ over the Mutual Radio network, beginning February 10.

Leaders in the drive to finance the thirty minute weekly program over the Mutual network have just returned from Chicago where they conferred with officials of the company. The probable schedule of broadcasts will be 1 p. m., Central Standard time each Sunday.

There are 535 stations on the network which will carry the program. The cost will be approximately \$300,000 for the year's program. The Highland church in Abilene, which is sponsoring the program states that approximately \$200,000 has been pledged and that \$100,000 additional is needed.

We call the attention of our readers to the advertisement on page eight of this issue. We also would suggest that any individual or congregation interested in having a part in this work of preaching the Gospel contact the Highland Church of Christ, Box 1264. Abilene, Texas.

#### MODEST APPAREL

(Continued from page 3)

ousness, all of which are works of the flesh. It leads to the downfall of youth, and causes them to be put in an ungodly environment. The practice of such things will often cause one to lose sight of the finer, more wholesome, higher things of life. They are on the side of the ledger with wickedness, worldliness and evil rather than with the good and wholesome. They lead to destruction rather than to life. They cause evil thoughts, cause the heart to be impure thus wrecking one's chances of leading a life of Godliness and service to the Christ and his church. Think on these things.

Howard Casada, 1200 Jefferson St., Great Bend, Kansas, Jan. 1: Last Lord's day was a great day in the services of the church here. There were six responses to the gospel invitation. Two came renouncing the errors of the First Christian Church and identifying themselves with us. Four came and made the good confession and were baptized last evening."

Frank J. Dunn, Dallas, Texas, January 8: At Peak and East Side, 258 responded to the invitation in 1951, including 62 baptisms. Bible school attendance averaged 326 per Sunday and contributions, \$650.00. We supply full support to Martelle Petty in Pretoria, South Africa, and partial support to several others. Give God the Glory.

Hoyt Bailey, P. O. Box 745, Irving, Texas, January 7: Eight responded to the invitation yesterday, making thirty responses during my first ten weeks here, and our contribution reached a new high. January 6, marked the beginning of our weekly radio program over WRR, Dallas. Dial 1310 kyc. at 10:15 a. m. on Sundays. WRR is a 5000 watt station and it can be heard in parts of Arkansas, Oklahoma, Louisiana, and over a wide area of Texas. Due to the excellent increase in our attendance here, the elders have decided to begin January 20 a worship service at 8:30 a. m. on Lord's Days to care for the overflow. I complete twenty years of service as a gospel preacher in this month, and during this time I have preached the gospel at various places in fourteen states.

V. E. Howard, 1128 Commerce Highway, Greenville, Texas, January 6: My debate with Julian Pope, Baptist, in Shreveport, Louisiana is tentatively set for March 3rd through the 6th. The

propositions to be discussed are: Baptism, Faith Only, and Apostasy—four nights. We expect a large crowd. Definite announcements will be made as soon as desirable auditorium is secured. The Portland Avenue church in Shreveport will sponsor me and a Baptist Church in Shreveport will sponsor Mr. Pope. I go to the hospital here tomorrow for major operation. Taking time out for this surgery now before my meetings begin in March to continue until next fall. During my illness Gusie Lambert, Shreveport, will conduct our radio broadcasts, heard on KWKH, 1130 kc., each Sunday, 8:15—8:45 A. M. The program may be heard in some twenty States. We are now in our 8th consecutive year, under sponsorship of the Portland Avenue Church in Shreveport, with this program. It is believed that we have a million listeners in our primary coverage area.

#### DISLIKE TO THE PREACHER

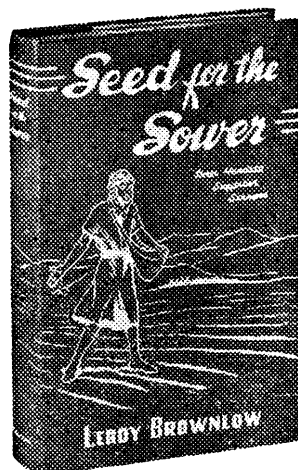
One excuse a man makes for not heeding the message is, "I do not like the man himself; I did not like the minister; I did not like the man who blew the trumpet, I had a personal dislike to him, and so I did not take any notice of what the trumpet said."

Verily, God will say to thee at the last, "Thou fool, what hadst thou to do with that man; to his own master he stands or falls; thy business was with thyself."

What would you think of a man? A man has fallen overboard from a ship, and when he is drowning some sailor throws him a rope, and there it is. "Well," he says, "in the first place, I do not like that rope; I do not think the rope was made at the best manufactory; there is some tar on it, too; I do not like it; and in the next place, I do not like

300 SUGGESTIVE SERMONS . . .

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that sailor that threw the rope over; I do not like the looks of him at all," and then comes a gurgle and a groan, and down he is at the bottom of the sea; and when he was drowned, they said that it served him right. On his own head be his blood. And so shall it be with you at the last. You are so busy with criticizing the minister and his style, and his doctrine, that your own soul perishes. Remember, you may get into hell by criticism, but you will never criticise your soul out of it.—C. H. Spurgeon.

#### NEUTRALITY IMPOSSIBLE

Without knowing to whom he was speaking, a stranger once asked Irvin Cobb what kind of a person Cobb was. "Well, to be perfectly frank with you," replied the Kentuckian wit, "Cobb is related to my wife by marriage. In appearance he is rather bulky, not especially beautiful, a light roan in color. He belongs to several clubs, and he has always voted the democratic ticket. In religion he is an Innocent Bystander."

Irvin Cobb is wrong. No one can be an innocent bystander, when once he has heard the Gospel. The Bible declares, all are guilty before God—"For all have sinned, and come short of the glory of God" (Rom. 3:23). No one can be an "innocent bystander" as far as the Gospel of Christ is concerned. There is no middle ground. Our Lord said, "He that is not with Me is against Me" (Matt. 12:30). Every unrepentant sinner is an enemy of Christ.

#### EXAMPLE OF LIFE

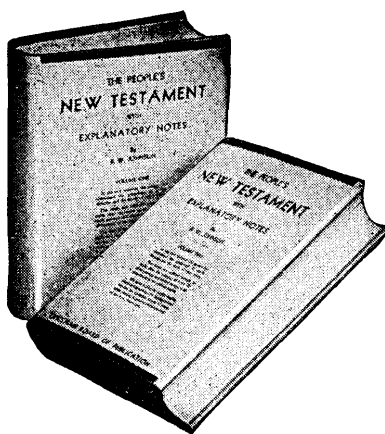
When Jesus makes our souls alive, then the one thing we have to do is to try to be like Jesus. A little girl went to a writing school. When she saw the copy set before her, she said, "I can never write like that." But she took up her pen and put it timidly on the paper. "I can but try," she said. "I'll do the best that I can." She wrote half a page. The letters were crooked. She feared to have the teacher look at her book. But when the teacher came, he looked and smiled. "I see you are trying, my little girl," he said kindly, "and that is all I expect." She took courage. Again and again she studied the beautiful copy. She wrote very carefully, but the letters straggled here, were crowded there, and some of them seemed to look every way. She trembled when she heard the step of the teacher. "I'm afraid you'll find fault with me," she said. "I do not find fault with you," said the teacher, "because you are only a beginner. Keep on trying. In this way, you will do better every day, and soon get to be a very good writer." And this is the way we are to try to be like

Jesus. But when we read about Jesus, and learn how holy, and good, and perfect He was, we must not be discouraged if we do not become like Him at once. But, if we keep on trying, and ask God to help us, we shall learn of Him to be "meek and lowly in heart;" and we shall become daily more and more like Him.—Selected.

True Christians are like tea, their real strength is evident when they get into hot water.

An old colored preacher said that his favorite verse was where they loaf and fishes.—

A black cloud makes a traveler quicken his pace and think of home.



## The People's New Testament With Explanatory Notes

BY B. W. JOHNSON

Ideal For The  
Bible Student - Teacher - Preacher  
Church Worker

(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.

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth—then 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<sup>b</sup> the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

#### CHAPTER XVIII.

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

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

24. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? *Not* tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-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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 BOX 1264  
 EL PASO, TEXAS  
 1951

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**The Herald of Truth**  
A RADIO PROGRAM  
OF HIGHLAND CHURCH OF  
• 1284 •  
BOX 1284 TEXAS

UNDER DIRECTION OF HIGHLAND  
A RADIO STATION  
BOX 184  
ASILENE, TEXAS

December 31, 1951

talked about a nation-wide  
a reality we must not  
ies of the Church.  
of future

**The**

A RADIO HIGHLY  
UNDER DIRECTION OF HIGHER POWERS

BOX 1284  
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December 31, 1951

Dear Brethren,  
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fervent prayers for wisdom and guidance.  
Many congregations have decided to  
and us. We need this information  
telephone numbers are 2-26  
is Box 1264, Abilene  
writing anxiously for

We need your information at once.  
 We will support one station.  
 We not only solicit your financial  
 prayers for wisdom and guidance.  
 Many congregations have decided to help but  
 fail. Our telephone numbers are 2-2643 or 4-7115. The  
 mailing address is Box 1264, Abilene, Texas.  
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 miss the best wishes for the success of the Lord's  
 Church of the Elders, Highland Church of  
 Abilene, Texas  
 Yours in Him  
 (Signature)

We will be waiting for the  
 delay.  
 With our best wishes for the  
 work, we remain  
 Yours in Him  
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 Abilene, Texas  
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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

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NUMBER 6

## RELIGIOUS INDIFFERENCE

By CARL MICK

The general attitude of people today is indifference. Whereas people at one time took a stand for or against the gospel, the masses seem almost wholly indifferent. The question "What must I do to be saved?" does not interest the average person today because he does not feel lost. It does not do much good to explain the Bible teaching in regard to what we must do to be saved when there is no conviction of being lost. Many times we assume too much when we start out with the assumption that all men out of Christ feel their lost and hopeless condition.

Indifference is one of the greatest hindrances to gospel preaching. It is hard to preach to people who seem indifferent and don't care. Why are people so indifferent to what vitally concerns them?

### Religious Division

Divisions among the professed followers of Christ is a great contributing cause of this prevalent attitude of indifference. When people see the religious division in the world, they are confused and bewildered. All these different religious bodies teaching peculiar and conflicting doctrines; yet, they claim to follow the Bible. The Bible is not the source of these divisions, but a lack of respect and reverence for the Bible has caused this state of confusion. The scriptures severally condemn division and demands unity among the followers of Christ. "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). We are told to endeavor "to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all,

who is above all, and through all, and in you all." (Eph. 4:3-6). Jesus earnestly prayed for His disciples to be one that the world may believe that God had sent Him (John 17:20-21). Unbelief is the direct result of the factions and divisions among the followers of Christ. It is natural for people to be indifferent about what they do not believe.

### Sin

Sin has become so prominent and general that it is called good. The prophet Isaiah said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." (Isa. 5:20). We sometimes think that practice justifies sin. If everybody else is doing it, we think that makes it right. Our grandparents looked upon divorce as being a shame and a disgrace, but what is the attitude of people toward divorce and remarriage today? Why even members of the church seem to have forgotten the teaching of Christ along this line. Practice may change traditions of men and attitude of people toward certain things, but practice will not change the law of God or His attitude toward sin. Regardless of the attitude we might have toward sin God still has the same atti-

### IN APPRECIATION

To those who have displayed an interest in helping us to give The Gospel Light a wider circulation we desire to express our sincere thanks. During the past few weeks more subscriptions have been received than in any like period in the history of the paper. We enter 1952 with the largest family of readers ever.

Since several have indicated that they are still working for additional subscriptions, we are extending the time for accepting them at the special rate of \$1.00 to February 1. This will be the final date for this special rate. If you have not already renewed your subscription, we urge you to do so before February 1. Again, thanks for the subscriptions.

tude He has had down through the ages: "The soul that sinneth, it shall die." (Ex. 18:4). "The wages of sin is death." (Rom. 6:23). This is the "second death," eternal separation from God (Rev. 21:8). If sin is not so bad, surely God would have offered to forgive us without sending His Son to suffer the shame and agony of the cross. But God would not redeem us from our sin except Christ should die on the cross as an atoning sacrifice. We can see in the cross not only the exceeding great riches of the goodness and love of God, but also His extreme severity toward sin. God would not forgive one sin except Christ should die on the cross.

### Ignorance and Deception

People would of course be indifferent if they were ignorant. Many would not be indifferent if they only knew the teachings of Christ. Ignorance and deception go together because the major cause of people being deceived is ignorance. Ignorance doesn't necessarily mean one is unintelligent or uneducated, for he may be both and still be ignorant. Paul was intelligent and a very educated man, but he was ignorant (I Tim. 1:13). Athens was noted for its learning and many philosophers, but the people were ignorant of the true God (Acts 17:23). We may be highly intelligent and exceedingly well educated, but still lack understanding of Bible teaching. We may be deceived because of our ignorance into a false sense of security and indifference. Let us not be deceived into thinking we can sow the seeds of neglect, carelessness, and indifference in the Lord's work and still reap everlasting life (Gal. 6:7-8).

How terrible it is for people to be indifferent about going to hell. How dangerous it is for people to care nothing for what the Lord said when in the judgment, we will all be judged by His word. How foolish it is for people to be indifferent about obeying Christ when in His word there is no hope for those who obey not His will (Matt. 7:21). How fearful to fall into the hands of the living God unprepared to meet Him in the judgment day.—Delight, Arkansas.

## THE REASON OF FAITH

By VAUGHN D. SHOFNER

In order to the furtherance of the gospel of Christ by way of those who have learned the truth, obeyed it, and become the light of the world; one great privilege offered these Christians is found in obedience to this command: "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).

Therefore, the Bible being replete with information concerning salvation by faith, and since the hope of humanity rests upon this foundation of faith, the above passage demands that all Christians give the reason of that saving faith; that is, to show how, as sinners, we can, in the nature of things, be saved only as we believe. To consider the reason of faith naturally demands a knowledge of what it is. One means of understanding something about faith is to study passages which announce it. In John 6:36 we read: "But I said unto you, That ye also have seen me, and believe not."

By the understandable statement of this passage we observe that faith is not sight, but something different; so different that we may see and not believe. We also observe that sight does not exclude faith, does not set aside the necessity of faith, as the common cavil of man supposes; because in this case the Lord expected faith after sight. We notice also that sight is supposed to furnish faith, or at least it is one way of bringing about belief; and in this instance, coupled with the information of verse 40, it was obligatory.

We are not unaware of the fact that we exist in two worlds: the realm of faith, which is intangible, and the world of sight which is tangible. We understand that in this physical realm things are measured by definite standards, as time, length and breadth; and that nothing exists within this world which is not subject to decay. In contrast, the realm which is wholly of faith, has no borders of concrete measurements, all is eternal, and it transcends all thought of time and wasting impressions. However, these two states, realms, are complements one of the other, and with due considerations perfect harmony exists. According to God's plan each of these worlds helps the other, but when man mocks the boundaries in such ways as attempting to consolidate the two and set aside the misery and pain of a disease-racked physical body by the powers of mind in the realm of faith, or attempts to give flesh to an emaciated body without giving it tangible,

physical food, he has tried to evade the responsibility of accepting his position in the two worlds.

Faith, which as such is kept in the intangible realm, was, in the beginning, produced by happenings in the tangible world; and still is often brought about by the same procedure. For example, the angel appeared announcing the birth of Jesus Christ; angels sang at his nativity and shining forms were seen in the sky; Jesus came in the stable, was seen by finite vision; many were present when he was baptized, saw him launch out on the greatest ministry of all time; thousands heard his lessons which fell from finite lips upon living listeners; countless were those who saw his wonders worked; and men saw his cross in the hour of his passion; saw him, heard him, ate with him after his resurrection; and finally his ascension was beheld from Olivet. What does this signify? "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (II Peter 1:16-18). "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 you yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death" (Acts 2:22-24). "God anointed Jesus of Nazareth with the Holy Spirit and with power who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead" (Acts 10:38-41).

It is a remarkable fact that the mere seeing of any wonder never concludes the mind of the spectator. We, for example, see, with our own eyes, the most fantastic and extravagant wonders brought about by modern necromancy,

and yet we often conclude by saying that we know not what to think of it; evidently doubting whether the sleight of hand tricks, ventriloquism, and sometimes cunning of lying will not account for all we see. Hence, the mere seeing of Christ did not conclude his verity in the minds of some, as our text makes known. Such impression is practically naught till an act of intellectual assent, or credence, is added on the part of those who saw him. If God were to enter the hearts of men with force of impression greater than the power that holds the worlds, the only result would be so much impression made, till the mind assents, on its part, and concludes itself upon the impression. So, it could be said by the Lord, "Ye also have seen me and believe not." But when their unbelief led them to Calvary's cross with their victim; when the quaking shudder of a fearful world was draped in gloomy night at noon-tide; when more wonderful power was manifested as the tomb released its victim; and when the apostle, at the appointed time, told of the prophecies penned hundreds of years before being answered in the deeds of this terrible plan, and when their darkened minds were awakened to the true realities before them; then the lasting impressions of sights seen in the past, coherently arranged with the knowledge now being received, caused a sentence of credit to be passed—then the once unbelieving minds gave intellectual assent and in realization of the historic facts they cried aloud for help from the Lord they once refused to believe had come their way.

Therefore, faith truly is "the conviction as to things unseen, the confidence as to things hoped for." But there is the help of things which once transpired in the transient realm, and recorded as "holy men of God spake, being moved by the Holy Spirit." Yet, there are countless witnesses who stand to help us give mental assent to God's existence, just as the impressions of apostolic days were made by transient, tangible things. All the deep places of the earth, the fastness of mountains and the strength of the hills are in the workings of God to impress the mind of man, his creature. The grass of the field is clothed in beautiful array at appointed seasons by God the Designer. Wind drives the clouds in the heavens and the waves of the sea; it rocks the cradle of the bird and drives a forest beneath grinding wheels of a whirlwind; it fans the fevered brow and cools the heated pulse; it sweeps the desert with burning blast and its cutting breath brings death to the fur-clad denizens of icy lands; it moans in

(Continued on page 7)



## Authority In Religion

By HARVEY SCOTT

(NUMBER 8)

Christianity is a New Testament religion, and the law which makes one a Christian is the Gospel of Jesus Christ and not the Law of Moses. See Romans 1:16.

The history of the beginning of the church of our Lord is to be found in the New Testament and in the book of Acts of Apostles. In this book of Acts, we learn how men and women became Christians; this information is not to be found in the Old Testament.

This is no denial of the truthfulness of the Old Testament, nor is it a denial of the purpose for which the Lord gave it. God did not record that part of the Bible to direct men and women in knowing how to be Christians. He gave that part of His book to the world for the purpose of showing that men and women should be faithful unto Him in the dispensation in which they lived. The Old Testament is a warning unto us against unfaithfulness unto the Lord. See I Corinthians 10:1-13.

Therefore, do not look into the Old Testament to learn what God wants you to do today; there you will find what he wanted those people to do who lived in that period covered by the history of the Old Testament; but since we do not live in that period of Bible history, we cannot find in that part of the Bible the law that is to govern us in our religious life today.

At all times you should keep in mind in all your Bible study that the book of Genesis and the first nineteen chapters of the book of Exodus contains the record of God's dealing with the people who lived from the creation to the giving of the Law of Moses. The rest of the Old Testament contains the regulations of the Lord for the people of Israel from the giving of the Law of Moses until the giving of the gospel of the Christ. In this period, you will find the people and the incidents which are mentioned in Matthew, Mark, Luke and John. From the book of Acts to Revelation, we find the record of God's dealings with men and women from the beginning of the gospel to the end

of the first century; and in this part of the Bible, we have the record of the Law of God that is to govern the religious life of individuals until the end of time.

Therefore, the New Testament becomes our rule of faith and practice; and what the New Testament teaches concerning becoming Christians, and living Christians, is the guide that all are to follow in our efforts to be well pleasing unto God. On the other hand, those things which the New Testament does not teach, or authorize, should be left out of our religious practices today.

Since we live in the Christian age, and not in the Jewish or the Patriarchal Age, we begin the study of the Bible at the book of Acts of Apostles in order to learn of those things which God wants us to do today. Here we learn how to become Christians, and the beginning of the church of our Lord. If you will begin the study of the book of Acts with an open mind, you will be led to the truth and to your salvation.

Yes, Christianity is a New Testament religion, and the law which makes one a Christian is the Gospel of Jesus Christ and not the Law of Moses.

## What Should The Young Do?

By LLOYD E. ELLIS

Young men and women have problems now just as they have in all ages, and the subject of what they should be is deserving of as much attention as at any time. It is likely that the basic problems are similar though the details vary. The problems of life, love, growth, development, and eternity are ever present. Each individual must face these problems of life and overcome them and find correct solutions if his life is to be worthwhile. Let each one take his Bible and study the following topics and Scriptures.

### I. They Should Do Something.

Both young and old like to enjoy themselves. They like to play and have a "big time," and we have often been informed that all time devoted to work makes one dull. On the other hand, an over-emphasis on play will make an unbalanced life and bring one to deep regrets.

One who would follow Christ must learn to do something. Jesus, himself, began to perform and then to teach. (Acts 1:1). Happy is the one who has learned to employ his time in useful pursuits. Whether in work or play, activities should be wholesome and beneficial. If an activity does not help the person engaging in it, or assist someone else, then it may be questionable or harmful.

### II. Things To Do.

1. Be Strong. David instructed Solomon to be strong and to show himself a man (I Kings 2:2). This idea applies to all young persons.

Let us not think, however, that it should be applied to young persons, or young men, exclusively, for all should be actuated by the idea of being strong. Neither should it be applied to physical strength alone, but more especially to strength of character. Spiritual strength and qualities are of more import than physical strength.

Paul appealed to Timothy to be strong in the grace that is in Christ. (II Tim. 2:1). In order that one may be spiritually strong, he must be acquainted with the teachings of Jesus, and then make them a part of his own life. Even the young life, as well as the old, should be made to conform to the principles of righteousness.

2. One Should Keep His Life Pure. In order that one may keep his life pure, he should cleanse his way. (Psa. 119:9). He should keep his heart pure, for out of it are the issues of life. (Prov. 4:23). One should trust in God. (Prov. 3:5, 6). One should flee error. (Prov. 1:10; II Tim. 2:22; 3:1-7).

3. One Should Be Industrious. When one has grown old with Time, he will never have occasion to regret that he was industrious in his youth. It is the individual who has frittered away his years who looks back upon them with regrets and a barren harvest. (Prov. 6:6-11; 22:29; 24:3-34).

4. Study the Bible. The guide of both youth and age is the Book, which reveals God to men, and it should be given our diligent attention. (Psa 119:11; Prov. 3:1; Matt. 6:33; John 5:39; II Tim. 2:15).

5. Take Hold of Opportunity. Some opportunities may come only once, but three are always opportunities around us for doing good unto all men. (Gal. 6:10; I John 2:14-17).

### III. What Are You Doing?

1. Young People. Each should learn to serve God and his fellowman. Modify that old saying that you are preparing for life and getting ready to live later. You are living now, and the way that you live in the present will largely determine how you will live later.

2. Older People. Remember that you will be no younger as the years go on, and that you, too, ought to serve your Maker now, before the swift years have taken away your ability to labor in the vineyard of the Lord.

Remember that the summation of the whole matter is to worship God and observe all His directions to you. (Ecc. 12:13).



## THE HOLY BIBLE

By W. W. FREEMAN.

Without this book man would find himself in a strange world. He would know neither whence he came nor whither he goes. Nor would he know why he is here or how to worship the Creator. Just go to lands without the Bible and we find men worshipping devils through fear rather than God through love and adoration. Where the light of the Bible has not shined people are swayed by superstition and led by fakirs of many sorts. They know not the fatherhood of God nor the brotherhood of man. The Bible reveals the truth that makes men free. Man needs no other book if he is led in religion by its wisdom, truth, beauty. In it the home is sacred in all its proper relations. Hope strengthens one to, expect from the same loving heavenly Father a final home through the same grace that gave us light in this world. Whether in a Psalm, the Prophets, the Gospels, or the Epistles, one finds food for his soul.

### The Old Testament

The Law, or first five books in the Old Testament are attributed to Moses. He lived about 1,500 years before Christ and is distinguished as the leader sent of God to deliver the Hebrews from Egyptian slavery. Some 2,500 years of backgrounds are summarized by him in the book of Genesis (beginnings). Its first ten chapters tell us man is God's offspring and that the universe is his handiwork. Also one learns of man's sinfulness and of God's purpose to deliver man from this wretched state.

After the destruction of the flood, chronicles of which also remain engraved on stone in Babylonian legends, one finds Abraham and the other patriarchs slowly escaping idolatry and polytheism to look for greater things. The promises to Abraham were three-fold and have been fulfilled as to his land inheritance, his family, and to a Son in whom all nations are to be blessed. Moses spoke of the coming of this "prophet" or teacher.

The other four books of the Law tell of the journey of Israel through the wilderness for forty years. Moses received the Decalogue and built the Tabernacle or "tent of meeting." Its furniture and form symbolized the temple of Solomon and the spiritual tabernacle "which the Lord pitched and not man." Moses himself never entered the promised Canaan land. Only two faithful spies entered to go along with the people and rout the enemy from the country where the worship of Jehovah was to be established. The books of

Joshua and Judges, Ruth and Esther, Samuel and Kings, give us as interesting stories as can be found in man's upward struggle.

After the promised land was taken and several "judges" had ruled, including one woman, the great period (about 1000 B. C.) of the three kings brought the Hebrews to their pinnacle of power. Saul, David, and Solomon were the three kings in succession. Saul was a military leader, David was a strongly religious character, and Solomon was builder of the temple at Jerusalem. With the fall of the city the temple was destroyed and the people were, excepting a few very young or very old people, taken into Babylon as slaves (about 586 B. C.) The ten northern tribes of the divided kingdom went into slavery in 722 B. C. The events came despite the warning of prophets that went unheeded.

In Babylon, Ezekiel and Daniel were the main prophets. When Persia under Cyrus defeated the Babylonians to rule the world, the Hebrews in exile were permitted (about 536 B. C.), to return and rebuild the temple to God. Then (330 B. C.) Alexander the Great, leader of the Greeks, came to defeat Cyrus and to spread the Greek culture and language over the earth until they should be dispossessed by the powerful Romans (143 B. C.) under the Caesars. In Egypt under the Greeks the Ptolemies developed great libraries, including a Greek translation of the Hebrew Bible. The Maccabees rebelled against the Syrians (branch of the Greek empire) but in vain. Soon (63 B. C.) Pompey conquered the holy land, and with his death Julius Caesar was in control of Egypt and these eastern lands. At his death his nephew, Augustus, reigned in forty years of peace, when Jesus was born as "king of the Jews." But Jesus' kingdom was not one "of this world;" it was a spiritual sovereignty.

### Four Gospels

Beginning the New Testament, we find four records of the words and deeds of Jesus. Baptized of John, he belonged to the pious group of Jews known as Essenes, but following his baptism he astonished the multitudes in "speaking with authority," as Moses had predicted. Matthew treats of Jesus as son of David and king of the kingdom of heaven. It was written to convert other Jews to faith in Jesus as the "one who was to come." Mark was to convert Romans to Jesus as Son of God. It includes no genealogy but starts with

his baptism. Luke is also for gentiles and traces Jesus' line to Adam, "who was the son of God." Luke's second volume (Acts of the Apostles) continues the story from the ascension of Jesus to Paul's imprisonment in Rome, where he reached some of Caesar's own household and wrote several epistles to the churches he had established. The fourth Gospel was designed to reach the Greeks. It shows that the divine Word was in the beginning with God, and establishes by the signs done that "Jesus is the Christ." Such were the purposes of the Gospels.

### The Acts of the Apostles

This book gives the history of the early churches, from the first one in Jerusalem to Paul's imprisonment in Rome just before his martyrdom. It is the book of conversions, since it shows evangelists proclaiming the risen Savior through whose name alone sins can be forgiven. After his resurrection, Jesus at the close of each of the four Gospels commissioned his disciples to preach to all nations (Matt. 28:18). Believers were to repent and be baptized in his Name. The Lord added these baptized penitent believers to his church (Acts 2). Persecution soon scattered these members of the Lord's church to various lands, but to all places they carried the message of salvation through obedience to the gospel of Jesus the Christ. Saul of Tarsus, the arch-persecutor, was converted and became the foremost evangelist. In this book of Acts one finds the facts of the gospel preached, the commands given and obeyed, and the promises and hopes being enjoyed in the churches.

So in this book, Acts of the Apostles, one finds the answer to the question, "What must I do to be saved?" This answer is not found in the Old Testa-

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ment, for then the gospel was but a promise and a hope. In the remaining portion of the New Testament one finds letters to certain churches telling them how to meet the problems with which they were beset. In general epistles one finds teaching of general interest about how to live the Christian life. A few letters were addressed to individuals who were thus directed by the apostles concerning their work as evangelists. The last book of the New Testament was to encourage Christians to remain faithful in the face of persecution. They were neither to add to nor to subtract from the faith as delivered to them by the apostles and Jesus Christ.

#### How We Got The Bible

The Old Testament developed in a three-fold manner—Law, Prophets, and the Writings (other books). About 275

B. C. this Hebrew Old Testament given to the Jews was translated into Greek. The Palestinian canon of the Jews set the extent of this revelation accepted by Christians. Jesus left no writings and no successor or other authority; he simply left the disciples who had been with him until his resurrection to be witnesses of what they had "seen and heard." With the coming of inspiration to guide them (Acts 1 and 2) they preached the facts, set forth the commands, and declared the promises of salvation through Jesus, the risen and now reigning Savior. These men imposed upon others, such as Timothy, the solemn responsibility to "preach the word" and to "commit to faithful men" the gospel received, so that they in turn could "teach others also." So the responsibility of the apostles was fulfilled in carrying out the worldwide commission to preach.

But one wishes to know if we have the writings of these executors of the will of Jesus Christ. The answer is, Yes. The oldest Greek manuscripts take us back to the fourth century, about the date we first find the books of our Bible recognized as beyond doubt apostolic. In Latin manuscripts one can go back to about 200 A. D. In the Syriac version one can go to 120 A. D. This date is but a generation this side of the last of the apostles to die. Besides, we have from about the same date, or even earlier, writings of "the fathers" from which we can draw definite conclusions concerning the currency of the various books. Besides the Greek, the translations, and the fathers, there is much available in the writings of the enemies of the faith that proves the early origin of these documents.

#### The English Bible

The first English translation was made before printing was discovered.

Forty years after the death of the translator (Wyclif) his bones were dug up and cruelly burned, and the ashes scattered on the waters — to reach all shores! Another man was burned at the stake with Bibles piled around him: he had circulated the Bible in printed English form! The ecclesiastical powers of England as well as Italy opposed this movement to put the Bible into the "hands of faithful men who shall be able to teach others also." But at long last the people of different lands got the Bible in their own vernacular.

With the liberty won in our country there came a powerful nation in which free men could read, study, and teach the Bible according to conscience. So our nation leads today in the various human freedoms, and it is only the bigotry of outmoded ecclesiasticism, the viciousness of atheistic communism, and the skeptical dry rot of modernism that Christians have to oppose them. Like sin working in human nature, these forces are powerful and relentless. But with a free press and an open Bible the victory may still be won if Christians are directed by its love and truth. —Commerce, Texas.

#### ACC LECTURES FEBRUARY 17-21

February 17-21 has been set as dates for Abilene Christian College's 33rd annual Bible Lectureship, it has been announced by Don H. Morris, president.

This annual lectureship attracts what is considered the largest gathering of members of churches of Christ in the United States. It is also one of the oldest gatherings of this kind.

The lectureship is devoted to a discussion of Bible subjects. Theme of the 1952 lectures will be "Back to the Old

Paths." Reports of evangelistic work done by members of the church in foreign countries and in other areas of the United States are presented during the lectureship.

The 1952 lectures will be held in two auditoriums simultaneously. Speakers will appear in Sewell Auditorium on the campus and in the auditorium of the new building of the College church, across the street from the campus. Each speaker will make appearances in both auditoriums and deliver the same lecture at different times, giving all persons present two chances to hear each lecture.

The lectureship opens with the service of the College church at 10:30 a. m., February 17, and concludes with the 7:30 p. m. lectures on Thursday, February 21. Lectures will be delivered at 9:30 a. m. and 7:30 p. m. daily except on the opening day.

Speakers and their subjects will be announced later.

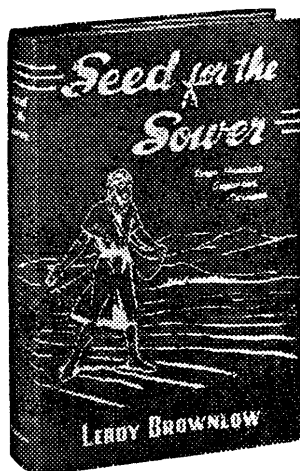
TO THE READERS OF THE GOSPEL LIGHT: Some time ago I received a copy of Dr. Albert Garner's tract "A Few Aspirins For Campbellism." I intended to review this piece of Baptist foolishness. But as Bro. Curtis Porter is doing this job in the Gospel Guardian, I suggest that you read his review. When Bro. Porter reviews Baptist, or any other false doctrine it is reviewed. His second article is found in the January 3rd Guardian.—Geo. B. Curtis.

Jesus took spittle and opened a blind man's eyes, but a bit later a mob blinded Jesus's eyes with spit.

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## How Much Love Does It Take To Save A Soul?

By WALTER N. HENDERSON

How much love does it take to save a soul? Just one soul? Let us study this matter together, and perhaps if we give it due consideration we will appreciate salvation more. We will never be able to fully comprehend the love of God and of His Son as long as we dwell in this tabernacle of flesh; but the more we meditate upon it the greater will be our understanding and appreciation of their love. As we appreciate the love of God we will be drawn to Him in humble obedience, and at His feet pour out the devotion of our hearts.

First of all, let us consider the love of God. God has declared His love for us in His word time and time again, and with His blessings He has demonstrated to us that we are the object of His love. With both temporal and spiritual blessings He has proven His love over and over again. By the light of His word we are able to see it in nature, and in all of His creation He has provided temporal blessings that sustain our lives, and thus multiplies our opportunities to become partakers of His spiritual blessings. At His command both sea and land produces food for man, and in the bosom of the earth He has stored treasures untold, all the gift of His love.

Our Savior, in describing the love of His Father for poor sinful man 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). There is no sweeter verse in the Bible than this one declaring the love of God for the world. Man had sinned and rebelled against God, and therefore was lost. In no way could he better his condition, for he was unable to help himself. His redemption was found only in the love of Almighty God, which was manifested in His Son. This verse declares (1) that God loved the world; (2) His love was measured by the gift of His Son; (3) which was for the purpose of saving believers. Nothing else could atone for man's sin, therefore rather than see man perish, without a chance of redemption, God willingly gave His Son that man might be saved. Without this great love there would be no salvation. In all God's dealings with poor sinful man we see the evidence of His love; the crowning proof is in the death of His Son on the cross. How could God do this when He saw the ingratitude, yea even the animosity of man from the birth of Christ in Bethlehem to His death on Calvary? When they laughed His Son to scorn, why did He not send the plague upon them? Why didn't the earth swallow the ones that planned His death? Why

didn't God send forth His wrath in the lightning and destroy the ones that were crucifying Him? The answer is love. Seemingly in that sad hour, God turned away His face as His Son cried out in anguish, "My God, my God, why hast thou forsaken Me?" The sun refused to shine; the earth quaked and the rocks were rent; but the wrath of God was stayed and love reigned supreme while the redemption for man was sealed with the precious blood of the Son of God. If Christ was the beloved Son then why did the Father let Him die? Because He loved you and me, too. "Behold what manner of love the Father had bestowed upon us, that we should be called the children of God; but such we are." (I John 3:1). "Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world that we might live through Him." (I John 4:9). The depth of His love we may never fathom, but we can rest assured that He loves us and wants to save us. As great as the love of God is, it is not love enough to save us by itself, being alone.

Not only does it take the love of God to save us, but it takes the love of Christ, His Son. It was love that brought Christ down to this sin-sick earth to redeem man; love for His Father and love for man. "And walk in love even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God for an odor for a sweet smell." (Eph. 5:2). Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13). Jesus not only died for His friends, but also for His enemies. "For while we were yet sinners Christ died for us." (Rom. 5:8) Paul said: "Faithful is the saying and worthy of all acceptance, that Christ came into the world to save sinners; of whom I am chief." (I Tim. 1:15).

It was love that made the Son of God weep over Jerusalem, saying: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her; how often would I have gathered thy chickens together, even as a hen gathereth her chickens under her wings, and ye would not." It was love that made Him pray in the garden, "Not my will, but Thine be done." It was love that made Him pray on the cross, "Father forgive them; for they know not what they do."

The love of God plus the love of Christ is not enough to save a soul; for the soul that is saved, is a soul that loves his God, his Savior and his neighbor. When Jesus was asked, "Which is the great commandment in the law?" He answered: "Thou shalt love the Lord thy God with all thy heart, and with

all thy soul, and with all thy mind." (Matt. 22:36, 37). And He added, "Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." We must love with our entire being—He will not accept a half-hearted love. For He says: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matt. 10:37). This means if it is necessary to leave parents in order to obey the Lord we must do so if we expect to be saved. I have heard of children being put out of home because they obeyed their Lord. I saw a father walk down the aisle to confess his faith in Christ, and his daughter walked out the door into the night and away from his home. There must be on our part a love that will rise above every earthly tie, and fleshly desire, if we are to be saved.

Obedience is the acid test of love. Jesus said: "If ye love me ye will keep my commandments." (John 14:15). This is a very plain statement. Jesus made it both in the affirmative and the negative: "He that loveth me not keepeth not my words." (John 14:24). Into which of these two classes do you fall? Do you believe the Gospel? This, Jesus has asked you to do. There is no need for you to say that you love the Lord if you have not repented, because He has commanded repentance. The man that does not love the Lord enough to turn away from sin does not have enough to be saved. It will do you no good to sing, "O how I love Jesus," If you refuse to be baptized; for this He has commanded. "If ye love me ye will keep my commandments." Baptism is a burial, and no person knowing this will preach sprinkling and pouring if he loves the Lord. (Rom. 6:4). Jesus said: "He that believeth and is baptized shall be saved." No man knowing this will preach that baptism is not essential to salvation if he loves the Lord. Every man that loves the Lord will obey Him just as it is written. "For this is the love of God, that we keep His commandments: and His commandments are not grievous. (I John 5:3). How can we say that we love the Lord, and wear the names of men, instead of the name of Christ? How can we say that we love the Lord when we worship Him by the creeds of men instead of worshiping by His word? How can we say that we love Him as long as we put denominations above the church for which He died, and for which He is coming again? If we love the Lord how can we thank God for all of the different churches, when He prayed that we all might be one? (John 17). Let us have enough love for God, and for Christ, to leave all of these for Him and His word.—In Pause, Ponder, Profit.

### THE REASON OF FAITH (Continued from page 2)

the sea, thunders in the clouds, and it whispers farewell from dying lips; and God "bringeth the wind out of his treasures." These impressions burnt into our souls with the realities of history's past before us bring about faith in God.

The body of man in which the soul dwells is the climax of completeness and adaptation. The immortal mind of man dwells in this fearful frame. We lift our hand, direct our eye, use our voice, govern and guide our whole body as we choose. In the makeup of this body is the organ of speech, producing articulate sounds that have made monarchs tremble and conquerors turn pale; and a right word strikes a chord which thrills in unison with all the songsters of heaven, and truth itself leaps to the front as right words pass through the portals of lips, sending forth messengers of light. And indeed one of the most wonderful things in the constitution of our being is the perpetual consciousness of God's presence with us everywhere, and an inherent desire to pay homage to his being. Too, this divine hand guides through a sin-darkened world, and by sacrifice of the cross frees from sin all who are obedient. These immortal powers, this eternal hope may well lead every soul to exclaim, "I will praise thee, O Lord, for I am fearfully and wonderfully made."

By the unerring record from God we know whence these mighty things, and how such order is kept! The Bible as revelation sheds a flood of light upon the wilderness of the mind; its counsel and wisdom is profound, boundless, infinite. It meets every case in time, and is the chain from earth to heaven; it teaches us our native dignity as God's creation and the design of our existence. It teaches how to live and how to die; it points the impenitent to their awful doom and arms the Christian in panoply complete; it snatches from death its poisoned sting and points the obedient soul to its crowning glory. It has stood a thousand storms of fiery trail, and its prescience is pronounced in its every utterance of prophecy, answered with ever-living echoes in the realities of history's page and living witnesses of every age. Hence, we believe in God and his glorious gospel, and our spiritual walk is therefore a "walk by faith and not by sight!"

Harvey Scott, Box 1075, Texarkana, Texas, January 8: We had three restorations and two for membership Sunday morning at the Walnut Street Church of Christ. In December we had five for membership and one restoration.

The attendance and contribution is larger than at any other period in our history. We are now in our seventh year with the article each Saturday in the local paper. We are converting individuals by this method of teaching. We are including the Nation-wide radio program in our work for next year. The speech I delivered at Harding Lectures is now available at 10c per copy.

Earl E. McCord, Corning, Arkansas, January 14: I am beginning a singing school tonight at Noland, Arkansas.

A conference is a group who can do nothing individually, so they have a meeting to decide that nothing can be 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.

and oast a hook, and take up the fish that first cometh up; and when thou hast opened hie 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<sup>b</sup> the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, who then is greatest in the kingdom of heaven f And he called to him a lit-X tle child, and set him in the midst of them, and said,

a Rom. 14: 21; 15:1-3; 2 Cor. 6: 3. 6 Mark6: 33; Luke 9: 46, &c.; S3: 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 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.

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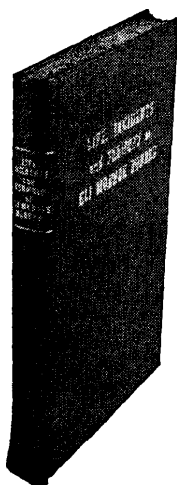
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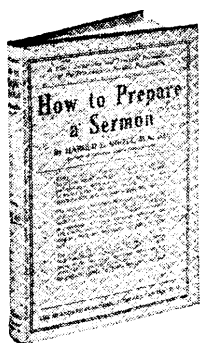
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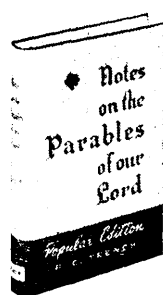
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VOLUME 22

DELIGHT, ARKANSAS, JANUARY 24, 1952

NUMBER 7

## OVERSHADOWING DARKNESS

By LLOYD E. ELLIS

When I was in Little Rock recently, my Uncle, Frank Ellis, who is one of the elders of the Central Church there, handed me an article containing the following quotation from a letter by Priest, Patrick O'Brien, Rochester, N. Y., which was printed in LaAurora, a magazine put out by the Italian Baptist Pub. House of Penn.

"We, the Hierarchy of the Holy Roman Catholic Church, expect all loyal children of the church to assist the President with all our strength to see that individuals comprising the United States Supreme Court shall obey the President's injunctions; and if necessary we shall change, amend, or blot out the present Constitution so that the President may enforce his, or our, humanitarian program and all phases of human rights as laid down by our saintly Popes and the Holy Mother Church.

"We elected our worthy President by the greatest majority ever recorded in history. We are going to have our laws made and enforced according to the Holy See and the Popes and the canon law of the Papal throne. Our entire social structure must be rebuilt on that basis. Our educational laws must be constructed to end atheism, the red peril of totalitarianism, Protestantism, communism, socialism, and all other of like ilk and stamp, be driven from this fair land.

"The cross was planted on our shores by a staunch Roman Catholic. This land belongs to us by every right. Long enough have we compromised on every important question. Now we demand what is really ours, and we are going to have it. We will support our president in every way to obtain it, peacefully, honestly, if we may. If necessary, we are ready to fight and die for it.

"We want cabinet members, children of the Holy Mother Church, holding important positions in the entire structure of our government.

"We control America, and we do not

propose to stop until America or Americans are genuinely Roman Catholic and remain so, God help us."—Quoted from "Alone."

When we read and hear of such statements we ought to be reminded that we ought to be preaching and teaching the Bible more and more. Wherever the people have the Bible; are encouraged to read and study it, and have the courage to follow its teachings, they become true Christians, and will not be easily led astray by any kind of ism. Notice that Catholicism, communism, denominationalism, totalitarianism, etc., are all "isms." Christianity is not an "ism." But a true Christian is a follower of the Christ.

The letter clearly states the intention of the Roman Catholic Church. That organization now controls the press to the extent that it is difficult to obtain advertising which reflects in any way upon the Roman church. Not only is the press, but the radio and movie industries are nearly all controlled by the Roman Catholic Church. Any reference found in these is only to their praise, and nearly every reference to religion in the pictures is to Roman Catholicism.

Any reform movement or effort to enlighten and to raise the standard of the people is opposed by Roman Catholics. They want the public schools closed, and all children therefore forced to attend only Roman Catholic schools. They want the dance halls and saloons open, and the Bible closed. These are simply statements of facts, which anyone can learn by reading and observing.

In this country they tell the people that the Bible is a Roman Catholic book, but they know better, and any well informed person knows better. The Bible is four or five hundred years older than the Roman church. In this country they do not yet have the power to take the Bible away, as they do in some

other countries, but they teach the people that they can't understand it, and therefore discourage the reading of it. They claim that the Bible can be understood and has authority only in the bands of a Roman Catholic priest. In correspondence with one Catholic lady in California, I stated that the reason they did not want her to read the Bible was that she could understand it, (and it does not teach Roman Catholicism). America needs an open Bible and believers in God and Christ, not Roman Catholicism, or any other "ism." What are we going to do before our schools, and churches, and Bibles are closed, and people are forced to acknowledge the Pope of Rome or suffer martyrdom? Now is the time to pray and work.

## FEAR NOT

By LUTHER SAVAGE

Phil. 4:6, "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Rom 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." I know of a certain religious denomination that is founded largely on the doctrine of "fear not." In Florida I met a lady, a member of this religious organization, who told me that before she became a member of this sect that her life was filled with anxiety and fear. However, she could have read this doctrine in her Bible without becoming a member of a man-made religious order. The Bible teaches us not to fear, not to be filled with worries. We need not be any thing other than a Christian to hold on to this teaching. To be filled with anxiety is to manifest a lack of faith in God and His Word.

1. The "Fear Not" of Persecution. If we are faithful Christians, then persecution is bound to be ours. II Tim. 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." We should expect it, but not fear it. Matt. 10:28, "Fear not them who kill

the body, but are not able to kill the soul." Let us not fear but rather rejoice as did the apostles that we are counted worthy to suffer shame for the name of Christ, (Acts 5:40, 41). Others have died for their Christianity (Stephen, Acts 7, and James, Acts 12). Are we better than they? We may not be called upon to suffer physically for Christ, but we may be sure that mental persecutions will come our way. Isa. 51:7 says, "Fear ye not the reproach of men; neither be ye afraid of their revilings." Jesus said in the sermon on the mount, "Blessed are they who are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets who were before you." (Matt. 5:10-12). Why should we fear what man can do and say about us when we realize that God is with us? This brings us to the next "fear not."

2. The "Fear Not" of God's Presence. In the long ago God said to Isaac, "I am the God of Abraham thy father; fear not for I am with thee." (Gen. 26:24). God is also with us this side of the cross. Paul pointed out that when forsaken by earthly friends, that God stood with him and gave him strength. (II Tim. 4:16, 17). He has promised us that he will never leave us nor forsake us. (Heb. 13:5). And if God be for us and with us, who can be against us. (Rom. 8:31). Let us then not fear, for we have access to God through prayer. This suggests the next "fear not."

3. The "Fear Not" of Prayer, God said to Hagar, "Fear not, for God hath heard." (Gen. 21:17). God also hears us today if we are his faithful children. Jesus said, "Seek and ye shall find; knock and it shall be opened," and he also said, "Ask and it shall be given." (Matt. 7:7). James 5:16 says, "The effectual fervent prayer of a righteous man availeth much. II Thess. 5:17 says, "Pray without ceasing." Are we obedient to His teachings? Then let us not fear, but come boldly unto the throne of grace in humble prayer. (I John 3:22). "Whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." Realizing that we may approach God in prayer and that He will hear us should bring peace to our souls. The last "fear not" of this lesson let us now notice.

4. The "Fear Not" of Peace. Gen. 43:23 says, "Peace be unto you; fear not." The language was spoken by Joseph to his brethren. How often did Paul pray that grace and peace might

be the blessings of his brethren? Paul wanted the "peace of God, which passeth all understanding" to keep their hearts and minds through Christ Jesus. (Phil. 4:7). He says further, "And let the peace of God rule in your life and bless you abundantly.—Magnolia, Ark.

#### BROTHER CURTIS ANSWERS INQUIRY REGARDING ENCAMPMENT

Dear Brother Bryant and others interested in the Siloam encampment: The question of scripturalness has been advanced relative to this annual get-together for the purpose of teaching and preaching the word of God. It seems that the questionable matter relates to the entertainment of the boys and girls when they are not in their classes. Should the teaching activities and the preaching of the gospel be under the supervision of the church? The eldership of the Siloam Springs congregation has very ably taken care of this to the satisfaction of all, and no question as to the rightness of this has been raised so far as I know.

Now, the question: Should the recreational activities of the encampment also be under the supervision of the elders of this or some other church? This question has been injected into the discussion of the work there. I have been asked for my views in the matter. Here they are:

It is neither unscriptural nor anti-scriptural for a group of people, young or old, to go to Camp Kellam. It is unquestionably right for them to study the word of God while there. It is also right for the young and the old to be taught while there. This can be done from the pulpit or in a class, or both. So much for the teaching side of the matter.

Recreation is incidental, yet necessary. We eat while there. This is also incidental but necessary. Sleeping, shaving, washing, exercise, conversation, etc., all come under this category. In the school room, at home, on picnics, or at Camp Kellam the matter of supervision of the recreational activities of those engaged in any of these activities cannot be ignored. If the activities are not furnished and supervised by those of maturer experience and judgment, it will be improvised by the children themselves. This is not best. There is neither scripturalness nor unscripturalness embraced in the matter.

This brings me to this matter: Are the activities moral and Christian? It would be woefully wrong to take a group of these impressionable boys and girls and let their recreational activities be unchristian, immoral and degrading. This type of recreation will not be had un-

der the supervision of Christian men and women. My worry has never been about the recreation supervised and sponsored by the men and women who make the encampment possible; but about some of the improvised activities carried on without the supervision of some godly man or woman. Let's place recreation where it belongs, along with the eating, sleeping and other necessary physical requirements. Like our food, drinks and habits, let it be governed by the personal direction of our lives in the body of Christ. I know that godly living at Camp Kellam is according to the scriptures.—Brotherly, Geo. B. Curtis.

Elton S. Hughes, Maplewood, La.: Our work with this congregation continues to be both pleasant and fruitful. Since my last report, two have been baptized, three restored, and four placed membership. These successes are due to the fine cooperation and vision on the part of the elders and deacons, all working together in harmony. As greater possibilities confront us, greater responsibilities come upon us. We are looking forward to more and greater things in the service of the Master during the coming year of 1952. Pray for our efforts.

Robert L. Craig, 3010 6th St., Bay City, Texas, January 18: After three and one half years at Lufkin, Texas, I moved to Bay City to work with the church here. This seems to be a good church and brother Herman Sargent, who proceeded me here, did a thorough job of preparing the ground for my coming. I look forward to a pleasant and profitable work here. I will have time for two meetings in the spring or summer away from here and time for two in driving distance of Bay City. If you can use me please let me know right away, so that I can make all arrangements necessary.

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## Authority In Religion

By HARVEY SCOTT

(NUMBER 9)

Since no power less than the power that makes a law can change it, we must, therefore, conclude that the law of Christianity cannot be changed by man.

But the law of Christianity is the gospel of Jesus Christ; for that is God's power unto salvation unto the world. See Romans 1:16. We would, therefore, conclude that the gospel of Christ cannot be changed but by the powers of heaven.

Since the Lord has given us no record of any change in the gospel which He gave through the Holy Spirit, we must accept the message of the inspired teachers as the final message which God has for the human race in order that man might be redeemed.

This message is recorded in the New Testament which is to furnish man as his only rule of faith and practice today in his efforts to make the necessary adjustments between him and his maker.

No wonder Peter could say: "According as his divine power that granted unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us 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." (II Peter 1:3, 4).

Thus, by His divine power, God has given unto us the gospel of the Christ that pertains unto life and godliness; this being made possible through the knowledge of Him who gave it. Through this means, exceeding great and precious promises are given. By means of all this, we might be made partakers of the divine nature after we have escaped the consequences of our sins through our obedience to this gospel.

This gospel of Christ, which makes all of this possible, has been given by the power of heaven; for said Jesus: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of

the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. See Matthew 28:18-20.

This is the same gospel which Paul said that he had preached unto the Galatian Christians; and he pronounces the anathema of the Almighty upon either man or angel who preaches any other. Paul said that there is no other gospel; but some men were troubling these Galatians and were perverting the gospel of Christ. Galatians 1:12.

Thus, any message in religion that can be changed by the counsels of men, is certainly not the message of heaven. Jesus who gave the gospel said that all power both in heaven and in earth had been given unto him. Therefore, the power of the gospel of Christ is the power of heaven and earth; and no power less than that can change it.

I plead with all who read this to accept the gospel as the New Testament reveals it, and refuse all changes made by man.

### "HERE AM I; SEND ME"

By PAUL SHERROD, Lubbock, Tex.

An urgent call for more workers to enter Germany, a field that is white unto harvest has gone out. There are multiplied millions of untaught people in that country, many of whom are obeying the gospel as they learn the truth. Some consecrated Christians have answered the call by saying, "Here am I; send me." This response has come from some who have devoted some years in special preparation to go to Germany as missionaries. Yet it is necessary to have a church to send them. We are here appealing to churches to hear the call for workers and the response of those who will go, and for you to step in with the finances necessary to support one of them, and send them to the field to harvest souls.

One of those ready to go is Elizabeth Roemer, now in Kansas City, but formerly of Canada. She has had 14 years experience as a school teacher, and also church worker and Bible class teacher. She speaks and writes both the German and the French Languages. She recently attended Harding College for one and one half years. Some of the churches in Canada which are themselves small, have contributed \$150.00 to her travel fund and will supply over \$50.00 a month on her support, if some church will sponsor her and make up the remainder of her support.

There is much work a zealous Christian woman can do in a mission field, where a group are working together as in Germany. The women now in Germany are doing an outstanding work, especially in personal work going from house to house, and teaching the truths of the Bible to the people. They are excellent teachers of childrens' classes,

many of which they conduct all through the week, and they are also well qualified to train native women as teachers of classes.

Further information can be had by writing direct to Miss Elizabeth Roemer, 4901 Davidson Road, Kansas City, Missouri, or sending your inquiry to the writer of this article.

May the response keep ringing in your ears, "Here am I; send me"! Will you stir up the church where you worship to help?

### PROGRAM FOR ABILENE LECTURESHIP IS ANNOUNCED

Abilene, Jan. 23 (Spl.)—The largest annual gathering of members of the Church of Christ in the nation will assemble here February 17-21 for the 33rd Abilene Christian College Bible Lectureship.

To accommodate the yearly overflow crowds, the college this year will present the lectures in two buildings simultaneously. Sewell Auditorium on the campus and the auditorium of the newly-constructed College Church of Christ building across the street from the campus will be used. ACC President Don H. Morris anticipates a gathering of from 3,500 to 4,000. "Back to the Old Paths" will be the theme of the 1952 lectures.

Seven visiting speakers will deliver the main lectures, and reports on missionary work carried on by the church throughout the United States and in several foreign countries will be given by eight, and possibly more, other speakers.

Glenn L. Wallace of Abilene will open the lectureship at 10:30 a. m. Sunday, February 17, speaking on "Back to the Old Paths." James Baird of Bartlesville, Okla., will speak on "Authority in Religion" at the 7:30 service.

Other speakers and their subjects follow:

L. L. Gieger, Tyler, "Personal Evangelism;" Claude Guild, Fort Worth, "World Evangelism;" C. R. Nichol, Clifton, "Doctrinal Preaching;" G. C. Brewer, Memphis, Tenn.; "Salvation by Grace;" Elbridge Linn, Denver, Colo., "Brotherly Love;" M. Norvel Young, Lubbock, Texas., "Christian Education;" Joe Malone, Fort Worth, "Christian Living," and Trine Starnes, Waco, "Worship."

Each speaker will make appearances in both of the auditoriums and deliver the same lecture at different times, giving all persons present two chances to hear each lecture. Week-day lectures will be given at 9:30 a. m. and 7:30 p. m.

The popular little book, *Tommy and His Mother* is now available in convenient pocket size. Sixty-four pages. 25c per copy.



## AREVIEW OF A REVIEW

By A. G. HOBBS, JR.

(Note: Two of my tracts were sent to Philip G. Hughey, Jr., 35 Hammond Street, Clinton, Mass., who is preacher for the First Baptist Church. These were sent by his daughter. His review of the tracts were sent to me for consideration. This is my reply.)

Mr. Hughey says:

"In the pamphlet 'Does every person Have a Right to His Own Belief?' I make the following notations: P. 7 Only One True Gospel, Gal. 1:8. Paul gives us his gospel in I Cor. 15:1-4. In summation it was a Gospel that saved, namely, Christ died for our sins according to the scriptures. There is no record here that the Gospel has any baptismal regeneration included in it and yet Paul said it was this gospel that saved."

Reply:

(1) This is not all the Bible says about the gospel, the death of Christ, and of salvation. Will Mr. Hughey take all the Bible says? This is the great mistake that Baptists make—they fail to take all that is revealed on the subject under consideration. It is true that this passage says nothing about "baptismal regeneration"—nor anything about baptism. But no one can be a Baptist without water baptism. Then, according to Mr. Hughey's logic, no one can be a Baptist according to the true gospel. And in this he is correct because the true gospel made Christians, and Christians only. It takes something foreign to the gospel to make one a Baptist.

(2) There are other passages on the death of Christ and its relation to the salvation of men from sin. Paul taught that men are "baptized into Jesus Christ were baptized into his death." (Rom. 6:3, 4). No doubt that Mr. Hughey would tell one who teaches sprinkling that this has reference to water baptism, a burial in water. In vs. 17, 18 of the same chapter, Paul said that we obey this form from the heart and are "then made free from sin." Baptists teach that one is made free from sin OUT OF CHRIST, OUT OF HIS DEATH, AND BEFORE AND WITHOUT OBEYING ANY FORM. Paul says that we are baptized INTO CHRIST'S DEATH. BAPTISTS teach that one believes into his death. If the Bible is right, Baptists are wrong. Both cannot be right.

(3) Christ is coming "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:8). Jesus said that he that believes the gospel and IS BAPTIZED shall be saved. (Mark 16:16). Baptists teach that he that believes and is NOT baptized shall be saved. Personally, I will

stand with Jesus. His promises never fail.

(4) I Cor. 15:1-4 refutes Baptist doctrine of "once saved, always saved." Paul said, "by which ye are saved, IF ye keep in memory what I preached unto you, unless ye have believed in vain." Baptists teach that there is no "IF" about it, that once saved there is no sin or sins that can be committed that will cause one to be lost.

"P. 9 Paragraph 1 'They were all added to the same Church,' Acts 2:47. It is a misunderstanding and misstatement to claim that any local or group of local assemblies are coterminous with 'Church.' It is the mystical body of Christ including all who by faith have received Jesus Christ as their own personal Savior. John 1:12."

Reply:

(1) The fact remains that all the saved persons of the first century were added to the same church. AND THE BIBLE DOES NOT ONE TIME MENTION THE BAPTIST CHURCH. Hence, we know that the Lord did not add to the Baptist Church. Furthermore, the early Christians did not take a vote to receive the saved into the church of Christ. The Lord Jesus Christ added to the church such as should be saved. He said "I will build my church." (Matt. 16:18). Will anyone contend that Jesus built his church and added people to another? The Bible does speak of "the churches of Christ." (Rom. 16:16).

(2) The Bible says nothing about "the mystical body of Christ." No one can "speak as the oracles of God" and become a Baptist, join the Baptist Church, or uphold Baptist doctrine. It takes anti-scriptural teaching, and anti-scriptural practice to be a Baptist. But it is not contended that Acts 2:47 means he added the saved merely to a local congregation. They were added to the family of God.

(3) John 1:12 refutes Baptist doctrine. It reads: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Those who believed on his name were given POWER TO BECOME the sons of God. Therefore, they were not sons of God merely by believing on his name. They had to do something in addition to believing in order to BECOME sons of God. But contrary to the passage, Baptists teach that one is a son of God by faith only. Why will a man introduce a passage that refutes his own doctrine?

"P. 10 The matter of Salvation is a work of God in the heart of man, not a mixture of man's work and God's. For instance the

matter of repentance, while man repents, what is the impelling force behind that? "For godly sorrow worketh repentance to salvation . . . but sorrow of the world worketh death." (II Cor. 7:10). The Holy Spirit is God's agent in the act of salvation. (Titus 3:5). "Not by works of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost." Note the three-fold work of the Holy Spirit: John 16:8-11, "And when he is come, he will reprove the world of sin and of righteousness, and of judgment; . . ." How can a dead thing do anything? Paid says, Eph. 2:1, "And you hath he quickened (made alive) who were dead in trespasses and sins."

Reply:

(1) Baptists struggle hard to get baptism out of the plan of salvation. And when they do, by their own logic, they cut out other vital things, and at the same time eliminate the Baptist Church. Mr. Hughey says that salvation is not a mixture of man's work and God's. Then seeing what he has done—eliminated repentance—he immediately backs up and tries to work repentance in because it is brought about by godly sorrow being the impelling force behind it. What impelling force is there behind baptism? All the authority of both heaven and earth! (Matt. 28 18-20; Mark 16:15, 16).

(2) The point is surrendered by Mr. Hughey when he admits that man must do his own repenting. Then man CAN DO SOMETHING toward his salvation. It is true that a person dead physically cannot do anything, but this is not true concerning a person who is dead spiritually. If so, then a sinner cannot hear, nor believe, nor repent. But Mr. Hughey has admitted that a sinner can repent. If he repents while he is dead spiritually, then a dead sinner CAN DO SOMETHING. If he is saved before he repents, then the sinner is saved without repentance.

(3) The church of Christ does not believe nor teach that man saves himself or that he is saved by his own works.

God saves. Jesus saves. And the Holy Spirit has his place and part. But it is clear in the New Testament that God demands that man meet certain conditions. In Titus 3:5, it is stated that God saved us, but how? "by the washing of regeneration AND the renewing of the Holy Ghost." Nearly all Bible commentators say that the washing here has reference to water baptism. This ties baptism and salvation too close for comfort for Baptists. But note: Cleansing of the conscience and the washing of the body with pure water go hand in hand. (Heb. 10:22). The church at Ephesus was sanctified and cleansed by the washing of water by the word. (Eph. 5:26). The word of



God teaching water baptism, and that it is to be saved. (Mark 16:15, 16).

(4) Baptism is not a work of man. Man did not devise it and begin teaching it. What God commands is a work of God. Faith is a work of God. (John 6:29). If baptism is a work of human merit, THEN THE BAPTIST CHURCH IS BUILT ON A WORK OF HUMAN MERIT for there can be no Baptist Church without water baptism. Hence, the Baptist Church is a human and not a divine institution. We knew it all the time. Now Mr. Hughey has conceded it by his own human reasoning.

5. God accepts only those who work righteousness. 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). This is the way Peter opened his sermon. He closed it by commanding Cornelius and his house to be baptized in water. Water baptism is no part of the law of Moses. Man did not devise it. It is a part of the righteousness of the gospel. On the day of Pentecost, Peter, after telling sinners what to do, to repent and be baptized for the remission of sins, urged them: "Save yourselves from this untoward generation." (Acts 2:40). In response, about 3,000 were baptized. (Acts 2:41). Jesus saves only the obedient. (Heb. 5:9). Obedience to God's commands is no grounds for boasting, and it does not eliminate the grace of God but appropriates it.

"P. 11. ALL MUST BE BAPTIZED.

"There seems to be a confusion in this doctrine of the Church of Christ concerning the distinction between water and Spirit. John baptized with water but no salvation. (John 1:35). Paul was not interested in baptizing, (I Cor. 1:14). John said that Jesus Christ would come and baptize with the Holy Ghost. That is the baptism which places one in the body of Christ and not water baptism. You must admit that many are baptized by immersion that are not "Born Again." It is the New Birth alone which is the operation of the Holy Spirit and the baptism of the H. S. which gives acceptance with God and that is a work entirely of God."

Reply:

(1) No, Mr. Hughey, the confusion is not with the church of Christ, but with you people. John's baptism was preparatory, yet it was for the remission of sins. (Mark 1:4). Sure, Christ did baptize with the Holy Ghost. There are two recorded cases: the Apostles, Acts 2:4, (Jews); and the first Gentiles, Cornelius and his house, (Acts 10:34-47). But you are certainly confused when you think that it takes Holy Spirit baptism to put one into the body of Christ.

(2) There is only one baptism today. (Eph. 4:5). If this is Holy Spirit baptism, then there is no water baptism

today; and hence no Baptist Church because there can be no Baptist Church without water baptism. If water baptism is in force today, then there is no Holy Spirit baptism. The baptism that is in force today is water baptism. (I Peter 3:21; Acts 8:36-39; Eph. 5:26; Heb. 10:22).

(3) I Cor. 12:13 says: 'For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.' All who have been merely immersed have not been truly born again, and, therefore, were not baptized into the one body, the church. For instance, Baptists are all immersed, but they are taught wrong, they understand wrong, and are baptized with the wrong understanding; therefore, Baptists are not born again. Hence, they are not added to the body of Christ, the New Testament Church. One is not "made free from sin" unless he obeys from the heart, that form of doctrine. (Rom. 6:17, 18). I Cor. 12:13 refers to scriptural water baptism. Holy Spirit baptism was always followed by speaking in tongues. (Acts 2:4; 10:44-46). Every one in the church in Corinth could not speak in tongues. (I Cor. 12:30). But they had all been baptized into the one body of Christ. Therefore, the baptism that puts one into the one body is water baptism, and not Holy Spirit baptism.

(4) If the new birth, and the operation of the Holy Spirit is "a work entirely of God," why does Mr. Hughey not quit preaching? If God does it directly and entirely, then there is no need for preachers, local or foreign. Let me ask you members of the Baptist Church this question: Why work and give your money to support a non-essential preacher, to preach a non-essential doctrine, to a non-essential institution (the Baptist Church, which all of you admit is non-essential) and to lost sinners when it is non-essential?

Mr. Hughey continues:

"In comparative analysis one must admit that there are too many references in the Word that states that all one has to do to be saved is to believe in Christ apart from any human agency or activity to assume that the few passages where believing and baptism are associated as related to salvation should refer to a water baptism. (Eph. 2:8, 9; Acts 16:31; John 3:13)."

Reply:

(1) Mr. Hughey admits that there are a number of passages where faith and baptism are associated as related to salvation; but these cannot be true, he thinks, because there are many passages that mention faith that do not mention baptism and they nullify and make void the other passages. This is indeed a tragic blunder in studying the

Bible, but many commit the same error. Note the following facts:

1. A number of passages mention faith, and say nothing about baptism, nor repentance.

2. A number of passages mention baptism, and say nothing about faith. For examples: Acts 22:16; Acts 10:48; I Peter 3:20, 21.

3. Then there are several passages that mention faith, baptism, and salvation, and remission of sins. (Mark 16:16;

Acts 2:38). And when baptism and salvation are in the same verse, baptism is always between the sinner and salvation. Let us take all the Bible says on each subject. If the passages that mention faith and say nothing about baptism teach salvation by faith only; then, according to the same reasoning, those that mention baptism and say nothing about faith would teach salvation by baptism only.

(2) We will say more about Eph. 2:8, 9 later. Concerning Acts 16:31, note that the question and answer came before the sermon, v. 32; and that they heard, believed, and were baptized the same hour of the night, vs. 33, 34. According to Jesus, they were not saved until they believed and were baptized. (Mark 16:16). As to John 3:18, certainly the one that believeth not is judged or condemned. Without faith it is impossible to be well-pleasing to God. He that believes with an active obedient faith, with a faith that will "work by love" (Gal. 5:6) is not condemned. But faith without works is dead. (James 2:17). The theme of the book of John is faith—not how to become a Christian. (John 20:30, 31). The book of Acts gives the examples, and clear-cut cases of how to become a Christian.

"P. 12 Paragraph 3 Obedience is essential to salvation' ...

"If one accepts the first premise of any logicians statement he will at once become involved in accepting the conclusion. This primary premise is false. It is only a half truth. Obedience to what? To whom? From a careful study of the scriptures salvation is not conditioned upon all commands of God but upon one "If thou believest, thou mayest" (Romans 10:13) "For whosoever calleth on the name of the Lord shall be saved." It must be noted that a great many of the commands of Jesus and the Apostles under the guidance of the H. S. are not for the unbeliever in his unsaved state, but for the saved. Such is the command for baptism (water) and "Go Ye" etc."

Reply:

(1) "If thou believest, thou mayest" Mayest what? May be baptized. (Acts 8:37). Why did the Ethiopian want to be baptized? Because he wanted to be saved, and Jesus had said "He that believeth and is baptized shall be saved."

(2) Mr. Hughey contradicted himself in the same paragraph. One minute he

says all a sinner has to do is to believe. The next sentence he says that all a sinner has to do is call on the name of the Lord. Now which is it, Mr. Hughey? Believing and calling are TWO DIFFERENT THINGS. To call on the name of the Lord is to arise and be baptized for the remission of sins in his name, into the name of the Father, the Son, and the Holy Spirit. (Acts 22:16; Matt. 28:18-20). Let us take all the Bible teaches on the plan of salvation.

(3) Baptists teach, as Mr. Hughey says, that baptism is for saved persons. But he gave no reference. No saved person was ever commanded to be baptized. If baptism were a Christian duty, as duties have to be performed constantly, one would have to be baptized over and over. But baptism is part of the new birth, and as one is born once, there is one baptism. One puts on Christ in baptism. (Gal. 3:27). If a person is saved before he is baptized, he is saved without Christ. But Baptists deny this passage and teach that one puts on Christ by faith only. Paul says that we are baptized into Christ, into his death and blood, into his name, and into his body. (Rom. 6:3, 4; Acts 19:5; I Cor. 12:13).

"P. 13. "We are commanded to sing . . . "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." (II John 9) Look at v. 7 who confess not that Jesus is come in the flesh . . . look at v. 10 bring not this doctrine . . . what doctrine? Simply and solely that Jesus Christ is God manifested in the flesh. We must be fair to the Scriptures to interpret in the context. There is nothing mentioned here concerning methods of worship and furthermore on what basis can one say we sing by faith. I believe we sing with a physical voice with vocal chords that vibrate just as the vibrations of the strings on a piano or any instrument. It is an invalid argument."

Reply:

(1) We are commanded to worship God in spirit and in truth. (John 4:24). It is not enough just to worship. We must worship according to the truth revealed in the New Testament. (John 17:17). We are not to go beyond what is written. (I Cor. 4:6). We are commanded not to add to or to take from divine revelation. (Rev. 22:18, 19). All that we do must be in faith. We walk by faith. (II Cor. 5:7). We live by faith. And faith comes by hearing and hearing by the word of God. (Rom. 10:17). If Mr. Hughey understood this principle, he would not remain a Baptist, that is, if he would be governed by it.

(2) It does not lessen the force of my argument to say that John was urging the truth that Jesus came in the flesh. If we admit this truth, then he is the Son of God with all authority both in heaven and in earth. We must do all

in his name. (Col. 3:17). His inspired Apostles taught the early church to sing; but Baptists go beyond what is revealed in the gospel and add mechanical music to their worship. For this, they are condemned. John says they "have not God."

#### FROM THE PAMPHLET "MISCONCEPTIONS CLARIFIED"

"P. 2. Your notation: "strive to please him and not ourselves." That particular statement is not peculiar to the Church of Christ so called. Millions and millions of born again believers all over the world who have never heard of the Church of Christ but know the Word of God have one aim that of pleasing Him."

Reply:

(1) Millions that Mr. Hughey think have been born again, have not been born again according to the word of God. They have refused to do what the Bible plainly says and have listened to Baptists and others pervert the scriptures. For instance, men will deny Acts 2:38 that says that baptism is "for the remission of sins." Is that trying to please God? Men say we will add mechanical music because WE like it. We want it; and we are determined to have it. The Bible says that we are baptized into the death of Christ. Baptists say that we believe into it. When men flatly deny clear-cut statements of the Bible and teach something that there is not one iota of scripture for, is that trying to please God? Where is the chapter and verse for the Baptist Church? There is not one hint about it in all the Bible. I challenge any man to take the Bible and make a Baptist—without adding to or taking from the word of God.

"P. 9 "Neither does God accept the works of men—the things they devise—such as salvation by faith only . . . This obviously is a lie. "For by grace are ye saved by faith and that not of yourselves it is the GIFT of God; not of WORKS lest any man should boast." God accepts no works of man whatsoever. Man who is dead in trespasses and sins cannot work. The dead cannot obey only if they are quickened by the Spirit. (Eph. 2:1). This is only accomplished through the grace and work of God's Holy Spirit. Titus 3:5. See Romans 4:1-8 also 11:6 works and grace are diametrically opposed and opposites of each other and it is impossible to mix them on the issue of eternal salvation. The Church of Christ wants to make a mixture of faith and the law of the 7th Day Adventists."

Reply:

(1) No, we are not trying to make a mixture of the law and the gospel. We draw a clear-cut line between the two. But Baptists do not. They go to the old law for their instrumental music. And most of them call the first day of the week the "sabbath."

(2) If Baptism is part of the law of Moses, will Mr. Hughey please cite the

Old Testament passage that so teaches. No, baptism is no part of the law of Moses. It is either a willful or ignorant perversion of the word of God to even insinuate that Paul has reference to baptism when he says, "not of works." He has reference to the works of the old law, and not to obedience to the commands of the Gospel. If baptism is a work of human merit, then the entire Baptist Church is built on a work of human merit, because there can be no Baptist Church apart from water baptism and no one can become a member of the Baptist Church without it.

(3) In Romans 4, Paul is contrasting the faith of the gospel with the works of the law of Moses—he is not condemning obedience to the gospel. Christ is coming in flaming fire rendering vengeance on all that obey not the gospel. (II Thess. 1:8).

(4) Of all people in the world, we are farther from the Adventists than any other religious people. We stick strictly with the New Testament. We teach that the old Law was nailed to the cross by Christ when he was crucified. (Col. 2:14).

If baptism is a part of the law of Moses, as Mr. Hughey insinuates, then the Baptist Church is built on the law and not the gospel—because it is built on water baptism and named for it.

We have no ill-will toward Mr. Hughey or any other Baptist. We are glad for such discussions so as to bring about a better understanding. We do not believe that men are saved by their own works, but that God saves, and Jesus saves, and that men must humbly submit to will of God by both believing and obeying. Why cannot Baptists see that obedience to a divine command is not a work of men, neither a work of the Old Law; but merely a means of appropriating the salvation that the Lord made possible and is now offering to men?

#### COLORED GROUP NEEDS HELP

There is a small group of negro brethren at Prescott, Arkansas, who are making an effort to buy a lot and build a building in which to worship. They have located a building plot and are in needs of funds to pay for it and to build.

Prescott is a town of three or four thousand with perhaps a thousand negroes. The white congregation at 108 East Laurel is assisting them and will be glad to hear from any one who might be interested in this work.

Any funds for the work should be sent to Reese McDougald, Prescott, Ark. sent to Reese McDougald, Prescott, Ark. Brother McDougald is an elder in the white congregation and will be glad to furnish additional information also.

ROY HENDERSON TO McCRORY  
(By ORDIS D. COPELAND)



The second Sunday in this month, January 13th, terminates Bro. Roy Henderson's work with the church at Newark, Arkansas. He and his family moves to McCrory, Arkansas, on January 14th to begin work with the congregation there.

Bro. Henderson moved to Newark from Shirley, Arkansas in the spring of 1948. He was the first full time preacher that the church there had ever employed, and they were blessed abundantly by his work with them.

Newark is the home town of my wife's people, and I have been associated with the church there, in a limited way, for the past ten years, and the decision of the church to bring Bro. Henderson into their town and work with them has been the greatest blessing to the church during that time. There is no way of estimating the growth of the church there spiritually, and the growth numerically has indeed been encouraging. Bro. Henderson and his wife, Mabel, and their five children, two boys and three girls, have been an inspiration to the people of Newark, by their life, their work and the interest they have manifested in the community and especially in the church.

Bro. Henderson is a forceful preacher of the Gospel of Christ, who has convictions and courage enough to proclaim them. He not only preaches by word of mouth, but conveys many truths by the sense of sight. He is a very efficient blackboard artist with unique ability in presenting lessons by way of blackboard diagrams and pictures.

Wherever the Henderson's go, they will be advancing the borders of the Church in that locality. Newark's loss is this time McCrory's gain. We wish for them and the church at McCrory a pleasant and profitable work together.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, January 18: This leaves me in a meeting with College Grove Church near Pikeville, Tenn. I taught eight nights singing school, and am following up with a meeting. Will close 27th. Was to have taught a school at Orlinda, Tenn., following this meeting, but because of an accident, I had to cancel the school for the time-being. I fell down some

porch steps Tuesday night, broke my wrist on right arm, and will not be able to teach singing until my arm heals to where I can write. I'll carry on my meeting work.

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

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

### CHAPTER XVIII.

In that hour came the 1  
disciples unto Jesus, say-  
ing, Who then is greatest in  
the kingdom of heaven?  
And he called to him a lit-  
tle child, and set him in the  
midst of them, and said.

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

24. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an animal 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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## CONGRATULATIONS TO ABILENE CHRISTIAN COLLEGE

By M. NORVEL YOUNG

A long-desired goal of Christian colleges has been achieved by Abilene Christian College. Brother Don Morris has announced that the school has been fully accepted into the Southern Association of Colleges and Universities which is the highest accrediting agency for such schools. It seems to me to be in order for all the friends of Christian education to express congratulations to Abilene Christian College! Let us stop long enough in the midst of our busy lives to express a word of appreciation to Brethren Don Morris, Walter Adams, and W. R. Smith and the entire faculty of the school for the fine work which they have done to merit this recognition. Also we should thank the generous donors and patrons of the school through the past forty-five years. As a rule somebody had to give a dollar to match every dollar paid in tuition and fees to make possible our present Christian schools. Everyone who has so helped has had a part in the achievement of A. C. C. Especially to be commended in this matter are President B. Sherrod and other active members of the board who have worked hard to help raise funds to meet the equipment and endowment requirements of the association. To everyone in the past and present among the faculty, board, student body, alumni or simply friends of the school I feel a debt of gratitude for making possible the great work now being done by the school and other similar schools in the land.

This recognition will mean that each student now and in the future as long as membership is maintained will receive maximum credit in any other college or university where he may present his transcript. It will mean that A. C. C., because of its alphabetical position, will be at the head of every list of accredited schools and colleges throughout the country. No one will have any excuse for not attending on the grounds of accreditation. However, it does not mean that A. C. C. will sacrifice one iota of its faith or of its purpose as a Bible school. Each member of the faculty is a faithful member of the Lord's church, and 94 per cent of the student body are members. May the Lord continue to bless this school and all such schools who remain loyal to the Book.

### SHALL WE PASS DENMARK BY

(By OTIS GATEWOOD)

Last winter Brother Nyal D. Royse of Norwalk, California, announced his plans to go to Denmark to establish the Church in this beautiful little country. This caused rejoicing in the hearts of many brethren because this was our first effort to establish the Church in the Scandinavian countries.

Last summer Brother Royse made a trip from California to Denmark in

order to gain more information about that field and what should be done. Reports were given in the paper of what he learned. He was greatly encouraged, learned to love the people during his stay there and announced his plans to return as soon as a church could be found to support him. We all thought that he would be back in Denmark in a very short time. A few days ago I received this letter from Brother Royce.

'It has been some time since I wrote to you but I have been waiting for some more news before doing so. I have something to write. It looks as though the work in Denmark will just not be. Personally I really feel let down. From all of those articles in the papers, I never got so much as a postcard. It would only take about \$2,000.00 to get us started and about \$400 per month. But I guess it just wasn't the Lord's will. I feel that we have fulfilled our responsibility. We put in about \$750 of our own money to try to get something started over there and that is all that we can do. I have also resigned from the congregation here in Norwalk. Right now, I'm not preaching regular. I go to Banning Sunday and then expect to attend some and work with the Arcadia church where S. H. Hall is preaching. We are all well here. I have all my pictures developed and they are sure fine. Give my regards to all of the workers there. I think of you folks and the work there so often. I hope to see it again sometime.'

Brethren, it seems a shame with as much money as is in the brotherhood that we cannot support a man like Brother Royse to go to Denmark. He has shown his willingness to sacrifice for the work, by putting \$750.00 of his own money into the trip. The Mormon people have found that the Scandi-

navian countries are one of the most fruitful fields in Europe. The people there are very much interested in America, are more progressive than most any of the European nations, and are ready for the gospel of Christ. If we pass this opportunity by, it may be years before someone else will be ready to come. Can't someone do something now? If you would like to help, write Brother Nyal D. Royse, 12758 Foster Road, Norwalk, California.

Roy Henderson, P. O. Box 299, McCrory, Arkansas, Jan. 17: January 13, 1952 I finished my work as regular minister for the Church at Newark, Ark. We enjoyed the work at Newark very much. I am now with the brethren at McCrory, Ark. Am looking forward to a great work here. Please notice my change of address.

Howard Casada, 1200 Jefferson St., Great Bend, Kansas, January 17: Two more have renounced the errors of the Christian Church, and two have placed membership with us since last report.

Charles R. Estes, 301 Grand Avenue, Sheffield, Alabama, January 12: I am the son of Bro. Chester Estes who preaches for the church at Highland Park in Sheffield. I now have been preaching for about nine months. Since that time I have preached every Sunday except a very few. I am now 16 years old. I preached for the church in Spring Valley and Pleasant Site the first and second Sundays in January.. Will be with the Hacklebury church the third Sunday and the Burleson church the fourth Sunday. All these congregations are in Alabama.

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\* Special issue on Understanding the Bible is being reprinted and copies for churches to distribute may be obtained at 15c each or \$8.00 per hundred. Other special issues on Prayer, Vices and Virtues of the Christian, Church History are being planned for 1952. Don't miss a single one.



# The Gospel Light

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

VOLUME 22

DELIGHT, ARKANSAS, JANUARY 31, 1952

NUMBER 8

## What Should We Do At Church?

By W. W. FREEMAN

The answer to this question depends upon whose church it is. If it is Joe Smith's church, the members may do what he approves, for Jesus Christ is not the founder or head of the church of Latter Day Saints. In Smith's church they have a modern revelation (?) to supplement the Holy Bible. For example, in Joe Smith's church one might see them "baptize for the dead." Jesus Christ did not sanction such "water salvation" as this proxy immersion is without personal faith and repentance.

Again, in a Roman church one finds holy water, so-called, and must smell incense or see it fogging from some brazen vessel, such as was the rule in the ancient tabernacle and temple of the Hebrews. Of course such Jewish worship is not authorized for Christians. Some of the charitable (?) brethren may find a way to introduce this into the churches of Christ under pretext of being broad-minded, merely using such as an aid to the prayers. They are trying it already by bringing in instrumental music merely, they say, as a method (!) of "singing." God has told Christians to "sing and make melody in the heart unto the Lord." Here both the instrument and the act are specifically named. If brethren wish to talk about "togetherness" (not once mentioned in the Bible), let them consider what inspiration here places together. It is all right for human authorities to put whatever they please in man-made churches, for the whole idea is "to please men" rather than to follow Christ. But after the Lord's Supper the Master and the disciples "sang a hymn."

Catholics and others saturated with Calvinism (total depravity, unconditional election, miraculous conversion, and impossibility of apostasy) are consistent in sprinkling a little water on a baby to regenerate it preliminary to membership in those churches. No man has any right to presume to do such a

thing while his hand is lifted heavenward "in the name of the Father and the Son, and the Holy Spirit." No such command or example can be found anywhere in the Testament of Jesus Christ.

Yes, what one should do in church depends altogether upon whether it is Christ's church or not. God has in all ages ordained a law of induction and a way of acceptable worship. In the Lord's church Christ is head, and the apostles of the New Testament are the leaders, for "they spake as the Spirit gave them utterance." Only those who are believers of what Jesus and his apostles spoke are qualified to enter the church by turning from their sins ("repentance") and being baptized "in the name of Jesus Christ unto the remission of sins" (Acts 2:36-47). These the Lord adds to the church Jesus thus builds. In his life, teaching, death, and resurrection Jesus laid the foundation of his church and demonstrated he is the Messiah of promise (Isa. 53).

Why do most of the churches about us today do so many things Jesus and his apostles did not authorize or do? Why do many preachers discount if not ridicule much that they did and authorized? The explanation is that down the centuries the churches have been comprised of men and women who were neither inspired nor taught in the truth of the gospel as in New Testament times. Between us and the first century, when Jesus and his apostles lived and taught, there has been a lapse of eighteen hundred years. During this time there was a period of about a thousand years known as "the Dark Ages;" and dark it was—because the people had not the Bible in their own languages, nor did the leaders in religion look to the Bible itself—they looked to the Roman hierarchy. If the pope of Rome today is so deluded that he can glimpse at the sun three successive times and then announce in-

fallibly (?) to "the faithful" that the body of the Virgin Mary was subsumed into glory, surely we must not register surprise at anything, however absurd, that has come from the dark ages when "the blind led the blind." The errors of Protestant creeds were adopted, in the main, from the older Roman creeds. Only with religious freedom in our own land did people win the right again to accept Jesus himself as Lord in religion. They escaped the state-supported Church of England, which had been forced upon the people of Virginia, for example, and at the same time established a democratic secular power while they recovered the spiritual sovereignty of Jesus, who reigns from heaven (Acts 2).

There is no modern organization of the church of Christ. Christians still have the "same Jesus" to "reign until he shall put all enemies under his feet," when he will so "come in like manner as he went away." They need no cardinals, for they have the same "apostles and prophets, Jesus Christ himself being the chief cornerstone." They have no need of any creed or confession, for they have the same "good confession" that was made by the eunuch, Peter, and by Jesus himself—that "Jesus is the Christ the Son of God." They have no need for a council of interpreters, for they observe the noble souls of Berea and follow them—to "search the Scriptures" concerning all things religious. They have no need of a revelation, for in the New Testament they have the same truth that was preached by Jesus and his apostles, and the same gospel that was preached, believed, and obeyed in the time of Paul the apostle.

Now as to what one should do at church: "prove all things; hold fast to that which is good." "For we walk by faith and not by sight." One walks by faith by taking God at his word and doing what he says. This was true of Abraham and others of the Old Testament; it is true of Christians of the days of the New Testament, and it is true of us now. One does not walk by

faith by merely doing what he imagines is right, or by following what may be the most popular ideas about such matters. One cannot acceptably "worship in spirit" unless he also worships as the Spirit directs him to worship. In a church of Christ the local elders are responsible to God to direct all things spiritual in harmony with the New Testament. In **general** requirements they decide the liberties that are proper; from **specific** commands they have no right to deviate. So Christians do in church when they sincerely devote themselves to Jesus as Savior.

## God's Word

By LLOYD E. ELLIS

**1. Strength of God's Word.** God's word is strong, it is powerful, it is alive, or living, and has the power to bring one to God. When it is said that the word of God is "quick," as in the King James Version, it is meant that it is alive and active. It is not something which is dead and inactive. Its strength comes from God who uses it to teach men and to direct them.

A two-edged sword is a dangerous thing for it can cut both ways. It can be used to dismember the body of a man and so kill him, but the word of God is even sharper and stronger than that, for it reaches farther than the flesh of a person. It goes into his thoughts and divides, or separates them. It can cut the evil thoughts from his mind and it can help him keep the good thoughts and so direct his actions into right ways.

One should remember that the word of God is strong enough to guide one into the way of peace and happiness here in this world and direct one into the land of rest, or into heaven itself.

On the other hand one may be assured that the word of God is also strong enough to insure that one who is wicked will **not** be allowed to enter into the rest of God, which He has provided for the ones who obey Him.

These things should encourage one to give due heed to the word of God through which God and Christ speak to men today. God does not talk directly with men, and neither does Christ converse with them directly. But the word of God, and in the Bible we have the word of God brought to us, is used to bring the message of the Lord to us. In this word we have the way of life revealed.

**2. Knowledge of God.** One can come to know God only through a study of his Word, for the Son, Jesus Christ, has revealed the Father (John 1:18), and that revelation is written down in the Bible, which is the word of God.

When one studies the Bible and comes to have a clear understanding of the truths which are presented there, he may come to know God, believe in Him and be obedient unto his commands. This kind of a person is under the influence of the power of God's word and when he has finished all the work which God wants him to do on earth, he will be ready to enter into the rest which God has prepared for him.

It is life to know God (John 17:3), and this life is in the Son of God who came to suffer and die that men may live. When one makes the word of God a part of his life and is directed by it, he will be enabled to know God and will have the forgiveness of his sins.

The mystery of the power of God's word may be great, but a simple illustration will help us to understand. We know that there is great power even in a small seed, for when it is aided by the heat of the sun, and receives the proper amount of moisture, it may begin to germinate and push itself, that is, the new little plant, up through the hard soil. Its strength is great enough to push itself up through hard boulders and crack them, or up through asphalt paving, and even concrete paving has been broken by the strength of the growing plant.

Now the word of God is the seed of the kingdom (Luke 8:11), and when it is sown in one's heart, or mind, and allowed to germinate and grow there, even the hardest life may be softened and broken that the individual may become a new person as he lets the life-bringing word of God dwell in him.

**3. One Cannot Hide from God.** The word of the Lord is powerful because it belongs to God who is all-powerful. He knows all that we do and it is not possible to hide anything from Him. There is nothing which is unknown to God.

Realizing this, each one of us ought to be very careful to be guided by the word of God in all that we do and say. We ought to worship God as He directs in his word, and we ought to live by Christian principles each day of our lives.

Geo. B. Curtis, Poteau, Oklahoma, Jan. 10: We closed the old year with two baptisms and one restoration and began the new year with one restoration—a woman who had followed her husband into the Baptist Church. I closed my second year's work with the Poteau congregation January 1st. I shall stay with them until the first of June, when we plan to move into another field. The church is at peace and working harmoniously. I love them and they love me. We expect to find a good man to work here by June 1st.



## Authority In Religion

By HARVEY SCOTT

(NUMBER 10)

He who makes a promise in religion must have the authority to make the promise, and then he must have the power to fulfill it after it has been made.

Jesus of Nazareth is the only personality in history that has the authority to promise salvation and the power to fulfill that promise unto men; for said he: "All authority is given unto me in heaven and in earth." See Matthew 28:18. Thus, the promises of Jesus are backed by the authority, or power, of heaven, and the power of Jehovah has been given unto him to make these promises good.

What, therefore, Jesus has promised God has pledged to fulfill. What more can man desire in the redemption of his soul? But these promises of Jesus are not unconditional—they are made upon man's acceptance of Him in his obedience to the commands which He gave for the purpose of proving man's faith. See II Thessalonians 1:8. He who refuses to comply with the conditions of the promises of Jesus is not entitled to the blessings they make possible.

When Jesus promised salvation up-

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on the conditions of faith, repentance, and baptism He was not unreasonable; for He did so by the authority of heaven; and he who refuses to comply with these conditions does not believe the Lord; neither does he love him. See Mark 16: 15, 16. A faith that is not strong enough to cause one to accept these conditions is not the faith of Abraham; for his faith was strong enough to cause him to take his son to the top of the mountain for a sacrifice unto the Lord. And Abraham would have offered him if the Lord had not stopped him. See Genesis 22:3-18. Thus, to walk in the steps of faithful Abraham one must not stagger at the promise of the Lord, but do that which the Lord has commanded.

If one believes the Lord, and loves Him, it matters not what He may ask man to do, he will do it gladly and with all his heart; for man's disobedience is a revelation of his lack of faith. See John 14:15-24. A faith that will not lead one to obey the Lord is a faith that will not save—it is a dead faith; one that is of no profit.

Thus, the conditions of salvation which have been given by the Lord are of as much authority as are the promises of salvation which He has given in His Word. Why believe the promises, and then at the same time deny the conditions? To deny one is to deny the other. If one be true, so is the other; for both are by the same authority.

Jesus has the authority to make the promise of salvation conditioned upon the obedience of men; and at the same time He has the power to fulfill that promise on those conditions and upon none other. Any promise of salvation upon any other conditions—or without conditions—is without the authority of heaven, and the one who makes it does not have the power to fulfill it. We had better let our faith rest in the power of God and not in the wisdom of men. See I Corinthians 2:1-5.

Yes, Jesus of Nazareth is the only personality that has the authority to promise salvation and at the same time has the power to fulfill that promise.

## LEARNING THE LAW OF PARDON

By VAUGHN D. SHOFNER

Man has never been required to obey a law before it is given. Under the patriarchal dispensation we read of prayer and sacrifice answering God's demands of that age. The laws of the Jewish age were binding on those included in that age, but did not bind the people of the patriarchal age, because they had not been given at that time. These laws were different from these of the patriarchal age. Under the Christian age man is ruled by a law of internal conduct, not like the laws of the other two ages, for it is suited to man's more advanced condition. Those people of the two previous dispensations were not required to keep the laws of Christianity, because they had not been given.

Therefore, we conclude that God has changed his laws from time to time, as his wisdom directed, and he holds man accountable only to the laws of the age in which he lives. So, the Old Testament saints, the thief on the cross, and all who lived in a different age are not subjects of the law of Christianity; and likewise mankind living in the Christian age cannot go to the other dispensations of time to get laws governing his life.

In the great commission Christ gave the inherent law of his kingdom. "Go ye therefore, and teach all nations, baptizing them in the name of the Father,

and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you."

Man obtains God's approval by obedience to his laws which are addressed to him. Then there is a purpose of his laws, and no law of God can be considered non-essential. Man has no right to set aside a single law of God, nor does he have authority to change the order of God's arrangements.

In any conditional law on which a reward depends, one condition may be mentioned at one place and another condition at another place, and the reward cannot be received by surrendering to fewer conditions than the whole law contains. Therefore, to learn all the conditions addressed to us, we must examine all the law belonging to us, and combine all conditions therein. The reward must depend on all these conditions being performed according to instruction in order to avoid the confusion which would be the result of being allowed to choose less than all the conditions, and as our individual desires direct.

In our country citizenship is open to aliens on certain conditions. "Naturalization is a judicial proceeding, determinable by the district courts of the U. S., and by State courts of original jurisdiction in law or equity or law and equity in which the amount in contro-

versy is unlimited. In such a proceeding an alien, who has been admitted to the U. S. in conformity with the immigration laws for permanent residence, may declare his intention as soon as he desires . . . for admission to citizenship, if at that time his declaration of intention is two years old . . . Two citizens of the U. S. as witnesses must be present . . . to prove his allegation of residence and establish his good character and attachment to the principles of the Constitution. . . A period of 90 days must intervene after filing a petition before the court may hear it. The officers of the Naturalization Bureau examine the applicant and witnesses . . . a certificate of citizenship . . . is issued the newly naturalized citizen . . . The costs are \$1 for a declaration of intention, and \$4 for petition to the court and certificate of citizenship" (From. Ency. Brit.).

In consideration of these facts that bind certain people without any rejection on the part of those bound, we notice some outstanding facts. These conditions of citizenship are not all mentioned in one section, but in several. Citizenship does not depend on less than is mentioned at one place, but it depends on other conditions mentioned in other sections. To learn these conditions demands a study of the whole law and a combining all the conditions together. The alien cannot consider a single law non-essential, nor can he decide to obey any of the conditions after becoming a citizen, for they are all conditions that must be met before he is a citizen.

In this same manner and with this same fairness, we must study the law of heaven which tells us how to become citizens of Christ's kingdom. One condition may be mentioned at one place, another at another place, etc. We are not to take one of these conditions and declare it to be the only one to be obeyed. We cannot omit one or more as being non-essential, nor can we declare that we will obey certain ones after having become a member of Christ's church; but we must examine the whole law of pardon, combine all the conditions according to their order in the divine plan. Forgiveness of sins is an act in the heart of God, promised at the end of obedience to his law of conditions, and we cannot change his law or receive the promise without surrendering to the conditions.

The law of pardon for the Christian age was delivered by Jesus Christ, and it is stated in the great commission. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all

(Continued on page 5)



## "Bro. Waller Delivers Crushing Blow To Campbellites"

By GEO. B. CURTIS

### (A REVIEW)

On page 8 of the *Missionary Baptist Searchlight* of January 10th is an article by H. E. Waller under the above caption. I judge that the heading is the work of the publishers of the late Ben M. Bogard's paper. I tried to tell the publishers and Mr. Waller that I am not a Campbellite, nor are my brethren, but they are "bound and determined" to cry "Campbellite." There are three types of people who use the term "Campbellite," First, those who do not know any better; Second, those who use the word jestingly; and third, those who use the word because of lack of Christian courtesy. Where do you fellows classify?

Mr. Waller again refers to my 'pitiable' review of his booklet. It is truly pitiable that one must devote his time to exposing Baptist error, but such is the case. Mr. Waller, as long as you persist in writing this damnable stuff, I shall be found exposing your "pitiable" efforts.

My friend says, "You state that FAITH IS A WORK, giving I Thess. 1: 3 and Thayer's Greek Lexicon as proof. You either wilfully or ignorantly misrepresented God's word and Thayer's Lexicon." He accuses me of majoring in SOPHISTRY in school. Well, we shall see where Bible and authority from the Greek rests.

I Thessalonians 1:3 reads: "Remembering without ceasing your work of faith." Where did you learn, Waller, that this meant to "turn to God from idols?" Proof, please. Even so, you have faith classed as a work. You'll have to try again on that one. Your attempt to try to shift the meaning to "WORK OF GOD" in John 6:28 is entirely beside the point.

You state, "BAPTISM is your savior." Mr. Waller, you have robbed Christ of the honor of having a church to elevate baptism. You have counted as nought the family name of God to wear the name of baptism. You blaspheme that worthy name of the Son of God to wear the name of baptism. God gave a name that is above every name that is named in heaven and earth, and you love the name baptism far better than this highly exalted name. God has told us that there is salvation in no name other than Christ's, yet you seek it in the name of baptism. The church at Pergamos was praised for keeping the name of Christ, yet you'd far prefer the name of baptism. The church at Philadelphia was commended for not denying the name of Christ, yet you,

Waller, have forsaken the name of the Son of God for baptism. No baptism.

no Baptists. Everything that you are, or ever will be as Baptists depends, primarily, secondarily, periodically and permanently upon baptism. Better look under your own rug before you shout "Baptism is your saviour" any more.

"I want you to tuck it around your heart and drive it deep into your consciousness that Romans 5:19 says we are made righteous by Christ. SAVED, SAVED, SAVED." (Unquote). Here is Romans 5:19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Mr. Waller, "I want you to tuck it around your heart and drive it deep into your consciousness that Rom. 5:19" does not say any such a thing. It says "many shall be made righteous by his obedience." See? We ask how does the obedience of Christ make righteous men and women? Hear it, Waller!

"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all that obey him." (Hebrews 5: 8-9). Aren't you kind of ashamed of yourself?

I showed in my review of Waller's tract that Cornelius was saved as others by the gospel—"He shall tell thee words whereby thou, and thy house shall be saved." He keeps coming back with bare assertions that Cornelius was saved before and without baptism. That shall be taken care of in due time. In fact it has already been cared for. Again he uses the six Jewish brethren who were with Peter to try to get in the Baptist custom of voting one into the church. I asked who voted on Lydia, the jailer, Saul of Tarsus, the Ethiopian eunuch. He thought he could do better by asserting without proof that Peter had the six Jewish brethren from Jerusalem to vote on the reception of Cornelius and his household. Here is all the scriptures there is about the matter: "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:46-47). "Tain't there," Waller.

To get Baptist voting into the picture, Mr. Waller, uses the incident recorded in Acts 9:26-27, which reads: "And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought

him to the apostles, and declared unto them how he had seen the Lord in the way, and how he had preached boldly at Damascus in the name of Jesus." Here is Waller's assertion: "Baptists invite people to join the Baptist Church for the same reason that Paul attempted to join the First Baptist Church at Jerusalem . . . Baptists call the church together to hear people relate their experience and to vote as to whether or not they are fit subjects for baptism, Acts 10:47." Such unscriptural drivel is nauseating. The apostle sought the company of the disciples. Waller found the word "join" and jumped at the conclusion that it meant to "join the church," a thing unknown to Holy Writ.

So far, we have not found the "CRUSHING BLOW TO CAMPBELLITES?" or even a swat that would kill a fly. This next attempt must be it. After telling the world how ignorant Curtis is of Greek, Greek Lexicons and every thing in general, he unleashes his mighty blow—and blow it is. I gave one of Thayer's definitions of the Greek word *pisteuo* from which we obtain the word faith in the English translation. For some reason, either on my part or that of my publishers, a typographical error crept in. This made my quotation read: "Greek ganna . . ." Then followed the definition. Get this, friend, the definition was of *pisteuo*, not "ganna." This particular definition was under Thayer's subhead designated by the Greek letter "gamma." I suspect that I made this note, and did not get my meaning clear enough and the error crept in. But the definition is not garbled, and still reads: (*pisteuo*) "used especially of the faith by which a man embraces Jesus, i.e. a conviction, full of joyful trust, that Jesus is the Messiah—divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ." I am sorry that this error happened to occur. There is the full explanation, and the quotation still has Thayer defining the word to include obedience.

Mr. Waller called in Dr. Edward Byrd of the Baptist seminary to unravel this troublesome word "ganna." Dr. Byrd, wise as the bird of wisdom, came up with the fact that there was no such word in the Greek New Testament, nor in Thayer's Greek Lexicon. Waller, I could have told you that, as little as you say I know of Greek. And, Waller, while you were swinging, Samson like, (Read Judges 15:14-16) the jawbone of this Byrd in dealing your crushing blows to Campbellites, your own beloved *Missionary Baptist Searchlight*, or you, made quite a typographical "bust." This paper, in your praise for Dr. Byrd, had you say, "I have re-



ferred the Greek word "GANNA" . . . to an interpreter of Greek, Dr. Edward Byrd. Missionary Baptist Seminary, and one of the greatest scholars of Greek in Acts 20:21 will not save the soul mg." There is what the Searchlight made you say about Dr. Byrd. You scratched out a line with a pen and wrote along the margin this: "one of the greatest scholars in Greek in America today." If you dealt any crushing "blows" to anybody I failed to find them, but here is a "BLOW" all right.

Now back to the definition of pisteuo; Thayer says that it is conjoined with obedience to Christ. Not having felt the blows of the modern Samson as he wields the jawbone of the Byrd, I shall have the audacity to offer you another of the Greek scholars of the Greek language—almost as recognized as the renowned Byrd—in fact, two, Lyddell and Scott on the meaning of this word. Here is the first definition: to believe, trust, trust in, put faith in, rely on a person or thing. This is the second definition: to believe, comply, obey. Don't you think you'd better call your Byrd again, Mr. Waller?

Mr. Waller, if this article has seemed to be somewhat acid in places, just remember that such terms as "sophist," "garbled" and "ignorant" are not in the discussion as it should be conducted. And, another thing on this matter of faith only, or obedient faith, you might go to the Byrd and have him find you the instance wherein God blessed individuals apart from any test of their faith.

If any one should think that I have in any way dealt harshly with Dr. Byrd, just remember that he is the Byrd that stuck his byll into this byzness in a way that justifies plucking a few feathers from his Grecian wings, even if he is the greatest scholar of Greek in Acts 20:21. I quote from him in his dealing with my quotation from Thayer: "Regarding a statement in the Gospel Light by Geo. B. Curtis, who attempts to reply to 'Have You Rejected Christ and Accepted Baptism For Salvation' I will say that he either willfully or ignorantly misrepresents Thayer." When Dr. Byrd speaks as a scholar and his voice rings true to scholarship, I respect him: but when he lets Baptist prejudice be printed as Greek scholarship I'll pluck his feathers, even if he is the wisest Byrd in Greek this side of Aristotle. "So mote it be."

He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

By this organic order of conditions given by the Lord, we see the law of

pardon demanding a progressive work, accomplished by a succession of acts of obedience. The gospel is preached, and man must hear it, but hearing the gospel doesn't offer salvation in itself. He must believe the gospel, for faith in the statements of it is an absolute prerequisite to the accomplishment of its purpose. But the conditions of the arrangement have not been fully met in

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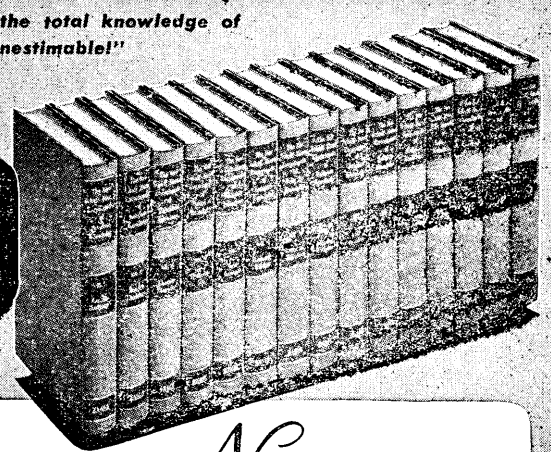
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## LEARNING THE LAW OF PARDON

(Continued from page 3)

things whatsoever I have commanded you." "Go ye into all the world, and preach the gospel to every creature.

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faith only, so man is not saved by faith only—is not a citizen of Christ's kingdom yet. Man must repent—make up his mind to cease sinning and in any way living contrary to God's law. But he is not yet pardoned, because he has not yet surrendered to all the conditions of the law of forgiveness; and just as an alien must comply with all the naturalization conditions to become a citizen of the U. S., so must man surrender to all the conditions of the law of pardon to receive citizenship in Christ's kingdom. He must now confess Christ before men, as did the eunuch of Acts, chapter 8. But he is not yet saved. He must obey the command of God and be baptized, for it too is a condition.

Friend, you cannot examine the law of pardon without prejudice and conclude baptism is not a condition of the

remission of sins. The merit is not in the act alone, not in the water as the power, but as every other condition, the merit is in the obedience to God's command. True, Christ does not say, "But he that believeth not and is not baptized shall be damned." He omits baptism here. But the power of rationality which mortal men possess will do the same. Suppose we say of a certain man, "If he eats and digests his food he will recover, but if he does not eat he will die." None will declare that the statement denies digestion being a condition of life, but the last part of it does not say, "But if he does not eat and does not digest his food he will die." Sanity understands that if he never eats he will not digest his food, and so, if a man never believes he will not be baptized. "He that believeth and is baptized shall be saved."

Christ, can such a church be the church built by Christ? The church built by Christ has a distinctive name. The name of Christ is the one name, the only name, by which individuals can be saved. Acts 4:12 says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The Bible emphasizes that it is the name of Christ or no name. If we love, honor, and respect Christ, why not wear his name? Local congregations of the Lord's church are referred to as "churches of Christ" (Rom. 16:16). The ones who know the New Testament know that "church of Christ" is a scriptural name for a local congregation. The name of the church built by Christ does not change with the passing of time. The congregation of the Lord's people in Ephesus did not wear a different name from the Lord's people in Corinth. There is no New Testament example of the Lord's people changing the name of the church, nor is there a New Testament example of the Lord's people wearing different religious names. The disciples of the Lord were known as Christians. Christian is the name individual followers of Christ are commanded to wear. The church has not been commanded to wear the name of an individual member.

The only discipline of the church built by Christ is the apostle's teaching. Christians of the first century continued steadfastly in the apostle's teaching. Every follower of Christ continued in the apostles' teaching, and that teaching is the New Testament. Anything more or less than that com-

## Locating The Church Built By Christ

By HOYT BAILEY

We must go to the New Testament and find a description of the church in order to know if we are in the church built by Christ. What are some of the distinctive characteristics of the church the Lord built?

The church of Christ originated under the authority of Christ on the first Pentecost after the resurrection of Christ, the inspired record of which is found in the second chapter of Acts. The first gospel sermon was preached under the world wide commission by the Spirit filled apostles, and they preached the death, burial, and resurrection of Christ by the authority of Christ. It was on the day the church began that the terms of pardon or the conditions of admission into God's family were made known. When individuals heard and cried out and asked what to 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 Spirit." (Acts 2:38). It was on that day that about three thousand gladly received the word and were baptized. Acts 2:41 says: "And the same day there were added unto them about three thousand souls." This shows that the facts of the gospel were preached, the terms of pardon made known, that individuals gladly received the word and were baptized, also, that the Lord added to the church the ones who had been baptized.

If a church originated later than the first Pentecost after the resurrection of Jesus Christ that church originated too late to be the church Christ built. If a church was started by an authority

other than the authority of Christ, how can such a church be the church built by Jesus Christ? The apostles preached the gospel of Christ, preached faith, repentance, confession, and baptism as terms of admission into the Lord's church. Can a church of this generation be the one built by Christ without meeting all these requirements of the first century? The church built by Christ did not offer pardon to sinners on the condition of faith alone. If a church offers pardon to sinners on different terms to that required by Jesus

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manded by Christ and taught by the apostles is more or less than what will be approved by Christ. The word of God, inspired scripture, is all sufficient because it furnishes the man of God completely unto every good work. The fact that God authorizes us to follow his word is sufficient evidence that we are not to follow the creeds, manuals, and disciplines of men in religious affairs.

When you locate the church by Christ you will find his people wearing his name, and you will find people respecting the doctrine of Christ as revealed in the New Testament. You will find the religious people who had their origin on the first Pentecost after the resurrection of Jesus Christ. You will find the people who have heard the gospel of Christ, have believed in Jesus Christ as God's Son, repented of every sin, confessed Christ before men, and have been baptized for the remission of sins.

When you locate the church built by Christ, you will find individuals meeting for worship each first day of the week, engaging in the apostles' teaching, partaking of the Lord's Supper in remembrance of Christ, and having fellowship one with another by giving money into the Lord's treasury on the first day of the week for the advancement of the cause of Christ. On the first day of each week Christians will be engaging in prayer and singing of praises unto Jehovah in the name of Jesus Christ. When you find something being done in the name of religion which is not authorized by the word of God you have found something which does not belong to Christ.

The church built by Christ has permanent officers who are known as elders and deacons. Each congregation of the New Testament church has a plurality of elders and deacons. Men serving in this capacity serve over the one congregation of which they are members. Their work is with the one congregation over which they have been appointed.

When you locate the church built by Christ you will find the primary or chief mission of that church is to preach the gospel of Christ and to win souls to Jesus Christ. The church of Christ is the medium or agency through which the wisdom of God is made known. (Eph. 3:10). The church of Christ is the pillar and support of the truth. (I Tim. 3:15). The church built by Christ must uphold the truth, stand by the truth, stand for the truth, and preach it to every creature under heaven. You will find the church of Christ standing for and preaching the truth in this generation.

As to the oneness of God's people, the church built by Christ teaches the one

gospel that calls individuals into the one body which is the church. The one gospel promotes but one faith, and that faith gives assurance of but one hope. Christians walk by the authority of the one Lord, Jesus Christ, and they are baptized into him. There is but one God, he is not divided, and he is not a God of confusion, but of peace God sent but one Christ into the world, and the one Christ died but one time for all humanity to have an opportunity to be saved. Christ prayed that all may be one religiously. Christ died that all religious people may be one. Christ built his church, but he did not build a divided church. Christ did not command the preaching of a divided Christianity. Those who wish to do so can find the church which Christ built because it is in the world. It is the church which began on the first Pentecost after the resurrection of Christ, it is under the authority of Christ, preaches the gospel of Christ, preaches the death, burial, and resurrection of Christ, and it preaches faith, repentance, confession, and baptism as conditions of membership in the church. It is the church which continues to follow the teaching of Christ as revealed in the New Testament, continues in the apostles' doctrine, to take the Lord's Supper every first day of the week, to give money into the treasury every first day of the week, and to engage in prayer and praise every Lord's Day as Christians did during the days of the apostles. The church has the same discipline, the word of God, has officers authorized by the word of God, elders and deacons,

and it has the same mission, to preserve and preach the gospel in its fullness to every creature under heaven. The church built by Jesus Christ is the one organization which pleads for the oneness of believers upon the basis of God's word.

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## Getting The Best Out Of Religion

By CLEON LYLES

A lady once remarked concerning a member of the Lord's church, "I wish I could get out of my religion what she gets out of hers." I knew the lady of whom the remark was made and do know that her religion means everything to her. But why did the other lady fail to get satisfaction from her religion? Two things need to be considered.

In the first place she had the wrong religion. She did not know this, and would no doubt refuse to believe it if someone told her, but it is true. In order to get from religious work what we should we must be sure of what we are doing. There is much satisfaction in knowing that what you are doing is right because the Lord taught you to do it.

In the second place I am sure she was getting out of religion everything she put into it. Here is the answer as to why many of the Lord's people do not get a lot out of their religion. We are not going to get the best from our religion unless we put our best into it. The lady of whom she spoke works at the job of serving God and has learned to enjoy her God. The church means everything to her. That is why she is happy in her service.

Have you ever wondered why you fail to receive the satisfaction from serving God that others enjoy? Why do some people seem to be happy in serving God while others fail to receive any satisfaction at all? Watch those who are happy and see if they are not always busy in their service to God. They are the people who are not only present for all services possible but they are happy to be in the service. They engage in whatever part of the service they can and give their hearts whole-heartedly to those who may be rendering some service in which all do not participate. When they leave the house of worship they realize they are going into the field of labor. You will find them taking advantage of the opportunities that come their way to be of service to the Lord and His church. They are interested in all of the church program. They will not only be found in Bible study, and other service periods, but they will be trying to build up that part of the Lord's work. When the interest or attendance increases they realize they had a part in making it possible. When someone obeys the gospel they know they contributed something to making this possible. They

stand ready at all times to render any service possible to the building up of the cause of Christ. But with others it is not true. They r a t h e r have a "gimme" spirit about serving God. Someone else must always be doing the work that they should be doing. They can't seem to put their hearts into the worship services. Going to worship is a trying experience and they get very little from the lessons. They are generally sorry to see Sunday come and are glad to get home after services are

over. Usually they have some criticism of every service. They think of calling on others in the interest of the cause of Christ as belonging exclusively to the preacher. Visiting the sick is not something they enjoy. Hence whether at worship or at home they put nothing into the cause of Christ and get nothing out of it.

What are you getting out of your religion? If you are not getting as much as you think you should, try putting more into it. It will always work.

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to the rest of the apostles, Men *and*  
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88 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  
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many as the Lord our God shall call.

40 And with many other words did  
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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 22


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## BIBLICAL BAPTISM

By VAUGHN D. SHOFNER

More than nineteen hundred years ago on a mountain near the city of Jerusalem stood a small group of men destined to be heard of throughout all ages. One of the members of this tiny band was recently from the grave, having made captive the captor in his complete victory over the enemies of man as he burst the fetters of death and



shades in an all-conquering resurrection from the tomb. He was Jesus of Nazareth, the Savior of mankind. He had, and has, all authority; and he commanded: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20 Am. Rev. Ver.).

This commission was destined to bring about the mightiest religious revolutions known to mankind. It authorized, by explicit command, them to do three things: "make disciples of all nations;" "baptizing them;" "teaching them to observe all things whatsoever I commanded you." Men today, generally, accept the first and last things commanded without change, but the second command is "obeyed" by the performance of three distinct and different acts — sprinkling, pouring and immersion. Many claim that either act 1? obedience to the command to baptize the believing nations, but reasonableness and revelation revolt at the idea of claiming ability to obey a command to do a certain act by performing any one of three distinct and different acts. Obviously, two are wrong, and

but one is obedience to the command of Christ.

We know no believer of the Bible who denies that baptism is a command of Christ. And we know no believer of the Bible who claims that any other positive command of Christ can be obeyed by three different and distinct acts. Gentle reader, will you endeavor to give an instance where a positive command can be obeyed by performing three entirely different acts? Then how can pouring, sprinkling and immersion, three entirely different acts, be obedience to God's positive command of baptism? The specific action in answer to a command is essential to that command, because the act thus performed is the law of God!

There is no instance of inspired writing where obedience to any positive command was allowed to be performed in more ways than one. Instead, warning signals wave to us from God's dealing with man in the past, showing the wrath of God coming upon man for failure to comply with the command as it was given. Nadab and Abihu burned incense in answer to a command of Jehovah God, but they failed to use the God-decreed fire, and their charred remains were borne to the burial grounds as the wrath of God came upon them in their disobedience. The "strange fire" they used burned the incense, but God had decreed that fire from the altar before the Lord be used; and thus we see there was but one way to obey the positive command. Korah, Dathan and Abiram caviled the command of God, and the wrath of God caused the earth to swallow them. Saul mocked the command of God concerning the king and property of a certain enemy city captured according to God's plan, and he was told "obedience is better than sacrifice." Yes, friend, all the instances of Inspiration's pen point out the danger of trying to obey God differently from the prescribed plan.

"Baptize" is an Anglicized word (it has not been translated) which expresses the same act as "immerse," "dip." Secondly, "cleanse," "wash" and "purify" are used in the Bible to make known what is accomplished by baptism—dipping, immersion. The exponents of sprinkling and pouring for baptism hasten to the terms describing the accomplishment of baptism—that is, cleansing, purifying — and because there are instances of cleansing and purifying by the sprinkling of certain things in the ceremonial law of the Old Testament, they conclude sprinkling and pouring are baptism. That is equal to saying, dyeing a garment is the result of dipping it, or baptizing it, and therefore dyeing is baptism. Or it is equal to saying, spraying a disinfectant purifies; baptism purifies; therefore, spraying a disinfectant is baptism. Rust is said to consume, but to eat is to consume. Is rusting therefore the same as eating? There is no single word in any language which expresses three so different acts as immerse, pour and sprinkle. Thus we see the danger of jumping to the result of action and calling all things that effect that result, in some sense, by the same name.

If pouring and sprinkling are baptism, we can substitute them for it any where it appears, and make sense. Notice in consideration of the above commands: "Go ye therefore, and make disciples of all nations, SPRINKLING them into the name of the Father and of the Son and of the Holy Spirit." Or read it thus: "POURING them into the name of the Father and etc." Now notice the sense of "IMMERSING them into the name of the Father and of the Son and of the Holy Spirit." Notice the absurdity of the following: "they were SPRINKLED of John in the Jordan;" "they were POURED of John in the Jordan;" "we were buried therefore with him through SPRINKLING into death: that like as Christ was raised up from the dead . . .;" "we were buried therefore with him through POURING into death: that like as Christ was raised up from the dead . . .;" "being buried with him in SPRINKLING,

wherein ye were also raised with him;" "being buried with him in POURING, wherein ye were also raised with him." Now, friend, notice that immerse, immersed or immersion can be used with sense at either of the places, and so throughout the New Testament.

Hence, our Savior used a word which commands the specific action of immersion, and never the specific action of pouring or sprinkling. The action of baptism is not a mere expediency left to human choice and desire. It is of paramount importance, in intention and in action, or the wisdom of our great Law-giver would not have placed it in the inherent law of his kingdom, putting it at the very threshold of entrance. Baptism is not to be belittled by placing it on par with the petty disputes of modern ritualism, and to do so is an insult to the intelligence of Jehovah God!

The time is not far distant when we shall stand upon the brink of the Jordan of death. We shall not be able to pause at the brink, or to return to obey a single command we now quibble about, when our feet are set in the cold flood. There is but one Pilot who then can lead us safely through to the bright shore. That divine Pilot has come all the way across the flood to meet us here, and to leave a way by which we may find him when we need him most. He marked the way with understandable commands, and by obeying them we may be able to find him when the hour of our greatest peril comes. Pilgrim in a desert world, traveler to eternity! will you hesitate to be led by every command of this Pilot now? Will you wait till your feet are set in the cold waters and the cloud of death is around you, hoping to grope about in the darkness and find the guiding hand which you now refuse to follow?

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

Cleon Lyles, Little Rock, Arkansas, January 28: Fourteen were baptized, one restored and five placed membership at Sixth and Izard during January. Twenty-seven have been baptized since we first entered our new building in December.

O. E. Moss, 215 Howard St., Talladega, Alabama: One baptized here the past week. Opportunities for development are good. We broadcast at 8:30 a. m. Monday through Friday and our Sunday evening services at 7:30 over WHTB (1230 k. c.) An aggressive program is in the making including a new building as present facilities are not adequate.



## Authority In Religion

By HARVEY SCOTT

(NUMBER 11)

Original authority rests only with God. All other authority has been delegated by Him unto those of His own choosing; especially is this true in religion.

In the Old Testament period of Bible history, only those chosen of the Lord could speak by His authority. There were many who presumed to speak in the name of the Lord; but they were not speaking by divine authority; for they were not teaching His Word. "He that hath my word, let him speak my word faithfully." See Jeremiah 23:21-28.

The authority of the individual is determined by the message which he delivers. If that message is out of harmony with the Word of the Lord; you can be assured that he is not speaking by the authority of the Lord—he is speaking only by the authority of men; a thing which is of no value in religion.

God said through Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put words in his mouth; and he shall speak unto them all that I shall command him." Deuteronomy 18:18. Peter, in his second recorded sermon, quoted this prophecy and applied it to Jesus. Acts 3:22-26. Jesus is, therefore, the Prophet through whom God is to speak to the human race.

In Hebrews 1:1, we read: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us through his Son." Thus, God has delegated "all authority of heaven and in earth" unto Jesus of Nazareth; and none can speak by the authority of heaven unless it has been delegated unto him by Jesus. See Matthew 28:18.

After his resurrection, Jesus told his apostles to remain in the "city of Jerusalem, until ye be endued with power from on high." Luke 24:49. But he had told them that the Holy Spirit would be given unto them for the purpose of guiding them unto all truth; and that this Spirit would bring to

their remembrance all that He had taught them. See John 14:26; Mark 16:13-15.

Turning to Acts 2:1-4, we read: "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 of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Here we see the authority of the Christ delegated unto the Apostles through the baptismal measure of the Holy Spirit.

Thus, God delegated His authority to Jesus who in turn delegated it to the Apostles. These Apostles were able to bestow this power upon others through the laying on of their hands. But this authority of God was never given to any one else—it remains with the Word of God recorded in the New Testament.

Therefore, "If any man speaks, let him speak as the oracles of God." (I Peter 4:11).

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, January 30: The meeting with College Grove Church, Pikeville, Tenn., closed Sunday. One restored. Meeting was hindered by rain. I taught eight nights singing. At close of singing I had an accident, broke wrist on my right arm. I suffered much pain, but did not miss a service, but preached 11 days. I have cancelled all work for February, but hope to be able to "carry on" by March. My next work will be in California. Your prayers solicited.

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## Love Inseparable

By WILLIS G. JERNIGAN

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Romans 8:35-39).

God's love and care for mankind, especially His children, have been tried and proved by the most difficult tests through the centuries. In the third chapter of the book of Daniel we have the story of the Hebrew children in the fiery furnace. As we read the book of Daniel we come to know and understand that these men, three in number, had refused the evils of the Babylonian kingdom. God's love for them never departed. As our text declares, nothing can separate us from the love of God in Christ Jesus our Lord. If we are ever separated from the love of God, it must be by our own wilful, sinful acts, nothing else can do it—can so separate. In the story before us, fire could not and would not burn the love of God. The three Hebrew children had God and His love with them, thus they walked through the fire unscathed. They took the fire rather than do the evil thrown upon them, and having made the choice they were thrown into the very hot furnace; but the love God had for them stood the test of fire—they came out, "and the fire had no power upon their bodies, nor was the hair of their head singed, neither were their coats changed, nor had the smell of fire passed on them."

The love of God remained with Paul the apostle all the days of his life from the day he accepted Christ at the gates of Damascus until that notable yet tragic day in history when with hoary head bowed he walked out the way of Appius Claudius Caecus and laid his head upon the chopping block to be executed for the testimony of Jesus Christ his Lord. Water did not and could not drown the love and care God had for Paul. Reading the twenty-seventh chapter of Acts, we find Paul on board ship, we find him in a storm that continued for fourteen days and nights. We find 275 besides Paul on

board, they all seemingly are sinners save perhaps Paul, Luke and a few others. These are all saved for the sake of Paul because God loved him, because not even the waters of the tempestuous could drown the love that God had for him; consequently all escaped to land. The Apostles, too, were saved upon an occasion from drowning as Luke tells us (Luke 8:24), because nothing, not even the storms that rode the seas and tossed the ship to and fro, not even this could separate them from the love of God in Christ Jesus.

In the yesteryears of Christianity even jails could not and did not shut the love of God out from His children. We have the case of Paul and Silas in prison at Philippi, here the love of God lingers near as Paul and Silas sing praises to God as they pray to Him. At midnight God's hand reaches down and rescues them, because nothing can separate men from the love of God. So Paul and Silas were delivered, and because they were delivered, the church of the Lord beginning with the conversion of the keeper of their place of incarceration added to the prior conversion of Lydia and her household and others, grew into a mighty institution, a powerful institution for God and the gospel upon the earth. (Phil. 4:14-20).

We remember too, the time when Daniel was thrown into the Lions' den (Daniel 6:16-23). Lions would not eat good men loved by God. Daniel was one of the best of men. God loved him. He was thrown to the Lions for food, but because nothing can separate the children of God from His love the lions refused to eat Daniel.

Neither the cold nor heat can separate Christian men and women from the love of God. Ice will not freeze the love of God, neither should it freeze our love for Him. The sun will not scorch the love of God for us, neither should it scorch our love for Him. One with loyalty and fidelity to God can go to church through the cold and snow. One who loves God can go through the rain, can go though the day be cold or hot. God's love for us never grows old. One may love God for many years and still be zealous and active for God. The story of the cross never grows old. Human Christian experience in the work of the Lord is always new. We being the only persons or things capable of separating us from the great blessings of the love of God, our love for God, the Bible and humanity should never grow cold.—Spur, Texas.

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

## A Call To Better Morals

By JAMES L. NEAL

There is an urgent need and strong call in our generation for better morals in the lives of all men. So much evil,



soft and trashy stuff are constantly thrown on the screen and into print that the general moral fiber of character is becoming flabby and brittle.

Let us heed the doleful cry of warning along this line and "clean house."

Who would want to live in a muddy hog pen with the hogs? Well, but when one keeps satan and his associates in his heart all the time, thus keeping Christ out of his life, he lives with far worse specimens than hogs and in a much worse place, morally, than a dirty old hog pen! Deny it who will and just show me the premise of the supposed argument.

An ink-stained shirt and skirt had much better be worn on the body than a sin-stained heart. I'd rather feed swine for God than to stay in a mansion of luxury with the devil. But, righteous robes change hoggish men into sheep and drive satan's agents out of the market place, if all the days of grace be not sinned away! But, it is later than you think to start sweeping on American life.

An infidel questioned a reformed drunkard: "Do you believe Bible miracles like Christ changing water into wine?" "No difficulty in believing that, Sir," he said. "You just come to my home now and I'll show you how Christ changed beer into carpets, bread, chairs and clothing for the children!" And I ask you candidly: "Is there any difference in the principle of power manifested in either case?" The difference in value is far in favor of the reformed men! Christ in His heart changed him from a hog to a man!—A CHRISTIAN MAN!! There's the power wrought through the Bible, my friends—but WE MUST TURN IT LOOSE ON THE WORLD NOW!!

Jenny Lind abandoned the operatic stage because it was grossly robbing her of her natural taste for beauty in nature and of her love for God's holy word. Who knows a moral dissipator who reads the Bible, talks of the beauty of a golden sunset and respects womanhood? Who knows a single Christian who does not do all of these things, and more besides, to the honor and glory of God and man! Let us arouse and put the sweet old gospel story into every human heart! (Eph. 4:8; John 4:35; Matt. 28:18-20).



## Baptist Inconsistencies Reviewed

By GEO. B. CURTIS

I received under date of January 1, 1952 another letter from H. E. Waller, a Missionary Baptist of the Bogard School, of Little Rock, Ark. This letter was written for publication in the Missionary Baptist Searchlight, official organ of this wing of Landmark Baptists.



His opening peeve he expresses thus:

"You wrongly accuse me and all other Baptists of believing in a doctrine of justification by faith alone . . . I have never heard of a Baptist ever making this claim or implying that we are saved by faith only. Only Campbellites make that claim about Baptists . . ." (Those terrible "Campbellites," they do deal poor old Baptists lots of misery. No wonder one of the good Baptist "doctors" tried to get out an aspirin to ease Baptist headaches caused by the terrible tormentors. Bro. Curtis Porter has taken this potent potion away from them).

I have never willfully misrepresented any man. If all along I have thought, and taught, that Baptists teach salvation on the basis of faith only, and they do not, I apologize. Maybe I am as ignorant as Mr. Waller says I am, and cannot understand Baptist language either spoken or written. I shall not state what I have heard them preach, but quote what is in print about this doctrine. My first witness is J. W. Kesner, Sr., Ft. Smith, Ark., a Baptist of the same stripe as Bogard and Waller.

"The only qualification (for justification) he names with respect to man is faith." (Campbellism Exposed by J. W. Kesner, Sr., p. 18).

"To be saved—to obtain eternal life—there is one requirement the sinner must meet. He must believe." (What Must I do To Be Saved" p. 9, Tract by Karl G. Sabiers, distributed by Kesner).

"Faith is the only thing that you can do without doing anything." (H. E. Waller in article in Missionary Baptist Searchlight, Jan. 10, 1952).

"Everything said to be necessary to salvation terminates in faith." (Ben M. Bogard in Borden-Bogard Debate, p. 315).

If Mr. Waller persists in his contention that Baptists do not teach that one is saved by faith alone, will he tell us what Baptists must do in addition to believing? Will you kindly do that, Mr. Waller? Remember Mr. Waller is trying to get away from the plain teach-

ing of God's word on the necessity of baptism. Let him include repentance under the heading of faith and I shall also include obedience to the gospel of Christ. Try it, Waller.

Mr. Waller tells us, so do other Baptists claim, that when James speaks of justification by works, he refers to justification before man and not before God. To what lengths will men go to uphold error! Who said that the justification was before men only. Not God's word. Waller and other Baptists so state. Why? To uphold error.

Let's look at what James says about this justification. Hear him: "What doth it profit, my brethren, though a man say he have faith, and have not works, can faith save him?" Mr. Waller, is this salvation before man or before God? Who saves, man or God? Remember this is salvation here of which James speaks. Let's do a little paraphrasing here, and modernize the question asked by James.

"What doth it profit, Mr. Waller, if you say you have faith, and have not works, can this faith without works save you?" Again:

"But wilt thou know, Mr. Waller, that faith without works is dead?" (V. 20).

"Ye see then how that by works a man is justified (saved. V. 14) and not by faith only."

Mr. Waller, I am heartily ashamed of man who will pervert the word of God in an attempt to save a doctrine. James speaks of this justification as being salvation. (V. 14). You say this justification is only before men.

My respondent accuses me of arraying James against Paul in their teaching on faith. Not so, Mr. Waller! They are perfectly agreed. Read the eleventh chapter of Hebrews. There you find case after case of justification by faith as Paul teaches. To illustrate: By faith Noah prepared an ark to the saving of his family; by faith Abraham was justified when he offered up his son, Isaac; by faith the walls of Jericho fell when Joshua and the children of Israel did as God commanded. Read the chapter, Waller. Get your blind eyes open before it is too late.

Mr. Waller says: "Pray tell us how you got into that saved state. Did you offer up your son on the altar . . . did you build an ark of gopher wood like Noah . . . did you let a Paul down by the wall in a basket?" No, Mr. Waller, God never commanded me to offer up any of my sons. He never commanded me to build an ark of any kind of wood. He never had me lower any one in a

basket. (I think the gentleman was somewhat confused in this basket deal. I hardly think Paul present when Rahab justified herself before God in doing the work necessary to that justification). But he did have me to do something.

Now, you answer a few questions: Would God have justified Abraham if he had refused to offer up his son? Would Noah and his family have been saved had he not built the ark? Would Rahab have been justified had she refused to conceal the spies and afterwards affect their escape? Will you be justified short of doing that which brings justification before God? "What doth it profit, Mr. Waller, though you say you have faith, and have not works, can this faith without works save you?" Listen to James: "But wilt thou know, O vain Mr. Waller, that faith without works is dead."

We quote again from Mr. Waller: "It is impossible for GRACE to operate except through sheer unaided FAITH. (Sounds like faith alone doctrine, doesn't it?) The moment that you start to work, to be saved, your faith in Christ ceases and the object of your faith is in what you are doing and not in Christ." (unquote) Some reasoning. Let's try this reasoning in the light of God's truth. God commands Joshua to march around the walls of Jericho to accomplish their fall. Joshua has faith in God. But he begins to march. His faith is no longer in God but in his marching. God tells Naaman to dip himself seven times in the Jordan. Naaman believes in God. But he starts down to the Jordan to do what God commanded him to do, presto, Naaman ceases to believe in God and puts his faith in the water. God told Abraham to leave the land of Ur. Abraham gathers his family and possessions to start to the land that God is to show him, immediately his faith in God ceases and is centered in the work before him. In the language of Lum and Abner, "Sassafras!"

You ask me to tell you how I got into a saved state. I shall accommodate. I first heard the story of the cross from the lips of my sainted mother as she read to me from the old family Bible. That beautiful story lived in my boyish heart. At the age of seventeen I heard this same story with power and persuasion from the grand old preacher of the gospel H. H. McAfee. I believed that story with all my heart. Every sin of my youth made me so sorry that I had sinned against this loving, tender Savior of men, that I determined to turn from every sin and turn to God. My repentance was genuine. As commanded by the word of God I confessed my faith in Christ as the Son of God

before men. Then on the seventeenth day of December of 1908, during a snow storm, I was led into the icy waters of a beautiful mountain stream at Limestone, Arkansas and buried with my Lord in Baptism. You said that you liked personal testimonies of how people are saved. There you have the story of my conversion.

I believed implicitly in Christ as my mother read the story to me. I continued to believe this story as I heard it preached by godly men. I believed it as I read it from God's book. Now here are some things that I read and did Tell me, pray, when I ceased to have faith in Christ. I read:

"The gospel is God's power unto salvation." (Rom. 1:16).

"Without faith it is impossible to please him." (Heb. 11:6).

"If ye believe not that I am he, ye shall die in your sins." (John 8:24).

"He commandeth all men everywhere to repent." (Acts 17:30).

"Repent ye." (Acts 2:38).

"He that believeth and is baptized shall be saved." (Mark 16:16).

"Repent and be baptized for the remission of your sins." (Acts 2:38).

I believed in Christ as the Son of God, I trusted him to fulfill every promise that he made. I submitted myself humbly to his will in everything. I obeyed his mandates in faith, repentance, confession and baptism. At what point, Mr. Waller, did I lose faith in both the Father and the Son? Was my faith and trust any less effective if I believed God meant for me to do what he commanded me to do? Will he damn my soul for obeying even as Abraham obeyed? May God grant that you be converted to the truth to the saving of your soul.

### WALLACE-VAUGHN DEBATE

By A. G. HOBBS, JR.

In September of last year, G. K. Wallace had a debate with Ray Vaughn of the Pentecostal Oneness persuasion in Denver, Colorado. The Oneness Pentecostals are quite militant and we have had several debates with them. This debate, however, will be the only one of its kind in print that the writer is aware of, and it ought to be in the hands of all young preachers and others that want to know how to meet the errors advocated by these people. Orders may be sent immediately for the debate to Telegram Sermons Book Co., 608 Peardale Lane, Longview, Wash. The price is \$2.50, cloth bound. Only a limited number is being printed.

H. C. Finley, Route 1, Box 115A, Star City, Arkansas, Feb. 5: Last Saturday, Feb. 2, I visited the Culppepper Church of Christ, seven miles west of Clinton, Arkansas, preached for them Saturday night, Sunday at the 11 o'clock hour

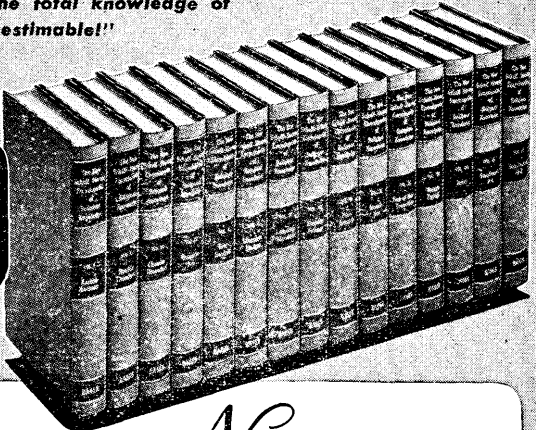
and Sunday night. Had a splendid audience at each service, our audiences were larger each night. They invited me back at an early date to preach for them, also to arrange for me to teach them a singing school in the near future. They are a fine group of people and are alive in the work of the Lord, if there are other churches desiring a meeting or a school some time this year, now is a good time to make ar-

rangements before my time is taken up. Please write me at the above address.

L. D. Hall, 112 W. Noble St., Oklahoma City, Okla.: I am ready and anxious to answer calls for meetings and evangelistic work for 1952. Would be glad to locate in a new field for local work. Write to me at above address if interested.

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## TREATMENT OF BRETHREN

By WALTER N. HENDERSON

Upon becoming a citizen of the kingdom of God one enters into relationship with many different types of brethren. Since these brethren are different in their dispositions, in their knowledge, and have different degrees of faith his obligations to them are varied. Therefore, it behooves each of us to study the word of God that we might learn our duty to each one, and whatever we learn to be our duty, that we should do.

### Babes In Christ

Babies are not to receive the same treatment that we give full-grown men; they must have special care. Spiritual babes need the milk of the word that that "may grow thereby." Those who have only obeyed the first principles of the gospel are babes in Christ, whether they are new members, or those who have been in the church for a long time. "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." (Heb 5:12-14). Whether a Christian is a babe or not is not determined so much by the number of years he has been in the church, but by the progress he makes. These Hebrew Christians had been in the church long enough to have been teachers, but they were still babes and in need of teaching.

To the Corinthians Paul wrote: "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." (I Cor. 3:1, 2). Paul was careful of the feeding of the babes in Christ at Corinth as all should be now. Great care should be exercised in mixing a baby's formula. If the food is too rich it will make the baby sick, but if it is too weak the baby will be undernourished, and there is danger of it dying of malnutrition. Babies need milk, whole milk, not milk diluted with water, neither will they thrive on blue-john.

On rare occasions, perhaps, a new convert has been fed strong meat when he should have had milk; thinking that to much has been required of him, becoming discouraged he quits the church.

In most cases new converts die for the lack of being fed. New converts need to be encouraged and trained so they may develop into full-grown Christians.

### The Weak Brother

My relationship with the weak brother is one of sacrifice and helpfulness. I must exercise patience and forbearance. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1). To bear the infirmities of the weak is to put ourselves in their place so we may fully understand their problems, and then act in such a way as to lead them out of temptation. Some times there are disagreements between the strong and the weak over matters of indifference. At such times the strong should keep in mind the instructions that Paul gave to the churches at Rome and Corinth. (Rom. 14 and I Cor. 8 and 10:23-33). When there are such disagreements the strength of the strong is put to the test. One must give in to the other, which shall it be? If the strong runs rough-shod over the weak, and forces them to give in, they either discourage the weak to the point of quitting the church, or they cause them to sin by violating their conscience. In such cases it is the duty of the strong to give in to the weak, and thus bear his infirmity. In matter of indifference the strong are the only ones that can give in, for the weak to do so would be to violate their conscience.

"Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." (Rom. 15:2, 3). Moses E. Lard makes these comments on these verses in his Commentary on Romans: "The Christian man lives not for himself alone, but also for others. His brother's good therefore should lie near his heart as well as his own. Accordingly he is not at liberty to wound his heart as well as his feelings in a case where nothing is at stake but self-indulgence. As God is considerate of his infirmities, so must we be of others. Besides, the pleasure which comes from pleasing others is often greater than that which comes from pleasing self. Magnanimity marks the one, often only a questionable selfishness the other . . . Each of us is to seek to *please his neighbor* in that only which is right. In what is wrong we have no discretion. Here we must stand against him, and even wound him rather than yield. I am to be without coun-

tenance for the weakness that demands of me to do wrong."

In this matter I am to be like Christ, he pleased not his flesh when he suffered for us; he thought only of our good and the will of his Father. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Heb. 12:2). Paul said: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (I Cor. 8:13) Wouldn't it be fine if brethren every where had this same love for the weak today? If Paul was willing to give up meat for the rest of his life for the sake of the weak, ought not we be willing to make some concessions to the weak? "For he that herein serveth Christ is well-pleasing to God, and approved of men." (Rom. 12:13).

### The Offender and The Offended

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." (Matt. 18:15). We are not to go out and publish abroad the fault of our brother, but rather go to him, and him alone. When we go to others before going to him and giving him a chance to make right the wrong that he has done us, we do him wrong. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. 18:16, 17). If we faithfully follow these instructions it will accomplish all that the Lord expects of us in this matter, and if we fail to follow this teaching in dealing with the offender we sin against him.

But suppose that I am the offender, then what? "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee: leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23, 24). Both the offended and the offender are under obligation to go to the other and be reconciled.

Many times the offended will wait and even insist that the offender make the first effort in getting the matter settled. Again, the offender will say: "If I have done him wrong, let him come to me." Now, the command of the Lord is for both the offender and the offended to go to the other one for a reconciliation.

## Personal Liberty

By LLOYD E. ELLIS

### I. Value of Personal Rights.

Many ancient nations evidenced an almost total disregard for the rights of the individual. Rulers, officers and masters, regarded their subjects as property, and treated them according to their own whims. This is true in certain quarters even today.

But from the days of the Magna Charta, men have been more conscious of personal liberty, and likely many of us feel that political liberty finds its culmination in the Constitution of the U. S., and particularly in the Bill of Rights.

Many have fought and died for freedom and personal liberty, and we are persuaded that conditions are much better in many respects, but men still are not free. A great deal of value is placed upon personal liberty, and the rights of each individual should be respected, but liberty has its limitations. There are just restraints on personal liberty, and a true thinking individual will learn to recognize and appreciate them.

### II. The Rights of Others.

In order that one may enjoy the greatest personal liberty himself, he must learn to respect the rights and welfare of others. No one has a right to engage in something which results in injury to another, morally or physically. One's liberty ends where the other person's welfare and comfort begins.

Our relationships and associations in this life are so intertwined with the lives of others that one can hardly engage in any activity without considering the rights of others, if he would be the kind of social being that he ought to be. Disregard for the rights of others brings personal loss.

### III. Abuse of Personal Liberty.

Men often talk about the personal liberty which they have, and declare that they have a right to do many things which are questionable. No one has a right to abuse his God-given powers, and he has no right to impair his influence for good. He has no right to destroy his health and thus become a burden to others. When one becomes a burden to another because of his own misdeeds, he has trampled upon the rights of others.

A few applications would be in order. No one has a right to drink and to destroy his body, and thus make his family and others suffer. No one has a right to drive while drinking and endanger others.

No one has a right to curse and swear in the presence of others, since such offends good taste and morals, and no one has a right to do that when a-

lone, for even then he offends God, and damages his own mind and thinking ability.

No one has a right to smoke, if it harms his body, or if it offends others. There is still a question in the minds of some whether tobacco is harmful, but no such question with the medical profession — they know that in the great majority of cases it does. Tobacco advertising is erroneous and misleading, and often absolutely false. Even though one considers that he has a personal right to smoke, he has no right to abuse the rights of others; the liberty to breathe God's pure, clean air, uncontaminated. No one should smoke around the church building, or in another's car or home when the other person does not smoke.

No one has a right to dance, play cards, gamble, or engage in a multitude of other practices, by which he impairs his influence for good—those who practice such, do not thereby win souls to Christ. When a Christian comes to be known as a dancer or card-player, el cetera, he diminishes or loses his influence and power to turn others to Christ.

Let each one ask himself these questions: IS the matter harmful within itself? Will participation therein trespass on the liberty of someone else? Or, influence him in the wrong direction. The considerate person will refrain from such—the true Christian who loves his Lord and his fellowmen will shun the evil thing and think of the rights and liberties of others, and how his activities influence the lives around him.

Howard Casada, 1200 Jefferson St., Great Bend, Kansas, Jan. 28: The work here continues to show improvement along all lines. Another Elder and another Deacon were appointed yesterday. We now have three Elders and four Deacons serving the congregation. Plans are being made for a more commodious building in which to worship in the future.

Willis G. Jernigan, 424 West Second St., Spur, Texas, January 28: During the past month six responded to the invitation including the baptism of one of our young men who leaves soon for Korea. Sunday, February 3, will mark the beginning of my fourth year with this church. Our spring meeting will begin March 9 with Brother Perry Cotham of Paris, Texas, as preacher.

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## Can A Child of God Be Lost?

By A. G. HOBBS, JR.

1. Children of God have been lost. Many were. (I Cor. 10:1-11). If children of God today cannot be lost, this passage is meaningless; but this fact is written for our admonition that we not sin and fall as they did. Hence,

2. Children of God may be lost today. "Wherefore let him that thinketh he standeth take heed lest he fall," (I Cor. 10:12).

3. One's faith may be shipwrecked. (I Tim. 1:19, 20).

4. Peter commands that we add to our faith certain things that we not fall. (II Peter 1:5-11).

5. The Spirit expressly said that some shall depart from the faith. (I Tim. 4:1). Language could not be plainer. It is flatly a contradiction of the Bible to teach that a child of God cannot be lost. Some say that if a person depart he was never, in the first place, saved. BUT this cannot be true, BECAUSE a person could not give up something he never did believe. No one could possibly depart from the faith if he had never been in the faith. Can a person quit a company he had never worked for? Can a person leave a place he has never been? This prophecy of the Spirit is not true but false if some do not and cannot depart from the faith.

6. James teaches that a brother may err from the truth and his soul be eternally lost unless one brings him back to the truth. (James 5:19, 20).

7. "Christ is become of no effect unto you, whosoever of you are justified by the law; YE ARE FALLEN FROM GRACE." (Gal. 5:4). Those who cite the thief as an example of salvation, are going back of the cross and to a period of time before the death of Christ, and before baptism in His name for remission of sins began to be taught and commanded by the inspired Apostles. (Mark 16:16; Luke 24:46, 47; Acts 2:38). Those who teach that we should keep the sabbath today go to the law, and hence are fallen from grace. Many go to the law in an effort to justify instrumental music. The faith and worship of Christians is to be found in the gospel as revealed in the New Testament—and not in the law. Yes, a child of God can fall from grace.

Jady W. Copeland, 1945 Prairie St., Beaumont, Texas, Feb. 5: After two years of very enjoyable work with the church in Greggton, Texas, I have moved to Beaumont. The work at Greggton exceeded my expectations. The people there, in the main, have a mind to work. The work was very enjoyable to me, and I pray that some good was

done. Three were baptized the last Sunday I was there, January 27. The church here at West Side in Beaumont, is in fine shape, and we anticipate a good portion of which is for evangelistic work, at home, among the colored and abroad. When visiting in Beaumont worship with us at 1995 Blanchette at Avenue G.

Lee Starnes, 1238 E. Bennett, Springfield 4, Mo., Feb. 4: One young man was baptized and his wife restored to duty at the evening service yesterday at Johnston and Dale. I have been

with this congregation since November. Will continue until about June first. Am enjoying the work. Will have time for other meetings after June 15th. Any congregation needing a meeting may write me at above address and I will be glad to arrange a date with you if possible.

God enables as well as commands us to be holy. His goodness leads us to repent and His grace teaches us to deny ungodliness.

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

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

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

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

41 Then they that gladly received h

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NUMBER 10

## AFTER WE BECOME CHRISTIANS

By CARL MICK

There is always the need of emphasizing the gospel plan of salvation which we commonly call "first principles." This need is evident because of the prevailing perversion of the gospel among denominations. One denomination teaches salvation this way and another teaches it another way; thus the necessity of emphasizing God's way of salvation revealed in the New Testament. This need is also evident because one cannot live the Christian life without becoming a Christian. A person may live a honest, sincere, and moral life without obeying the gospel, but he cannot live the Christian life without doing so. It is surprising at the number of people who think they are living the Christian life when they have never obeyed the gospel of the Lord. Before running the Christian race one must lawfully enter the race if he hopes to receive the prize. To lawfully enter the Christian race one must:

(1) believe in Jesus as both his Savior and Lord (Acts 16:31); (2) repent of his sins (Acts 2:38); (3) confess his faith in Christ before men (Matt. 10:32; Rom. 10:9-10); and (4) be baptized into Christ for the remission of sins (Acts 2:38; Mark 16:16).

There is a danger of over-emphasizing "first principles." There is no danger of emphasizing them, but the danger comes from failing to emphasize anything else but the plan of salvation from past sins. We have often preached faith, repentance, confession, and baptism to the exclusion of anything else until people have the impression that this is the sum total of the gospel. If they have been baptized, they think that has sealed their salvation until the day of judgment. It is not uncommon to find people who are not living a godly, sober, and righteous life and who never assemble with Christians to worship; yet they claim to be Christians and to have eternal life because they at one time in their life believed, repented,

confessed, and were baptized. When a man dies, does his hope of heaven rest in the fact that one time in his life he believed, repented, and was baptized; or does it rest in the fact that he was living the Christian life when he died?

After we become Christians we must walk a new life. People should see a change in us because we are new creatures, called to walk a new life. "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). "Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6). We must now deny ungodliness and worldly lust and live a sober righteous and godly life (Tit. 2:11-12).

After we become Christians we must learn to observe all of Christ's commandments. Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19-20). How sadly neglected is this part of the Lord's commission: "Teaching them to observe all things whatsoever I have commanded you." Not only are we to learn the Lord's commandments, but we are to learn to OBSERVE them.

After we become Christians we must grow in the grace and knowledge of the Lord. When we become Christians, we are born again (John 3:3-5), and as newborn babes in Christ, we are to desire the sincere milk of the word that we may grow thereby (I Peter 2:2). We are not born again into fullgrown Christians, but we must grow into a fullgrown man, unto the measure of the stature of the fulness of Christ (Eph. 4:13). To grow we must have food, exercise, and the right environ-

ment. The food we must have is the word of God (Matt. 4:4). We should hunger and thirst for the word of righteousness (Matt. 5:6). The exercise we must have is in godly living (I Tim. 4:7-8). It is necessary to have a balance between food and exercise. Too many of us are filled with food but never exercise ourselves in practicing what we learn. The environment we must have is Christian fellowship. If we are to keep free from disease (sin), we must not be unequally yoked with unbelievers for evil companionships corrupt good morals (II Cor. 6:14; I Cor. 15:33). If we grow, it is essential that we have fellowship with a local group of Christians meeting together after the New Testament pattern to worship God as it is written and to serve Him according to His will.

After we become Christians we must live faithful to the Lord. It isn't enough to enter the Christian race, but we must run to obtain the crown of life. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10b). Jesus said, "But he that endureth to the end, the same shall be saved." (Matt. 24:13). To be faithful to the Lord we must abide in His Word. "If ye abide in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make ye free." (John 8:31-32). The apostle John said, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John 9). It is just as important to be faithful to the Lord and abide in His word as to become a Christian in the first place.

We will be saved, not ONLY because we believed, repented, and were baptized, but because we arose from the watery grave to walk a new life, to learn to observe all the commandments of Christ, to grow in the grace and knowledge of the Lord, and to be faithful to the Lord all the days of our life here on earth. When we do these things, we can be assured a part in the eternal inheritance reserved for those who die in the Lord (Rev. 14:13).



## Authority In Religion

By HARVEY SCOTT

(NUMBER 12)

The blessings of a religion are determined by its authority. A religion not authorized by the Gospel of Christ has no right to the blessings of the Lord.

Since the gospel of Christ is the power of God unto salvation unto all the world, we must conclude that any teaching that is not authorized by this gospel is without the authority of God. See Romans 1:16.

Some false teachers from Jerusalem had deceived the Galatian Christians into believing that they could go back under the Law of Moses and take from it some of its requirements and add them to the Gospel of Christ. Paul tells them in doing so that they were foolish, unwise, unintelligent. See Galatians 3:16.

Granting that the Law of Moses had been given of the Lord; there is to be no mixture of it with the gospel of Christ. The Law of Moses was added to the Eternal Purpose of the Lord, and intended by Him to last only until the Christ should come. Paul tells the Galatian Christians that the Law of Moses was the attendant of the Jews on their way to the Christ; and that after the Christ had come, they were no longer under the attendant. See Gal. 3:24-29.

Why take any part of that which has served its purpose and passed away and attempt to add it to the gospel of the Christ? If God had intended that any part of the Law of Moses should be observed under Christianity, he would have included it in the gospel as we find it in the New Testament. Since we are under the gospel, we should leave out that which the Lord did not include.

But the doctrines and commandments of men which have been arranged in the counsels of men will produce a vain worship on the part of those who observe them. See Matthew 15:1-9. And the individual who offers such to the world will find the anathema of the Almighty resting upon him. See Gal. 1:6-10.

The Apostle Paul writes the Roman letter for the purpose of proving that

the gospel of the Christ is the only system of teaching whereby man can be redeemed.

The Lord of heaven has given to the world that teaching which has been recorded in the New Testament for the purpose of redeeming the souls of men. That teaching is known simply as the gospel of the Christ, which Paul says is "The power of God unto salvation to every one that believes it." See Romans 1:16.

Thus, for man to offer to the world anything other than the gospel of the Christ in matters of religion is to declare that the Almighty did not understand the needs of humanity, and that man can do a better job of it than did the Lord. There is no greater folly than this, and Paul says that the curse of the Lord is upon him who would attempt it. "Ye shall know the truth, and the truth shall make you free." This truth is the gospel of Jesus Christ.

Yes, the blessings of a religion are determined by its authority. A religion not authorized by the gospel of Christ has no right to the blessings of the Lord.

## A Working Church

By H. E. INMAN

From creation of man and in every age, in all vocations of life, God has decreed that man must work in order to do His will. In the garden of Eden, Adam had to work to dress and keep it. When man was driven from the garden, he had to work to make a living.

God legislated that Noah and his family should escape the flood, yet Noah had to work to build the ark. God promised the land of Canaan to the children of Israel, but they had to strive diligently to reach it. In every call to the vineyard, in the New Testament, it was to go there to work. With such being true, we are not surprised to hear Paul telling the members at Philippi to "work out your own salvation with fear and trembling" (Phil. 2:12).

To be a working church every member must be awake. Paul wrote saying, "Awake thou that sleepest and rise from the dead and Christ shall give thee light" (Eph. 5:14). Not only should we who are blessed with membership in the Lord's church awake out of an idle sleep, but we should also be of full stature, be men and women and cease to be babes. We must be progressive, working along all scriptural lines. The church must be zealous, unspotted, and holy.

To be right the church must be a preaching church. There is a command in the Bible which says, "He that

believeth and is baptized shall be saved" (Mark 16:16). This command stands out, but just before it there is another one just as great and just as positive and as binding. Jesus said, "Go ye into all the world and preach the gospel." Too often we are unwilling to go, or we are unwilling to support those who want to go. Do not many say, "We will pay \$50 for a preacher if he will preach to us?" And these same ones do not have 5c that they will give for a man to GO! In time of war all the men do not go into the army. Those that stay at home must support those that go. The same is true with the church. Since all cannot go, some have to stay at home to help those who do go to preach.

The church must be a living and a lively institution. It is hard to think of life without action. In this we remember the one talent man. He did not get out of the right way; did not have to lie, drink, or steal; but he was lost just the same. He was so afraid that he would do something wrong that he did no work at all. He was cast out because of his idleness.

We ought to be zealous in good works, and we should be sure that the things we do are good. Some through fear and overcaution have done nothing as was the case of the one talent man cited above. Some through rashness and over-enthusiasm have plunged into works which the Lord had not given them to do and their works were not good. Some of these are like Saul who seemed to think that Samuel was too slow in doing the Lord's work. He let the people persuade him to violate God's law and offer sacrifice. It was all right to sacrifice, but it was unscriptural for Saul, who was not a Levite, to do it. Let us do good works, but in this we must be careful because "whosoever

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goeth onward and abideth not in the doctrine, hath not known God (II John 1:9). "Whatsoever is not of faith is sin" (Rom. 14:23).

The works that Christians are to do must be good. A test that will work in just about everything that can be proposed for Christians to do is to ask: To what does it appeal? God appeals to man's heart and to the best that is within him. The devil appeals to man's flesh, his stomach, to the unworthy that is in him. He did so with Eve. The young prophet (I Kings 13) was tripped in regard to eat and drink. The devil even tried to reach the Son of God through his stomach when he tempted Christ to turn stones into bread.

Let us ask of a work proposed, what does it appeal to? If it appeals to the heart, it is likely of God. If it appeals

to the stomach, it is likely of the devil. Our giving to the church furnishes an example. God appeals to the heart. Paul urged the Corinthians to give by showing the love of the Macedonians what they were giving (II Cor. 8). He said that the liberality with which they gave was a test of the sincerity of their love (verse 8). Paul appealed to their heart to love more and to express it in sacrifice. The devil appeals to the flesh—the stomach. When people are unwilling to GIVE from the heart but must be caused to BUY in all kinds of suppers, dances, and parties to raise money to help the Lord in matters of finance, it is the influence of the devil that leads them to do it.

Let each of us decide to let God lead. The Lord is our Helper.—Springfield, Mo.

## BLOCKING UNITY

By JAMES L. NEAL

"The unity of the Spirit in the bond of peace" can be kept and the church of the Lord made safe for usefulness and growth in the world, by those who are members of the body of Christ constantly keeping themselves in line in matters of FAITH and PRACTICE. Both faith and practice must be well grounded in humility of purpose, meekness in life, longsuffering in patience and forbearance in LOVE! (Eph. 4:1-6; II Cor. 6:4; II Tim. 2:15; Romans 12). Question: Is there any other way through which this urgent demand from high heaven can be kept?

Take the matter into your own heart for close check-up and study. At what time in the world did unity and peace prevail in and through the church, according to the eternal qualities set forth in paragraph number one of this article? It was in the first century of time, when the church drove through to victory in Christ, over every known obstacle and difficulty; and, in the last century, when the powerful pioneer restorers of Christianity threw off the yoke of denominationalism and set things on fire for truth and righteousness for a half century. Note church history in the book of Acts and of the restoration movement of a hundred years ago.

Both doctrine and fervency are heavily involved in this matter. Unity is blocked by stopping short of duty as much so as going beyond that which is written. See second John, the ninth verse, and the parables of the ten virgins and of the talents found in Matthew, chapter twenty-five.

Those in religious error who trans-

gress or go beyond what is written, introduce instrumental music into the worship, organic missionary societies for doing the work of the Lord that must be done by and through the Lord's church only. There is no divine testimony to produce faith for these things. They, therefore, block unity.

Those in religious error who stop short of what is written, transgress by legislating on God's clemency and providence in teaching the plain word of God, group teaching, private teaching of the women and in stubborn bitterness against those who are marching forward in love and good works with the banner of Prince Immanuel, in spite of all these things! Beloveds in faith, practice and love, with battle scars let's keep marching right on to victory in the great army of the Lord.

A, B and C worship the same God in the same town, but at different places in congregations which have no fellowship with each other. They all have the same faith as to doctrine in matters that are fundamental. Each one holds up for the gospel of Christ to include faith, repentance, confession and baptism according to New Testament teaching; and, for the worship to be steadfast in the apostles doctrine, fellowship, breaking of bread, prayers and singing. (Matt. 28:18-20; Acts 2:38; Heb. 11:6; Romans 10:9, 10; Acts 2:42; Eph. 5:19).

On the above nine tenets of doctrine (faith) there is agreement according to the Scriptures among brethren A, B and C. Yet, there is no fellowship; therefore, no unity. The sweet unity of spirit and action are BLOCKED

somewhere. Where is it and who does the blocking? Are all three to blame? Possibly; but, not probable. They all three may be wrong—they cannot all be right in such condition. One of them CAN be right and the other two transgressors. They all, ought to be right!

Brother A goes beyond the word of God by leaving the realm of faith in his practice. He has quit asking for "the old paths, where is the good way," to walk therein. (Jer. 6:16). He adds mechanical instruments of music to the worship to produce a different kind of music from that which is divinely decreed—SINGING. He works through organic institutions separate from the church in mission work. He disfellowships himself in these and other practices.

Brother C is a dandy fellow, but he stops short of the "go" in the great commission of our Lord and is far short on the "teaching" of the same commission. See Matthew 28:18-20. He will not allow the Bible to be taught to separate groups of the congregation at the same time in different compartments of the church building; nor, even in private homes to groups. He will not hear to godly, competent women teaching the children in groups the simple word of the Lord in a way that it will reach their little hearts for time and eternity. And more than this, he even disfellowships Brother B for doing and allowing these things, on the same principle that he draws the line on Brother A. He makes group class teaching a test of fellowship. He draws the line against Brethren A and B. He will not even associate with Brother B.

Brother B works right on in prayers, love and tears for the salvation of souls lost in sin and for the growth of the church, against the hatred and knocks of C and the sneers of A. He continues in kindness to urge these men to unite with him upon common ground and thus march on to victory with the cause of Christ. He preaches the gospel of Christ just as it is written in God's Book and keeps his daily practice wholly within Scriptural bounds. He teaches the Bible and nothing else to and in his congregation. Brother B's congregation is growing, in spite of A and C!

Brother A meets Brother C on a prominent street corner one balmy afternoon and says: "How do you do there, my friend! How is church work where you go? What are your plans for the year?" Brother C replies: "Howdy, sir. We are going right along every Sunday with our worship. We are holding our own, but have no plans for the future. If Mr. B would quit his foolish-

(Continued on page 6)

## Did God Inspire A Divided Christianity?

By HOYT BAILEY

IS THE GOD OF THE BIBLE DIVIDED? Where does the Bible suggest that the Almighty God of heaven and earth might be divided? Where does one read that a combination of the many gods of the ages compose the one being of our eternal God? Who ever read in the Bible that a combination of the various religious teachings, ideas, and opinions originated with God? Whoever knows the Bible and respects its contents can never concede for a moment that God is divided against himself. No honest, informed person can ever conclude that the God of the Bible is a God of confusion. Moses said: "Hear, O Israel: Jehovah our God is one Jehovah." (Deut. 6:4). Isa. 44:6 says: "Thus saith Jehovah, the King of Israel, and his redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God." Eph. 4:6 says: "One God and Father of all, who is over all, and through all, and in all." God is no part of an idol, no part of confusion or division. The apostle Paul said: "We know that no idol is anything in the world, and that there is no God but one." (I Cor. 8:4).

The God of the universe is without respect of persons. God is impartial. God is not a confuser of people because he "is not a God of confusion." Neither is the law of Jehovah designed to confuse. Though God has had different covenants in effect during the different dispensations he has never had two conflicting covenants in effect at the same time. God does not have a plurality of laws or Testaments in effect at the same time. The New Testament was not in force, had not been given, while the Old Testament was in effect. Now that the New Testament has been given, the Old Testament is no longer in effect. All are now obligated to obey God according to the teaching of the New Testament. God does not now require people to obey him according to teaching found in the Old Testament, but God demands that he be obeyed according to the teaching found in the New Testament. The religious confusion that is now abroad in the land cannot be charged to God, because God is not a God of confusion. Every individual is now subject to God and Christ according to that Covenant which was sealed by the blood of Jesus Christ. Inasmuch as God is not a God of confusion, he did not originate the conflicting, religious teachings of this or past generations. Since God is not the author of confusion, it necessarily follows that the wicked one is the author of religious division.

"IS CHRIST DIVIDED?" Is Christ against himself? Is God against Christ, or is Christ against God? Jesus declared: "I and the Father are one." (John 10:30). Though different beings, God and Christ are one in motive and purpose. For the oneness of his believers; Jesus said: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17:20-21). There is perfect oneness between God and Christ, and Christ not only prayed for, but Christ died for the oneness of those who believe in him.

The apostles did not preach a divided Christ. Those in the church in Corinth became desirous of following their favorite preacher, Paul, Apollos, or Cephas in preference to Christ, then Paul asked: "Is Christ divided? Was Paul crucified for you? or were ye baptized into the name of Paul?" (I Cor. 1:11-13). Paul was not of the modern day persuasion that each one has the right to the Christ of his choice, nor to the church of his choice, neither does one have a right to the religious name of his choice. If the divided religious condition is acceptable to God, it is strange that inspiration gave religious division such a straight forward rebuke through the apostle Paul at Corinth. Back there at the time when men wanted to split up under different religious names, split into factions in honor of Paul, Apollos, or Cephas: Paul said: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (I Cor. 1:10). Paul did not beseech them in his own name to be one religiously, nor in the name of Apollos to become one religiously; neither did he beseech them to become one religiously through the name of Cephas, but THROUGH THE NAME OF OUR LORD JESUS CHRIST. Paul did not beseech them to become one religiously by each speaking a different doctrine, nor by each following after the creed of his choice, nor the church discipline of his choice, but Paul said "that ye all speak the same thing." (I Cor. 1:10). Paul did not teach them to each become a member of a different religious group, because he said "that there be no divisions among you."

THE APOSTLES DID NOT PRESENT TO THE WORLD A DIVIDED

CHRISTIANITY: We never read of an apostle of Christ speaking of a denominational church. Who could read the New Testament as delivered to us by the apostles and still conclude that denominationalism is scriptural or right in the sight of God? The mind, the prayer, and the sacrifice of Christ was to the end that all who believe in him may be one religiously. (Jan. 17:20-21).

Did the apostles ever get into an argument over which church to become a member? Did the apostles of Christ belong to different churches? Anyone who has read the New Testament knows beyond doubt that there were no denominations during the days of the apostles. One can know that there is no record in all of the New Testament of a single denominational church, nor or a plurality of denominational churches. Why do religious people claim to follow the teaching of the New Testament while following things which are not recorded in the New Testament?

Some may venture the opinion that a branch in the Vine is a denomination. Jesus Christ is the vine and a man is a branch according to Christ himself. Jesus said: "I am the vine, ye are the branches: He that abideth in me, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned." (John 15:5-6). An individual will have to have a false reasoner or the help of a false teacher to read in that passage that branches are denominations.

Since there is no division between God and Christ, no division between God, Christ, and the Holy Spirit, no conflict between God, Christ, the Holy Spirit, and the Bible, and no division or conflict between God, Christ, the Holy Spirit, the Bible, and the apostles, it logically follows that there is no division in the church designed by God, built by Christ, filled with the Spirit, recorded in the New Testament, and made known to the nations of earth by the apostles.

Jesus Christ said: "I will build my church" (Matt. 16:18). An honest, sincere, religious person can become and be a member of the church built by Christ without being connected with a denomination. Jesus did not promise to build denominations, nor to become head of the religious denominations; neither did Christ promise to be the foundation and Savior of denominations.

There is no division between the apostles on the plan of salvation or on the terms of admission into the family of God. Every apostle taught individuals to believe in God and Christ, to

repent of their sins or perish, to confess their faith in Christ before men, and to be buried with Christ in baptism for the remission of sins. The apostle emphasized the fact that obedience to Christ in baptism saved from their past sins (Mark 16:16). One apostle did not tell people to be saved by faith only, nor another apostle teach salvation by

faith and repentance only, neither did other apostles promise salvation to those who merely called upon the Lord. All apostles taught that Christ is the author of eternal salvation unto all those who obey him. (Heb. 5:9). All those who are obedient to Christ become one in Christ, and all these teach alike and worship in oneness.

## THE BEFUDDLED FARMER

By W. W. FREEMAN

### Alkali in the Soil

In the early spring and until mid-summer the farmer finds luxurious plants growing all over his field and, likewise, a nice covering of grass in his pasture. He treats his land all alike, including cultivation of the planted crops. But before fruitage and harvest he finds large spots where the plants are dying or dead and where the grass has vanished. What is wrong he does not know, until a man who knows the chemistry of soils gives him the sad information that a large part of his land is heavily alkaline. He paid the same price an acre for it all.

So it is in the kingdom of spiritual life. Jesus told of the rocky soil where there was little depth of earth, and where the early growth was all in vain, for it was soon scorched of the sun and lacking depth withered away. He told of the wayside where birds snatched away the seed so that it did not even germinate. He also told of the ground with a crop that failed because it was choked by other vegetation. Only the good ground brought forth harvest, and it in variable measures. Yes, the progress of the gospel depends upon the character of the soil. "The honest and good heart" is the basic essential. This fault is in men, not in the gospel or in him who preaches it. The warning is timely and pointed: "Take heed how you hear."

### Mixture of the Seed

Then there is the urbanite who tries farming. He has neat fence and new tools. He gets the best seed and the proper fertilize. He follows the book in all details. To his dismay, more time is required to fight the Johnson grass and various weeds than to cultivate his corn. With the harvest he finds his corn is of various sizes, sorts, and hues. Has he not labored faithfully? Yes, but the seed he planted was not pure. He did not get it from a reliable firm. "Did not I sow good seed? Whence then come the tares?"

With more than 250 types of growth in the protestant field of religion one must realize that somebody sowed

"tares." "An enemy hath done this." So one must not only take heed "how he hears" but also what he hears. "Every seed brings forth after its kind." This law is true in both natural and spiritual realms. The sort of crop is determined by the nature of the seed. "Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." "Preach the word." "Receive with meekness the engrafted word which is able to save your soul." "Though an angel from heaven preach any other gospel than that which we have preached," says Paul, "let him be anathema." Yes, an enemy to God sows the tares, and men spend as much time and trouble cultivating these as would be needed for a good crop.

It is God's truth, not man's opinions, that is needed to make "Christians." This gospel made nothing else than "Christians" in the first century; it can produce nothing else now. Other growth comes from the sowing made by "an enemy." "Every plant which my heavenly father hath not planted shall be rooted up." Yes, weeds, vines, Johnson grass, and such like flourish even more so than a good crop, but in the harvest such sowings planned or volunteer, are found to be vain. The Lord can tell the difference. "Let both grow together until the harvest. Then he will send forth reapers and gather the tares to be burned." But even the good crop may be "unfruitful" due to "the cares of the world and the deceitfulness of riches." So warns the Master, and "whatsoever a man soweth, that shall he also reap." This is a law of life, whether the field be agriculture or religion.

### The Road To Market

Some years ago I talked with an old gentleman who made no pretensions of religion. Said he: "Yes, my wife is a member of the Christian Church, and we go up here to all the meetings now and then." "Why then are you not a Christian?" "Well, honestly, it seems that they all preach the truth far as they go, and I just do not know which is

right. The Bible seems to contradict itself." This befuddled farmer heard different answers to the same question and so he decided the Bible was at fault.

Let's call him "Mr. Jones." "Mr. Jones, how far is it from here to town?" "Four miles." With a stick I drew in the sand a mark representing the road. Along the road this man had often taken his loads of cotton or grain to town. He found a good market and was living in average circumstances. "Well Mr. Jones, if you put a load on your wagon and start to town, you go a mile north and come to the section line going east to town. After you reach this point, if you meet some one who knows the road and ask him how far it is to town, what will he say? Will he not say, 'three miles?'" The man agreed. "But you have just told me it is four miles? How is this?" Mr. Jones answers, "Well, he has already traveled one mile to get where he is." That is correct, of course. "Well, Mr. Jones, if you drive on down the road a mile farther and meet a man, what answer will he give when you ask him how far it is to town?" Mr. Jones says, "He will say it is two miles, for by then I have already gone two miles." Mr. Jones is right. If he goes another mile, the answer will be, "one mile to town." Then we ask again: "Mr. Jones, after you have traveled three miles, you are but one mile from town. Now tell me: if you go down the road another mile, where will you be?" "Oh, I'd be crossing the railroad into town." "Certainly, Mr. Jones; you are quite right."

Now we were ready to eliminate error and contradictions from the mind of this farmer. Mr. Jones admitted he had given four answers to the same question and declared that every answer, in its proper place, was correct. Each answer told him how far he was from market. "All right, Mr. Jones, let's look at the answers you have been hearing to the same question. You wish to know what to do to be saved. You wish to come into the family or church of God. One man says, 'Believe on the Lord Jesus.' He is right if he answers you where you must start. (Acts 16:31). After one has believed (Acts 2:36-38), the gospel preacher tells you to 'repent.' If you are desiring to be baptized, you are asked to confess faith in Jesus as the Christ or the Messiah (Acts 8). If you are a believing, praying penitent calling on the Name of the Lord, just as Saul of Tarsus was in Damascus (Acts 22:16), a gospel preacher led by the Holy Spirit tells you to 'arise and be baptized and wash away your sins, calling on the Name of the Lord.' Mr. Jones obeyed the gospel.—Commerce, Texas.

## BLOCKING UNITY

(Continued from page 3)

ness and come back to us, where he belongs, we might do better. Mr. B is your digressive brother number two, isn't he?"

Brother A: "So, you think I'm digressive? I belong to the Progressives! We believe in staying up with the times and doing things! However, Brother B's church is outgrowing both of us. How do you account for that?"

Brother C: "I don't know sir. I thought fifteen years ago Mr. B would be over with you fellows, with all your innovations; but, he seems to have something on his side. Do you ever accept his undermining invitations? I wouldn't go . . ." At this instant Sisters A and C walked right up on their husbands, interrupting the conversation "Good evening, ladies!" "Hi," came respectively.

Brother A: "No, I've never been over to Brother B's place for church. But, maybe we should at least go over and see what's going on."

Sister C: "Ehm. You think I'd go over there? Why, they are not fit for our association. None of my family going over to that bunch! I had a daughter-in-law try that. By that she committed spiritual adultery, and broke up her home!"

Sister A: "Aren't you rather hard on these people? Really, if you'd all add the choir, good music and be up to date with us, we could go somewhere!"

Brother and Sister B walked right up on this quartet of gossip, and with smiles and kindly greetings said: "Good afternoon, friends! How are you all? Isn't it a lovely day?"

Brother and Sister A pleasantly spoke, but with a solemn expression of faces. Brother and Sister C had nothing to say. There seemed to be a guilty atmosphere.

"Had you heard about our special mid-week services lately?" exclaimed Brother B. Brother John Doe is lecturing on the grave dangers of Roman Catholicism. It is very interesting and instructive! Won't you all please come over tomorrow night? We'd be so very happy to have you!"

Jehovah's great providence smiled upon the occasion from every angle! The balmy Ozark breezes twitched the new-born spring leaves, carrying the sweetest of aromas from the budding flowers and grasses of hillside and meadow. The sun was falling down over the western hills, sending its love-melting rays back over the shadows! How great is God's love!! This marvelous picture in nature, coupled with a deep settled peace of heart coming from a consciousness of Christian duty well done made the B's so happy that they fairly

bubbled over with joy! A fine load of food had been delivered to a sick family, and many other errands of duty performed.

But, the silence was broken and their urgent invitation was answered by the usual church excuses. They all tried to fix up plausible alibis, except Sister C. She made no "bones" about it. With an outburst of temper and words at the

same time, she expostulated as follows: 'When you think I'm going over to that place, you're just fooling yourself. You've gone and stuck in the classes for teaching the Bible and even have women teaching the children in different groups in different parts of the building at the very same time! The Bible don't teach no such stuff as that! If you'd read your Bible you'd know

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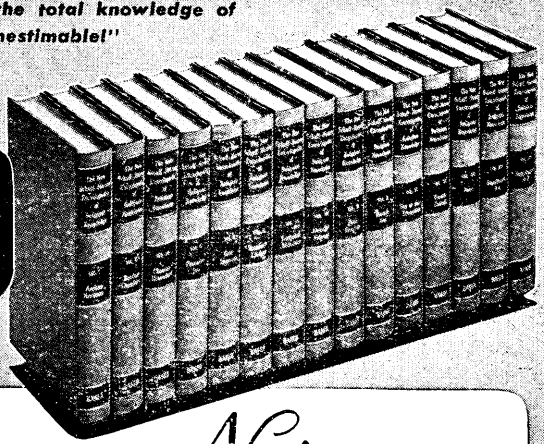
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these things. The Apostle Paul said for the women to keep silent in the church and the men to teach just one at the time. You'ns are going to die and go straight to hell, if you don't come on over to where you belong." (They have had couple dozen faithfuls over at C's church for 20 years.)

With the calmness of the pacific seas Brother B explained how Paul in I Corinthians 14 was regulating spiritual gifts and miracles as mentioned in the 12th chapter of this book; and, that under certain conditions ordered the men to keep silent, also. He showed with the kindest voice and feeling how that in other Scriptures like Philippians 4:3 and Titus 2:3-5, Paul even commanded the women to teach and commended their efforts.

(To Be Continued)

## Satan's Triangle

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:15-17).

As you know, a triangle is a figure bounded by three sides, and having three angles. Satan's approach has always been by one or more of the following three avenues: "lust of the flesh," "lust of the eyes," or the "pride of life." Lust is evil desire. If Satan can succeed in creating in us a desire for that which is contrary to the will of God, he will appeal through our fleshly desires, our eyes, or through our pride.

Let us examine a few of many Scriptures.

In the account of Adam and Eve (Gen. 3:1-6) notice that the serpent first appeals through the appetite. "Hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." He created in Eve the desire to eat. Then he used the eye gate. Modern educators are not the first to use the eye gate to interest their students. It has been one of Satan's favorite methods from the beginning. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes . . ." Seeing is not always believing, but many people are convinced if a thing appears to be good. Eve was like that. Last of all Satan approached Eve's pride. " . . . A tree," he said, "to be desired to make one wise," and again, "Ye shall be as gods, knowing good and evil." This threefold temptation suc-

ceeded in the garden and resulted in the fall of Adam and Eve, and the human race plunged into sin.

It was used to lure Lot into Sodom. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where" (Gen. 13:10).

Left to his choice by Abraham, Lot, by looking (lust of the eyes) over the well watered plain developed an intense desire to succeed (lust of the flesh), and desiring to gain riches and maintain his standing in society (pride of life) yielded to the threefold temptation and finally lost most of his family and all his possessions in the destruction of Sodom.

When the Children of Israel had miraculously crossed the river Jordan, and successfully taken the great city of Jericho, they were shamefully defeated at Ai because of the sin of one man. When his sin was discovered, he made the following confession. "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold . . . then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it."

In the temptation of Jesus (Luke 4:1-13) the same tactics were used: "If Thou be the Son of God, command this stone that it be made bread." Jesus was hungry after fasting forty days, so Satan appeals through the desire of the flesh. After being defeated in this first approach by the Word of God, Satan now tries the lust of the eye. "Taking (Jesus) up into an high mountain, shewed unto Him all the king-

doms of the world . . . Again he was defeated by the same means. The third time he made his attempt through the pride of life. He took Jesus to the pinnacle of the Temple (the pride of the Jews) and misquoted Scripture, the standard of Jewish conduct and the basis of their pride, and taunted, "If Thou be the Son of God, cast Thyself down from hence: for it is written, He shall give His angels charge over Thee, to keep Thee"—he made no attempt to push Jesus down from the Temple—rather he said, "Cast Thyself down." We never will have to be defeated unless we willingly follow the devil's devices and cast ourselves down. But Jesus still overcame him by the correct and direct application of the Scripture.

There is a great deal of good in our understanding these threefold attacks of the enemy. Paul was able to foresee trouble coming for he said. "We are not ignorant of his devices." To be forewarned is to be forearmed. Consider the temptations that have come to you in the past. I think you will find that they were either an appeal to the lust of the flesh, the lust of the eyes, or the pride of life. If you know these things and watch for Satan's advances, we shall not need to be caught in Satan's triangle.—Selected.

Obedience is not the mark of a slave—it is an important quality in leadership. The great leaders of this world have not been their own masters; they arose and followed someone higher up, and thereby became the greater. Obedience is a gateway to power.— Gospel Herald.

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# TEXAS NORMAL SINGING SCHOOL, SABINAL, TEXAS.

By EDGAR FURR

The seventh annual session of Texas Normal Singing School is to open June 1, 1952. This little school, though small as compared to other efforts, has rendered an outstanding service to the church of Christ in America. It started as an effort to help congregations in Texas who were in dire need of training a song leader. The first year, more than 30 boys attended from various parts of Texas. Beginning with the second year, boys began to pour in from over the nation until more than 16 states have been benefited by this work and more than 300 song leaders and 22 gospel preachers have been recruited to the work of the Lord. Many of these boys are now local preachers and some the sole dependent for song leading of many congregations.

Brethren over the states will do well to sit up and take notice of this work. Write for other information and literature, look for the folder that will be mailed to every congregation in many states, ask your preacher not to throw this material in the waste basket, give the young and older men alike, an opportunity to be recruited for the service of the Lord. For information, write the winter office, Box 187, Natalia, Texas.

## Arrangements For Debate At Shreveport Complete.

The debate between Julian Pope, Missionary Baptist, and V. E. Howard, church of Christ, will be conducted in Shreveport, Louisiana March 3rd thru 6th, in an exhibits building on State Fair Grounds. Building will seat some 2,000 people. A large crowd is expected to attend, including many visitors. The propositions to be discussed are:

No. 1. "The Scriptures teach that baptism to the penitent believer is essential to his salvation from past and alien sins."

Affirm: V. E. Howard.  
Deny: Julian Pope.

No. 2. "The Scriptures teach that salvation comes at the point of faith without further acts of obedience."

Affirm: Julian Pope.  
Deny: V. E. Howard.

No. 3. "The Scriptures teach that a child of God can so sin as to be finally lost."

Affirm: V. E. Howard.  
Deny: Julian Pope.

No. 4. "The Scriptures teach that it is impossible for a child of God to so sin as to be finally lost."

Affirm: Julian Pope.  
Deny: V. E. Howard.

The Central Baptist Church in Shreveport will sponsor Mr. Pope and V. E. Howard speaks with the endorsement of the Portland Avenue Church of Christ in Shreveport. For more than eight years Brother Howard has conducted a radio broadcast each Sunday,

8:15-8:45 A. M., over the 50,000 watt station in Shreveport, KWKH. Mr. Pope conducted a program over the same station two or three years.

Tice Elkins, Alamogordo, New Mex., Feb. 7: I arrived home from an El Paso, Texas, hospital the night of the 5th. I have been in such quarters for six weeks now. Am improving very well at this time. Ma Elkins is well as usual but we both need YOUR prayers. Will report our work here when I feel more like it.

Walter W. Leamons, Junction, Texas, February 6: The work goes well here in Kimble County. The annual Bear Creek Camp Meeting at Cleo, 12 miles northwest of Junction, will be held June 21-29. Austin Taylor will direct the singing and Edgar Furr will do the preaching. The church at London, 20 miles east of Junction, has engaged Marshall Davis to preach in their meeting, July 11-20. New Bible study classes have been started at various places over the county and our radio work grows in interest.

## 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, 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 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 22

DELIGHT, ARKANSAS, FEBRUARY 21, 1952

NUMBER 11

## THOSE INTERESTED IN THE LOST

By HOYT BAILEY

Jehovah was interested in the lost being saved during the Jewish dispensation, and he is likewise interested in the lost during the Christian dispensation. Jehovah said: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Return ye, and turn yourselves from all your transgressions; so iniquity will not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live." (Ezek. 18:30-32). This passage assures us that God was interested in the wicked being saved during the Jewish regime.

The New Testament informs us that "God would have all men to be saved, and come to the knowledge of the truth." (I Tim. 2:4). Christ 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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:16-18). God provided the way of salvation, and he wants you to turn from your lost condition and be saved. The apostle 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). The prophet, Isaiah, makes it plain that God is interested in saving everyone who will come to him. For. Isa. 45:21-22 says: "Declare ye, and bring it forth; yea, let them take counsel together: who hath showed this from ancient time? who

hath declared it of old? have not I, Jehovah? and there is no God else besides me, a just God and a Savior; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." You should be able to see from all of these passages that God is interested in everyone, that he wants every sinner to repent, therefore, sinner friend, God wants you to turn unto him and be saved.

JESUS CHRIST IS INTERESTED IN SAVING THE LOST: The New Testament informs us that Christ is concerned about the lost. Luke 19:10 says: "For the Son of man is come to seek and to save that which was lost." The angel announced: "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21). Jesus Christ has power to save. While he was upon earth, he exercised power over nature. To the raging waters of the sea, Jesus said: "Peace be still," and there was a great calm. Jesus Christ also exercised power over disease. He healed the blind, the deaf and dumb, and he healed men with dropsy, leprosy, palsy, and many other diseases. Christ has power to heal the sinner of all his transgressions. Christ exercised power over demons in casting out one or legion. Christ has power to remove your sins. Christ will not force you to become saved, but you must submit to him in order to be saved from your lost condition. Christ invites the lost, but he does not force them to accept the salvation offered. Jesus had power over death. Christ raised the widow's son, Jairus' daughter, and Lazarus from the dead. The fact that he had power over nature, disease, demons, and death is evidence that he has power to save you from your lost condition. Christ is sufficiently interested in the lost being saved that he shed his blood for the remission of sins (Heb. 9:22). Without the shedding of his blood there could

be no remission of sins. Christians have redemption through the blood of Christ, even the forgiveness of sins. (Eph. 1:7). If we reject Christ, we reject man's only hope of being saved from sin. The New Testament says: "Neither is there salvation in any other: for there is none other name under heaven give among men, whereby we must be saved." (Acts 4:12).

It is in Jesus Christ that one can find every spiritual blessing. For Eph. 1:3 says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." All promises of the gospel are in Christ (II Cor. 1:20). It is in Jesus Christ that one becomes righteous (II Cor. 5:21), and reconciliation with God is made in Jesus Christ. (II Cor. 5:18-20). It is Christ who says: "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." (Matt. 11:28-29).

Lost sinner, How can you claim that God and Christ are not interested in you, that they do not want you saved, or that they have not provided for your salvation? The Bible teaches that God is anxious about the salvation of every man, that God has no pleasure in the death of those who die, that he would have all to be saved, and God is not wishing that any should perish, but that all should come to repentance. In the face of these facts, you cannot correctly claim that God and Christ do not want you saved.

The Holy Spirit is concerned about the lost. The Holy Spirit revealed both the Old and the New Testaments. The Spirit through the word convicts the world of sin, of righteousness, and of judgment. He by the word invites the lost to come into the terms of salvation. The Spirit and the Bride say Come (Rev. 22:17). All three persons in the godhead want the lost saved.

The best people in the world, those who are the bride of Christ, the church, want you saved. The bride says "Come."



(Rev. 22:17). There may be some bad people in the church, but it is certain that the best people to be found anywhere are those who compose the Lord's church. Those people who have been saved from past sins, also, want others saved from sin. The best people in the church want to live the good life that by so doing they can set the right example before the lost and show that they are interested in helping to save the lost.

Jesus said of his followers: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matt. 5:13) Paul said: "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." (Phil. 2:14-16). These passages of scripture emphasize the fact that the faithful child of God is to exercise a saving influence over the lost, and that he is to keep his light shining for the benefit of those who are in darkness.

God, Christ, the Holy Spirit, and the best people in the Lord's church are interested in the salvation of the lost. Jesus said: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15:7). Since God, Christ, the Holy Spirit, the best people in the church, and the angels of heaven want the lost saved, why shouldn't sinners repent?

It should be further observed that those who are lost eternally, those who are already in torment, do not want the ones who are now lost upon the earth to continue in their lost condition. The rich man who was suffering the anguish of torment asked Abraham to send Lazarus back from the dead to his five brethren that he might testify unto them, lest they also come into that awful place of torment. (Luke 16). Why remain lost?

Keep in mind every minute of every day that you are a Christian, that Heaven is your final and greatest goal, and that the Kingdom of God and His righteousness must, at any cost, come first always and in all ways.

"Don't try to be a superman. Just to be a man is sufficient in this world and to be a simple Christian is enough for the world to come,



## Authority In Religion

By HARVEY SCOTT

(NUMBER 13)

To deny the Bible to be the authoritative word of God is to deny man's only divine authority in religion. God has no authority in religion outside of His Word.

God cannot be found of men outside His appointments. God has arranged how and where man may meet Him; and man can find Him no where else. It is the responsibility of the human race to find the Lord in the place where the Lord says that He may be found; namely, in His Word.

This is why the Bible has been revealed and preserved of the Lord through the centuries. Man is unable to destroy it; for the Providence of the Lord is preserving it. This book the Bible, contains the only information which man has concerning his eternal destiny, and the means of meeting the Lord's approval. God has no other system of teaching, other than the gospel, for the redemption of the souls of men.

A religion not authorized by the gospel of the Christ is not the religion of the Lord; for the Lord has no other power for the salvation of the souls of men. See Romans 1:16. Since it is by the power of the gospel that man is to be saved, you can see the necessity of the charge of Jesus in which He told His Apostles to "Go preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (See Mark 16:15, 16).

This gospel, which had its beginning in fact on the first Pentecost, after the resurrection of our Lord, is for all men and for all time to come. God has no other message to reveal; for, in the gospel He has furnished "all things that pertaineth unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given us 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 Pet. 1:3, 4).

This is why Paul told the Corinthian saints that he was "determined not to

know anything among you, save Jesus Christ, and him crucified . . . that your faith should not stand in the wisdom of men, but in the power of God." See I Corinthians 2:2-5. He also said that the anathema of the Almighty would be upon man or angel who preached any other gospel unto the sons of men. The gospel of Christ, and it alone, should be preached in order that men and women might believe and obey it to the salvation of their souls. See Gal. 1:8-12.

Thus, the gospel of Jesus Christ is our authority in religion today that is of the Lord. Any other religion is of the authority of men, and not of the Lord. Such systems of religion which are not authorized by the gospel of Christ cannot redeem the souls of men, for they are without divine authority, and have the Wrath of the Almighty resting upon them.

No wonder Paul was determined not to know anything among the Corinthian saints "save Jesus Christ, and him crucified."

## Drifting Trough Life

By LLOYD E. ELLIS

Not all men are drifters, but a great many are. If one is an absolute "drifter," he is usually considered to be a "down-and-outer;" just about the same as a tramp. There are multitudes who are not like that, but at the same time, they are drifters.

They are drifters because they have no definite goal in life. They just drift from one job to another. The least little adversity will cause them to turn from one unfinished task to something else, which may seem more inviting, but when they have crossed the fence, or burned their bridges, or left connec-

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tions behind them, the new job soon seems to be no better, if as good, as the old one. These persons are just drifting from pillar to post, from one place to another—always seeking but never satisfied.

Another type of drifter is the one who drifts through life, taking the easiest course, and that easy course may be some insignificant task which he performs, and rather than face the problems necessary to be faced and conquered in order that he might better his condition, he just drifts along in the same old task, and is satisfied with mediocrity, whereas, he might apply himself and become a person of greater influence and accomplishment. This is not to say that some of the small tasks are not important, but has to do with the attitude of the individual who evidences no desire to improve himself or his job.

A third type of drifter is the religious one. Some just drift from one denomination to another. Very likely the person just drifted into the denomination in the first place, because his crowd went along, so did he. As he had no particular conviction, he just drifted along with the others. When circumstances changed, he simply changed with them, and if sweetheart, wife or husband or friend, went to another denomination for some reason, he just went along also. Yes, just drifting.

In certain types of construction, it is sometimes necessary to move an object to a slightly different position. Blows, or pressure, may be used to change the position, or "drift" the object. If the driving force is greater than the inertia of the object, or its resistance, then it may be drifted into another position.

The early church drifted away from the original position occupied by the apostles of the Lord. Sometimes this "drifting" was caused by false teachers who brought in ideas foreign to the gospel of Christ. Other drifting from the ancient pattern came about by individuals trying to push forward their own ideas. When any of these ideas, which were foreign to the teaching of Christ, were allowed to hold sway, someone always drifted from the truth.

Drifting through life may be comparatively easy, but the effort of a purposeful determination is required to formulate, espouse and maintain convictions. It is easy to go with the crowd, but building a strong character and upholding a reputation that is worthwhile requires diligence and carefulness to detail, as well as a religious adherence to principles.

A lesson that each Christian ought to learn is that he should not be a drifter. His heart should be fixed on God to such an extent that nothing could move him from his determination to follow

the Christ to the end of life's journey. Sometimes one finds himself on the wrong road—or in a religious organization not found in the Bible. When he learns this he certainly should change—he should turn from the teachings of men to follow the teachings of the Bible. Such person is not drifting, but searching for the truth by which he ought to live. Since no denomination is so much as mentioned in the Bible, people ought to turn from all of them and become members of the Lord's church.

One should learn the truth of the Bible, and then be steadfast and unmovable, (I Cor. 15:58). Once securely settled in that way which leads to God, nothing should be allowed to move one away from faithfulness to the Christ. Let us become true Christians and remain true to the Lord.

## Speaking The Truth In Love

By J. A. COPELAND

Let us sincerely study the following scripture: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15, 16). First let us note, "Speaking the truth in love." Only the truth will lead us to become children of God, and to live for Him. Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32) But how should we speak the truth? Paul said, "Speaking the truth in love." I am sure we should not shun to declare the whole counsel of God, nor preach anything but the truth; but that does not justify us to abuse or ridicule those who do not know the truth. The Lord's plan is a system of teaching, so if we abuse people and drive them from hearing the truth, we cannot teach them.

Once in a while we hear a preacher say, "I make them mad so I can convert them." Then I look at the definition of the word mad and find as follows: "Mentally disordered; insane; furious with rage." drive them crazy, so you can convert them. Is that the way? I think not. God is an intelligent God. Man is an intelligent creature made in the image of God. God's will is revealed to man in intelligent words adapted to our understanding. Then let us strive to reach man through his intelligence and reason.

Then occasionally we find an elder of a congregation that seems to think of it as his duty to find all of the faults or weaknesses of his brethren that he can, and in his teaching he says hard things about them and ridicules them instead of speaking the truth in love, and showing them their errors in the spirit of Christ. It is not the duty of an elder to be an ecclesiastical boss of a church, but it is his duty to take the oversight of a congregation with love in his heart for each member, and a desire to lead them right by teaching, and by godly example.

For forty seven years I have been preaching and visiting among churches of Christ, and I have found that the preacher, elder, or Bible class teacher, who did his work by abusing and ridiculing people, has usually torn down more than he has built up. I have also noticed that men who are always finding fault with brethren and condemning them for their mistakes, show more weaknesses in their own lives than those who teach and preach with the spirit of Christ.

Brethren let us preach the truth in all firmness, and not shun any part of it, but may we ever do it in the spirit of Christ, and not drive people from the truth by using harsh and unkind words. "If any man have not the spirit of Christ, he is none of his" (Rom. 8:9).

### Brother Elkins Back in Hospital

Information comes to us that Brother Tice Elkins of Alamogordo, N. M., is again confined to the hospital in El Paso, Texas. Brother Elkins has not been well for many months. Our information regarding him from a friend says, in part: "Illness and worries are fast writing finis to a long life of service in the kingdom of Christ." Brother Elkins would enjoy cards and letters from his many friends everywhere. Address them to: Tice Elkins, Room 330, Southwestern General Hospital, El Paso, Texas.

### "THE POSSIBILITY OF APOSTASY"

Above is the title of C. R. Nichol's latest book. This work is the result of many years' study of one of our greatest Bible scholars. It will be appreciated by friends of the Truth everywhere, and those who teach the impossibility of apostasy will be without excuse before God if they continue in their error after having studied the contents of this book.

We predict a great demand for this latest addition to the many good books by Brother Nichol. We recommend it to all who seek the truth on the subject.

America's number one need is for the uncommon man—the man who has the capability to think, the capacity for imagination and the capacity for faith.

## A Representative To The Vatican

(F. A.)

Seemingly defying certain provisions of our Constitution which guarantees a separation of church and state, President Harry Truman has so far stood firm in his determination to send a Representative to the Vatican. His first choice for the position was General Mark W. Clark. General Clark declined to accept the post, and the President immediately made known his plans to nominate another. He has shown a disposition of complete disregard, if not contempt, to the pleadings of many thousands of church people who have pleaded with him to dismiss from his mind the idea of a representative to the Holy See.

Many see this move on the part of the President as an effort to get the Catholic vote in the forthcoming national election. If he can persuade the Catholics that he is working for their interest and at the same time let the matter hang in the balance without pressing the Senate for confirmation of the appointment he will, on the other hand, not incur the wrath of other religious groups.

We believe the people should keep themselves posted on these things that are taking place, and that they should raise their voices in protest to any move that might seem to even remotely be an encroachment upon our religious liberties and rights.

### Missionaries Protest

Missionaries of the church in Germany recently made known to the Senate Foreign Relations Committee their reaction to the President's determination to send a representative of the United States Government to the Pope in Rome. We believe their reasoning is logical and we quote herewith their letter to the Committee:

January 5, 1952

Senate Foreign Relations Committee  
Senate Office Building  
Washington, D. C.

As a group of American missionaries, attempting to preach the Bible in its purity and simplicity, we appeal to you to consider carefully the President's recommendation that an ambassador be appointed as our representative to the Vatican. Since 1947 the Churches of Christ in the United States have had evangelists in Europe endeavoring to free the peoples of these lands from their religious superstition and tradition which has been fostered upon them by the Catholic and State churches. Our goal is the re-establishment of the simple Church of the New Testament as it existed in the days of the apostles before pagan religions were mixed with

Christ's gospel, resulting in the development of the Catholic church.

One of the goals for which our nation fought was Freedom of Religion. We were naive enough to believe that it would be possible to establish this idea in Germany and Italy after the war. Actually, the Catholic church exercises controls over both governments through the Christian Democratic Party. Our task has been almost unbelievably difficult in spite of the fact that the common people have welcomed us. One can see the influence of the church of Rome in all political activity, which of course in Europe means a penetration into every corner of social and business life.

Our first reaction to the President's announcement was that of severe shock. We have studied his explanation given for this move and find that he has either been misguided as to the value of the Catholic church's fight against Communism or this is a political move to swing the Catholic vote in the coming election. Actually the history of the persecution of those who have not conformed to Catholicism is bloodier than anything yet made known as practiced by the Communists.

The Committee may remember that the State Department investigated persecution of missionaries of the Church of Christ working in Rome. Shortly after the war an orphanage was established in Frascati, food and clothing were distributed to the poor and a number of congregations were established. This group of Christians was charged with being communists. Parades were organized against them and an order was issued to discharge the children from the home, a missionary's automobile was stoned and a bomb was placed at the site of a proposed meeting causing one Italian child to lose his hand. The orphanage was ordered closed by the local authorities on orders of the local priest. Part of this story was made public in Life and Time magazines. In one German city we found it impossible for eighteen months to purchase property for a church home, and finally had to buy it in the name of a building firm in order to erect a building. The people were forbidden by the local priest to sell property to us. After we bought it through our builder, the Bishop of Mainz made a statement in his sermon that "This should just not have happened here. The church should have kept heretics and sects out of the town."

Our Government does not need to bow to the Pope of Rome in any respect. His "listening post" may be of some value, but we should face the fact that the Catholic Church is using every means possible to draw us into its fight to regain control of vast holdings and political power lost behind the Iron Curtain. Whether our future as a Government must be linked with that of the Catholic Church is certainly open to question. This move breaks with one of our most cherished beliefs as a people, the separation of Church

and State. Do not take upon yourselves the responsibility of setting aside this great principle of the American way of life.

Respectfully,

Hugh Mingle, James C. Moore, Jr., Kathryn Patton, Marjorie Rogers, Delmar Bunn, Keith Coleman, Loyd Collier, Margaret Dunn, Otis Gatewood, Robert L. Helsten, Irene Johnson, Russell C. Artist, Weldon B. Bennett.

## Christians Work Together

By W. W. FREEMAN

As Jesus was about to depart this world, three things he had on his heart were: (1) His own going to be with the Father whose will he had fulfilled, by his mission to this sinful and dying race; (2) The need for unity among his disciples in the gospel work he committed to their hands; and (3) The coming of the Holy Spirit to guide and comfort his disciples in their earthly labors.

Peter and the eleven on Pentecost announced by the Holy Spirit the coronation of Jesus as Lord for his spiritual reign over the kingdom he had set up, and three thousand people were added to the hundred and twenty to make the first church at Jerusalem. Now there was a grand prospect, for Jew and Gentile were united "in one body" and through the Messiah were "reconciled to God." This new body was the church, of which Jesus was the head to "rule until all enemies shall be put under his feet."

With the conversion of Saul of Tarsus, the arch-persecutor, the disciples had a brief season to enjoy peace and fellowship in the faith. But fear, jealousy, misunderstandings, and tradition were to bring discord and divisions among them, in spite of Jesus' solemn prayer "that they all be one." Between Jewish Christians, who wished to put the new wine into their old bottles by retaining circumcision and certain dietary regulations of the Old Testament, and the Gentile Christians, with their newly won equality in the faith of Jesus Christ, there were misunderstandings. Each tended to take sides with Peter or Paul rather than to work together as "new creatures in Christ Jesus" and be led by the Holy Spirit. So we read: "as many as are led by the Spirit of God, are the sons of God."

### Differences Resolved by Faith in Jesus

The Pharisee could hardly surrender his attitude of exclusiveness and superiority. He was right in his ideas of man as essentially spiritual and about man's future resurrection and judgment. He was wrong in stressing the ceremonial elements of the Law (Sabbath, circumcision, and food regu-

lations) as essentials to be imposed upon the Gentiles if they were to be saved.

Before the records in the New Testament had been penned, it was not easy for the Jewish brethren to realize that, with the death and resurrection of the Messiah, the Law as recorded in their Bible (Old Testament) had been "taken away and nailed to the cross." All must now look with faith to "Jesus, the author and finisher of the faith." Temple worship with its priests and animal sacrifices was now done away. The decalogue, "written and engraved on stones," was "passing away." Neither in Samaria nor in Jerusalem were they to worship, as heretofore with the idea of a local deity, but "God is spirit and seeks those to worship him who worship in spirit and in truth." "He taketh away the first that he may establish the second, by which will we are sanctified." "The law came by Moses but grace and truth by Jesus Christ."

Jesus taught "the truth" that made men free from the law of Moses and from the ceremonials stressed among the Pharisees and in the temple worship. Now "the kingdom of God is within you." Now they look not for an earthly heritage but for that in heaven. They have no longer an annual atonement but are to accept that made with the death of Jesus "once for all." Religion is no longer outward show but is inward and personal. The synagogue rather than the temple serves as the pattern for local churches and for enabling the gospel to be proclaimed in fulfillment of the promises and types of the Jewish Scriptures. Now they "came together on the first day of the week to break bread" in memory of the Redeemer. Now they assemble "on the first day of the week," "the Lord's day" for prayer, praise, preaching, and giving. No longer is anybody to be "judged with reference to a Sabbath day or new moon." Faith in Jesus as Christ is what makes all these changes necessary and essential—"unto the end of the world." Avoiding display, they "sing and make melody in their hearts to the Lord."

#### The Man of Sin. Revealed

From churches over the Roman empire martyrs were sent on their final pilgrimage to Rome, where the emperors claiming divine honors cast them to the wild beasts in the amphitheater, a revolting spectacle for the hungry mobs of heathen people. In time, from bishops of churches arose certain leaders to become arch-bishops. Rome along with other larger cities had such bigots to sit in places of honor and authority, for by now the Christian religion had nominally been accepted as

the official Roman religion—the state religion.

With the decline of the empire in the west these bishops enjoyed exaltation to places of power in a line forming a hierarchy not unlike that which had prevailed among the Jews and among the heathen of Greece and Rome. With the temporal power moved to the east and now overthrown by the Saracens (Mohammedans), the Roman bishop was among a few to rule the so-called Christian world. As one became pope ("papa" or "Father"), the "man of sin" was revealed to sit "exalted above all that is called God."

With such human usurpation of the divine authority of Jesus Christ, who had been exalted from the grave to sit above "all rule and all authority," the corruption of the Christian religion was inevitable. Heathen saints, cults, and practices were introduced in the guise of so-called Christian "saints," "sacraments," "hierarchy," "succession," "canon law," "penance," "purgatory," "indulgences," and so on." The man of sin 'had now set himself in God's place and had set up a religio-secular state instead of the "kingdom of Jesus Christ." Opportunity now allows our many Catholic friends to see all this.

Then followed a period of "dark ages" until the refugees from the east brought to the universities of Europe a few copies of the Scriptures for study. As these universities gained private and state support, and independence from the Roman See, certain modern nations of Europe had their birth. In these nations arose "reformers" to defy the monopolistic hierarchy of Rome by

showing the world the teaching of Jesus and his apostles in the words of the original penmen. Several state churches arose, but with the establishment of the United States of America there arose for the first time a strong nation without an established religion, and one that granted Catholic, Protestant, and skeptic his freedom of conscience and the right to read the Bible for himself. This is our land.

From Europe had come the various peoples, each bringing its traditional creed. Turmoil followed until the political freedom of the Revolution enabled our forefathers to establish a state separate from the church, and to grant all people the privilege of religious liberty, along with free press, etc. Now the divided conditions, caused by the clash of creeds imported from the old world, became obvious and a way was open for another effort to return to primitive Christianity. Now they would not seek "reformation," as had European leaders, but they would lay aside all creeds and attempt a "restoration" of the faith, teaching, life, and authority of Jesus Christ and his apostles.

This effort is a hundred and fifty years old and is still in process as the humblest home can now "search the Scriptures" in the Holy Bible. So it is that Jesus reigns in human hearts, for "in Him the whole family in heaven and on earth is named." This family is the church Jesus said he would build. The seed of the kingdom, He said, "is the Word of God." This gospel of salvation is sown in human hearts and brings forth "after its own kind." So men and women are born again, "not of corrupti-

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able seed but of incorruptible, by the Word of God which liveth and abideth forever." This brings them into divine sonship and perpetuates the Fatherhood of God and the Brotherhood of Man.

### Creeds, Cabals, and Carnality

While men enjoy such fellowship together the old Roman "harlot" along with her daughters seeks to draw disciples back into the superstition, darkness, and religio-secularism of the dark ages. Men would impose creeds formed by human cabals or would preach modern saviors who came, as Jesus predicted, "in my Name." These are anti-Christ. Rome would by hook and crook

spread her authority over the governments of this earth and again dominate the souls of men as formerly she was able to do from her walled city on the Tiber. Or again, "even from among your own selves shall men arise speaking perverse things to draw away disciples after them." Beware of following men; to follow men is carnal. Is Christ divided?" Christians acknowledge no Lord save Jesus Messiah. They accept no authoritative book save the Testament of Him who sealed it with his own blood. "If any suffer as a Christian, let him not be ashamed, but let him glorify God in this Name."—Commerce, Texas.

ship. I append here the English Revision of verse 7:

"They that sing as well as they that dance shall say, All my fountains are in thee."

### The American Revision:

"They that sing as well as they that dance shall say, All my fountains are in thee."

No greater group of Biblical scholars ever assembled than those who gave us the English and the American Revisions. They did not translate "players" into the text at all. I submitted the question of the meaning of this particular verse as it occurs in the Hebrew original, and in the Septuagint Greek to Brother Charles H. Roberson of Abilene Christian College. Brother Roberson occupies a place among the very foremost scholars of his generation in Greek and Hebrew. In a summation of his findings are these remarks that seem to me to reflect the true meaning of the passage: "The people shall sing, as in leading up a choir, 'All my fountains, the springs of my happiness, are in thee.'" He further states: "Both in the Greek versions of Symmachus and Aquila occurs, *kai adontes Os chOroi, pasai pHgai en soi, 'And they shall sing, as in leading a chOroi (chorus, choir), All my fountains are in thee.'*" With this view agree the world's greatest scholars.

I wish to note with you some of the comments on this passage by men whose denominations practiced the use of instrumental music in worship. Men whose scholarship in the field of Biblical criticism is unchallenged have spoken freely on the Psalm under study. Adam Clarke:

"The whole Psalm is obscure and dif-

## Does The 87th Psalm Authorize Mechanical Instruments of Music in The New Testament Church.

By GEO. B. CURTIS

A few days ago Brother Ralph Cashion of Haskell, Oklahoma, mailed me a rather lengthy manuscript on the use of mechanical instruments in Christian worship. This was written by a Mr. C.

D. Trippett, a member of the Christian Church of Haskell. Ralph is a young minister of the church of Christ. He asked for some assistance on some of the arguments presented. I am always glad as far as time and ability permits to render any aid possible to my brethren. Inasmuch as the matter is of interest to all seekers for truth, I am also sending a copy of my reply to the Gospel Light.

Mr. Trippett builds his major argument around the 87th Psalm. He argues that this Psalm is prophetic of the church. That Zion definitely refers to the church. We include here the entire Psalm as translated by the King James Translators:

### "A PSALM or SONG FOR THE SONS OF KORAH."

"His foundation is in his holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers as the players on instruments shall be there: all my springs are in thee."

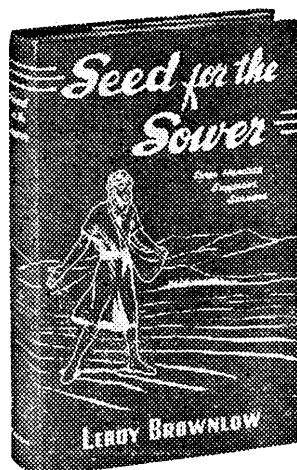
Of course the argument centers around the last verse—verse 7. I have no contention to make over the Psalm being prophetic of the church. It may

or it may not be. I have given careful, unbiased study to this Psalm for a number of years, especially have I examined into the meaning of the phrase, "as the players on instruments." I'd have you note that the phrase "shall be there" is in Italics. This tells us that this phrase was not in the original, but that it was supplied by the translators. Also, the heading of the Psalm throws no light, as some maintain, upon the meaning of the Psalm in its relation to mechanical music in worship.

I could readily grant that this Psalm is prophetic, that Zion refers to the church and it is long cry to try to place instrumental music in Christian wor-

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ficult. I will venture a literal version of the whole, with a few interpolations, instead of notes, in order to cast a little more light upon it. (Here follows Clarke's version of the Psalm verse by verse. I omit all except verse 7). "The people shall sing, as leading up a choir, All my fountains," the springs of my happiness, "are in thee."

Thomas Scott:

"The Literal version seems to be, "They shall sing, as those that lead up the dance.....All my springs are in thee."

Matthew Henry:

"The literal version . . . seems to be, "They shall sing, as those that lead up the dance, i.e. most joyfully: and the burden of the song . . . was to be this, All my springs are in thee."

Patrick-Lowth:

"Verse 7. But in thee, O city of God, he shall find multitudes of excellent persons, all eminent in their kind, even among those of lower rank, as well as the higher. And there shall be a constant succession of such, as there is water in the spring."

To my mind it is significant that the Septuagint Greek renders verse seven thus: "Os euphrainomenon pantion exatoixia en soi." The Greek word euphrainOn is here used for the phrase from which the King James translators obtained "The singers, as well as the players on instruments." Lyddell-Scott defines the word: to cheer, delight, gladden. This bears out the inherent idea that there is joy in God's kingdom for all. Thayer defines it: to gladden, to make joyful. Pass, to be glad, to be merry, to rejoice. Again, the idea of joy for those in his city of Zion.

This phrase under consideration is translated from the Hebrew word chalal. This word occurs in the Hebrew scriptures some 234 times. The place under consideration is the only time that it is translated "Players on instruments." In almost all of its other uses the word carries the idea of defilement, pollution, to profane, to slay, to prostitute. This meaning is translated into the word in about 180 places. It is translated begin 52 times. A careful study of its use when translated begin shows the idea of defilement also in many cases. (Eg. Num. 16:46; 47; 25: 1; Gen. 6:1-2; Gen. 9:20-21). I can come as near showing that those who defile the worship of God, as do Christian Church worshippers, claim that "All my springs are in thee."

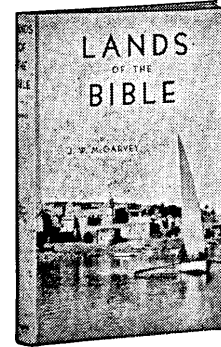
the Fox and Lake Sts., Church in Carlsbad, N. M. who has sponsored the Santa Fe work for 8 years. We are most grateful to that church. Some of the things done while in Santa Fe are: Work among the women inmates at the State Pen, radio programs, distribution of literature and clothing among the needy, and a move from the old location and building into a nice, new, up-to-date building in one of the best locations in the city. Membership roll is 46, one is in service, and another away in school. Rather strange that 13 moved away, and 13 of the present membership were baptized. This was the past year, which serves as an example of the transient membership. However, the ratio of home-owners is much higher than in the past. Attendance has averaged from 60 to over 100 the past year with contributions averaging around \$1.00 per attendant in addition to gifts to the building fund which is large. There were 240 present for the opening services in the New building and the contributions were \$640.00. Four churches are contributing regularly to this work which takes care of loan payments and operations. This is far above the average congregation when you think of only about 40 regular members.

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VOLUME 22

DELIGHT, ARKANSAS, FEBRUARY 28, 1952

NUMBER 12

## FOLLOWING CHRIST

By VAUGHN D. SHOFNER

A salient principle in God's dealing with mankind throughout all ages is respect for the powers he gave his creatures. There is no instance cited where the Creator did not respect the power of will which man possesses. It is never said that God drove his people any place, nor is it declared that some strange force compelled them in overwhelming manner to be reconciled. The power of God guiding man is as a shepherd—he leadeth them aright. It is not said in God's Book that the shepherd drove men anywhere, for as the manner of shepherds, he leadeth them, going before to call them after him.

Throughout the Old Testament the poetic pictures are far from portrayal of an overwhelming power. Instead, we hear the poets sing, "The Lord is my shepherd, he leadeth me beside the still waters. Thou leddest my people, like a flock, by the hand of Moses and Aaron. Give ear, O shepherd, thou that leadest Joseph like a flock." What a beautiful image to represent the attitude of Jesus among his followers. They are not driven on before as a herd of unwilling disciples, nor does some mystic power toss them about on the sea of convulsion, but Christ goes before himself, leading them into paths that he has trod, by dangers he has met, and into sacrifices he has borne himself, calling only those who are willing to follow.

In this is the beauty and blessedness of Christ as the Redeemer of lost man. He goes before, always before, and never behind his flock. He begins with infancy, made under the law, and carefully fulfills all righteousness there, that we might be justified by faith. He goes before us in the bearing of temptations, that we may bear them after him, being tempted in all ways as we are, yet without a stain of sin. He leads in forgiveness by first forgiving his enemies. He blazed the trail to poverty

in his loss of all things, that we might be able to follow, denouncing the world and its dominion. He leads in love, illustrated in deeds of his life on earth. He bore the cross, and he bids us take it up and follow. He walked the path of loving less all things, even life itself, and went before us in dying for the gospel; suffering a death most bitter, when, at a word, he might have called to his aid a legion of angels and driven them out of the world. He went before in bursting the bonds of the grave, becoming the first fruits of them that slept. And he ascended and passed within the veil before us and gave a way to follow. In all things he is our shepherd, going before his disciples, calling but never driving, pleading but never overpowering; bearing all the losses he calls us to bear; meeting all the dangers and suffering all the cruelties and pains which he calls on us to go through, and ever drawing us to follow where he leads.

A great mistake, a false impression, held by worldlings, and even by professed disciples, stands out in bold relief as worldlings think of Christianity as a legal and constrained service, and as disciples of denominationalism desire a power of heaven to subdue them to the will of God by miraculous manifestation of the Holy Spirit. It is as if the flock were driven, and not as if it were led by a true shepherd.

Christ wants to lead men by their love to him, based upon the confidence of his love for them. The whole relation of discipleship is therefore a relation of liberty. No true disciple goes to duty because he must, but because his heart is in it. His heart is in it because of his knowledge of the gospel of Christ, which he believes, and by believing it has been brought into obedience. Hence, he has been born again; he is a new creature. The gospel seed, the word of God (Luke 8:11), entered an honest heart and sounded the chord

of belief; the love for one who first loved him caused this soul to love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:2, 3), and believing the knowledge of Christ's words at the time John baptized him, "Thus it becometh us to fulfill all righteousness" (Matt. 3:15); and believing that Jesus led his followers through the waters of baptism when he was immersed beneath the wave of Jordan, this honest heart brought about obedience to a watery burial and resurrection therefrom. With a new heart, and in this new relationship, his love is in the Master's love, and he follows him gladly—no sacrifice is hard, no service is a burden.

Friend, if in the past you have looked upon one or more of the commandments of Christ as being too grievous to meet, consider that Christ is not behind you driving, but is before calling, "Follow me." If you have spurned the invitation of heaven to be baptized for the remission of sins, remember, Christ led the way through baptism, even when he had no sins, that he might be the complete example—a shepherd leading his disciples into the way of righteousness without elimination of a single act. Remember, friend, he is calling you, never driving you! You are not required to do something for him that he examines from afar off and reports upon as accepted, by statute conditions; but you are to go after him, and be with him, feeding in his pasture, following where he leads. Claim your glorious privilege, in the name of the gospel of Christ!

And in the consideration of Christ as the shepherd of a flock, When one becomes a member of his flock does he cease being the Shepherd? Any honest, enlightened heart revolts at the idea. Without the need of continuous care we are without the need of a shepherd. Without a shepherd there is no leader, and the way ahead is dark. But if there is no possibility of straying after having entered the fold, why the need of a

shepherd in the first place? The entire idea is to call from the kingdom of darkness and to translate into the kingdom of Christ where new creatures love the shepherd, hear and heed his voice, and enjoy the liberty of Christianity. When a disciple is straying from the fold, if he will but listen, he may hear the shepherd calling him back. The love of Christ watches for his flock with a direct care, and if a disciple is chilled by worldliness, or carried away by temptations of any kind, the same tenderness which melted the heart of him as an alien, pursues him still. O, thou faltering, failing disciple! come thou at his call and be healed!

Gentle reader, do not allow the common cavils of worldlings, nor the caprice of the multitude bring upon you spiritual dearth and desolation. "Ye know that every one that doeth righteousness is born of him" (I John 2:29). "Lord, all thy commandments are righteousness" (Psa. 119:172). Therefore, "this is the love of God, that we keep his commandments: and his commandments are not grievous;" and when he bids us to be baptized, our love for him silences any quibble, for it is not force but merely a following the one who calls as the shepherd of our souls. No matter whether he call us into ways of gain or of suffering, of honor or of scorn; no matter if we go down to sound the depths of sorrow and ennoble the pains of sacrifice, and sweeten the grave of shame, it is but a more inspiring call, for he is leader even there. O, may we hear, today, the Shepherd's voice, and, as he loves us in our sin, so let us go after him in his sacrifice!

## Flowers of Grass

(I Peter 1:24)

By ELMER A. L'ROY

### "Church Gambling Assailed by Judge"

Circuit Judge Francis E. Williams of St. Louis said, "Gambling promoted for religious and charitable purposes is as much against the law as commercialized gambling."

"The underworld cannot be adequately reformed," he said, "until the underworld is able to reform itself."

Judge Williams declared, "pro-gambling churches" and other groups should "close their training school for gambling."

Judge Williams may be a church man with convictions against commercializing the church and the name of Christ. On the other hand, he may be anti-church, critical of all religious organizations, who having found this error in the practice of church people is making the most of it. We hope that it is

of moral conviction that he speaks. He is dead right in what he said as quoted above from an AP news item.

In many cities it is customary for police authorities to overlook "church and charity lotteries and carnivals." How awful a commentary on religion that it demands of others that which it exempts of self! Yes, indeed how can we reform the underworld when the upperworld needs it as badly in these things.

### Control From Within

The International News Service reports that the 108 television stations will begin a self-policing program under an ethics and morals code on March 1.

A board of review will be formed to consider complaints from TV viewers.

This program of self-policing is, we think, as it should be. The greatest restraint against evil, the most rigid self-control is that which comes from within. It is impossible, or so nearly so as to be impossible, to legislate ethics and morals. We tell individuals to live according to a sense of duty, of virtue, of honor. These finer things of fairness and purity are developed from within and reflect the condition of the heart. It seems that the TV broadcasters have begun well. We hope that they set proper standards. Paul's language in Phil. 1:9b, 10 seems good here. Of course, he was not writing to TV stations, but here is what he said: "... Abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent."

### Two Donkeys

There may be a few weed seeds among these flowers! But two donkeys appeared the other day. One was driving a new \$4,500 automobile when his progress was slowed to a snail's pace by the other as he walked down the middle of a busy city street. The one in the automobile blared his horn importantly, apparently thinking that the long-eared one would know that a loud noise meant for him to move over to the right.

Quipped one fellow: "The donkey refused to lower himself, however, and didn't bray back!" An admirable trait and a needed lesson for all men everywhere; especially, for Christians.

Folks wondered where the four-footed donkey came from. The way some people drive up and down that street, on our highways and roads, it is no wonder that a rumor sprang up, although without verification as yet, that the animal was the reincarnation of some departed driver.

"Sometimes a person finds himself so busily engaged in religion that he forgets to be religious."

## Tant Was About Right

By W. W. FREEMAN

What is the difference between a fuss and a noise? Most of us would rather hear a noise any time than a fuss. There are many sorts of each, but now let us study about fusses and fussing. The main thing about a noise is the sound, but sound is not the main thing about fusses. The fuss is like a live cable; it is surcharged with energy and is nearly as dangerous. Keep your distance if you don't want to get hurt! In a fuss there is an occasional flash of light, but there is visually more lightning than light and more heat than is safe. Then there are different kinds of fusses. These start among the children in early years but at the early stage are soon forgotten. Not so later. There is the fuss between young lovers, and these are not so easily shaken off. Sometimes they are like a chill; there is considerable fever and perhaps a headache or heart flutter.

Then in the family there may be fusses that turn into feuds. In these at times "murder will out." There are also smaller fusses that are merely family jars, some big and some little. About the only prevention of these family jars is to add love before sealing. Jars improperly sealed mean soured fruit. The best and quickest way to stop a family fuss is to keep your mouth shut. We are given one mouth and two ears. If distance lends enchantment, there are two legs that may be used for walking. There is nothing better than a walk in the open air if one is about to be overcome because of open family jars.

### Stormy Weather

Fusses in churches here and there have been known to occur. These usu-

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ally arouse the neighbors as well as old Nick. The worst tempest in a teapot is the one that blows a church to smithereens. It is impossible ever to get all the pieces together again. The best way to prevent this calamity is to pipe off the steam before the explosion takes place. Just as our weather is made where the cold front leaves the arctic to meet the westerlies, so the tempest mentioned usually starts from certain frigid contacts. Where the warm sunshine of friendliness prevails there seldom arises any stormy weather to mar human happiness. The key to climate is a close consideration of the high-pressure and low-pressure zones.

### How To Settle Trouble

Just forty-five years ago the brethren in a certain church, where there was a college in the town, were enjoying poor spiritual health. "Amazing Grace" to them was merely the name of a song. Some of the members had left town to meet in rural areas, where in those days there were school-house churches. Others remained at home or went out to see about some oxen that were possibly in a ditch. A few went on to church as if nothing was happening. Others tried to teach the younger generation a few simple truths of the gospel that might prevent their coming to such a climate as prevailed in the community, especially inside the congregation. Other churches of the town felt sorry for most of them, but they went on with their business and their churches continued to grow.

J. D. Tant came to town and he was to hold a meeting. Some of his meetings, he said, did not need "holding"—they were too weak to get out of bounds. Tant tried to beat some sense into the heads of those who came out to hear him. Here was the diagnosis:

(1) There were people who opposed the modern institution called the "Sunday School." It has literature from the sectarian union publishers, or else it came from some state far to the east. (2) There were some opposed to women's "teaching" and to splitting the church up into classes. (3) There were a few who could not still the tempest but went along believing it just as reasonable and scriptural to teach the Bible in classes on Sundays as it was in the same building on the other five or six days of the week.

### Put The Plaster On

The lesson for us today is found in the solution Tant applied for that trouble. "Applied?" Yes, for he said: "Brethren, a plaster will not cure your colic or carbuncle unless you apply it and let it alone until the remedy has time to act." Tant showed that there is not to be a separate "institution" to supplant the church. He showed also

that classes are not "the church" (an "assembly") but are individual Christians doing on Sunday what they were already doing on Mondays. There is Christian living for every Christian for every day of his spiritual life on this earth. You may as such have anything mentioned in the Bible, except the Lord's supper on the Lord's day, on any days as individual Christians, separately or collectively. Women teachers were not "speaking in the church." Work uses energy that might be wasted in fusses. Go to work.

## Blocking Unity

By JAMES L. NEAL

(NUMBER 2)

(Author's Note: In closing the first installment on this subject we closed with Brother 13 doing his best to console Sisters A and C on the Bible class question and women teachers for children, the use of instrumental music in the worship, missionary societies, etc. This round-about conversation between the A and C Sisters finally monopolized all the time, when a strange thing happens—13 denominational men walk up on the ABS episode. Read and ponder for yourself on these vital matters. It would not be so awful bad, if Midway City were the only place suffering under such knotty and seemingly unsolvable conditions! But the same, pitiful condition exists in most every city of any size throughout the length and breadth of the land. It is very high time something is being done about it!—JLN.)

"And besides," said Brother B, "the commands of our Lord to teach and preach in the great commission (Matt. 28:18-20; Mark 16:15, 16) are simply general terms, and include what ever manner is best suited to the time, place and age groups for putting the word of God over to them. The different age groups already exist among us. With judgment and wisdom we must recognize this and reach them with the truth."

With a sway of her hand Sister C sarcastically replied: "Sir, I'd rather my boy would go off fishing Sundays than to attend your unscriptural, Robert Rakes Sunday school! When he gets old enough he'll obey the gospel. I'll teach him at home. That's what our preacher said do, anyhow."

"That's right," forthwith replied Sister A, "unless you bring your children over to our 'up-to-date' Sunday school, where we do things in the 'top-notch' way. You've just got to do something, too, to entertain the young people. And you can't be bound down too much by the strict laws of the Bible and reach the people. Besides, who wants to attend church services and try to sing without the fine strains of instrumental accompaniment? Pshaw, lady! You'd better step up a bit!"

This brought real "fire" from Sister C, whose congregation does not allow the youngsters to be taught the plain word of God in class groups. With a hand closed up for a fist she moved right up in Sister A's face. "I'd have you know that, 'whosoever goeth onward and abideth not in the doctrine of Christ, hath not God,' and you know as good as I that when you add the piano and societies and all these other things you're going onward, don't you? You're not talking to me!"

Sis. A: "Is that Scripture?"

Sis. C: "Yes mom, that's Scripture!"

Sis. A: "Where it is?" Hesitation. "Is it in the Old Bible?"

Sis. C: "If you'd read your Bible, you'd know. I think its in the New Testament."

Well, these two opposite and extreme Sisters in the Lord went on this way for several minutes, monopolizing the time. Brethren A, B and C and Sister B were standing there, awe stricken and no chance, it seemed, to edge in a word for either one, nor for, the "middle ground."

These A, B and C congregations live in a fast growing, industrial little city, where there are about seventeen other denominational churches of different types and opposing creeds. A few of them are thriving in spacious houses of worship, upon the "doctrines and commandments of men." Because of the weakness and dis-unity of the members of the body of Christ, sectarianism in the city has no challenge and scarcely any opposition. Christ's pleading prayer for UNITY in John seventeen goes lagging and begging up and down the streets! The public spectacle is appalling and the deadly damage in souls dying without God by the week is positively beyond human description!! Population for hell is increased by the score each month in the death and loss of our dear loved ones, neighbors and friends!! Infidelity takes root in the hearts of many and skeptical teaching has actually entered our public schools. As matters religious now stand, truth has but little show of bringing to light the hidden things of darkness. Moral shame and immoral conduct go more and more unquestioned, as the years grind unconsciously into the hearts of the people, habits that lead down the broad road to eternal destruction! The old "dragon, that old serpent, which is the Devil, and Satan" is very, very happy over the whole situation. Things are going just to suit him. He doesn't become a bit concerned about any nor all of the different religious groups of the city, except and unless it be Brother and Sister B's congregation. They all seem to be safe in his hand, except Brother

(Continued on page 6)

## The Faith That Avails

By GEO. B. CURTIS

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5:6).

For some weeks I have carried on a written discussion with Mr. H. E. Waller, Landmark Baptist. He stated in his last article that faith is the only thing that one could do without doing anything. Mr. Waller evidently was not speaking of New Testament faith, for that faith works.

Webster defines the word avail to mean, to profit, to turn to advantage. Paul says that the faith that avails works by love. This is exactly equivalent to saying that the faith that profits must work by love. There is no advantage in a faith that does not set in motion the work demanded of the faith—it must work. We see how Paul and James agree so closely in their teaching on faith. James says, "Faith without works is dead." (James 2:17, 20, 26). Paul says that faith which works by love avails. (Gal. 5:6).

Again we show the parallelism between James and Paul. James states: "Seest thou how faith wrought with his works, and by works was faith made perfect." (James 2:22). Paul states: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which works by love." Both James and Paul teach that effective faith must be a working faith. And, Mr. Waller, James is talking about the faith that saves. Read James 2:14. Paul is talking about the same faith.

Let's look at some more of Paul's teaching on faith. Remember the Baptist position as stated by Mr. Waller says that faith is the only thing that you can do without doing anything. Hear Paul:

"By whom we received grace and apostleship, for obedience to the faith among all nations, for his name." We note that the faith that brought Paul into the grace of God and into the apostleship was an obedient faith, not one in which he did not do a single thing.

But we shall tune in on Paul again for a lesson on the kind of faith that avails.

"But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known for the obedience of faith." (Rom. 16:26).

This mystery that had been kept hidden from the beginning of time. The salvation to be revealed in Christ to both Jew and Gentile, was to be made

known to all nations "for obedience of faith."

"And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith." (Acts 6:7).

It is suggested here that the increase of discipleship is commensurate to the increase of the word of God. This was climaxed when a great company of priests became obedient to the faith. The same obedient faith that saved these priests was the lot of all who received the blessings of salvation. Not a single one was saved without faith. And not a single one was saved without obedient faith. My Baptist friends always read into the word believe the idea of a penitent believer. This is well as far as it goes. The true believer is an obedient believer; for the faith that avails is the faith that obeys.

No one is promised the blessings of salvation short of obedience to the gospel of Christ. In fact the gospel is God's saving power—"For 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). But to appropriate the saving power of the gospel it must be obeyed. In Second Thessalonians 1:7-9 we read:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (II Thessalonians 1:7-9).

We note this: (1) The Lord will return from heaven with his mighty angels; (2) vengeance will be taken on all who know not God; (3) vengeance will be taken on those that obey not the gospel of Christ; (4) this vengeance is everlasting punishment. Jesus commands obedience to his gospel. Refusal to obey means everlasting destruction. Don't talk about salvation short of obedient faith. It means hell eternally. Baptism is a part of that gospel. Will you deny that, Mr. Waller?

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (I Peter 4:17).

Judgment begins at the house of God, with God's people. The apostle Peter reasons that if judgment must begin with us—God's people—what must be the end of those who are not his people—those who obey not the gospel of

God. Those referred to as not obeying the gospel of God were not of God's household. Therefore, in order to become of the household of God it is necessary of obey his gospel. No obedience, no place in his household. Baptism is a part of God's gospel. Do you dare fail to obey him in this as well as in all other commands of his gospel. You see, friend Baptist, that the sinner must do something to get into God's family. He must obey the gospel of God.

"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9). Even Christ obeyed the Father. Obedience to his sufferings made him perfect. He became the author of eternal salvation, but this salvation is limited to those that obey him. This includes his commandment to be baptized for the remission of sins. (Acts 2:38).

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered you. Being then made free from sin, ye became the servants of righteousness." (Romans 6:17-18).

The church at Rome had once served sin. They had been servants of sin. This was before they became children of God. These Roman Christians, to become such, to be made servants of righteousness must cease to serve sin and be made servants of righteousness. When did this take place? Was it before there was obedience to the gospel? They had to obey the form of the doctrine delivered, the type, the picture, the likeness of this doctrine. When they did this they were then made free from sin. Then is an adverb of time. At the very time the Roman Christians crossed this line of obedience, they were freed from sin, they changed masters.

What did these Romans do, Mr. Waller, when they obeyed from the heart that "form of doctrine?" Did they do anything? Remember they obeyed the form of doctrine. I think that no one would question that the doctrine of Christ centered around his death, burial and resurrection. The form, type, likeness of the doctrine was the thing that they obeyed. They could not obey the death of Christ actually, nor the burial of Christ, nor the resurrection of Christ. But they could, and did, obey from the heart that which was the picture of his death, his burial and his resurrection. This obedience was from the heart. When it was accomplished their sins were forgiven—not before. Here they changed masters—not before the obedience. What was this form of doctrine that they obeyed. Let Paul tell us:

"Know ye not, that so many of us as were baptized into Jesus Christ were

baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Romans 6:3-6).

Here is the form of doctrine obeyed by the Romans with the result of freedom from sins and a change of masters. My friend may say that baptism only figuratively puts us into Christ. How else are we in him? Are we literally in him? We are told in Galatians 3: 27 that in baptism we put him on. There is no other way disclosed by which one enters into Christ except through the waters of baptism. Why did God thus fix it? I don't know. It is not mine to question the decisions of heaven. It is mine to accept and obey, not rebel, deride and deny.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent. . . But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report. So then faith cometh by hearing, and hearing by the word of God." (Romans 10:13-17).

The statement is positive that the one calling upon the name of the Lord will receive salvation. Then follows the explanation of the Bible meaning of "calling upon his name." We note them as they are listed by the apostle Paul: (1) Believing on Christ; (2) Hearing the word of God; (3) Having the gospel preached unto the ones who call upon his name; (4) The preacher being sent to them to proclaim this gospel; (5) Obeying the gospel. The hearing of the word of God produces faith. This faith moves one to its obedience. Salvation is received with the completion of this obedience. The one who has not heard, believed, and obeyed the gospel has not called upon the name of the Lord as the expression is here used.

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." (Gal. 5:6).

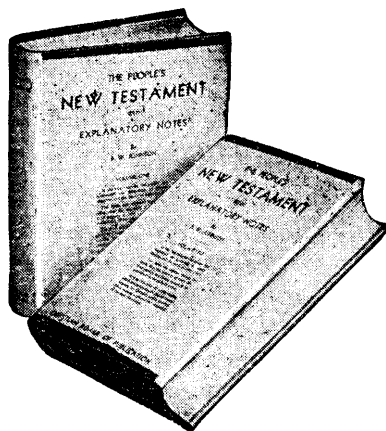
"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar. Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness' and he was called the friend of God. Ye

see then how that by works a man is justified, and not by faith only . . . For as the body without the spirit is dead, so faith without works is dead also." (James 2:21-24, 26).

Can't you see this, Baptist friend? By your doctrine of salvation on the basis of faith before obedience to the gospel of Christ, you admit that the whole scheme of Baptist dealings with God are incomplete before our Father. You stand the risk of losing your own soul by this unscriptural caviling, and

in addition, sending countless millions of precious souls down to eternal torment. Nothing can possibly be wrong in doing exactly what God commands—even if it is: "He that believeth and is baptized shall be saved. Repent and be baptized for the remission of sins. Arise be baptized and wash away thy sins. Baptism puts us into Christ, thereby putting him on. Baptism doth also now save us."

Becoming personal again, Mr. Waller,



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

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

### 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: 1-8; 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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what danger could possibly come to one for hearing the gospel and believing it, repenting of sins, confessing his faith in Christ as the Son of God, and being baptized into Christ? I am asking as one that loves the souls of men, including yours, where is the danger?

### BLOCKING UNITY

(Continued from page 3)

B, whose evangelist teaches entirely too much on the papacy to suit him. The devil is a sly old fox and wise as a serpent. He, "as a roaring lion, walketh about, seeking whom he may devour," (I Peter 5:8), and he doesn't want any of his vice-regent popes molested nor made afraid. One thing he positively cannot stand and that is the word of God, which is the sword of the Spirit, wielded in his face! Brother B's people stir the truth enough to make things just a little uneasy and unsettled for all the rest. Besides they are not afraid; and, moreover, they mix a bit too much unfeigned love with their works to suit Satan and his progeny. All these things ran through Brother B's heart while the two Sisters, A and C, kept wrangling back and forth at each other about sinning with mechanical instruments of music, organized missionary societies, etc. Brother and Sister B's hearts painfully ached within them for some possible way to remedy the sad situation, so unity would no longer be blocked and that souls lost in the darkness of sin and religious blindness might be saved before being snatched into eternity to meet God wholly unprepared.

Brother and Sister C and their congregation seem to have their eyes altogether centered on the "goeth onward" and its danger, in the verse of Scripture under consideration. They likely have never noticed the significance of the phrase "abideth not in the doctrine of Christ, hath not God." The "abideth" here carries as much weight in regard to Christian duty as does the term "transgression," or, "goeth onward." "He that ABIDETH in the doctrine of Christ, he hath both the Father and the Son." The one who fails to comply with the "go" of the great commission of our Lord as of Matthew 28:18-20, in teaching the word of God to the people of earth, fails to abide in the doctrine of Christ, just as much as when one goes onward too far in his work and practice.

About the time the A and C women created enough bitterness to wound hearts nearly beyond hope of reconciliation on this balmy evening in the fairest town in the "Wonder State," Mr. D and a dozen of his admiring, inter-denominational friends coincidentally walked right into the ABC intangle-

ment, without knowing anything about it. Mr. D is the most popular preacher in town, and is the Pastor of the largest denominational church. Reverend D is highly educated, a good mixer, a smooth speaker and well respected. He is rather young and handsome, with winning ways; so, the people love him. He has thus won and is winning a large following. Besides, his people have lots of money to build and put into practice what they preach. And they work at the job. Mr. D and his friends were on their way to the Ministerial Alliance meeting at D's church at 7:00 o'clock, p. m. They had plenty of time and were

walking leisurely along as they discussed in smooth conversation the different topics of discussion on program for the announcement meeting. "Union in Religion," "The Value of Churches Of Your Choice," "Old Time Religion" and "Loving Your Neighbors" were some of their published subjects.

However, by this time the falling sun was casting golden rays back over the shadows of tree-top and the green hills of home. Everybody is well acquainted in Midway City, so there was no need of formal introductions. Being halted by the sudden meeting of the ABC company, the jovial Mr. D soon caught his

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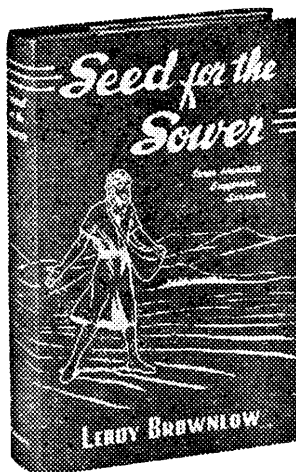
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Brother and Sister A were pleased to have the invitation, being anxious for greater recognition; and so they said: "Thank you, we believe we will be there." Brother and Sister C asked how long the meeting would last and said they might be there. Brother B, with his characteristic calmness, said: "My friends, may others be heard at your meeting? and may we speak our convictions there?" After a slight pause and stutter the reply came: "Why, yes—I 'spose so. What would you like to discuss?" "If you permit kind sirs, I would like to reason you on the plain subject of 'unity of the Spirit in the Bond of peace!'" This was B's answer. "Well, O. K. When our speakers are all through, you may have the floor." Sister B then wanted to know about ladies attending the meeting. "Well, not this time, lady." Then with some discussion, finally agreement was reached for an informal meeting of both men and women from all the groups just one month from that time. Each one then went his way, and we wait for the next meeting.

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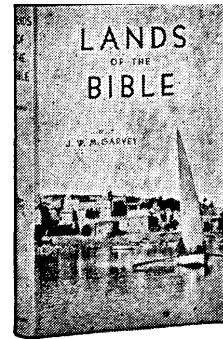
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VOLUME 22

DELIGHT, ARKANSAS, MARCH 6, 1952

NUMBER 13

## LAW AND CUSTOM

By RUE PORTER

After more than forty years of traveling among churches of Christ as an evangelist, and observing the practices in hundreds of congregations, I note a few "customs" which are regarded by some as being law. I wish to call attention to a few of them, and offer a suggestion. This is not because the customs themselves are sinful or even seriously objectionable, but because the consequences which follow the idea of man invading the realm of God's sacred domain and making themselves into lawmakers, is a fatal blunder.

An elder in a certain place has long been noted for his "wording the thanksgiving prayer at the Communion table." He tells God, "We thank Thee for this bread which is thy body when broken." Now I am sure the Spirit can understand the idea he has, and perhaps would present it before the Throne acceptably. Yet the very words are deceptive for two reasons. First, the bread never was the body of God and never was intended to picture it. Second, the words cannot be true, even if he referred to the body of Christ. Paul said, "The BREAD which we break, is it not the communion of the body of CHRIST?" (I Cor. 10:16).

Daniel explained the vision of the king who saw the man of many metals, "THOU ART this head of gold." (Dan. 2:38). Literally? Certainly not. The king was pictured by the head of gold. Joseph told Pharaoh that the dream of the seven fat kine meant that there would be seven years of plenty and said, ". . . the seven fat kine ARE SEVEN YEARS OF PLENTY." (Gen. 41:26). In his explanation of the parable of the sower, Jesus said the "SEED IS THE WORD OF GOD." (Luke 8:11). Paul told the Corinthians that as Israel came out of Egypt, "That ROCK that followed them WAS CHRIST." (I Cor. 10:4). The reader cannot but see that each of these statements were intended to PICTURE and REPRESENT something else. When Jesus said, as he gave

the broken bread to the disciples, "This is my body which is broken for you." He could not have meant it to be understood as being his literal flesh. Such an idea would have been equal to "Take my flesh and eat IT." They could see the BREAD in the hand of their Lord, and it is impossible for such an idea having been in the mind of the Lord as that "this bread which I hold is now ME" or, that the bread HELD was the BODY holding it. The bread is simply a PICTURE of the broken body of Christ. Let us not try to compel others to regard our "custom" as a law of the Lord.

Then there is the man whose lack of information led him to decide that the Lord's Table is a certain sort of furniture. Of course this is not so. The Lord's table is the place where the children of God eat the bread and drink the cup of the Lord. Whether it be laid upon a stand of some sort—wood, plastic, or metal—would be purely incidental and NOT essential to the eating of the Supper. I have long wondered why some one doesn't tell us whether the "table" must be round or square or oblong? May it stand on three legs, or five? Or must it always have four? The linens covering it? Who said what they must be? Of course there is no wrong done when a nice cloth is laid over a table and the emblems placed thereon and all covered with another cloth. It is usually arranged in this way; but who has right to say it MUST be so? My brother, you cannot afford to be so determined as to be a trouble maker over such a thing. This matter of arranging the table of the Lord has usually been left in the hands of some of the sisters whose knowledge of draping the covers properly is better than that of the men. But who has found the law which demands it be done so?

Then there is the usual custom of "laying by in store on the first day of the week," and then declaring that no one shall do it at any other time! Why

some brethren actually refuse to allow needed things to be done at the building where the church meets until the money paying for it has been given into the treasury on the Lord's Day. I heard of an elder (???) who would not allow a man to donate a stove for heating a class room, because the money paying for it did not first go into the treasury. Such is childish beyond reason, and beneath the dignity of any man fitted for the eldership. Paul allowed the heathen Islanders to "lade him" with gifts when he left their borders. (Acts 28:10). A preacher once declared in my own home town that it was sinful to give except through the treasury! A brother approached him with a Ten Dollar Bill and asked him, "Would you accept this money as a gift from me?" Then when the preacher smilingly reached for it he drew it back saying, "I just can't afford to sin that way. It hasn't been in the Treasury and can't be now until Sunday comes again, for it is sinful to make a contribution except on Lord's Day. Then you will be gone and I just will have to keep it." Let us not try to be lawmakers.

Another custom is, "Let us all stand while thanks is being offered, and until waited upon" at the Supper. Now I have seen that for fifty years, and do not mean to say here that it is a sin to so do. I DO say, it is purely a custom, and not a law of the Lord, and it becomes a burden of considerable proportions to a mother with a sleeping child upon her lap, or a crippled brother, or a number of other conditions which could so easily exist at the moment. I recently heard of a place where a visiting brother did not ask for this when he was called upon to officiate at the table. The "elder" (???) declared his action unscriptural and unacceptable! What can we do in such cases? Well, we can try hard to teach such men that they are making a law out of their favored custom, and that they have no right to do it. In fact, they become disobedient and rebels themselves when they insist that their idea MUST be recognized as law. If they persist to the point of causing

trouble, and just will not be reasonable, they should be disciplined as any other errorist would be.

The song leader who insists that each line of three songs must be sung to make the service scriptural??? Of all the "ritualists" this caps the stack. No one likes good singing more than I, and I shall be the last man to object to several songs being sung. The thing I object to is the making of a law of this custom, and trying to compel and force every one to do it "just so." Then there are the "purists" who are unwilling to have a song used unless it was first printed in "Great Songs Of The Church." It really makes one sick to

have some folk become so positive that all singing MUST be congregational, and then see them sit by sullenly and refuse to sing with the rest! Why? Just because something is not done "As I wanted it." I know how easy it is for people to say of those who sing well, "He is just trying to show off." That however, is no more than an opinion of a disgruntled non-singer much of the time. No man has ever read a line of law in the gospel demanding that all songs must be congregational. I know this is our custom, and we have made our selves look foolish and inconsistent at times by demanding it; but it remains a fact that it IS NOT LAW

## Treatment of Brethren

By WALTER N. HENDERSON

We are continuing our study of the treatment of brethren that we began in a recent issue. Without a proper knowledge of this subject we cannot be the help to our brethren the Lord would have us be. It is only when this knowledge is acquired and applied that we become to our brethren "as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

### Those Overtaken in Faults

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1). The one under consideration is not an impenitent brother who has become a habitual sinner, but one who has been surprised by temptation and has fallen. With an understanding and sympathetic heart we should seek to restore such a one. Under similar conditions we might have fallen too, for we are all made out of clay. "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12). The man who is firm in his stand for the truth, and yet deal kindly and gently with his fallen brother is a great asset to the church.

### Those in Error

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." (James 5:19, 20). There are many in error who are in need of our help. Some are in error because of ignorance, and can be recovered by teaching. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, pati-

ent, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (II Tim. 2:24-26).

There are others who are aware of their errors, and are of a more hardened nature. These cannot be reached by gentle teaching; they must be rebuked sharply. "Wherefore rebuke them sharply, that they may be sound in the faith." (Tit. 1:13). "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (II Tim. 4:2). Think how many there are who will be lost that might have been saved if these commands had been faithfully obeyed.

### The Impenitent

There is no place in the fellowship of the saints for the erring brother who cannot be brought to repentance. Jesus taught when the proper steps had been made to restore the erring, and he failed to respond, "let him be unto thee as an heathen man and a publican." (Matt. 18:15-17). "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (I Cor. 5:11). The purpose of such stern discipline is to make the erring realize the sinfulness of his condition, and thus bring him to repentance. This is a much neglected command. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us . . .

And if man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (II Thess. 3:6, 14, 15) When this step has been made I cannot keep his company, not eat with him, but I am still duty bound to try to save his soul by admonishing him as a brother.

### The Poor

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." (James 2:1). The poor are not to be despised by the servant of the Lord. The true Christian's heart is never lifted up by a superior feeling as he does out relief to those who are in need through no fault of their own. In humility and with a tender heart filled with genuine love he bestows his goods upon his less fortunate brother. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). It is a fine thing when the "haves" share with the "have nots," and together they "eat their meat with gladness and singleness of heart."

### The Indolent

"For even when we were with you, this we commanded you, if any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread." (II Thess. 3:17). This class of people should never be confused with the needy who are to be helped. For when we support those who are too lazy to work we sin against them. The com-

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mand is "If any will not work neither let him eat."

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (I Tim. 5:8). It is God's will that all able bodied work, and eat their bread by the sweat of their faces. "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." (Eph. 4:28).

#### False Teachers

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16:17, 18). When brethren become false teachers they are more dangerous than the ones on the out side, and should be dealt with accordingly. The man who would change the doctrine of Christ, or the worship, organization, and work of the church is an enemy of Christ. "The more a man appears to be interested in people the more he can deceive." (R. L. Whiteside).

Christ said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15). We are commanded to withdraw from false teachers. (I Tim. 6:3-5). According to John we are not to receive them, nor bid them God speed lest we become a partaker of their evil deeds. (II John 10, 11). This is the only way to keep the church free from false teachers. The church of our Lord should mean more to us than any *man, or* group of men.

#### The Strong

My relationship with the strong in Christ Jesus is very pleasant, and productive of both mutual aid and security. I can look to him for aid in the time of trouble. As brethren, we love and respect each other; as friends, we counsel together; as comrades-in-arms, we stand shoulder to shoulder fighting a common foe; as fellow-citizens, we pledge our allegiance to our King; as pilgrims, hand in hand we travel life's weary way; ever thankful for one another, and each blessed by the other's presence as we turn our faces towards the setting sun.

#### Conclusion

Let us, therefore, study that we know how to treat every one, for wise is the man who has acquired this knowledge, and strong is he who applies it; others shall be blessed because of him, and the church shall profit from his service.

## Seeking and Finding

By LLOYD E. ELLIS

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7).

Recently we wrote upon the question of people looking for negative statements, and often feeling that if they cannot find an action forbidden in some exact series of words, they then feel that they can engage in the matter without being condemned of the Lord. We learned in our study that all evil is condemned by God's word whether a particular action is mentioned or not. Hence, instead of looking for negative prohibitions we should be looking for what God has instructed us to do.

Let us think upon the Scripture which is quoted above. Jesus was talking about seeking God and the good things which God has for his children. He knows how to give to those who ask Him, and will give good gifts to them. Jesus says that the one who asks and seeks will receive.

Now this asking is not to be done in a half-hearted way. The language means that one will ask and just keep on asking; that he will seek and keep on seeking, until he has obtained the good or the blessing sought. This calls to mind the story of the wrestling of Jacob with the man at Peniel at the ford of the Jabbok (Gen. 32:22-32). Some may feel that Jacob was only wrestling with his conscience, but the language indicates the actual presence of a messenger of God, and Jacob thought he had seen God face to face, and hence called the place "Peniel."

The point in our lesson is that Jacob would not let the man go until he had blessed Jacob. He sought for the blessing and would not give up until he had obtained it. As we seek for something good we should never give up our seeking until we succeed, and Jesus assured us that such seekers would find.

Let us suppose that one is seeking God. Is it possible for him to find Him? Paul said he is not far away and that each one ought to seek for Him. (Acts 17:27). How can one find out?

Jesus said that if one is to find the Father he must go through Jesus, the Christ, (John 14:6). How does one go through Christ?

One cannot call upon someone in whom he does not believe and he cannot believe until he has heard of that one, (Rom. 10:14). The faith needed comes to one by hearing the word of the Lord (Rom. 10:7).

Jesus stated that the Scriptures testify, or tell of Him, and so one ought to search the Scriptures and the one

who is seeking to find God and Christ will search the Scriptures. (John 5:39).

Jesus has revealed the Father (John 1:18), and one can learn of the Father by learning what Jesus has taught about Him and that teaching, and revelation is in the Bible. Hence, if we are seeking God and his righteousness we must search the Scriptures, or study the Bible, and we should study it with a desire to learn what the Lord has said for us to do. We are to search for positive commands to be obeyed by us.

We are told that Jesus saves those who obey Him, and if we are seeking salvation we should seek and keep on seeking what the Lord has said for us to do, and when we have learned we must obey what he has said for us to do.

As we search we find that people are made free from sin when they obey from the heart the form of doctrine, or teaching delivered them, (Rom. 6:17, 18). The teaching, or gospel delivered is the story of the death, burial and resurrection of the Lord, (I Cor. 15:1-4). When one obeys he is buried with his Lord (Rom. 6:4), and rises up to walk in a new life. He has become a servant of righteousness. As we search further we learn that one is to grow, (I Peter 2:2), and keep on adding good things to his life until he is guided in all that he says and does by the principle of love, (II Peter 1:5-11).

Search these Scriptures friends, and be assured that you will find the way that leads to God.

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Roy Henderson, McCrory, Arkansas, February 18: Interest grows as the congregation grows in McCrory. Two baptisms the two past Lord's Days. Happy that we are encouraged in this way to work more for the Lord.

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Cleon Lyles, Little Rock, Arkansas, February 25: Eight have been baptized, two restored and two placed membership at Sixth and Izard in February.

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Hoyt Bailey, P. O. Box 745, Irving, Texas, February 28: Thirty-three responded here during February, seven of these for baptism. During our four months work here, there have been three restored, nine restored and identified, thirteen baptized, and fifty-three identified with the congregation. The congregation here will be sixty one years old this summer.

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Wm. J. Shackelford, 323 W. Sherman, man, Neosho, Mo., March 4: During the past two months, five have been baptized, two restored, and seven identified. Contributions average \$314.08 weekly for 1952, with Bible study attendance averaging 172. Roy L. Foutz of 15th and Delaware in Tulsa, will be here in a meeting, April 7-16.

## How The Holy Spirit Converts

By GILBERT COPELAND

Of all the misunderstandings concerning the things found in the Bible, perhaps the greatest has been concerning the Holy Spirit and His work. The subject of the Holy Spirit has been, and still is, surrounded by mysticism. That there is a Holy Spirit of God, all Bible believers freely admit. That He works, or has a part, in the conversion of the sinner, there is no question, so far as I know. The question concerning the Holy Spirit is; **How** does he operate in the convicting and conversion of the sinner? We agree that he converts, and produces faith and leads people today. But the religious world is divided on **how** the Holy Spirit does this.

Upon this question, there are two main ideas. One is that he operates immediately, directly, miraculously, mysteriously, in a way that is not easily explained. The other idea is that he works, not directly or miraculously, but through a medium, and that medium is the Word of God. Our investigation of the scriptures will clear up all misunderstandings on the subject. Therefore, let us go "to the law and to the testimony." In our study on this subject, as in all our studies of this kind, we are interested only in what the Bible teaches on this matter, not necessarily in what any man thinks about it. Paul says, that when man disagrees with God, then "Let God be found true, but every man a liar" (Rom. 3:4). Thus, if every man in the world thinks differently to what the Bible teaches, God and His word is still true. Let us never forget the important truth that when men differ from the Bible, God's word, men are in error.

Now, in order to understand the subject, we need to first consider the question, Who is the Holy Spirit? The answer is, He is one of the three persons of the God-head. "The Father, the Son, and the Holy Spirit" are frequently referred to in the scriptures. He is first mentioned in the account of the creation in Genesis 1. When Jesus gave the Great Commission to his apostles, He commanded them to baptize the believers in the name of the Father, and of the Son, and of the Holy Spirit. Before Jesus left the earth, he promised his apostles that he would send them another comforter, "even the Spirit of truth" (John 14:16, 17). Thus he is mentioned along with God and Christ as being one of the persons of the God-head.

Furthermore, he has the attributes of a person. In Luke 12:12 and in John 14:26, we learn that the Holy Spirit teaches

—is a teacher—In Heb. 3:7 and I Tim. 4:1, we learn that he speaks or says something. In I Cor. 2:11, we learn that he knows, or has knowledge. Romans 8:26 teaches us that the Spirit makes intercession for us, and Eph. 4:30 tells us that He may be grieved. Now, question: What is capable of teaching, speaking, knowing, making intercession and of being grieved? The answer, of course, is "**A Person.**"

Thus the Bible tells us that the Holy Spirit is an intelligent person, and not some ghostlike apparition, or unreal thing. When we establish firmly in our minds that the Holy Spirit is just as surely an intelligent being as God, or just as real a person as Christ, then we will be in better position to study the work of the Holy Spirit in an intelligent manner. We can readily understand that the Holy Spirit, being a *person*, would influence human beings in the same manner as one intelligent person would influence another. Now, some people hold the idea that the way the Holy Spirit influences people is by knocking them down, knocking them senseless for awhile, and causing them to roll in the sawdust, or in the straw, and that conversion is convulsions. But, my friend, is that the way you, being an intelligent being, influence other intelligent human beings? If you, an intelligent person were trying to influence your neighbor, also an intelligent person, to buy an article, attend a social, change a bad habit, how would you go about it? Would you knock him down? Or would you, with intelligent words that he could understand, talk and reason with him, and appeal to his sense of understanding and better judgment? The Holy Spirit does not influence people by knocking them down, when they lose their senses and roll in the sawdust, but by speaking intelligent words that can be understood by intelligent people.

The best way to determine how the Holy Spirit works today is to learn from the Bible how he worked in the early days of the church. Let us study some cases from the book of Acts, for this is the book that records the conversions of the New Testament. Let us see how the Holy Spirit operated in each case.

Let us first turn to Acts two. In this chapter, we have a record of the beginning of the work of the Holy Spirit in the conviction and conversion of sinners. Three thousand were influenced by the Holy Spirit on that day. Now,

just **how** did the Holy Spirit operate on the people at Pentecost? In the first part of the chapter, we learn that the apostles were baptized in the Holy Spirit, when "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:2-4). The pronouns "they" and "them" used in this passage can refer **only** to the last noun which is used in the record, which is "apostles" (Acts 1:26). Therefore, the apostles received the baptism of the Holy Spirit. But how did the Holy Spirit influence the people, those who were unsaved, on that day? It was by guiding the apostles as they spake. Verse 4 says, "and they began to speak with other tongues, (not unknown tongues) as the Spirit gave them utterance. Thus everything they spoke there on that day, they spake by inspiration of the Holy Spirit. Of course the words spoken there, that we have recorded, were spoken by Peter. How then, some one asks, were these people influenced by the Holy Spirit? And the answer is, by intelligent language, spoken through Peter as he was guided by the Holy Spirit. Jesus had promised this to the apostles, and had said, "It is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20). Thus, the Holy Spirit influenced these people on Pentecost in the same way that an intelligent person influences another intelligent person today; by speaking intelligent language to them. It was by the **words** which Peter spake as he was guided by the Spirit that they were influenced. Jesus had promised the apostles, "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 shall show you things to come" (John 16:13). On this Pentecost, the Spirit came. He guided the apostles into all truth. They spake the truth as revealed by the Spirit, therefore whatever influence the apostles' message was over the people, that was the influence of the Holy Spirit, for he was directing the apostles, and telling them what to say. But bear in mind that the Holy Spirit did not influence them by knocking them down, or cause them to roll or cry, or cause them to go into an abnormal, unexplainable action. The Holy Spirit, through the medium of the apostles, told these people what they had been doing that was wrong. He told them they had been mistaken in religion,

and that through their religious zeal without knowledge they had become wicked people. The Holy Spirit through the apostles, with intelligent words pointed out their mistakes and their sins. The message of the Spirit was so convincing that they were "cut to the heart, and said unto Peter and the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:27, 38). Three thousand people were moved by the message of the apostles, therefore convicted by the Holy Spirit, for the apostles were only messengers of the Spirit. Three thousand souls were baptized that day for the remission of their sins, therefore the Holy Spirit operated on them in conversion—How? Directly? Mysteriously? In some in-human way? No, No! But by speaking intelligent words that they could understand, and that message was believed and obeyed. The Lord added to the church that day all those thus saved by the law of the Spirit as preached through the apostles.

This case of conversion shows beyond a doubt that the Holy Spirit worked with words, and not apart from words. When people heard the preaching and teaching of these inspired men, they heard the message of the Holy Spirit. When they were converted by these words, they were converted by the Holy Spirit. When they rejected the words of inspired men, they rejected the Holy Spirit. Stephen, the first Christian martyr said to those who killed him, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betray-ers and murderers; ye which received the law as it was ordained by angels and kept it not" (Acts 7:51-53). What was wrong with these men? They received the law, but kept it not. The Holy Spirit had spoken to them through the law, but they rejected it, therefore, Stephen said they rejected the Holy Spirit. Peter said, "Men spake from God, being moved by the Holy Spirit" (II Peter 1:21). Hence, we can see that when they rejected the things spoken by these inspired men, they were resisting the Holy Spirit.

Men today resist the Spirit when they hear the gospel and turn it down, for the gospel is the message of the Holy Spirit—it is the law of the Spirit. Paul said, "There is therefore now no con-

demnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and

death." (Romans 8:1, 2). The Holy Spirit speaks through his law, the gospel, and those who refuse to obey it resist the Spirit, for it is through the gospel that he operates.

## The Church and Its Work

By JAMES A. ALLEN

We need to study the church, or the congregation, and its work. The church is the divine institution. It is the only divine institution. Christ is its Founder. "Upon this rock," the fundamental, all-embrasive truth, confessed by Simon Peter, that He is the Christ, the Son of God, "I will build My church." He built it according to His thoughts and ideas, not according to the ideas and thoughts of human beings of how a church ought to be built. "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9).

The church includes all Christians. The same thing that makes a man a Christian makes him a member of the church. The organization that includes all Christians is the organization composed of the kind of people who are prepared to preach and teach the gospel and who are completely furnished to do every kind of good work. The church is divinely organized. There is little, if anything, about it that the world calls

"organization." Still, it is the only thoroughly and perfectly organized institution on earth. It has no idle passive stock-holders, no inactive members, whose only function is to profit from the labors of others. Every member is a living and active part of the church and has an important, vital function to perform. The wonderful work the church is set to do can only be accomplished by every member actually taking his part and actually doing the work the Scriptures teach every Christian to do.

When we say, that any congregation that is compelled to import a man to conduct its worship and services, and to do the main part of its work, is not what it ought to be, and is not what the New Testament congregations were, we have no reference whatever to congregations financially and otherwise supporting men who are giving their time to preaching the gospel. When we discuss the apostolic order of things, and, in so doing, call attention to the fact that there was no such officer or worker as "the minister" in any apostolic congregation, we point out

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that the absence of such an officer has no connection with the responsibility of the congregation to support those who are "doing the work of an evangelist."

All who realize that the gospel "is the power of God unto salvation" are happy to join in sustaining those who give their time and energies to preaching it. Every church is taught by the Scriptures to lovingly and liberally sustain those who teach and preach the gospel. Every church should sustain one or more evangelists in giving full time to preaching and teaching the Word of God, "publicly, and from house to house," not only in their own community but also "unto regions beyond." A repudiation of "the minister system" is not a repudiation of gospel preaching. A church whose members actually function, as every member ought to function, and as the overseers or elders should teach and train every member to do, is better able to liberally sustain the work of an evangelist than a church filled with dead timber dependent upon "the minister" for an artificial and merely formal existence.

But we speak of the work that the congregation itself should do. Under the superintendence of its own overseers, every member of the congregation must take an active part in doing its work. No part of its work can be farmed out to outside institutions or organizations; nor can the congregation import hired men to come and do its work for it. It is the business of the overseers to "take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20:28). Every member is commanded to pay all due deference to their overseers, and to look to them for instruction and direction. "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13:17). As the overseers "watch in behalf of the souls of every member, they cannot import a hired man to do their work for them, while they themselves become merely overseers in name only; nor can they constitute themselves into a sort of deadhead "board," whose highest function is to hire or fire the hired man. No, the overseers are commanded to actually oversee. It is appointed by the Head of the church, as He rules through the precepts and precedents handed down by the men who occupy the twelve thrones, that they shall be familiar with the status of every member; and that they shall not only furnish the

food, but that they shall direct the activities, so essential to his or her salvation, happiness and usefulness. And when every member is thus fed and exercised, or given instruction and employment, the church can truthfully be said to be at work. Otherwise, it is dead, to the extent that its overseers or members are inactive.

The overseers of the congregation are thus enjoined to teach and train every member in the observance of all things that Jesus commands. They are to teach them to take an active part in the great work that the congregation is to do. When the whole church is assembled together upon the first day of the week to break the loaf in memory of Jesus, instead of depending for teaching and instruction upon the Sunday sermonette by "the minister," every man in the congregation should be taught and trained, under the superintendence of the overseers, to take an active part in saying something for the instruction and edification of the congregation. Teaching, instructing and training the congregation is not a one-man proposition. Congregations today must follow the precedent, they must copy the example, of the congregations that were established and set in order by the apostles, as they were miraculously guided by the Holy Spirit. Every brother in the apostolic congregations was taught to say something in the public meetings of the church.

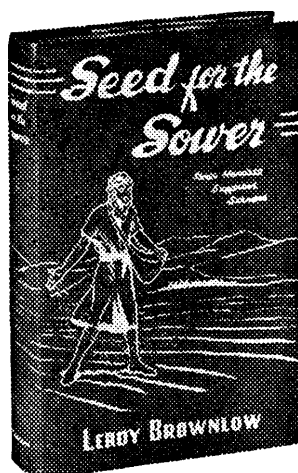
All this is very amply demonstrated by the fact, that, in the infancy of the church, before the Bible was completed, different kinds of miraculous, spiritual gifts were bestowed upon the various brethren of the congregation

until the apostles finished their work and the Bible was completed and the canon closed. Paul, in I Corinthians, 14th chapter, gives instructions to the brethren of the congregation regarding the exercise of these spiritual gifts. He enjoins them that the teaching part of the service must not become confused or disorderly by more than one endeavoring to speak at the same time but that all things should be conducted orderly and that "all things be done unto edifying." He commands any brother upon whom had been bestowed the gift to speak a foreign language to remain silent unless another brother was present upon whom had been bestowed the gift of translating it. "If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed." (Verses 23-25). The point to which I now particularly call attention is, that, "all speak," "all prophesy."

A Christian with a Bible today has all the divine revelation that was given by all the spiritual gifts. He is enjoined, "Let the Word of Christ dwell in you richly," and any man who so does is a preacher and can always say something for the edification of the congregation. But many Christians commit the sin of ignoring this divine injunction; they do not "give heed to reading, to exhortation, to teaching;" nor do

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they comply with the command, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." They are too full of the world, and the things of the world, to have any taste or inclination for reading and studying God's Word. Hence, when "the whole church is assembled together," they are impotent and powerless, many of them to even offer a prayer, much less to say anything that would edify any body; and a church full of such burlesques of what a Christian ought to be can only import a hired professional to do what they ought to be ashamed not to do themselves.

"What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying." The apostle adds, "For ye all can prophesy one by one, that all may learn, and all may be exhorted." It is very clear that the apostolic order of things, as instituted and established in the New Testament churches, under the guidance of the Holy Spirit, did not embrace the idea of one man having a monopoly of the teaching part of the services or of any of the various activities and enterprises of the congregation. We wish to repeat again, that it is not a question of the congregation sustaining men who are giving their lives to preaching and teaching the gospel. Of course, such men should be supported, and liberally supported. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (I Cor. 9:143. Every congregation should find a great happiness and joy in sustaining one or more men in giving their whole time to doing "the work of an evangelist." Every congregation should see that the gospel is preached in every house in its neighborhood. The gospel must not only be preached "publicly," in set speeches and sermons to public assemblies, but also "from house to house," talking, or teaching and preaching, conversationally and otherwise, in every home. This is one of the great objectives that God has appointed for every congregation to accomplish. No congregation can be what it ought to be without fully, completely and continually evangelizing its neighborhood, "publicly, and from house to house."

We wish to very plainly emphasize that the greatest and grandest undertakings in which God permits human beings to participate are the objectives that He has appointed for every congregation to accomplish. We wish to also very plainly emphasize that the usefulness, happiness and salvation of the members of every congregation are predicated upon the diligence and faith-

fulness with which each one individually and personally strives for the complete accomplishment of these grand objectives. "Holding forth the word of life," over their own immediate community, and "sending once and again" to evangelists laboring in new fields; feeding the hungry, clothing the naked, and visiting the sick and afflicted; "visiting the fatherless and widows in their affliction," while abounding in good works of every character and kind; and keeping themselves unspotted by the vices of the world, the members of every congregation, individually and

personally, give "Glory to God in the highest." And labor for "peace, good will toward men." All of these things can only be accomplished, as they should be accomplished, in and by the congregation, which is "the pillar and ground of the truth." There is no room here for human institutions and organizations, originated in the ambitions and presumptions of frail, fallible, sinful men. Nothing but that for which there is apostolic precept or precedent can give the honor and glory to God or bring salvation and happiness to men.—In Apostolic Times.

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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 h

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Response has included every type of correspondence from telegrams and telephone calls to a 29 page letter from a listener in Paris, Illinois.

James W. Nichols, speaker on the network program, said in Abilene today that additional funds are needed to maintain the present coverage. He said that the American Broadcasting Company has been able to clear stations, which they had thought impossible to clear in such a short time. The program is now being heard in virtually every state in the union and covers most of the major markets of the country. However, Nichols pointed out that \$52,000 in pledges must be raised immediately, to prevent the loss of stations now carrying the program.

It was learned today that scores of letters are coming from churches and individuals throughout the nation pleading that the remaining stations of the ABC network be added at once. Nichols said that in spite of an intense desire to do so, it will be impossible

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to contract for these stations, until additional funds, over and above the \$52,000 needed immediately, are raised. The cost of the entire network is \$407,000 per year, which includes several very liberal discounts.

As of now, about 15 radio stations are carrying the program independently, with the local congregations renting the transcription and arranging for time locally to air the program. Transcriptions are available at \$5.00 per week

by writing the Highland Elders, Box 1264, Abilene, Texas.

E. M. Borden, Jr., Earth, Texas, Box 2, March 3: We closed a wonderful meeting last Wednesday evening. Bro. Wilburn Dennis of Tulia, Texas, did the preaching. Four were baptized and one confessed faults. We had two good services yesterday. Many outsiders attended both services.



## 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.

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

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

#### 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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# The Gospel Light

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

VOLUME 22

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NUMBER 14

## GOD'S PLAN FOR MAN

By VAUGHN D. SHOFNER

Most people act as though they suppose life is a necessarily stale and common affair for mankind. What life means for them they do not know, and they scarcely conceive that it means anything.

Such a supposition shows the need of deep consideration of the Creator. Life came by the pure breath of the great Jehovah, with appetites and sensibilities, requisite for rich bounties in the store house of nature; endowed with inherent desire to worship, and these place life in man at the climax of visible creation.

The Creator did not produce men to measure their life exactly by any other human life. God has as many plans for abilities as the number of abilities he has given. He watches for the right employment of his "one talent" men as attentively as for the men of "five." Every human soul has a complete and perfect plan. This life, rightly unfolded, will be a beautiful and complete whole; great in its conception; great in the divine skill by which it is shaped; and great in the momentous issues it prepares. What a thought to cherish! What dignity it adds! What succor for times of temptation!

Then what a betrayal of trust, O friend, to be lazily led by, or to hide behind the life of a friend or forbear! We are given life; we are endowed with rational powers, with intellect to discern and plan; and our responsibility is commensurable with our ability. What our fathers did is no shadow of impunity to hide within. Had they received the opportunities that are ours, had they been given the "talents" we have, theirs might have been an entirely different life. Having gone into eternity, they are responsible to a just God for the abilities and opportunities they were blessed with in life, but we are responsible for our lives and our abilities. Yet many people who know and believe the will of God, refuse to obey it by sub-

mission to the burial of baptism, because the actions of a loved one's life failed to include it.

This shows that we are not as unintelligent things of God's creation. These all serve their uses and never break out of their place, because they have no power to do it. Not so with man. Man is able as a free being to refuse the place and duties God appoints; which, when he does he sinks into something lower and less worthy of him. That highest and noblest condition for which God designed man is then no longer possible. Christ says of God's plan for him, "To this end was I born, and for this purpose came I into the world." But had he been swayed to turn from God in temptation, or to prostitute his holy purpose in any way, he could not have conquered the grave and opened the gates of hell.

The body of man was the crowning glory of created matter. Man was created as the grand connecting link between heaven and earth—his soul communing with God and humanity; celestial and terrestrial pleasures commingling in happy harmony. As the finishing touch on that elysian state of man, woman was made, and added a brighter luster, a softer melody, a finer tone, a richer enchantment, and new delights, to the heart of man and the beauties of creation. The great Architect looked upon this finished work with delight, revealed that the two should be one flesh in the reproduction of their kind to populate the earth; and heaven humbly rejoiced, angels smiled, satan wept, hell was troubled.

This paradisiacal set-up was suspended by a single cord—obedience to God the Creator. One tree had forbidden fruit, all else was for man. With lightning speed and burning wrath, satan flew to the bowers of Eden, put on the deceptive mask of the wily snake, sang the siren song of untasted physical pleasures with in the reach of

the happy pair; infused his polluting breath with theirs; and seduced them from allegiance to their God. He destroyed innocence by enticing disobedience; stamped the indelible stain of sin on their purity, with ink infernal; planted the poison of mortality; sowed the seeds of thistles and thorns; robbed the garden of its roses of bliss; stripped the pair of happiness and joy and left them naked, hiding in bitter agony and keen despair. Jehovah, frowned, the earth was cursed, the rebels fled, heaven mourned, angels wept, satan smiled, and hell's horde rejoiced. The deed was done, man had fallen! Fallen from his high and holy purpose!

All that is fair, all that is just could have left the fallen creatures as the sacrifices of their own sinful desires; but remedial grace intervened, infinite mercy and love bent earthward, and a plan was given for return to God. A way has been provided, by which man can be restored to the native dignity given him and again repose in the fellowship of God's plan for man. The Son cancelled the bond given for the redemption of sinful man, at the time and place appointed; by giving his life a sacrifice for its payment. He has opened a fountain where every stain may be washed away. He has given us the waters of eternal life, and all may freely drink and live. He offers a plan of regeneration, by which man can choose the way to the fellowship of the first paradise.

Thus, man made in the image of God was created for the high and holy associations found only in the paradise of God's plan. Today, facing only the results of Eden's sin, we have an intelligent government to be led by in this physical life, and as subjects of the King here prepare for the eternal home prepared for immortal souls of God's highest creation. According to the makeup of man, by God's eternal history of man, we see the plan for man: "Fear God and keep his commandments, for this is the whole of man." O, mortal, look within your coil of clay and see the wonders, the powers of thy

immortal soul! You are able to KEEP the commandments of God. Touched and tendered by the story of infinite love and mercy, you have the power to return the love by obedience to the simple plan; "For this is the love of God, that we keep his commandments: and his commandments are not grievous." Rebel not, friend! for this will only destroy your holy purpose, God's plan for you. Believe him, his word, answer in love by turning unto his way; name his name in love's confession; enter his death in baptism in answer to love's conscience; remove not a single law of his plan. We are heirs of glory, if we keep the laws of our Creator. Why cling to material things and turn our backs on the plan of God for us? Forbid it reason, forbid it immortal soul!

## Flowers of Grass

(I Peter 1:24)

By ELMER A. L'ROY

### Cleansing the Air

A headline states "250 Scientists Are Tackling Problem of How to Clean Air." Housewives who are slaves of the dustcloths and the cleaning rags and sufferers from respiratory infections, which includes almost everyone some time or other, will surely be happy if these learned gentlemen can come up with the answer to the problem.

Wonder if the scientists can do any thing about cleaning "blue air." Who of us have not been subjected to hear the increasingly common cursing and swearing of men and women? When men with their filthy and vulgar speech, curse and take sacred names in vain making the air blue with their profanity, someone needs to tackle the problem and cleanse the air. Don't you think so?

### Problem Not Hopeless

There comes to our attention a brief report of an arrest in Springfield. Mo. An officer was directing traffic at a busy intersection on Saturday night when a car passed by and an occupant "yelled profanity out the window." Unfortunately, for him, his vehicle got caught in a traffic jam within a half block of the policeman. The motorist was "booked for using profanity in public."

Legislation and police power cannot establish good morals, but such quick action as described above might help some. We shall find that more results will come if we teach regularly against the use of profanity. Read James 5:12 and Matthew 5:37.

### Lent and Easter

The season of the year for Lent and Easter is here again. Special prepara-

tion and personal sacrifices are being urged upon people during Lent as they prepare for Easter. Great religious pageantry is in prospect, for which there is not a line of authority in all of the Word of God. Christian people will be careful to not be swept along with the tide and practice the observance of days and seasons contrary to the spirit and teaching of the New Testament.

These religious holidays, like others, will be the basis of commercialism and advertising for business advantages. A headline already out reads: "Lenten Foods In Spotlight." Even if we believed in observing these man-made festivals, we would cry out against the corruption of commercialism.

There is a funny (peculiar) thing about Lenten foods too. Meat must be sacrificed from the diet, but fish may be substituted for it. The Associated Press reported: "A survey of advertised specials for food shoppers during the coming weekend showed a heavy emphasis on Lenten foods like fresh, frozen and canned fish, . . . oysters, shrimp, . . . A wide variety of fish was being offered; swordfish, mackerel, flounder," etc. We were always under the impression that fish was meat. Meat is the flesh of animals; fish are animals—not plants; why are they not meat? The Bible says they are "flesh" (I Cor. 15:39). It's not Bible doctrine or practice any way you look at it.

### Free, but Fainted

"Tiassia Sentianin, 46, fainted from joy when informed, 'our refugee wanderings are ended'." They "were among 14 White Russian refugees from China who were really free for the first time since 1949."

This makes us all the more conscious that we surely do not prize the wonderful liberties we have in our land enough. How lightly we consider the ever-day privileges we have! How zealous we should be for the continuation of our liberties!

Then we thought of this: How much do we prize freedom from sin? Freedom from tyranny for these people was, and is, very real. Freedom from the dominion of Satan and from the guilt of sin should be of concern to every person. It is far more important to be a citizen of God's kingdom than of any nation on earth.

### Preacher Available

Brother Lee Starnes, 1238 East Bennett, Springfield, Mo., informs us that he will be available for gospel meeting work after the first of June. He served the Broadway and Madison church of Springfield as local evangelist for two years and has more recently, and at present, is with Johnston and Dale church. Brother Starnes is faithful and

sound, and he will do good work in gospel meetings for those who call him. He is willing to serve the church where ever he is needed. Write him at the address given above.

## Coming To God

By LLOYD E. ELLIS

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

There is a knowledge of God in the world which may be termed superficial. It consists of a conviction that there is a higher power, unapproachable, and beyond the complete understanding of man.

This conviction may come as a result of a slight knowledge of the Scriptures and an observation of the wonders of nature, whose phenomena can be accounted for only on the basis of an Infinite Creator having brought it into being. Men, having failed to account for the universe by some rational explanation, are coming more and more to recognize the necessity of a Power or God who brought everything into existence out of nothing. More and more men are finding that the things stated by Moses in the book of Genesis are true as they continue to learn the laws which operate in the universe.

There are also those who have advanced beyond a simple awareness of the necessity of the idea of an all-powerful Creator, and have come to the point where they think that in order to receive eternal rewards, they must serve the God of the heavens, but whose religious convictions are the result of teachings which have been handed from men to men, and which do not always agree with the Scriptures.

A resultant idea is that **conviction** is

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about the only requisite to salvation—that if one is sincere and honest, and believes that he is all right, he is saved. It does not seem to have occurred to many that this is just the same as saying that every man is a law unto himself. The question is one of coming to God, and how does one come to Him?

John wrote down the statement of Jesus as quoted above. In the verses preceding He had indicated to His followers that He was going away to prepare for them a place where they might live with Him, and had created in them a desire to be with Him—and to be with Him was to be with the Father, for He was going to the Father.

How could they know the way? Jesus has here very plainly stated that the way to the Father is through the Christ. There are certainly other ways to live in the world, but if one is to come to the Father, then he must live in Christ, and let Christ live in him. The apostle Paul gave up everything else, that the Christ might dwell in him as completely as was possible, and he counted all things else as but loss and as refuse that he might gain Christ. Christ lives in those who do His will.

Since Christ is the way, the truth, and the life, and no one can come to God except he go through the Christ, then one should be very much concerned about how to live in Christ.

It can be easily understood that one must learn of Him, in order to become acquainted with the way of life. The Scriptures are written that we may be informed of the Christ (John 20:30, 31). As Jesus stated, one should search the Scriptures (John 5:39).

When one has listened and learned of the Savior, he is to do what He says, for He is the savior of the ones who obey Him (Heb. 5:8, 9). Those who do not obey the Lord will be sent away—they cannot come to God unless they do obey the gospel (II Thess. 1:8, 9).

Jesus said to acknowledge Him, (Matt. 10:32, 33; Luke 12:8, 9), and to believe and be baptized (Mark 16:15, 16) The great apostle Paul said that one should walk in newness of life, (Rom. 6:4), for eternal life comes through Christ (Rom. 6:23). Thus, one must learn, believe, obey the Lord, and continue to live for Him in order to come to God, and to be among those who are to be received into His eternal presence.

We plead with those who have not been baptized into Christ to study the Bible, come to believe in Christ, acknowledge Him and obey Him.

—————  
No dust affects the eyes as much as gold dust.

—————  
Habit is either the best of servants or the worst of masters.



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 1)

The book of Acts was written by the same person who wrote the third gospel, the Gospel of Luke, for they were both addressed to the same personality.

This person, Luke himself, is the one used by the Spirit of the Lord to give to us these two records of the "Life and Teaching of Jesus."

The first book, the Gospel of Luke, contains the record of the things which Jesus "Began both to do and to teach until the day he was taken up."

But before Jesus ascended He gave commandments unto his disciples who were with Him. These commandments were the Great Commission, and the charge not to depart from the city of Jerusalem until the coming of the Holy Spirit to guide them.

The book of Acts begins with the ascension of Jesus and ends with Paul in the city of Rome "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28:31).

This book describes the work of the Holy Spirit and refers to it about 70 times. It quotes from and refers to the Old Testament 127 times.

The chief purpose of a book is that to which the most space is devoted. Since "Conversion to Christ" occupies more space in the book of Acts than any other one theme, we must therefore conclude that the major purpose of the book is to record the revelation of the gospel of the Christ and show men and women how they are converted to the Lord.

We may list the theme of the book of Acts as follows: "The Establishment, the Growth, and the Development of the church of our Lord."

Thus, we can logically conclude that it was the purpose of the Lord through the Holy Spirit to reveal through Luke a number of conversions to the Christ in order that we may know how this work is to be done.

Thus, we can know the agencies employed, the instrumentalities that are used, and how these are applied in "Scriptural Conversion."

If modern conversions accord with those found in the book of Acts they must be right.

But if these modern conversion do not accord with those found in this book they must be wrong.

The man who proposes to guide others in the way of salvation is duty bound to guide them by these models found in the book of Acts.

The man who supposes that he has been converted to the Christ may compare his experience with those recorded in this book.

We therefore refer to the book of Acts as the "Divine Commentary" to the first part of the Great Commission.

We shall let the Lord, in the book of Acts, interpret the Great Commission.

Read chapter one for our next study.

## What Shall We Do?

By HARLAN OVERTON

These words were spoken by the Pentecostians as recorded in the second chapter of the book of Acts. This question was directed to the apostles. These same apostles were instructed what to teach by Jesus Christ before our Lord left this low ground of sin and sorrow. Christ had commanded the Apostles to teach: "Faith," "Repentance," and "Baptism" (Matthew 28:19-20; Luke 24:46, 47; Mark 16:15, 16).

Peter had just concluded his sermon preaching Jesus as our Lord (verse 36) which caused the Pentecostians to be "pricked in their hearts." I am sure that we all agree that the "heart" referred to is the seat of intellect, the mind. Therefore we would be safe to say that the Pentecostians who were "pricked in their hearts," believed. This faith led them to ask the question, "What shall we do?"

The same question is constantly upon our own minds. Man desires an answer to this question that he can know is truth. Surely then we would want to see how Peter answered these believing Pentecostians, for if there ever was an answer to the question which we have for consideration, it must have been then. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38) was the answer given by Peter. I am persuaded that this baptism which Peter commanded was the same as the "one Baptism" of Ephesians 4:5 which was in turn the same baptism of Acts 8:38. The baptism recorded in the eighth chapter of Acts was upon a confession of faith in Christ (Acts 8:37). Also notice Romans 10:10 and Matthew 10:32, 33.

After their baptism the Lord added them to "the church" (Acts 2:41, 47). This brings to mind the question "what church?" In Ephesians 4:4 we read: "there is one body." In Ephesians 1:22, 23 we read that the church and the body are one and the same. Therefore the Pentecostians were added to the one church which Christ had promised to build (Matthew 16:18) and which wears His name (Romans 16:16).—In Christian Voice, Shreveport, La.

## How The Holy Spirit Converts

By GILBERT COPELAND

(NUMBER 2)

Last week we introduced this theme. We pointed out the fact that all believers of the Bible believe that the Holy Spirit operates in the convicting and converting of the sinner, but that there are two main ideas on **how** he operates. One of those ideas is that the Holy Spirit operates on man in a miraculous, mysterious, direct, "better felt than told" way. The other idea is that the Holy Spirit is an intelligent spiritual being, one of the three members of the God-head, and when he influences people, he does so by speaking intelligent words that the intelligent person can understand, and by persuasion leads the sinner to turn from his sins and accept the favors of God, and by obeying the commands of the Spirit, which is the gospel of Christ, the sinner is forgiven and saved.

In our previous lesson we cited scriptures to prove that the Spirit is a **spiritual being**, just as God is a being; that the Holy Spirit is a personality, just as Christ is a personality. Even though the Holy Spirit has never been clothed in flesh, He is none the less a being; **not a human being**, but a **spiritual being**, or personality, as God; indeed He is a member of the God-family. The Bible makes this fact clear by referring to the personal attributes of the Holy Spirit. Luke 12:12 and John 14:26 tell us the Holy Spirit is a **teacher**. Hebrews 3:7 and I Tim. 4:1 tell us the Holy Spirit **speaks**. In I Cor. 2:11, we learn that He has **knowledge**. Rom. 8:26 teaches us that the Holy Spirit **makes intercession** for us, and Eph. 4:30 tells us that He may be **grieved**. All of these are attributes of an intelligent personality. The Holy Spirit is therefore an intelligent Spiritual being, and not some ghostlike apparition, or unreal thing that is mysterious and unexplainable.

Now, since the Holy Spirit is a person, a spiritual being, He would be expected to influence people in an intelligent way. God or the Holy Spirit has never **forced** people to follow their precepts. The Holy Spirit does not knock people down and by force beat them into submission, as some people would have you believe. The Holy Spirit simply extends an invitation to the sinner to accept the way of escape from eternal destruction. In Rev. 22:17 this invitation is specifically given; hear it: "The Spirit and the bride say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." You will notice that the Spirit **"says"** come. He invites; he

pleads; but he does not force, he does not knock you down and roll one in the sawdust. He speaks intelligent words and pleads for the sinner to accept the offered mercies of a loving Father in order to be saved.

Recently we studied one example of conversion which makes it clear that the Holy Spirit used the apostles as his instruments to convert the people on the day of Pentecost. (Acts 2). The Holy Spirit converted them, without a doubt, but he did it by inspiring the apostles to preach to those people. Through the Holy's Spirit's message as spoken by the apostles, the people were convicted of sin and cried out, "Men and brethren, what shall we do?" The Holy Spirit answered the question, but used the apostles as instruments through which His message was made known. He says, "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." Three thousand people were baptized that day. Three thousand people were converted that day by the Holy Spirit, but it was in the most intelligent and understandable way. There was nothing mysterious about it. There was no such thing as knocking people down, rolling in the sawdust. There was no disorder or unusual happenings on the part of the people that day. The only unusual thing about that occasion was the fact that the Holy Spirit directed the apostles' speech; "brought to their remembrance" what they were to speak, and enabled them to speak in "other tongues" (not unknown tongues), so that everyone present could understand every word spoken. The Holy Spirit could never have influenced these people if He had come to them in an unknown tongue, that is, a language they could not understand. If these people were ever to be influenced to obey the gospel, they must understand the gospel. The people on Pentecost were amazed, **not** because they **could not** understand what the apostles were saying, but because they **could**. Notice the seventh and eighth verses of this second chapter of Acts; "And they were all amazed and marveled saying one to another, Behold, are not all these which speak Galileans? And how **hear** we every man in our tongue, wherein we were born?" Here were some 15 to 17 different languages represented, and everyone understood what the apostles were saying. The miracle on this occasion was not in the people's conversion, but in the apostles' ability to preach so that **all** the different people represented on that

day could understand their message. They must understand the message of the gospel if they are to be saved, for the gospel is God's power unto salvation (Rom. 1:16). But ever bear in mind that the Holy Spirit convicts and converts the sinner, not directly or mysteriously, but by means of the gospel message. The Holy Spirit works through **words**, not through feelings; by intelligent teaching, not by convulsions.

Will you study another case of conversion now, so that we can understand just **how** the Holy Spirit does his work? Let us turn to the eighth chapter of Acts, and begin our reading with vs. 26, "And the angel of the Lord spake unto Philip saying, arise, and go toward the south unto the way that goeth down from Jerusalem to Gaza, which is desert. And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasures, and had come to Jerusalem for to worship was returning, and sitting in his chariot reading Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, understandest thou what thou readest? And he said, how can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, "He was lead as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? Of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, see, here is water; what doth hinder me to be baptized? and Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more: and he went on his way rejoicing." (Acts 8:26-39).

Was this man converted by the Holy Spirit? Surely we will all agree that he was. But **how** did the Holy Spirit influence him? A careful study will readi-

ly reveal that it was through the teaching of Philip, as he was guided by the Holy Spirit. Philip preached the gospel, God's power to save, to the eunuch, but he was guided in his preaching by the Holy Spirit, therefore the Holy Spirit influenced him.

It is interesting to notice some of the statements that are made in this case of conversion in the light of our present study. First, notice that the Holy Spirit did **not** operate directly or immediately upon the sinner. He did not come to the Eunuch in a miraculous, mysterious, unexplainable way. Rather, the Spirit spoke to the preacher and told him where he would find an audience that would listen to his message. When Philip saw the eunuch riding along in the chariot, notice, "The Spirit said to Philip, go near and join thyself to this chariot." The Spirit did not reveal his desire to Philip by "feelings" but by speaking words that he could understand. "He said to Philip . . . Now, Philip runs to overtake the chariot, and hears him reading a prophecy of Christ from the Old Testament. Philip asked him if he understood the scripture, and the eunuch said he did not, but invited Philip to sit with him and explain it to him. "Philip began at the same scripture and **preached** unto him Jesus." You cannot help but notice that there is not one single thing mysterious about this conversion. Philip preaches Christ to an intelligent man. He understands the gospel preached by Philip. When he learns that Jesus said all those who desire to go to Heaven must "believe in him and be baptized" (Mark 16:16), he immediately asks, "What doth hinder me to be baptized." Philip said, "If thou believest with all thy heart thou mayest." And the eunuch said, "I believe that Jesus Christ is the Son of God." Whereupon Philip baptized him. Conversion is as simple as that. But some one asks, "Where does the Holy Spirit come in on this one? What part did He play?" Well, the Holy Spirit was using Philip as a spokesman to deliver his message of salvation to the eunuch. Before Jesus left the earth, he promised the apostles that He would send the Holy Spirit to them to "teach them all things, and bring to their remembrance" what Christ had taught them (John 14:26). Jesus said, again, "when He, the Spirit of truth is come, He will guide you into all truth." (John 16:13). So as the apostles and early evangelists preached, they were preaching as the Spirit gave them utterance, therefore it was the Spirit convicting and converting the sinner. He was using these men only as instruments.

The Holy Spirit never spoke to the sinner and revealed his message direct-

ly, but always through Holy men of God. Peter said, "Holy men of God spake as they were moved by the Holy Spirit" (II Peter 1:21). David said, "The Spirit of the Lord spake by me, and His word was in my tongue" (II Sam. 23:2). Nehemiah said, "Yet many years didst thou forbear them, and testifiedst against them by the Spirit in thy prophets." (Neh. 9:30). The apostles were definitely promised the guidance of the Holy Spirit as they were given the commission to preach the gospel to the whole creation. Since the Holy Spirit was **never** a human being, He was destined to work through human beings. Paul declared that the gospel was placed in "earthen vessels" (II Cor. 4:7). The Holy Spirit is a Spiritual being, operating through agents, chosen by the Lord Jesus Christ, whom we know as the apostles. They were inspired by the Holy Spirit to carry the message of salvation to the whole world, therefore Paul said they were ambassadors for Christ (II Cor. 5:20). Through the inspiration of the Holy Spirit they were Heaven's representatives and thereby were able to "bind on earth, and Heaven would bind, and lose on earth and Heaven would loose" (Matt. 16:19). When the sinner hears the message of the apostles, believes it and obeys it, he has by the Holy Spirit been convicted of sin and converted to the Lord Jesus Christ.

(To Be Continued)

J. D. Taylor, Hydro, Oklahoma, Mar. 10: Two fine people were restored to their first love here yesterday at the morning service.

E. R. Harper, 402 Highland, Abilene, Texas, February 16: Our work at Highland continues to move along in a fine way. Bible study for last month averaged 534; contributions averaged over a \$1,000.00 per Sunday. Bible study last Sunday was 571 with \$1,131.00 contribution and three baptisms, two restorations, and one transfer of membership. I have assisted the churches at Cisco and Denver City in short meetings this year. Had fine crowds with several restored. Brother Waller, Sr., is with the church at Cisco and his son, Al, is at Denver City. They are fine men with whom to work and the churches at both places are doing good work. It was my pleasure to conduct a four nights discussion of the "Government of the Church," for the church and surrounding congregations, at Levelland, Texas, last month. Brother J. V. Davis is doing a great work as local evangelist there. I also was invited to discuss this subject at the lectureship at Henrietta, Texas, where Brother Barnett is the local preacher. Had a fine crowd. I discussed this same subject last fall, for four nights, at the Broadway congregation. They have 29 deacons and 11 elders. We discussed things plainly and they were more than anxious to be men qualified to meet the great work of a growing congregation. Brother Young is the local preacher there. We are thankful for the many wonderful letters received expressing appreciation for the National Broadcast over the ABC network. I assure you it is no easy task to get this all ready and then to continue it as it should be. We thank all who have helped us make this beginning in the field of NATIONAL RADIO EVANGELISM.

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## Oneness Holiness Positions Reviewed

By GEO. B. CURTIS

A few days ago I received a little tract for review. It was written by Rev. Samuel B. Baker of Texarkana, Texas, and distributed by the FIRST PENTECOSTAL CHURCH, 406 South Ferguson St., Hope, Arkansas, H. P. Hudspeth, Pastor. Brother G. P. Townsend of Patmos, Arkansas, sent the leaflet.

The reward of \$500.00 is offered for any one who will produce the scriptural proof that any writer or apostle of either the Old or the New Testament ever baptized using the "formula of words as follows: In the name of the Father, and of the Son, and of the Holy Ghost—Matt. 28:19." On the reverse side of the leaflet is a chart carrying the words of the commission as given by Matthew, so arranged as to teach that the words, Father, Son and Holy Ghost are all titles—not names—as applied to the one person **Jesus**. The last page of the leaflet quotes the encyclopedia Britannica, Catholic encyclopedia, encyclopedia Americana. World Book and New International Encyclopedia in attempt to show that the idea of three persons in the godhead originated in the Roman Catholic Church and not in the Bible.

I am not excited over the reward. In the language of Daniel, "Let thy gifts be to thyself." Nor am I disturbed over the cry that the idea of A Father, and A Son and A Holy Spirit comes from Catholicism. I am used to those who are pressed for scriptural arguments to uphold a false theory to raise the cry of Catholicism and think that should be the end of the matter. The existence of three **Persons** in the godhead is proved by practically every book of the New Testament. In this article I am **not** entering into a discussion from a 'cr'n'turi?l viewpoint on the trinity. but am showing the falsity of the allegation that the doctrine originated in the Roman Catholic Church.

First we shall look at the "Oneness" interpretation of Matthew 28:19. To their way of thinking Jesus is the Father, Jesus is the Son and Jesus is the Holy Spirit. Let's apply the meaning of the featured diagram as they apply it and note that the conclusion is an absurdity. If Father is a title and Son is a title and Holy Spirit is a title and all apply to Jesus we can read the great commission thus: "Go ye therefore, and teach all nations, baptizing them in the name of Jesus, and of Jesus, and of Jesus."

The Catholic Church emerged as the Great Apostasy about the year A. D.

634 when Linus declared the Bishop of Rome to be the head of the church. Events had been moving in that direction for a number of years. But the Catholic Church did not have its origin in fulness prior to this date. The Nicene Council of bishops assembled in A. D. 325. The writings of the ante-Nicene fathers have been preserved for us, and any one who is so inclined can know if it be true that the Catholics originated the doctrine of God the Father, Christ the Son of God, and the existence of the Holy Spirit. Remember that the doctrine is taught clearly in all the New Testament, but we are concerned over the myth that the Catholics originated the doctrine. Did the ante-Nicene fathers teach the doctrine of the trinity. If so, the contention that the Catholics originated the doctrine is false. They lived, wrote and died before Catholicism came into existence.

Our first witness shall be Tertullian. Tertullian was born A. D. 145 and died 220 A. D. He was a voluminous writer, writing against heresies of all kinds, among them the very heresy taught by Oneness Holiness bodies. Against Praxeas he says, "We, however, as we indeed always have done (and more especially since we have been better instructed by the Paraclete, who leads men indeed into all truth), believe that there is one God, but under the following dispensation, or *oikonomia*, as it is called, that this one God has also a Son, His Word, who proceeded from himself

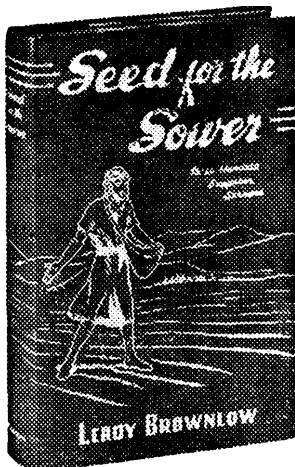
. . . Him we believe to have been sent by the Father into the Virgin, and to have been born of her." (Ante Nicene Fathers, Against Praxeas, Vol. 3, p. 598). Bear in mind this was written four hundred years before the Catholic Church came into existence.

Tertullian has spoken on the very subject so near to the Oneness heart—baptism in the name of Christ only. In his treatise: "On Baptism," chapter 13, he says, "For the law of baptism has been imposed, and the formula prescribed: "Go," He saith, "teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Here Tertullian calls baptism into the name of the **Father**, and of the **Son**, and of the **Holy Spirit** the formula for New Testament baptism. This idea, say our friends, originated in the Catholic Church, but the quotation given was in existence four centuries before Catholicism arose.

Justin Martyr was born A. D. 100 and died A. D. 200. He was probably living before the apostle John passed to his reward. In Justin's first apology, chapter 51, he says concerning Christian baptism: "Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and the Lord of the universe, and our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water . . . and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God

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the Father and Lord of the universe . . . And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost." This was written somewhere near A. D. 150. This was almost five centuries before the origin of Catholicism.

(Ante-Nicene Fathers Vol. 1, p. 183).

In Justin's Apology, chapter six, a charge against atheism is refuted. Christians had been accused of being atheists—disbelievers in God. Justin says in part: "Hence we are called atheists. And we confess that we are atheists so far as gods of this sort is concerned, but not with respect to the most true God, the Father of righteousness and temperance and the other virtues, who is free from all impurity. But both him, and the Son (who came forth from Him and taught us these things, and the host of other good angels who follow and are made like to him) and the prophetic Spirit, we worship and adore." (Ante-Nicene Fathers, vol. 1, p. 164).

Ireaneus was born A. D. 120 and died A. D. 202. In his work against Heresies, chapter 28 he is thus quoted: "For the Father, says he, is greater than I. The Father therefore, has been declared by our Lord to excel with respect to knowledge; for this reason, that we, too, as long as we are connected with the scheme of things in this world, should leave perfect knowledge to God." Thus we notice that Ireaneus considered a separate existence of the Father and the Son. This was five centuries before the rise of Catholicism. (See Ante-Nicene Fathers, Vol. 1, p. 402).

We recall you to the task of this article, to show that historically that it would have been impossible for the Catholics to have originated the doctrine of the trinity.

#### Baxter in Lubbock Meeting

Brother Batsell Barrett Baxter is to hold the annual Spring Meeting of the Broadway Church of Christ at Lubbock, Texas. The dates are March 16 thru 23rd. Services will include an early morning prayer-meeting at 8:10 to 8:20. Then the morning preaching service at 10 A. M. and 7:30 P. M. and three radio sermons on Sundays. All within this area are urged to attend this series of meetings. Brother Baxter is widely known for his effective evangelistic preaching of the gospel. Horace Coffman will lead the singing. Please remember this effort in your prayers.

Frank J. Dunn, Dallas, Texas, March 10: During February nine were baptized at Peak and East Side. One was baptized and one restored yesterday. Also, Brother Marvin Kelley, who teaches a class in sign language for the deaf here twice a week, baptized a former Baptist woman yesterday, the first to be converted since the work was

begun among the deaf about a month ago. I did the preaching in a meeting at Hillcrest in Corpus Christi, with four baptisms and four restorations, all adults. Truman Spring, the local preacher, is an excellent personal worker. I am to be in a meeting at Dayton, Arkansas, June 20-29, and at Wooster, near Conway, July 21-30.

Tillman B. Pope, Box 217, Alma, Arkansas: Since last report, one has been baptized and one restored at Dean Springs congregation, a few miles from Alma. 1951 was a busy year with me, more additions than within the last year or two, but still not like it use to

be. Those desiring my services for this year—1952, please write me as soon as convenient. I gave up local work in 1942 and since then I have been doing general evangelistic work. I have been offered many places to work full time with a local congregation, but I have chosen the evangelistic field, going any place where called. I would be glad to have elders and congregations to keep this in mind when you are planning for your meeting.

J. D. Taylor, Hydro, Okla., February 20: The Hydro Church of Christ rejoices in increase of another fine family in our attendance record.

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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 h**

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Walter W. Leamons, Junction, Texas, March 7: I baptized a young man and his wife here last week. We are conducting services in four communities of this county. Lewis Ferguson and W. O. Dickerson have been assisting, and Marshall Davis is coming in April to help us.

Tice Elkins, Alamogordo, N. M., Mar. 4: I am again at home. Hospital and drug bills are a load, but we are doing our best to keep on. Hope to be doing some work this month. Please address me to home address, Box 31, Alamogordo, N. M. Love to all.

### THINGS UNSEEN

Do you believe only in the things you can see?

It is the thing not seen that is the most important—a house is a thing seen, but a home is a thing unseen; a brain can be seen, but a mind is unseen; you can see a mother's face, but not the love behind it; you can see a word, but not an idea; a church, but not God; flags, but not patriotism. And so on down the line of things that are real and those that are fanciful.

Some of us are sometimes inclined to go in only for the tangible goods of this life, such as food, clothes and money. But behind every tangible object we should look for the intangible, which is more solid and essential. We need not beautiful objects but a mind that can see beauty anywhere; not good luck charms, but courage; not money but an abundance of things spiritual.

If we are unhappy, perhaps it is because we're hungry—not for the material food we eat but because we don't draw from the boundless supplies of the Infinite. Love, joy, peace, mirth, and all the good vital forces are about us just as the atmosphere, but because we are sometimes a little stupid and vain

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In the footprints on the sands of time some people leave only the marks of a heel.

The tongue, being in a wet place, is likely to slip when going fast.

Though reading and conversation may furnish us with many ideas of men and things, yet our judgment must be formed through our own meditation.

Finding one of your own faults and doing something about it is better than finding a dozen of your neighbor's.



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

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

### 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; 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 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.

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NUMBER 15

## LOOKING FOR NEGATIVES

By LLOYD E. ELLIS

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7:24).

Quite often people talk with me or write letters stating that the Bible does not condemn certain actions—certain things which they like to do. They profess, in a sort of negative way, a belief in what the Lord says, and that if they can find a 'Thou shalt not. . . then they intimate that they will refrain from the action.

So the one who believes that it is all right to sprinkle for baptism instead of immerse, will say that the Bible does not say "Thou shalt not sprinkle," and really thinks that it is all right to practice sprinkling for baptism.

Another says that the Bible does not say "Thou shalt not dance," or not bear arms, or smoke or use instrumental music, or play cards, and those who believe that it is all right to do one or the other of these feels that he really has an argument because he can't find the exact words which he is looking for which condemns that particular action or practice.

While there are a great number of things which are condemned in the Bible (See Gal. 5:19-21), it was not necessary for God to condemn an evil thing in so many specific words for it to be negated, forbidden, or condemned. When a right course of action has been outlined, or set forth, then courses of action which are contrary thereto are condemned whether they are mentioned in exact words or not.

In the Bible God tells us what to do, and how we should live in order to be righteous and godly, and saved to enjoy eternal happiness with Him. One ought to start looking for what Jesus said do, and not look for some expression by which one may attempt to rationalize his unauthorized activities.

Christians are instructed to follow peace with all men (Heb. 12:14) and if

they do that, contrary actions are condemned and not engaged in by Christians.

Christians are instructed to look into the perfect law of liberty and to continue in it. Just refraining from crime and evil is not enough, one must continue in the things which the Lord has said. One must not only hear but he must do what the Lord directs to be done, in order to be among the wise ones in God's sight, (Matt. 7:24)

Those who obey the gospel are the ones who will be saved, and those who do not obey are to be sent away from God forever. (II Thess. 1:8, 9; Heb. 5:9).

In addition to the things which are specifically condemned in the Bible, one can find some general expressions which are sufficient to prohibit anything which is evil. For example a Christian is instructed to abstain from all appearance, or every form of evil, (Thess. 5:22). From such expressions one can readily understand that it only remains to prove that an action or thing is evil, or has an evil influence, to find sufficient Scripture condemning it.

Again, when the Lord has given instruction as to how to do something other ways of doing it are excluded. This is called the law of exclusion. In other avenues of life we have no difficulty in understanding the matter. If the father tells the child to perform some act it is understood that that is the action to be performed and it is unnecessary to tell the child not to do other things. When the Lord says immerse, He did not need to say "don't" do something else. When the New Testament shows us that Christians are to make music by singing it wasn't necessary for God to say "don't" make music in other ways. When the apostle says that one ought to live godly and righteously in this world, it was not necessary that he list all of the evil things that men may do—they are excluded from his actions, by the positive way of living which is outlined.

Certainly there are also many actions which are not mentioned in the Bible which a Christian may engage in, but they must all conform to the principles of Christianity, or they could not be engaged in. Let us stop looking for the "negatives" and look more for what Christ has said for us to do.

## THE CHURCH

By CARL MICK

The church we read about in the New Testament is the church that Jesus built, the one He purchased with His own blood, and the church He is the Head of. In preaching about the church it should always be made clear that we are speaking of the church spoken of in the Bible and not some denomination. This is a difficult task because the modern conception of Christianity is wholly denominational and sectarian. People cannot conceive of a person being simply a Christian (not any particular brand) and a member of the church spoken of in the word of God (not some

peculiar denomination). Today, almost universally, when the word church is used, people think of a denomination.

When we examine the New Testament, we can plainly see that the church spoken of there is NOT a denomination. In the first place the word "church" is never used in a denominational sense. It is used 18 times referring to all the saved and 97 times referring to a local group of Christians. Every denomination is an organization larger than a local group of Christians and smaller than all the saved, i. e., each denomination includes more than

one congregation, but none (except the Catholics) claim to include all the saved. Not one time in the Bible is the word church used to refer to a body of people larger than a local church but smaller than all the saved. The idea of a denomination did not originate until long after the completion of the New Testament. The apostles never used the word church in a denominational sense. One can be a member of the church you read about in the New Testament and NEVER belong to any denomination. If a person obeys the gospel and is added by the Lord to His church (Acts 2:47) and meets with a local group of Christians organized after the New Testament pattern (a local church), WHY should he "join" a denomination and thereby become a member of a religious organization the Bible says nothing about?

Also the church we read about in the New Testament is not a denomination because it was never named or denominated. The church is simply called "the church." The Bible doesn't name the church, and no one has the right to give it any specific name or denomination. Expressions like "church of God," "church of Christ," or "church of the Lord" are used for the purpose of stating ownership or identification. Men have named or denominated their churches; the Lord never named His church. The name that all who are members of God's church are to wear to separate them from others is the name "Christian." This name is to distinguish those who are in the church Jesus built from those who are out of Christ. Never were the people of the Lord to wear party religious names to separate themselves from one another (I Cor. 1:10-13).

We are earnestly striving to be simply Christians and members of no religious organization except the church spoken of in the New Testament. We are pleading for the restoration of the church that Jesus built and for people to leave man-made religious organizations and repudiate denominational names and creeds. As stated before it is a difficult task to present this plea in such a way that people will know we are not just another denomination. We often make the task more difficult by using denominational phraseology until people are convinced we are just pleading for "our church." Some examples of such denominational expressions are:

1. "Church of Christ preacher." Did you ever read in the New Testament about a "church of Christ preacher?" Calling a preacher a church of Christ preacher is parallel in the eyes of the denominational world with calling a preacher a "Baptist preacher," or a "Methodist preacher." It would

be far better to refer to preachers of the gospel as simply "gospel preachers."

2. "Church of Christ Church." Did you ever read in the New Testament about a "Church of Christ Church?" The scriptures don't use such phraseology in referring to the church. To refer to the church in such a way is to use the language of "Ashdod," the language of the denominational world.
3. "Church of Christ people." Search the scriptures and you will never find God's people called after this manner. To use such language gives people the idea that we are "just another denomination."
4. "Church of Christ" when used in a denominational sense. Of course the scriptures refer to the church as the church of Christ (Rom. 16:16), but it does not intimate that this is the name of the church. It is ridiculous for us to try to prove that "church of Christ" is the name of the church; yet preachers have labored hard to try to prove this point. The church spoken of in the Bible is called the "church of God" (I Cor. 1:2), "the church of the saints" (I Cor. 14:33), "the house of God" (I Tim. 3:15), and many other like expressions. Not any ONE of these terms can be taken as THE name of the church. We need to speak of the church as the scriptures speak. "If any man speak, let him speak as the oracles of God." (I Peter 4:11a).

If we will shun away from using all such denominational expressions, we may be able to convince more people that we are not just another denomination, but that we are endeavoring to be just Christians and members of the church spoken of in the word of God which Jesus built and purchased with His own precious blood. It is because we have often adopted a sectarian attitude and used the language of denominationalism that the church is looked upon as "just another sect."

Let us use "sound speech that cannot be condemned." When asked what church we belong to, let us in unmistakable words explain that we are members of the church spoken of in the word of God. If we will use the language of the scriptures in referring to the church and strive to live accordingly, people will begin to recognize us as a people endeavoring to be simply Christians and members of the church that the Lord built.

Habit is either the best of servants or the worst of masters.

The tongue, being in a wet place, is likely to slip when going fast.



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 2)

There is stronger proof of the resurrection of Jesus than of any other fact in history. No one can disqualify the witnesses to the resurrection of our Lord.

"Jesus showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3).

There is no prediction in the prophets of the Old Testament concerning the Messiah that Jesus of Nazareth does not fulfill. Read the Gospel of Matthew.

These disciples were not mistaken in the identity of Jesus—they knew that they had seen their Lord after the resurrection.

But having given unto his apostles his final instructions, Jesus was "taken up; and a cloud received him out of their sight."

You may now read God's inaugural address at the crowning of Jesus as the King of Kings and the Lord of Lords by turning to Hebrews 1:8-12.

But the ascension of Jesus is not the end. The apostles were told that "this same Jesus, which is taken up from you into heaven, shall go up in like

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manner as ye have seen him go into heaven." (Acts 1:11).

In Acts 3:21, Luke records a statement of Peter as he speaks by the Holy Spirit, that "Whom the heaven must receive until the times of restoration of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Thus, Jesus must remain in heaven on the throne of the universe ruling over men and angels until all things spoken by the prophets have been fulfilled.

Therefore, when Jesus leaves the throne in heaven it will be the end of time, for all things spoken of by the prophets will have been fulfilled, and then he will return to the Father the kingdom. (I Cor. 15:24).

These apostles now return to Jerusalem where they ail "continue with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren." (Acts 1:14).

These women here assembled are "the women that followed Jesus from Galilee" (Luke 23:55), and this is the last time that the mother of Jesus is mentioned in the Bible—we never read of her again.

The fact that the brethren of Jesus are mentioned in this group is proof that a change has taken place, for at the feast of the Jews in Galilee they did not believe in him. (John 7:5).

Luke tells Theophilus that the number of disciples present now are about 120. This does not mean that this is all of the disciples of Jesus, for Paul says that he was seen of above 500 brethren at one time. (I Cor. 15).

It was at this gathering that the only successor to an apostle that we have is selected. This will be our next study.

## Flowers of Grass

(I Peter 1:24)

By ELMER A. L'ROY

Two Bags of Wheat

Brother Lowell Manchester of Green Castle, Indiana was in Springfield recently where we heard him preach a sermon. In illustrating a point in his lesson he said that a merchant gave two farmers a bag of wheat a piece. One man planted the wheat in the bag that was given him. It grew and he had a bountiful harvest and had many bags of wheat as a result. The other man did not plant his but left it in the and it spoiled.

We thought of these opposites as a result of his story: Used and saved; unused and lost. Or we might say: Consumed but saved; saved but lost. Isn't this as it is with the gospel in the hands of Christians?

The church, which is a called out body, is that pillar and support of the truth. If the church does not uphold the right, none will. If the church does not preach the gospel, it will not be preached. The gospel is the seed of the kingdom, and like the wheat seed it will produce a harvest when planted. It will not "keep" in storage. It is the means of saving others, but it is also the means of saving self by saving others.

The possessions of Christians are like the wheat seed too. Paul in II Corinthians, nine calls them seed. Someone has said the only value of money is the use of it. The money we use for the service of Christ is consumed, but it is saved. Jesus said that we lay up treasures in heaven by using our resources for good here. One may save his money by robbing God of that which should have been sown into the spread of the kingdom, but will it not "spoil" or be spoiled? Jesus said, ". . . Moth and rust corrupt and thieves break through and steal" our material things. Paul said, "For we brought nothing into this world, and it is certain we can carry nothing out."

What are you doing with the seed God gave you? Read Luke 8:11 and II Cor. 9:6-10.

### Moses A Baptist?

Early morning radio listeners in southwestern Missouri had opportunity to learn something new on the morning of March 12th. A preacher from Alabama, in Springfield for a revival at Southside Baptist Church, spoke to the effect that Moses had carried a message of life and death to Israel when he commanded them to mark their homes with a lamb's blood; so was he preaching salvation to the people. Said he, "Moses was a Fundamental Baptist preacher."

We thought that we had learned never to be surprised at anything a denominational preacher might say or advocate, but this one almost raised our eyebrows. Baptists have argued for many years that they could trace a continuous line of churches back to the New Testament, but so far as we remember none has told us that they went back to just before Moses' time. Before, we say, because for Moses to have been a Baptist preacher, he would have been baptized by a Baptist preacher. We would like to know who baptized him.

This assertion by a man, advertised as the South's foremost evangelist, is characteristic of the loose talk and erroneous ideas so common in denominationalism today. Anyone who knows the ABC's of Bible study knows that Moses never baptized anyone. The only

passage of scripture that links Moses' name with baptism in any way is I Cor. 10:1. 2. Paul wrote that the Israelites were baptized unto Moses, and as a matter of fact, Moses, himself was among those baptized. There is nothing in the case of Moses and the Israelites that is like Baptist doctrine today. Observe:

The history of Israel in this period is typical; namely,

- 1 The bondage of Egypt is typical of the race in sin.
2. The pity of God for Israel is typical of his compassion on sinners.
3. Moses "is like unto" Christ (Acts 3:23).
  - a. The miracles of Moses foreshadow the mighty works of Christ.
4. The slaying of the paschal lamb, and the redemption of Israel through blood of sacrifice is typical of our Lamb and of the shedding of His blood (I Cor. 5:7; Eph. 1:7).
- 5 The going forth of the people from bondage, trusting in Moses, and turning their backs upon the old life indicates the faith in Christ and repentance toward God in which men today turn from Satan to God.
6. The baptism "unto Moses in the cloud and in the sea" was a type of our baptism into Christ (not into the Baptist church).

Notice the following likenesses:

- a. Their deliverance was not complete until this baptism was effected.
- b. It was in baptism that a complete separation from the dominion of Pharaoh was effected.
- c. It was in their baptism that they definitely renounced the rulership of Pharaoh and accepted Moses as their leader. (Had they refused baptism, they would have been reduced to bondage again.)
- d. Their baptism was a burial and a resurrection. (They passed under the cloud and through the sea). They were dead to Pharaoh, buried in a symbolical grave, and rose an emancipated people rescued from Egypt.
- e. Then, and not till then, they sang the song of deliverance (Ex. 15).

None of these five likenesses of the sixth typical point is characteristic of Baptist doctrine. Had Moses been a modern Fundamental Baptist preacher he would have told the Israelites that they were delivered from Pharaoh, separated from Egypt, in no danger of coming into bondage again, then or ever, that they were emancipated and rescued, and would have had them singing the song of deliverance before they crossed the Red Sea!!! Surely, the South's greatest (?) evangelist knew bet-

(Continued on page 6)

## How The Holy Spirit Converts

By GILBERT COPELAND

(NUMBER 3)

For the past two weeks we have studied this subject, and we have found that,

(1) The Holy Spirit convicts and converts every soul that comes to God; (2) That the Holy Spirit is an intelligent being, or one of the members of the God-head; (3) That since the Holy Spirit is an intelligent being, he influences people in much the same way that one intelligent human being would influence another; (4) That the Holy Spirit, like other intelligent beings, influences people by speaking to them in intelligent words that they can understand, and thereby commands and persuades them to come to God; (5) That the Holy Spirit has never operated on the feelings of people, but has always appealed to their intelligence to accomplish His purpose; (6) That the Holy Spirit has always used people, "holy men of God" as his agents through which to do his work of converting sinners, and that apart from words the Holy Spirit has never, at any time, accomplished anything; And (7), That during the days of the apostles, the Holy Spirit used them as his spokesmen to convict and convert the sinner; therefore the Holy Spirit's message, as preached by the apostles and early evangelists, was God's means of converting the people of that day.

Now, let us look at the work of the Holy Spirit today — February, 1952. Does the Holy Spirit do for us in conversion, what he did for those in the apostles' day? Most certainly He does! Well, do we have inspired men living now—, men who have the guidance of the Holy Spirit as the apostles did? No, we do not. The age of miracles has ceased, and there is not a man living now who can perform a miracle. We studied that subject a few weeks ago. But how does the Holy Spirit convert today, if he does not inspire men now and give them the power to perform miracles? The answer is; today, we have an inspired book instead of inspired men. The Holy Spirit not only guided the apostles and early disciples in what they spake, but also in what they wrote. The scriptures themselves clearly set forth the fact that they are the word, or law, of the Spirit; therefore, we still have an inspired word today, the Bible. Now which carries the most weight, the written word, or the spoken word? If I owed you \$1,000.00 would you rather have my spoken word that I would pay the debt in 30 days, or would you rather have my written promise to repay, or in

other words a note? I can tell you which those I have owed preferred. They preferred the written word with my signature attached. Well, now my friend, is the written word of the Holy Spirit less powerful than the spoken word? It most certainly is not.

The scriptures themselves claim to be the words of the Spirit. Notice Heb. 3:7, "Wherefore, even as the Holy Spirit saith, today if ye shall hear his voice, harden not your hearts, as in the provocation." This quotation, declared the writer of Hebrews, was spoken by the Holy Spirit. Therefore to resist the scripture written by the Holy Spirit is to resist the Spirit. Again, 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." Holy men of God both spake and wrote as the Spirit guided. Paul declared, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:16, 17). Thus the scriptures claim inspiration for themselves, and the ages have proved their authenticity. John, in the Revelation admonished the churches to hear what the Spirit was saying unto them. But how was the Spirit speaking to the churches? He was speaking through the words which John wrote.

From this, I think it should be plain why the spirit and the Word often have the same things ascribed to them. For instance, Jesus said, "It is the Spirit that quickeneth" (John 6:63). The writer of Psalms said, "This is my comfort in my affliction: for thy Word hath quickened me." Notice it says both the Spirit and the Word quickens—. How could it be both. The Spirit uses the Word as an instrument—; the Spirit uses words to quicken people. Then again, concerning the new birth or sanctification, both the Spirit and the Word are said to do the work. Notice it: Jesus said, "Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God." (John 3:5). Again it is said, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (I Peter 1:23). Then in I Cor. 6:11, Paul said, "But such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. 6:11). Notice it says we are born of water and the Spirit; also

it says we are born by the word of God. Just how is it possible? The Spirit, through the Word, leads people to obey the gospel; people are thereby born again, or sanctified. I Cor. 6:11 says we are sanctified by the Spirit. John 17:17 says we are sanctified by the Word. But how could we be sanctified both by the Spirit and by the Word? Well, that is simple—, The Spirit sanctifies through the word. The Spirit is a person, and the word is an instrument through which he does his work. Paul calls the word the "sword of the Spirit." So the Word is the instrument, the sword, is used by the Spirit, a person. To use a simple illustration; a man cuts down a tree with an axe. Both the man and the axe have a part. The man, however, is the person, and the axe is the instrument. Therefore what the man is said to do the axe is also said to do. The man does not cut the tree down without the instrument, the axe; neither does the axe cut the tree down without the man. Just so, when the Spirit operates today, he operates in connection with an instrument, and that instrument is the Word of God.

We certainly must accept the Bible today for everything that the Spirit does for man. But let us ask the question, How does the Spirit operate on man? Does the Spirit touch the heart of man today? Most certainly He does. How does he do it? By using the instrument, the Word. The writer of Hebrews says, "For the word of God is living and active and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4:12). You will notice that it is the Word that is quick to discern the thoughts and the intents of the heart. Thus the Spirit does not act in a mysterious manner, but in a most intelligent way by speaking words to people.

When we accept the teaching of the Bible and obey its commands, then we are lead by the Spirit, for it was the Spirit that revealed these teachings to the writers of the New Testament. Paul said, "For as many as are led by the Spirit of God, these are the sons of God, (Rom. 8:14). When we are led by the Spirit operating through the Word, we will be led to obey the gospel and become Christians, children of God.

Again, the Bible says, "The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8:16). The Spirit, then, bears witness, testifies and gives evidence with our Spirit, and not to our spirit. It is necessary for our spirits to respond to and testify with, before we can become children of God. Now just how does



the Holy Spirit testify? Just how does any witness testify? When a witness is called up in court and placed on the witness stand, just how does he testify? By speaking words that can be understood, of course. And in that same way the Holy Spirit testifies to our becoming children of God. The holy Spirit speaks words saying we must believe, and that without faith it is impossible to please God. (Mark 16:16; Heb. 11:6). Our spirits must bear witness by saying we have believed. The Spirit, testifying through the Word says we must repent (Acts 2:38; Luke 13:3). Our spirits must bear witness by saying, we have repented. The Holy Spirit bears witness that we must confess Christ before men (Matt. 10:32; Acts 8:37). Our spirits must bear witness that we have sincerely confessed his name. The Holy Spirit bears witness that we must be baptized to have our sins forgiven, (Acts 2:38; Acts 22:16). Our spirits must bear witness by saying, we have been baptized for the remission of sins. Thus it is that our spirits bear witness with the Holy Spirit, that we are chil-

dren of God. There is no other way the Holy Spirit convicts the sinner, except through the word of God. There is no other way that God's children can know their duty to Him.

My friends, what is your attitude toward the word of God? Are you refusing to do what it commands you to do? If so you are resisting the Holy Spirit, for it was the Holy Spirit who revealed this word to you. We are warned against the sin of resisting the Spirit. Surely we can all see the danger of it. But there are many people who are today resisting the voice of the Spirit, while they wait for Him to come to them in some mysterious way. May I warn you friend, he will never come to you in that way. He has revealed to you his will in the New Testament, and is pleading for you to obey this gospel which is God's power to save. Will you not think seriously on these things, and study the Bible, the voice of the Spirit, that you may do what it says, and that heaven may be your home in the end.

## Letter To A Baptist

By GEO B. CURTIS

400 Ward Ave.  
Poteau, Okla.  
March 15, 1952

Mr. H. E. Waller  
Little Rock, Arkansas.

Dear Mr. Waller:

I am deviating somewhat from my usual course and addressing myself to you directly in this letter. If a reason is asked, I am merely following the example set by you.

Much of your letter under date of February 23 centers around the word "Campbellite." You express regret that you must call me, and those of the church of Christ by that, to us, offensive name. You speak of Campbell as a reformer who attempted to reform the Episcopal church and failed. You call Campbell my GODFATHER, and tell me that he formulated and propagated the doctrine that I and my "sort." follow. You enter into a discussion of reformatory movements under Luther, Calvin, Wesley and others. You tell me that I got my light from Campbell; then ask why I object to being called a Campbellite.

Then you summarize what you have assumed to be my belief thus: "If you can find in the word of the Lord where A. Campbell was inspired or had Biblical authority to organize the so-called church of Christ that is built upon the

spurious "GOOD CONFSSION" \_\_\_\_\_ that baptism is for the remission of sins, in order to be saved, compressed into the following proposition: the belief in one fact (that Jesus Christ is the Son of God), and submission to one act (baptism) which constitutes the marrow and fatness of Campbellism." You tell me this is my position and that I can read it in Campbell's Christian System and The Living Pulpit; but I am warned that I must get the original and not the revised editions of these books.

Now, Mr. Waller, so far as I know, Campbell had no connections whatever with the Episcopal Church. Hence, your statement that he tried to reform it is a gross error. The statement that Campbell is my GODFATHER is a groundless assertion; that he formulated the doctrine that is taught by me and my brethren hasn't a shadow of truth about it, and that we get our light from Campbell is a statement of either prejudice or ignorance.

Your summation of the "marrow and fatness of Campbellism" is ludicrous in the extreme; and the very statement that our doctrine is expressed in the books, Christian System and Living Pulpits in the original editions refutes itself. I have never seen the originals of these books, not one in ten thousand of my brethren have; I do not know what they say; hence, I have neither

belief nor unbelief in the things they say.

As to the "spurious GOOD CONFSSION," which you tell me that any Greek scholar will tell me is not in the Greek; (Did you check with Byrd on that?) if you refer to Acts 8:37, last sentence, I agree that its authenticity is challenged. But when you challenge the fact that the confession that Jesus Christ is the Son of God is not taught in the New Testament—and required—this is just another one of your many errors. (See Matt. 10:32-33; Rom. 10:9-10; Phil. 2:9-11; I John 4:15; I Tim. 6:12-13 and many others). And, by the way, Waller, Paul in I Timothy 6:12-13 calls the confession that Jesus is the Christ the Son of God "a good confession". Yes, profession and confession are from the same Greek word. Ask Byrd. This good confession business didn't come from Campbell then, did it?

As to Campbell's inspiration, you are the only one I have ever heard of voicing this idea. So until the idea spreads further, I'll leave that with you and your conscience.

As to Campbell giving me the light concerning the things that I believe on baptism, let me tell you, H. E., where I obtained the things that I believe and teach on this subject. Both of us believe that baptism is an act requiring the complete burial of a penitent believer in water. In this we agree. I think Campbell believed that too Does that make us both Campbellites? You, Campbell and I all agree with the word of God in the action and subject of baptism. I truly believe that baptism is for the remission of sins for these reasons:

1. Jesus says: "He that believeth, and is baptized shall be saved." (Mark 16:16).
2. Peter says: "Repent and be baptized for the remission of sins." (Acts 2:38).
3. Annanias says: "Arise, and be baptized, and wash away thy sins." (Acts 22:16).
4. Paul says that we put on Christ in baptism. (Gal. 3:26-27).
5. Peter says that baptism saves us (I Peter 3:21).

Mr. Waller, I believe these scriptures just exactly as they are written. A. Campbell has nothing under the sun to do with my belief in them. I do not try to explain them away, nor do I apologize for God for giving them. With the humble faith of a child, I accept them. Earnestly, H. E., does this make me a Campbellite?

I want to be just a member of the Lord's church—nothing more, nothing less, nothing else. Don't you want me to be that? That's what I want you to be. Then we'd be together and both be just what God wants both of us to be. Then we'd both wear God's family name. We would not be calling each other Baptist and Campbellite. One is

just as scriptural as the other. Don't you see?

To illustrate a point, my family name is Curtis, yours Waller. I think that I have a good name, bestowed upon me by a good father by his union with a godly mother. I would not want you to try to dishonor my mother by insisting that my name is Geo. B. Johnson. This would bring reproach upon her. It would suggest unfaithfulness and unchastity on her part. You would not thus treat my mother.

I have no doubt but that you to had an honorable father and a virtuous mother. By their union they brought you into existence; and by virtue of the male seed gave you the name Waller, which is an honorable name. Now, suppose that I insist, in spite of your protestation that your father's name was Waller and that your name is also Waller, that your name so far as I am concerned is H. E. Johnson until you prove that certain things that I have assumed are not true. How would you like that? Yet I can come just as near proving that your name should be Johnson in the realm of things physical as you can in proving that mine should be Campbell in things spiritual. I have no desire whatever to call you by a name that you do not claim in either physical or spiritual affairs, and certainly I do not wish to cast reflections upon your mother, nor to have reflections cast upon mine, by trying to foist, or have foisted upon me, a name that is not my own. But I would rather be called the son of one to whom my mother was not legally wed than to have the insinuations of being sired in a spiritual sense by Campbell, John the Baptist or by any other man. I was begotten by the word of truth, the seed of God's kingdom. God's family name is that of Christ. (Eph. 3:14-15; Heb. 3:6).

God is my father. I am a member of His family—his church. This church was bought by the blood of His Son. (Acts 20:28). This Son is the head of this church. (Eph. 1:22-23; 5:23; Col. 1:18, 24). He is over God's house, family. (Heb. 3:6). God's whole family is named of Christ. (Eph. 3:14-15). There is salvation only in Christ's name. (Acts 4:11-12). I want to keep Christ's name and not deny it. (Rev. 2:13; 3:8).

Mr. Waller, won't you permit me to wear Christ's name? Will you not join with me in the wearing and defending the name of the one who died for the church? Won't you give up a name unknown in Holy Writ as applied to the church and with me wear the name of Christ? I shall not discourage you, but encourage you in so doing. Nor shall I insist when you take his precious name that you should be called a Camp-

bellite or a Baptist. Let's just both be of Christ. What say you?

Submitted in the love of Christ and the love of your undying soul.

Very truly yours,  
GEO. B. CURTIS.

#### FLOWERS OF GRASS

(Continued from page 3)

ter than to assert that Moses was a Fundamental Baptist preacher, or did he?

#### No Baptist Church Allowed

And another thing, Jesus said that John the Baptist was Elijah (Matt. 17:10-13). When Elijah and Moses appeared with Christ (Matt. 17:3), Peter proposed to build three tabernacles, places of worship, or churches for them. God did not permit it (Matt. 17:5). There would have been a good place to have started a church built on John the Baptist (many Baptists claim their church was started by John and built upon him), but God did not permit it. Elijah was John the Baptist, you know!!! "Oh," someone says, "that's illogical; that's not good reasoning." It's as good as, in fact, better than that which concludes that Moses, or anyone else until just lately, was a Fundamental Baptist preacher. Someone says, "You don't really believe that it was John the Baptist with Moses and Christ, do you?" No, but we are sure that had he been, and had Peter proposed the thing he did, the answer would have been the same. Conclusion. No Baptist church in the New Testament.

## The Church of Christ Is Great

By HOYT BAILEY

The church of Christ is great because it was purchased by the blood of Christ. Paul said to the elders of Ephesus: "Feed the church of the Lord which he purchased with his own blood" (Acts 20:28). The Lord's church is great because "Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Christ is "head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22-23). It is Jesus Christ who is the foundation of his church. "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11).

The church of Christ is great because it was built by Jesus Christ. Jesus said: "I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16:18). It is the church of Christ which has the greatest purpose or design. The Lord's church is to make known to mankind the greatest message ever known, the message which reveals the plan of salvation from sin and the hope of eternal life. The chief purpose of the church is to preach the gospel of Christ to every creature, to preach the gospel in its purity, completeness and simplicity. The church

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of Christ is grateful enough to accept the Bible as a sufficient guide book in all religious activity, and it is humble enough to think that anything and everything done contrary to the teaching of the New Testament is displeasing to God.

The Lord's church is great because it is scriptural in its organization. Only the officers authorized in the New Testament are to be found in the Lord's church. The church of Christ has no organization except that of which one can read in the New Testament. It has no organization inside or outside the organization of the church. Each congregation is subject to its own elders, and elders and deacons are the officers of the church built by Christ.

The mission of the church is the greatest known to men. Its mission is to save souls from sin. The saved are added to the church, because the Lord adds to the church daily such as should be saved. (Acts 2:47). It is in the church that the sinner receives remission or forgiveness of sins through the blood of Christ. It is true that one receives remission of sins in baptism (Acts 2:38), but baptism puts one into the body which is the church (I Cor. 12:13). It is in Christ Jesus that every spiritual blessing is found, but when one enters Christ that one also enters his church. One is baptized into the church or body, but that same one is at the same time baptized into Jesus Christ. (Gal 3:27). It is again easy to see that the church of the Lord is great because in it one obtains forgiveness of sins and every spiritual blessing.

The sinner can find peace with God because he becomes reconciled to God in the church. Yes, the sinner is reconciled to God through Jesus Christ, but the sinner cannot get into Christ without also getting into his church. The same act of obedience which puts the sinner into Christ also puts that sinner into the church of Christ. The sinner does not become reconciled to God without getting into Christ and his church.

The greatness of the church of Christ *can* be recognized in the fact that it works and worships according to the pattern set forth in the New Testament. The overseers in the church are subject to Christ, and they oversee the work and worship of the church under the authority and direction of Jesus Christ. Overseers in the church of Christ follow the direction of Christ and act by his authority, because they accept and act upon his word as revealed in the New Testament which has been sealed by the blood of Christ.

The Lord's church is great because it has everlasting laws. Jesus said: "Heaven and earth shall pass away,

but my words shall not pass away." (Matt. 24:35) His word is not changed or revised year by year. The apostle said to Christians: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever . . . And this is the word which by the gospel is preached unto you." (I Peter 1:23-25).

The church is great because it is disciplined, guided, and completely furnished unto every good work by inspired scripture. Paul said: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in

righteousness: that the man of God may be complete, furnished completely unto every good work." (II Tim. 3:16-17). The Lord gave his church all things that pertain unto life and godliness. Peter said: "Seeing that 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" (II Peter 1:3).

The least person in the church or kingdom of Christ is greater than the greatest person on the outside of his church. Jesus said: "Verily I say unto you, Among them that are born of women there hath not arisen a greater

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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 h**

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than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he." (Matt. 11:11). Since the church and the kingdom is the same institution; it follows that the least in the kingdom or church is greater than the greatest on the outside of the church.

The field of labor of the church of Christ is both local and universal. Jesus said to his apostles: "Go ye therefore, and make disciples of all the nations" (Matt. 28:18). Jesus also said: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Our own nation, state, county, city, neighbors, relatives, and friends are included in the scope of the commission given by Christ. Every nation and every creature in every nation is included in the commission of Christ.

It is the church of Christ which fulfilled the commission of Christ. It is God's purpose to make known the way of salvation through the church Paul said: "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:10-11). The church is the pillar and support of the truth. (I Tim. 3:15). The church defends the truth, makes the truth known to mankind, and it is through the church that God is glorified. Scripture says: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever." (Eph. 3:20-21).

Members of the church of Christ wear the greatest name ever worn by men. The name of Christ is greater than "every name that is named, not only

in this world, but also in that which is to come" (Eph. 1:21). Followers of Christ are named for Christ. Members of the church of Christ are given a name which honors Christ. "The disciples were called Christians first in Antioch." (Acts 11:26) Christ is included in the word Christian. A Christian is a Christ follower. One cannot become a Christian without becoming a follower of Jesus Christ. The apostle said: "If any man suffer as a Christian, let him not

be ashamed; but let him glorify God in this name." (I Peter 4:16).

The Lord's Supper which was instituted by Jesus Christ for those who enter his church is a great memorial known to men. Christ authorized his followers to take the Lord's Supper in remembrance of him. They did so on the first day of the week. (Acts 20:7). Do you take the Lord's Supper every first day of the week in remembrance of Christ



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

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

### 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. (5: 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 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.

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# The Gospel Light

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## THE WILL OF TRAGEDY AND TRIUMPH

By VAUGHN D. SHOFNER

The entire tenor of the Bible teaches that the responsibility for the loss of a man's soul always rests on his own will. Great emphasis is put on the power of every individual to choose the right to the wrong. Were it otherwise, man could not be accountable, for accountable beings must possess inherent power to choose right or wrong before it would be possible to call them before a tribunal to answer for their actions. Can you imagine a person being judged by a righteous standard when he possesses no power of choice?

It is distinctly stated that it is the desire of God that all mankind should be saved, and that our own refusal is the only power that can close the door of heaven against us. Isaiah voiced this entreaty of God long ago, saying: 'Come now let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.' Ezekiel declared it, saying, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Peter so understood it, for he said, "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." Christ, standing above doomed Jerusalem, voiced the same great truth of man's power to choose his own destiny; and with heavy heart and streaming eyes he exclaimed, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

These scriptures make it sure that

our salvation hinges on our own will. And thus it is that every man and every woman hold the lever that controls their eternal destiny in their own hands. Nothing can be charged to our Creator if we fail to enter the glory world, seeing he wills that all be saved and expressed his love for us in the gift of his Son. If we are not saved, it is not because we cannot be, but simply because we will not.

How far this truth is from the ideas of man's mysticism which produced the need of a miracle in saving souls! How far removed is it from the idea that there is no inherent ability in the beings made in God's image; If in depravity man enters the world, unable to think an honorable thought without the Spirit of Jehovah God miraculously moving in inexplicable manner on the immortal soul, then all the demons of hell, satan himself, and all souls of all time who enter an endless hell can lay the charge of their condition at the feet of the Creator. Men and demons of depravity have no will toward righteousness, but God desires that all turn from their evil ways; he pleads with man to be WILLING and OBEDIENT; he wills that all COME to REPENTANCE! If by no organic order within man there is power to turn to God for salvation, then why address these intelligent thoughts to man?

The doctrine of "once saved always saved" is just as far from the truth. No stretch of imagination can remain within the realm of revealed truth and claim that the receiving of salvation destroys the individual will of man. What is there about becoming a saved person that will keep the saved one from choosing one of two or more ways? What is there about the process of becoming a saved person that changes humanity into beings with no power of will? If a person once saved cannot fall, he is no longer a creature of choice; and therefore he cannot be accountable

to any set of laws. The Word of God declares a time of judgment for all mankind! Friend, you see the foolishness of the doctrine! Man has will power, ability to choose his way, after salvation, and the "impossibility of apostasy" is a figment of man's wildest dreams!

No student of the Bible and respecter of God's power will deny the fact that God's will is irresistible. But the irresistible will of God has allowed a place for the will of man in the plan of salvation. When anything that God wills depends solely upon his action, there is no intervention of any kind between the will and the determined execution of it. But when the execution of God's irresistible will allows the will of man a place in the plan, there are many interventions involved.

For example: God said, "Let there be light," and there was light at that instant, because his will was the only one considered. But God willed that man should offer a sacrifice in the time of Cain and Abel, and allowed the will of man consideration. The result: Abel chose the right way, and Cain willed to offer the wrong way.

No instance of God's dealing with man can be cited where he overpowered the will of man. Then cease, O, friend, your calling on the Lord to overpower your right of choice which he freely gave you when he made you in his own image. God "will have all men to be saved" (I Tim. 2:4), but not by making man an unintelligent machine that has no power of choice. God is "not willing that any should perish" (II Peter 3:9), but he doesn't force man into an unconscious convulsion to have his will fulfilled.

God wills that his creatures of choice "COME to a knowledge of the truth" (I Tim. 2:4). God wills "that all should COME to repentance" (II Peter 3:9). Therefore, he has given a plan that respects this power of will. God wills that man have faith (Heb. 11:6); that man repent (Luke 13:3); that man confess by mouth the Lord Jesus (Rom. 10:9, 10); that man be baptized for the re-

mission of past sins (Mark 16:15, 16; Acts 2:38). You, friend, can choose whether you travel this road, but he has promised not a single blessing to those who choose to do otherwise than that which he commands.

The will toward terrible tragedy is yours to exercise, if you so choose. But the will of glorious triumph is also yours to use, if you so choose. On the great day of account, the decree that sounds your final destiny will ring out in that

morn of eternal day in agreement with the way you willed it. You'll be with those in outer darkness, in hell's suffering, away from God, if you will it. But you'll stand in that glorious company and sing the victor's song, girt with righteousness and purity as with a robe made white in the blood of the Lamb, crowned and proclaimed as the ransomed of the Lord, in a brighter home and better life than was lost in Eden—if you will!

he may come to know, and resolve to be a real servant of the Master.

Our great concern is in endeavoring to persuade other persons that they ought to devote their time and energies to the Lord, and learn to lay up for themselves treasures in heaven. By our personal conversations, and by our good example of constant attendance—at all meetings of the church, we may persuade others to turn to Him who died that all might live.

# TOO BUSY FOR CHURCH

By LLOYD E. ELLIS

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:24, 25).

It is generally known that more people attend church meetings on Christmas and on Easter than at any other time during the year.

Some years ago, immediately following one such big "church day," a poll was taken covering a cross-section of people in all walks of life, for information as to church attendance.

This survey showed that 41 per cent of people had not attended church at all during the preceding six months, ('attending church,' is used in the popular sense in this article). Only 18 per cent had attended more than 20 times. Only 21 per cent of the people contacted had attended the Sunday before—79 per cent had not. About one in five regular church goers — no wonder a certain statesman is reported to have said that this is a pagan nation.

Who is it that does attend? Women are more consistent in attendance than men, and people over 45 and those of the younger generation are more regular than those between 30 and 44. Those with lower incomes are not as regular as those with higher incomes. (Why isn't the contribution higher?)

Why is it that people do not attend? The usual excuses are offered—illness, a job, babies to see after, and lack of transportation.

About 25 per cent said they are opposed to church attendance on matters of principles. Some do not like the dogmatism and hypocrisy found in the churches; others feel that religion is a personal thing between the individual and God alone, and argue that God knows whether you are good or not, even though one does not attend any church.

Over fifty per cent indicated a lack of interest and felt that if the churches were as entertaining as movies, ball-games, etc., and exciting enough to get

them out early, they would attend more often! One said the ministers ought to take a more cheerful attitude. Another stated he rested on Sunday, and another said he could not get home in time for the ball game.

Denominationalism was offered as an excuse for not going, and one stated he would not go until it was decided which denomination is right.

From the survey, it is readily discernible that the majority of people have no real conception of what the church is. The picture that they have in mind is that of a divided Christendom, composed of conflicting sects and dogmas. They know practically nothing of Biblical teaching, and the vague idea which they have of the church is largely erroneous.

Church attendance is simply thought of as something that one may engage in, or not, as he so desires, and have no conception of the matters of eternity involved.

If men could learn that a church—a congregation of Christians—is just what the individuals of that congregation make it, and that each individual has as much obligation to contribute something to the sum of the activities of the church; and that he is to serve, and not to be served, or entertained, there would be a different attitude toward church attendance.

The eighty or ninety per cent of the people who attend little or never, should be influenced in some way, to begin a study of their Bibles in order that they may learn just what the will of the Lord is, just what the church of the Christ has for them, and what they should do in response to His appeal to come to Him.

Merely "going to church" is not the solution to a better life—there must be a conviction of the necessity of living a "better life," and there must be knowledge of how that better life is to be lived, before one can have a proper conception of what is involved in being a true, working member of the church of the Lord. May each one study that

## SHREVEPORT BROADCAST DISCONTINUED

By V. E. HOWARD

We regret very much that our radio broadcast will not be heard each Sunday over the 50,000 watt station KWKH in Shreveport. However, the broadcast will be heard once each month over KWKH 9:00 to 9:30 A. M. on Sundays, the next programs being April 6th, May 4th, June 1st, June 29th, etc. We will alternate time with three other churches. For a period of eight years this broadcast was heard each Sunday, under the sponsorship of the Portland Avenue Church in Shreveport with the fellowship of other congregations. The management of KWKH expressed their appreciation of the type and quality of our programs but since the station put into force a policy of not selling time for religious broadcasts we could not continue our weekly programs as in the past. The management did put our broadcast on a one time each month basis with three other churches on a sustaining basis. We are grateful to all who helped to make our broadcast such a powerful influence. We had a very large audience. Mail from interested listeners came from twenty-four States.—Greenville, Texas.

In the footprints on the sands of time some people leave only the marks of a heel.

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## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 3)

To those assembled in the upper room. Peter said: "Let his habitation be desolate, and let no man dwell therein; and his office let another take." (Acts 1:20).

In verses seventeen to nineteen Luke tells what had happened to Judas for his betrayal of the Master. "He purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."

The field was purchased by those to whom Judas gave the money but this money belonged to Judas. Thus, even though others purchased the field, they did it with the money that belonged to Judas. It was in this field that Judas hung himself.

Peter then gave the qualifications of a successor to an apostle: "Of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that He was taken up from among us, must one be ordained to be a witness with us of His resurrection."

Thus, we see that for one to be a successor to an apostle he must be a witness of the life and resurrection of Jesus. Therefore, there can be no apostles today.

There has been but one successor to an apostle: that successor is Matthias who was selected of the Lord upon this occasion. There are no others on record.

In this selection of Matthias, it is well to notice the prayer of these apostles. "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." (Acts 1:24). God is the "heart knower."

They did not ask the Lord to show unto them the one he would choose, but the one he has already chosen. The Lord had already made the selection. Thus, Matthias was not selected by man; he was selected by the Lord; and, upon this occasion, the Lord makes known this matter unto them.

This completes the number of the Twelve Apostles, and no one was ever

selected to take the place of any of them. Paul was a special apostle to the Gentiles.

The Holy Spirit was to guide these men in the revelation of the gospel and the application of this teaching unto the lives of men. Jesus said that this Holy Spirit would teach them all things; it would guide them into all the truth. (John 16:13).

Long after the Holy Spirit came to guide these men in the revelation of the truth of God, Luke wrote: "and the lot fell upon Matthias; and he was numbered with the eleven apostles."

Thus, the Holy Spirit guides Luke in this record, showing the approval of the Lord in the selection of Matthias to take the "place of Judas who by transgression fell, that he might go to his own place."

What a statement to make about a man after his death, "that he might go to his own place." Yet, he was a disciple of Jesus: he was one of the apostles. Thus, a disciple of Jesus fell by transgression and went to his own place.

What a tragic statement for any one to say that a disciple cannot be lost!

## Question on Apostles In The Church Today

By A. G. HOBBS, JR.

**Question:** "I ask, When you are confronted with I Cor. 12:28 about Apostles and gifts remaining in the church; plus Eph. 4:12, 13, what is your best answer?" C. L. B.

**Answer:** My best answer is (1) that we have the real true and original Apostles in the church of Christ—yes, today, now. They were the selected and chosen eye witnesses of Jesus. They were his ambassadors. They were given the keys of the kingdom. (Matt. 16:19). They were promised and given twelve thrones, thrones of authority. (Matt. 19:28). They took their seats and began to bind and to loose on the day of Pentecost when the Holy Spirit came upon them. (Acts 2:4).

(2) We have the teaching of the Apostles as a standard of authority in the church now. (I John 4:1 and v. 6). We are not to go beyond what is written. (I Cor. 4:6).

(3) The Apostolic office was of such nature that there could be no successors in it. The Apostles had to have certain qualifications:

1. They had to see Jesus. (Acts 1:23-25; I Cor. 9:1; Acts 26:16).

2. They had to have the baptism of the Holy Spirit. (Luke 24:46-49; Acts 1:8).

3. They could perform various miracles. (Mark 16:17-20; II Cor. 12:12).

4. They could also raise the dead. (Acts 9; and Acts 20).

5. They could impart miraculous power to others by the laying on of hands. (Acts 6:6; 8:17, 18; 19:6).

(4) All who claim to be Apostles today are false: because—

1. They cannot meet the above qualifications.

2. They all teach and practice things that are contrary to the teaching of the Apostles selected by Christ and guided by the Spirit.

(5) If it is objected that the Apostles are not living on earth, neither are their so-called prophets. Yet, they claim them. Joseph Smith is not here. Mrs. E. G. White has passed on—yet her word is authority with Adventists. Mrs. Mary Baker Eddy has also passed on—yet Christian Science would die over night without her works.

(6) In arguing with Latter Day Saints, they contend that there were more than 12 Apostles. Ask them if they have more than twelve? There are three groups of Mormons with Apostles. Ask the group with which you are talking how they would go about proving the other two groups false. If either group has the power to perform genuine miracles, why can it not convince the other two groups that they are wrong?

Note these facts about spiritual gifts:

1. Their purpose was to confirm the great salvation. (Mark 16:20; Heb. 2:3, 4).

2. Moses does not have to re-perform his miracles in Egypt.

3. Jesus does not have to re-perform his miracles to make believers. (John 20:30, 31).

4. Neither do the Apostles have to re-perform their miracles to convince those who respect the Bible that they were true apostles of Jesus.

We do not need spiritual gifts today. The need has ceased! What we need is to read and believe our Bibles.

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## BAPTIST PERVERSIONS

By BOB CRAIG

In the **Missionary Baptist Searchlight** of October 25, 1950, an article appears which is supposed to be unanswerable. This article was written by the late Ben M. Bogard, dean of Missionary Baptists. It was handed to me by a Baptist preacher who suggested that even C. R. Nichol was unable to answer it. I replied that something other than inability had kept brother Nichol from replying, but since the article had to do with the total depravity question, most any gospel preacher could answer it, even I. I might mention here that the only reason why it should be unanswerable is that it is filled with assumption and if we take assumption as authority then anything becomes unanswerable.

The reason I have been so long about answering is that it was several months after the above discussion before I received a copy of the article. About that time Bogard passed away and I did not feel it was an appropriate time to bring it up. But since the death of Bogard several scholars (?) have arisen in the Baptist ranks that seem to be, as far as they and some others are concerned, just as well informed as Bogard ever was. Therefore I am sure no one will feel that Bogard has had undue advantage taken of him since his article is on public record, and then, too, these scholars should be very well able to attend to anything that might come up concerning Baptist doctrine.

One outstanding thing to be attributed to Bogard is the fact that he would let people know what Baptist doctrine was. He has presented to us plainly in this article one of the fundamental beliefs of Baptists, which is denied by many Baptist preachers, explained away by others, and simply not believed at all by the majority of the lay members of the Baptist Church. That doctrine is, in words which we can understand; "that an infant is born into this world with the guilt of sin upon it, hence, infant damnation."

The argument has been made that if sinful parents transmit to their children the disposition to sin and that hereditary depravity is a fact, then it follows that Christian parents may in turn pass on to their children the righteousness of Christianity. Mr. Bogard answers this with the scientific statement: "acquired characteristics are not hereditary," and since Christianity is acquired it cannot be inherited.

But, the question comes, did not Adam acquire his sinful nature, and since it was acquired does that not make it impossible to pass on this acquired characteristic? "No," says Bogard, "man

lost none of his old characteristics, neither did he add a new characteristic, but rather sin corrupted all the characteristics that he then had." I will agree readily with the idea that we cannot pass on acquired characteristics but I will also maintain that Adam's sinful nature was acquired therefore could not be passed on.

Bogard bases his statement that "sin corrupted all of his characteristics," on assumption and a verse of scripture, the meaning of which has been perverted. We know immediately that all he or any anyone else's assumption is just so many empty words; they prove nothing. The further perversion of the scripture means that there is no proof for the idea that has been suggested. Let the Searchlight speak for Bogard in giving this definition:

"And we are all by nature children of wrath' (Eph. 2:3). Thayer, the best of Greek lexicographers, a standard Greek authority, says the word translated 'by nature,' means 'what we are by natural birth,' hence, we are BY NATURAL BIRTH children of wrath."

Now I am by no means a Greek scholar but I will agree with everyone else that Thayer is. I have Thayer's Greek-English Lexicon in my library and I have searched diligently for the definition that has been given as coming from the pen of Henry Thayer, but in vain.

This Greek word or its equivalent can mean on some occasions, "birth, physical origin," but it must be accompanied by other words in context to bring about this rendering, and in this particular case, Ephesians 2:3. the meaning cannot be such as the definition given by Mr. Bogard, according to Mr. Thayer, the authority quoted by Bogard. If you have Thayer's or have access to one get it and read the definitions for yourself.

Thayer defines the phrase "by nature" of Eph. 2:3 on page 660 near the **bottom** of the **right** hand column His definition is: "a mode of feeling or acting which by long habit has become nature." Hence, we become "children of wrath" by virtue of a practice or sin and not BY NATURAL BIRTH. Therefore sin is an **acquired** characteristic; by Adam first of all and then by each of us, and "**acquired characteristics are not hereditary.**"

Other scriptures are given in the article concerning the spiritual warfare that takes place in man's members. None of these scriptures are denied or considered since they have no bearing whatsoever on the question of infant

damnation. Other men more able than I have dealt with other scriptures that have been presented from time to time in defense of total depravity and therefore I feel it unnecessary to deal with anything other than that which has come before me.

Baptist friend and reader, most of you don't believe in infant damnation to begin with, but it **IS BAPTIST DOCTRINE** (necessary Baptist doctrine) and I am pleading with you to do as Paul suggested, "come ye out from among them and be ye separate." How can you conscientiously uphold, with your moral support, your attendance, your money, a system of religion that is guilty of teaching a perverted gospel. (Please read Gal. 1 and II John 9-11).

Baptist friend, you who believe in infant damnation, you are being led by scholarly perversions into an erroneous doctrine. Study your Baptist doctrine. Try it by God's Word, rather than by the say so of men, and you will see that not ONE thing which is peculiar to Baptists is contained in the pages of divine writ.

## Not Slothful In Business

By W. W. FREEMAN

Jesus complimented outsiders in certain respects for being "wiser than the sons of light." Preachers, of all men, ought to be able to see the need for church members who are enterprising. They should also realize that there is need for development in **secular** matters. It is no compliment to a man's character as a Christian if one can say only that "he was poor in this world's goods." Poverty is not always to be put to a man's credit; it may be due to his slothfulness or his wastefulness. Unless members of the church are enterprising and thrifty, where will they find funds to give to God? It is well to teach the danger of chasing the almighty dollar and the peril of great riches, but it is just as bad, perhaps worse, to teach men to expect God to rare for them without efforts on their part to meet their needs.

The secular side of life is, in its place, just as sacred and needful as any other phase of human activity. Wealth must never be made an end, nor a justification for indulging the flesh, but it should always be considered a means of serving God and man. What can one give except that which he **has** as the fruit of his **labors**? Men should be taught to consecrate material goods to the Lord's service. How can the Lord bless our souls if we continue to separate him from a share in all our daily affairs? How can one live in a vacuum when the field of action is the world?

It is **evil** of every sort that is to be feared, wherever it is.

Christians are **in** the world but not of the world. Treasures **above** are laid up as one properly acquires and utilizes the goods of this world. The monks and nuns of heathenism and of the dark ages could better have saved their souls by **serving** their fellow-

men than by burying themselves alive. The family is sacred and essential, and "if any man will not work, neither shall he eat." Character develops from initiative, effort, and service. The test comes when one goes to **spend** what he has. Giving is one of the Christian **graces**, and "the gift without the giver is bare."—Commerce, Texas.

## WHY BE BAPTIZED?

By O. S. HIGH

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. (1 John 4:1).

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matthew 28:19).

In the above language, Jesus told the apostles to **go**. He did not tell them when to go or how to go, but he did tell them where to go. "Go," he said, "teach all nations."

The gospel army must move upon all nations and make disciples in all nations. The Lord seeks all who will come to him and accept his plan of salvation. Jesus sends forth his army of servants to conquer the world. Every Christian in the church of the Lord must understand he has marching orders from the Lord to go teach the gospel of Christ and make disciples for Christ. Those who enter the school of Christ are babes in Christ and are to be taught how to grow as disciples. This applies to every Christian in every nation. Christ's religion is universal and is not given to one nation or race only. Jesus commanded that the gospel should be offered to all nations beginning at Jerusalem. The gospel has been tested for nineteen centuries and has showed that Christianity is not local or national, but that it is adapted to all of mankind.

Jesus said, "Go, teach all nations, **baptizing them**." How are disciples made? By teaching, but what is to be done to place them into the service of Christ? Baptize them. Those who enroll in a school or college have requirements to meet before they have the right to be classified as a student. Likewise, a person who wishes to enroll in the school of Christ must meet the requirements of the New Testament.

Those who would serve Jesus must first **hear** the gospel of Christ. They are required to **believe** the gospel that they have heard. Then they must obey the commands that are in the gospel of Christ. Jesus said to **baptize** those who believe. When this command is obeyed, one is in the school of Christ. He is

formally enrolled in the Lord's school. Friends, there is no other scriptural way by which one can be enrolled in His school.

### The One Baptism

Because of the confusion that has come, we pause in our investigation to point out that there is **one baptism** in effect today and to determine what the **one baptism** is. Paul wrote in Ephesians 4:5 that there "is one baptism." There is more than one mentioned in the New Testament, but by the time Paul wrote the letter to the church at Ephesus there was only one remaining. What is that one baptism?

In Matthew 3:11, Jesus spoke of two baptisms; viz., the baptism of the Holy Spirit and the baptism of fire. The next verse tells us the nature of the baptism of fire. Revelation 21:8 tells us when it will be administered and to whom. The baptism of the Holy Spirit was administered to the apostles, by the Lord, in fulfillment of the promise He had made to them. In Acts 2:33, Peter said the promise was fulfilled on that day.

Men, today, do not receive the baptism of the Holy Spirit. The one they must receive is in obedience to the command of Christ as recorded in the great commission (Matt. 28:19; Mark 16:15, 16). The apostles and disciples of the Lord baptized in water. According to the commission given by Christ, the apostles preached the gospel and all who were converted were baptized. See Acts 2:38, 41 and 8:12, 36-38.

The last of those references shows clearly that the baptism practiced by the Lord's disciples was immersion or burial in water. There is not an inkling to be found in the pages of holy writ that they sprinkled for baptism.

The one baptism in force today is to be "into the name of the Father, and of the Son, and of the Holy Ghost." This suggests another reason why all should be baptized.

### Into The Name

The names of God, the Father, the Son, and the Holy Spirit are recorded in baptism (Matt. 28:19). When one be-

lieves and is baptized, the Father, Son, and Holy Spirit meet him there. The Father meets him to receive him as a child; the Son to welcome him as a brother; the Holy Spirit to guide him and accompany him as he walks in newness of life (Rom. 6:3-5).

To be baptized "into the name of" is equal to "into fellowship with" the Father, the Son, and the Holy Spirit; therefore, they are witnesses to his baptism (Romans 8:16).

### To Enter the Kingdom

Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). It is impossible to enter the kingdom "except a man be born again." The new birth includes baptism in water of all those quickened of the Spirit in order to newness of life.

### For Remission of Sins

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Peter had concluded the first gospel sermon ever preached and in the above quoted verse he gives for the first time the offer of remission of sins to a lost people. The terms of pardon named on Pentecost were given once and for all time. They have remained the same until today and will be the terms of pardon until the end of the age. Believers of the gospel of Christ, such as these were when they cried out, "Men and brethren, what shall we do?" must "repent and be baptized in the name of Jesus Christ for the remission of sins." Is this not a wonderful thing that God has wrought? That a broken hearted sinner, convicted and believing that Jesus is Christ, may repent and be baptized for the remission of sins.

### Baptized Into Christ

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:3-5).

All followers of Christ have died to sin. This is shown by their obedience to the Lord in being baptized. Religiously, baptism points to death. To be baptized into Christ is to be in union with him so as to be found in him. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Baptism is into the death of Christ.

Those who are baptized scripturally are partakers of his death.

The form of baptism is a burial—not sprinkling. Christ died for our sins, we die to sin. Christ was buried and the Father raised him from the tomb. We rise from the watery grave with death and burial between us and the old life of sin in order to walk in newness of life. Jesus willingly gave his life; suffered, bled and died, that the man of the world might be saved. Even the ones who nailed Christ to the cross later saw their mistake. On the day of Pentecost they heard the gospel and asked, "Men and brethren, what shall we do?" The Spirit in Peter said to them, "Repent, and be baptized every-one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

According to the scriptures, they did that very thing as they were told. See Acts 2:41. Have you done that much for the Christ who loved you enough to give his life for you? If not, why not? You cannot think of one single good reason for continued disobedience. In reading this will you consider your soul's destiny and submit yourself to the will of the Lord. Obey his commands. Walk in newness of life. "Prepare to Meet Thy God" while time and opportunity permit. God bless you all.

#### OPPORTUNITY FOR GOSPEL IN RUSSIA

By OTIS GATEWOOD

Sunday afternoon, January 20th marked a new phase in our work here in Frankfurt when the first Bible class in Russian was held here in our new building. Only ten were present, but it was a great encouragement because the occasion perhaps marked the beginning of our preaching the gospel in a nation that is looked upon by many Americans as an enemy.

Last fall when our Bible training course opened a Russian student was among those who registered. He was twenty-nine year old Ewan Petresky born in Charon, Russia. He has been in daily Bible classes with us since, and since he can read and speak German as well as Russian he soon had a knowledge of the truth. He shortly obeyed the Gospel, and almost immediately requested permission to use our building in which to teach a Bible class in Russian. He said there were a number of Russians in Frankfurt and he thought he could get several of them to come. Three other members of the church here in Frankfurt, two of whom spent several years in Russian prison camps, also speak Russian. These four brethren succeeded in getting six others who spoke Russian to come study the Bible with them.

This first class in Russian is a small beginning, but we know that brethren everywhere rejoice to know that we have made a start in this direction. Now that we have started we wish to take advantage of the opportunity this brings. Brother Petrensky said a few days ago: "I am so thankful to our almighty Father that I can study His Word here in Frankfurt. I pray that God gives me strength to study so I will be able to return to Russia some day to preach the gospel to our poor Russian people."

Brother Petrensky cannot return personally now, but he tells us that he has the names and addresses of about fifty thousand Russians to whom gospel literature can now be sent. Some of them are in Western Europe and some are in Russia and the eastern section of Germany. Brethren, why can't we start mailing the gospel to these people now in the Russian language, and before too long we hope someone can go personally. Brother Petrensky can translate different tracts of our brethren into Russian. We have three other brethren here who can check to see that they are properly translated, and already we can send the gospel into Russia. Mail goes from Western Germany into the Russian zone without any difficulty. Brother Petrensky has already started to translate the tract called "More Than Life," and he will be working on others as soon as this is finished.

We didn't send evangelists to Germany until after we had sent soldiers to Germany to kill and destroy. We should not make the same mistake in Russia. If we send the gospel to Russia now in large enough quantities it

might help greatly to keep your soil from having to go there as a soldier and perhaps die because of our neglect. This seems to me to be one of the greatest challenges we have had for some time. You can determine the extent we shall meet it by the amount you are willing to give to print and send these tracts. We can get the tracts printed in Russian here in Frankfurt and it will take only a few cents to bring a gospel message regularly to someone behind the iron curtain.

The easiest way to contribute to this is to send your cash, check, or money order to the Broadway Church of Christ, Lubbock, Texas and mark it for "Russian Tract Fund." We promise to use what you send to the best advantage to get the truth through the iron curtain.

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### INFORMATION ON TORNADO RELIEF

Several inquiries have come to The Gospel Light relative to the needs of those suffering loss in the tornado which struck almost a dozen sections of Arkansas last Friday. We are sorry that we are unable to give some definite information along this line, however, up to the time we go to press the state of emergency in the areas affected has been such that the immediate problem has been that of giving medical attention to the wounded and burying the dead.

As most of our readers know from radio reports and the daily press this disaster was perhaps the greatest the state has experienced. Some 125 persons were killed and several hundred are in hospitals throughout the state. Property damage has been estimated at more than 25 million dollars.

While the present needs of those affected are being taken care of as well as is humanly possible, much help will be needed when the families begin to rehabilitate.

In the town of Judsonia, Arkansas, alone there are some 150 to 200 members of the church who are homeless. Every building in the city of some 1,500 residents was demolished, save the Methodist church building, and it was damaged. The church of Christ building, a nice large structure, was among the buildings destroyed. Practically all the members are now also without homes of their own, so it will be seen that they have a great problem.

It is our plan to give our readers in an early edition of the Gospel Light more information as to the effects of the tornado on members of the church in the state. These brethren need help, and they will need it badly when they begin to rebuild their homes and furnish them. We believe that it would be a Christian act for churches to set aside a fund for victims of the storm to be directed to them just as soon as arrangements can be made for handling the matter.

### V. E. HOWARD REPORTS

The debate between Julian Pope, Missionary Baptist, and myself, conducted in Shreveport, Louisiana, will be published in book form. From 1,200 to 1,400 people were in attendance each night. Many visitors from several States attended the debate. The moral support from my preaching brethren and other members of the church from so many congregations was a source of inspiration to me. I have had many commendations of my efforts in presenting the truth and exposing error. All the discussions were conducted on a very high plane. My opponent was a gentleman in every respect throughout

the debate. I am expecting to baptize some soon as a direct result of the debate.

I am now in a good meeting with the Oak Ridge church in Fannin County, Texas. Next, I shall be with the church in Nocona, Texas, March 28th through April 6th. Following, I shall be in Cotton Valley, La., April 18-27, and DeKalb, Texas, May 2-11th. I am slowly but surely regaining my strength after the major surgery two months ago.—1128 Commerce Highway, Greenville, Texas.

Neal Watson, who has preached for the church at Murfreesboro for the past

several months is now preaching each Lord's day for the church at Ashdown. He will probably continue this arrangement throughout the year. Brother Watson states that he has time for some meetings during the summer. He may be contacted at his home in Murfreesboro, Arkansas.

Cleon Lyles, Little Rock, Arkansas, March 17: The church in Clovis, New Mexico, closed a meeting the 12th in which I preached. Eight were baptized and eight restored. Luther G. Roberts has done outstanding work at Clovis for more than four years.

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

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

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

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

**41 Then they that gladly received h**

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## YOUR INFLUENCE AS A CHRISTIAN

By ELMER L'ROY

Most every one knows that when one becomes a Christian that it is his duty to live a Christ-like life. It is unfortunate that some do not do this, but that does not change the fact that they should. Neither does one man's failure to live a Christian life excuse another from obeying the Lord and becoming a Christian.

Many times there have been those who would not submit to the Master because of another's failure. Does it really excuse them from their duty to God to say, "Here's a fellow who claims to be a Christian who doesn't live right?"

Every thinking person deplors the slightest failure of any man, woman, boy or girl. But to fail to obey because someone else has failed is a sure way to be lost. It is every body's duty to do right whether anyone else does or not.

It is, indeed, to their shame that some Christians have lived such selfish, proud and ungodly lives that men have been caused to turn away from the gospel because of them. Had they loved their neighbor as themselves they would have watched their conduct and its influence on others.

The Text

Paul's letter to the church in Philippi

contains teaching that is heart searching and far reaching. The very highest in spiritual maturity and Christian living is considered there. "As a man thinketh in his heart, so is he." God's children need to think these wonderful truths through. The attitude they should have and, consequently, the lives they should live is made clear, and all who are striving to be spiritually mature will gladly learn from Paul's instruction to the Philippians.

Verse 27 of chapter one serves as our

text in this study. The apostle wrote, "Only let your conversation be as it becometh the gospel of Christ: . . ." The

above is from the King James Version. Here is the American Revision: "Only let your manner of life be worthy of the gospel of Christ. . . ." It is evident that "conversation" of the common version means "manner of life" to us today. The word "becometh" means "worthy," but we shall retain it in this for a while because it is expressive of a noble idea.

### Individual Responsibility

The responsibility is on the individual Christian to weigh the things he thinks, says, and does to see how becoming they are to the gospel of Christ. The same apostle wrote in Titus two that conduct should be such "that they (it) may adorn the doctrine of God our Savior in all things" (Titus 2:10).

We are usually very careful in selecting our clothing, frequently asking a friend, or the clerk, if it becomes us. It is of concern to us; so we ask, "Does this item of clothing we are thinking of buying bring out our best looks and present us in the best light to the view of others?" To dress becomingly is important to us. To act becomingly should be more important. Especially is this true of a Christian because, as Paul said in Phil. 2:15, 16, "Ye are seen as lights in the world, holding forth the word of life."

This same truth is expressed in the Sermon on the Mount by our Lord. He said, "Ye are the light of the world. A city that is set on a 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).

The influence of Christians in the world is finally a matter of individual influence based on individual responsibility. One expressed it in this way:

You are writing each day a gospel to men;

Take heed that the writing be true.

'Tis the only gospel that some will read,

The gospel according to you.

Christians are to feel their responsibility to others, and they will if they respect the law of love for others as the Lord requires. Loyalty and fidelity to God make a life that becomes the gospel of Christ mandatory. The duty of Christian living is, according to the apostle Paul, enforced in the Christian's life because "ye are not under law but under grace" (Romans 6:14).

### A Rule To Follow

The language of the verse in Philipians, one is "let your conversation" or "manner of life be worthy of the gospel of Christ." The literal meaning of the word from which "conversation" or "manner of life" is translated was originally "behave as citizens." While it is not certain that this meaning was retained when Paul wrote, the word had meant that. He said in another place that "our citizenship is in heaven." In this passage we may be able to discern a shade of meaning still surviving from the original word, which indicates that the Christian life is ordered by certain fixed rules or laws, like that of citizens in a State. The rule or law for the life of a Christian would, therefore, be "worthy of the gospel of Christ."

Christianity consists in more than a system of belief; it is also a rule to be obeyed. Vital principles must fill the mind and determine conduct. Christian living is not mere conformity to popular moral codes. It may include them and more, or it may even exclude them. But the Christian will live and work in whatever place or task he has and will do so as a citizen of a heavenly kingdom. He will always watch his life that it may be such to present the gospel in its most appealing light to those who are watching him, for he "shines as light in the world; holding forth the word of life."

## THE RELIGIOUS REPORT CARD

By J. B. LANCASTER

Going to school occupies a very considerable portion of childhood years. The routine of the whole family is likewise formed around the needs of school attendance and hours. Children in school are expected and required to pass their course of study. Parents demand of them a decent Report Card.

Life, itself, has been called a school. Does not the Heavenly Father have a right to expect of His children a "passing grade" in the school of life? In keeping with the figure, let's examine ourselves and see what kind of grades we are making as Christians.

### Arithmetic

The third of the traditional three "R's" is 'rithmetic. The Bible recognizes this science and employs its basic terms and operations. Peter says to "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Peter 1:5-7). The Lord expects us to grow. How have we grown in the grace and knowledge of the truth? Do we deserve an "A"? Take this test: Quote a verse of scripture for every year old you are in the Lord!

The Bible speaks of multiplication. Here are two verses that show it: "Grace unto you and peace be multiplied" (I Peter 1:2) and "The word of God grew and multiplied" (Acts 12:24).

Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). How have we applied ourselves to this lesson? Do we know what was written for those who were living under the law of Moses? And what applies to us today?

There is a place in God's curriculum for subtraction. "Withdraw yourselves from every brother that walketh disorderly" (II Thess. 3:6). Again, "Them that sin rebuke before all, that others may fear" (I Tim. 5:20). Many people have completely overlooked this command. God's plan will work if we will work it. Many seem to think it would ruin the church to practice such. But it didn't hurt the church in Jerusalem to practice discipline. See Acts 5 where Ananias and Sapphira were dealt with. Verse 11 says, "Fear came upon all the church." It would be good for the "fear of God" to be put into many today. Don't question God's commands, obey them!

### Reading

Another of the three "R's" is reading. Paul said, "Till I come, give attention to reading, to exhortation, to doctrine." I (Tim. 4:13). We find that in Acts 17:11 some "searched the scriptures daily." At least 50 per cent of the people listen to the radio 15 minutes or more each day. About 85 per cent of the American people read a daily newspaper. What about Christians? Do 85 per cent read the Bible daily? What kind of grade do we deserve here?

### Writing

The other of the three "R's" is 'riting. The Scriptures speak of things written. In Heb. 8:10 we read, "I will put my laws into their mind, and write them in their hearts." Christianity is a heart religion; any other motive is not good. Do we have our hearts filled with the word of God. Do we have it in our hearts to live a faithful Christian life? See Prov. 23:7; Luke 6:45; Heb. 10:22; Rom. 10:10; Matt. 5:8; 12:34f.

### Agriculture

Do you mean that the Bible teaches agriculture? Yes, it is recognized. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). In this passage is a lesson on giving. See also IT Cor. 9:6-10. Why do not people give like the Lord says? Because of a lack of FAITH. They deceive themselves. Many say they give about what they think they are able. Is that sufficient? Is it sufficient for Baptist people to break bread about like they think they ought? It is what the Lord says that counts about the Lord's Supper or GIVING. Not all sacrifices are pleasing to the Lord. See Genesis 4 (Cain and Abel). Imagine Paul teaching the Jews, who had been giving 10 per cent, that under this new religion (Christianity which is above the old law in every respect) THAT TEN PER CENT IS TOO MUCH TO GIVE!!! Some seem to think we must excell in everything except giving. What would our grade be if it were based on our liberality? "A"? or "F"?

### Music

Music is usually a very popular subject in school. In Col. 3:16 and Eph. 5:19, we are commanded to sing, "making melody in the heart." This is a much neglected command among religious people. Many seem to have a lop-sided view of the Bible, for they think that some commands are essential while others are not. James 2:10 says, "For whosoever shall keep the whole law, and yet offend in one point,

he is guilty of all." Let us believe God's word and have a part in the song service. Remember, too, that the first song is worship just as much as the others. The first song should never be sung just to quiet the audience. Respect the service and at least cease talking when the song leader takes the floor.

### History

The Old Testament was "written for our admonition," for "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (I Cor. 10:11 and Rom. 15:4). In the New Testament, the book of Acts of Apostles is a history of the establishment of the church and its early work. Have we taken time to study this history? What of our grade unless we read the lesson in history?

### Speech

Paul admonished Titus to "speak thou the things which become sound doctrine" (Titus 2:1). Christians are to let their "speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). James wrote saying, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?" And again, he says, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 3:10, 11; 5:12). Jesus said, "But let our communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37).

A close associate of speech is grammar. We need to study that while in

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school, and we need to study it as it relates to Christianity. The correct usage of words means much. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11)

#### Geography

The carrying out of the Great Commission is the greatest teacher of geography we have. The gospel is to be carried into every nation, to every creature, the whole world. What is our grade in geography? What have we done, individually, in carrying out the Great Commission?

#### Conduct

Some of us boys used to get into "woodshed sessions" over this department in our report cards. What of our conduct in the church. The Bible speaks of that too: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). Proper deportment in the house of God must be taught both young and old. Our failures to conduct ourselves as we ought come about because we have failed to impress the teaching of God's word in that respect. In Titus 2:3, Paul wrote, saying, "The aged women likewise, that they be in behaviour as becometh holiness . . ."

#### Attendance

Report cards that our children bring in from school usually carry a note of the attendance—both times absent and times tardy. In Heb. 10:25 the members of the Lord's church are commanded to "not forsake 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." In college, students are usually allowed three "cuts." The Lord allows none! To cut class is to miss it without a reason that will excuse the absence. Christians must have a reason for failure to assemble with the saints.

Many are today following afar off as did Peter (Matt. 22:54-56). Some are warming at the devil's fire on cold bad nights. Man has tried to make many exceptions such as company, the weather, too tired, etc. The Lord made NONE.

#### Conclusion

You must enroll to receive the diploma. You must attend class and work in the course—"Be thou faithful unto death and I will give thee the crown of life" (Rev. 2:10c). Teaching alone, or preaching, will not be successful until the student becomes active in

mind and goes to work. Any church will grow as the members work. What is your grace? We shall each present our record in the last day, and *we* are in school now. Let us work NOW.—De Queen, Arkansas.



### A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 4)

Luke has now finished his introduction to his second letter unto Theophilus, and is ready to show the application of the Great Commission in Conversion.

The twelve apostles are all together in one accord waiting for the coming of the Holy Spirit to guide them in "all the truth."

All the preparations have been made; all are present at the designated place ready for the first administrative act of the new King who has been seated at the right hand of the Father on high.

From His exalted position the King of Kings and Lord of Lords — Jesus himself—is now ready to continue His work of redemption by means of the plan which had been arranged in the council of heaven — "from before times eternal." (Titus 1:2).

"When the day of Pentecost was fulfilled come.....suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.....And they were all filled with the Holy Spirit, and began to speak with other tongues (foreign languages), as the Spirit gave them utterance." (Acts 2:1-4).

Pentecost always occurred on the first day of the week, and was one of three annual festivals which all male Jews were required to attend. (Leviticus 23:15, 16).

Jesus was condemned to death at one of these festivals, and it is fitting that the Lord has chosen the next one for his vindication, and for the inauguration of His kingdom.

This day is appropriate for it is the same day of the week of His resurrection, and it is the day of the week when the saints meet for their worship in honor of Him.

When these apostles were filled with

the Holy Spirit, they began to speak with the guidance of the Spirit. Thus, the promise of the Father has been fulfilled and they are now ready to proclaim the message of the Great Commission.

They have received power from on high, and are to receive all the revelation that God has for the world. See John chapters 16 and 17. This revelation through the inspired teachers of the New Testament is complete.

This miraculous power of God given to these men on this occasion was never given to anyone for his own good; it was never given to anyone to convert him; it was given to wicked men, and when given to a person he could not resist it but had to do the thing the Spirit directed. Read the case of Balaam in Numbers chapters 22, 23 and 24.

This miraculous power of the Spirit of God was given to these apostles to reveal through them the gospel of Christ; it was given for the purpose of confirming the word through their miracles, and it was for the purpose of recording their message in order that the word might have a complete guide. This is the New Testament.

The reaction of the audience to what they see and hear will be our next study.

What strange things occurred!

#### Brother Copeland Improved

The many friends of Brother J. A. Copeland will be glad to know that he is slowly improving from an illness of more than three months. Brother Copeland has been confined to his home for several weeks, and has been unable to preach but a few times this year. His doctors believe that with the coming warm weather his condition will be much improved, and that he will be preaching again soon.

He is still confined, and in bed much of the time. We are sure he would appreciate a card or letter from his friends and brethren. He may be addressed: J. A. Copeland, Delight, Arkansas.

Judson Woodbridge, Mulvane, Kans., March 24: Our building is filled and interest in all phases of the work good. Recently, one was baptized, and one restored from the Christian Church. Bro. Frank Puckett is to be with us in a meeting April 28 to May 7.

Tice Elkins, Alamogordo, New Mex., March 6: Still improving, free of hospital, at home, gaining strength slowly. Our "outward man perishes, but our inward man is renewed day by day." I will be seventy four years old April 21, and cannot hope to be strong again, but I have fifty years of gospel work behind me and a home in heaven in front of me, and YOUR good wishes, prayers and message will help to carry the load to the end of the way.

## WOMEN AND THEIR WORK

By RUE PORTER

My recent article dealing with "Law and Custom" must have been rather widely read, for letters are pouring in from several states asking for more along the same line. One writer asks, "Would it be sin for a woman to serve as treasurer of the congregation?" No. It is a fact that a large per cent of the letters coming to me about meetings and other work are signed by women with the added note, "By order of the church." The simple fact that women are forbidden to "teach OR USURP AUTHORITY OVER THE MAN" does not even remotely imply that she is to limit all her activity to sewing buttons on the preacher's shirts and mending his worn out trousers! Fact is, I am at a loss about that treasurer's office any way. Just what chapter or verse shall I read to criticize the practice of those congregations which have an officer whom they call the treasurer? What procedure shall we follow when we select some one to serve us in that capacity? The best 'text' perhaps would be, "Let ALL THINGS be done decently and in order." (I Cor. 14:40).

The gospel of Christ is not addressed to morons. Jesus was no fool himself, and certainly expects those who believe on him to be possessed of enough 'motherwit' to enable them to act with decency and order in the transaction of their business. God has left several things for us to decide upon. There is no order in the gospel about the erection of "meeting houses," time for 'protracted meetings,' song leaders, baptisteries, church weddings, number of elders and deacons, amount of support for the preacher, publication of church papers, establishment and maintenance of schools and orphanages, song books, and—to the delight of some deceived brethren I shall say, Bible classes! However the very law of common sense as shown by the practice of the people of God through the ages makes clear the fact that such things must of necessity be dealt with and decided upon by brethren of today. The commandment "Forsake not the assembling of yourselves together" demands a place to assemble, hence a house of some sort. But WHAT SORT? Let my brother who has been elected to the divine legislature step forward and tell us! Of course we all know that such a matter MUST be decided upon by the brethren concerned, and some of them must of necessity make the final decision as to Where, What type and size, What amount we must raise to pay for it, and HOW this shall be raised. It is so childish to talk about something being sin-

ful when we never read any such thing in the Bible.

Another inquirer says, "The brethren here seem to think it a sin for a woman to read the Bible so others can hear her." Yes, there are those who know no better. I do not like to hear them charged with wilful stubbornness, but whether it be wilful or not, it is kick of knowledge of the teaching of the Bible that leads them to say such things. I am certain that the ONLY limit placed upon the work of women in the church is expressed in I Tim. 2:

11, 12. She is not allowed to "teach, NOR TO USURP AUTHORITY OVER THE MAN." To be a teacher over the man is one thing, and to read the Bible in the presence of men is another and entirely different matter. To USURP authority, cannot mean less than that she must not claim that authority God gave to men instead of women God made clear the fact that men and not women, are to be chosen as elders in the church. Public preaching is a task of such proportions as makes it improbable if not impossible for a woman to serve acceptably there even if there were no prohibition against it, but there is, in the verse cited.

"But" says one, "We just cannot have women voting on what is right or wrong! True. But when you read scriptural instructions for the men doing that in the church, you will find the next verse saying "Likewise the women also." Shame on the man who cannot see the plain truth, but can see so clearly that his own idea must be accepted by all the other brethren as a revelation from God!" Of course there is no authority for such a procedure in matters about which God has spoken. If it be an incidental thing like the location of a church building, or selection of a preacher, or who will keep him when he comes for the meeting, or who shall 'set the table' of the Lord, or any one of a hundred other similar matters. Who told you that the faithful women were not as much interested in it as any of the others? Who told you that they were not to be allowed to voice their sentiments as freely as are the others? Who told you they didn't have sense enough to act as wisely as most of their husbands? Now let no man say I am trying to set a 'petticoat' government in the congregations, for I am not. I am just showing how childishly foolish we are when we insist that women must never open their mouths in the presence of men about church matters. Good women are ordinarily as sensible as men to say the least of it.

They DO talk with their husbands privately about such things, and very often their judgment sways his own, and is after all the plan followed. Don't tell me this never happens, for I know better.

Another says, "Here they fought the use of individual containers for the 'fruit of the vine' in the Supper, but compromised by using two." Well, that is something. God one time said that two makes one! "They **twain** shall be one flesh." But he also said by the mouth of Paul that "Ye are ALL ONE in Christ Jesus." He also said, "For we being MANY ARE ONE bread." (Cor. 10:17). And, "So we, being MANY ARE ONE body in Christ." (Rom. 12:5). Now I submit that if "many are one," then that same one is composed of MANY. Of course this is true. A person must deliberately close the eyes of his understanding to keep from seeing that Jesus was not talking about a container of any sort when he used the word 'cup' as it relates to the Supper. No sane mind can fail to see that the use of the words by our Lord makes it impossible for him to have had that idea. "And he took the cup, and when he had given thanks, he gave it to them; and they all drank it. And he said unto them, THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED for many." (Mark 23, 24).

Now take your own time and look these verses over. You simply cannot fail to see that the pronouns it, and this, refer back to the noun cup. Jesus himself said "THIS is my blood." Of course I know he did not mean for us to believe that he changed the 'fruit of the vine' into his own literal and material blood. He just as surely did NOT mean to say that "This container" is my blood! He was talking about the 'fruit of the vine' and hence could not have had the idea of 'container' in his mind at all. The whole story of the Supper, when we parallel the several statements describing it, is that the bread is a memorial of his body which was broken for us, and the 'cup,' used by metonymy for "fruit of the vine," is "my blood of the new testament" and a memorial of his blood. There is no sort of container which can portray or represent the blood of Christ when shed. The "fruit of the vine" does that exactly. Hence the inevitable conclusion that when Jesus used the word 'cup' he was not talking about the container, but the fruit of the vine. No matter in how many containers, it is still the fruit of the vine. No matter how many are used in distributing it, no one ever does drink the same part which the others drink. It could not be less sensible to divide it into several containers before drinking it, than to

divide it from the single container at the moment we drink it.

God intended from the beginning that a man's wife should be a **helpmeet**, and there are those today who would refuse her the right to counsel with him as to their course religiously. Remember she is according to some, merely allowed to "ask her husband at home," and never ask any one while "at church." Surely we have sense enough to see that the rigid rules for women laid down in I Cor. 14, are not general, but specific rules for the wives of miraculously gifted men, and covered only such assemblies as those mentioned in I Cor. 14:26, 28. No woman now alive has such an husband, or attends such a meeting. It is folly to try to bind that specific law which governed a special condition, upon all people everywhere. Have we common sense? Let us use it when we study God's word and quit trying to make laws where God made none.

## Doing and Teaching

By LLOYD E. ELLIS

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach" (Acts 1:1).

Luke, the author of Acts, refers in the first verse, quoted above, to the record which had already been made in the Gospel according to Luke. He told in that record the story of various acts of Jesus while He was living in the world. Beginning with John the Baptist, he had related the story of the birth of both John and Jesus, and had given the lineage of Jesus all the way back to Adam.

He had told how Jesus had lived in Nazareth and grew up both physically and mentally, and in favor with God and men. He related how He had been baptized, and how Jesus had chosen his apostles.

Then Luke had told something of the work of Jesus among men, as to how He had taught them and healed them of their diseases.

In Acts, the first verse, Luke said that Jesus began "to do and teach," and herein is a very significant lesson. One who would teach, must first begin to do himself.

He who would teach others to live close to God must first learn what it means to be a follower of the Christ. Not only must one learn what are the principles of righteousness, but he must live them out in his own life.

The parent who desires his child to grow up to be a true Christian must live a Christian life before the child. If he would teach the child correct principles of conduct he should first learn to do himself. Jesus first lived a godly,

prayerful life, and then He became the greatest teacher who ever lived.

Parents who would like for their children to become Christians and live for the Lord, must be true Christians themselves if they would have the greatest influence on their children. Parents who have given themselves to worldly matters, and suddenly realize that their children are going the way of the world, will sometimes run to the preacher with the plea that he come and save their children. While it may be possible to interest them in a study of the word of the Lord, many, many times there isn't much that the other person, even the preacher, can do. The ungodly lives and indifferent attitude of the parents toward things of the spirit have left their influence upon the children, and much of the time they have been permanently ruined.

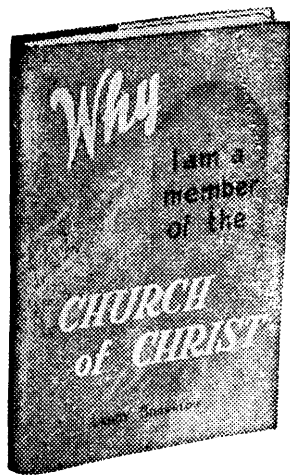
Once a mother called me on long distance and stated that her daughter

was about to marry a man who was of a different religious persuasion and of whom she did not approve, and wanted me to do something about it!!! I told her that it was much too late. When people wait until the marriage license is bought, they might as well forget the idea of trying to influence the child to go in another direction. If you do not want your child to marry a certain type of person, begin early to teach concerning that thing—and long before the teaching, live out the desired principles in their presence.

If you do not want your children to "play the horses," then do not go to the races and bet on them yourself. If you do not want your daughter to grow up to be a dancer, do not dance before them and teach them to dance. If you do not want your children to grow up to be card players and gamblers, do not teach by example to play. (Not all who play cards, gamble; but

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the gamblers come from among the card players). If you do not want your children to lie and cheat, do not do so before them. If you do not want your boy or girl to damage their bodies with poisonous tobacco smoke, do not smoke before them. If you want your children to be thrifty; you be so. If you desire your children to be upright, honest citizens, and earnest Christians, then live that kind of life before them. Do not "send" them to church—go with them and take them with you.

Begin first **to do**, yourself, and then to teach, and the example of the Lord will come to mean something to you.

## TEACHERS

By WALTER N. HENDERSON

Faithful teachers play a vital part in the success of the church. In a large measure the soundness or unsoundness of the church is due to its teachers, therefore great care should be used in the selection of teachers. The growth and development of the church depends upon its teachers. The Lord knowing the important role that teachers would have placed them in the church. "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:11). All of these different classes were teachers, but all teachers were not apostles, nor prophets, nor pastors, nor even evangelists. The apostles were commanded to "teach all nations," and there were "prophets and teachers" in the church at Antioch. In I Cor. 12:28 we read "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." The duty of teachers is to impart instruction to their students; instructions in the word of God.

### "Take Heed Unto Thyself"

First of all the teacher should teach himself. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16). Teachers are to take heed unto themselves to the end that their lives are in harmony with the truths that they are endeavoring to teach to others. "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that savest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" (Rom. 2:21-23). How can a worldly minded teacher teach others to be spiritual? or the ungodly teach sin-

ners to be godly? The man that is given to cursing and swearing can hardly expect to teach others the way of righteousness. The preaching of the liars and cheaters, drunkards and whore-mongers, availeth nothing.

How can the unfaithful teacher teach others to be faithful in all things? Many times elders select those who attend only the Lord's day morning service to be teachers, and then wonder why there are so many empty seats at the other services. The teacher who does not love the Lord, or the study of his word enough to attend all the services when possible is not apt to instill that love in the hearts of the members of their classes. Teaching of the same quality is just as good Sunday night or Wednesday night as it is Sunday morning, if not, why not? "I can't hear what you are saying, because the noise of what you are doing is beating in my ears." Some times in order to get them to attend, certain brethren are asked to teach a class. The first requirement of a teacher is that he be faithful.

### "Take Heed Unto The Doctrine"

It is not enough for the teacher to be clean in his living, but he should be well informed, he must be true to God's word in doctrine. Peter says: "If any man speak, let him speak as the oracles of God." (I Peter 4:11). Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing." (I Cor. 1:10). The boundary of the teacher has been fixed by the Lord. If any speak it is to be as the oracles of God, and all are to speak the same thing, therefore all teachers, are to teach only the word. Where this rule is followed there can be no apostasy. "Go Ye into all the world and preach the gospel to every creature." (Mark 16:15). The gospel is all that was ever given to the church to teach, and the last warning in the Bible is not to add to, nor take from. (Rev. 22:18, 19) "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (II John 9-11).

### Conclusion

"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." The salvation of both teacher and hearer depends upon what is taught. The truth and the truth only makes us free from sin, therefore the teacher who is faithful in teaching the word, and is godly in life will

save himself and those who are taught by him. For this reason, brethren, we ought to be careful in the selection of teachers.

### Harvey Scott To Wewoka, Okla.



Harvey Scott, who has preached for the Walnut Street congregation for ten years has resigned, and has accepted work with the Wewoka, Oklahoma, church. The following news item relating to Brother Scott's change of ministry appeared on the front page of a recent issue of the Texarkana Gazette:

"Harvey Scott, one of Texarkana's best known ministers, has resigned as minister of the Walnut Street Church of Christ, which he has served for the past 10 years.

"He will become minister of the Church of Christ at Wewoka, Okla. His resignation will become effective April 1st.

"Mr. Scott became the minister of the Walnut Street Church in August of 1951. He came to Texarkana from Abilene, Texas.

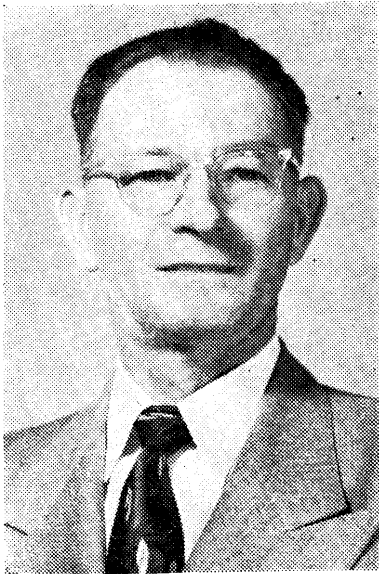
"During his ministry in Texarkana, the membership of the church has increased about 300 per cent and the finances over 600 per cent. The equipment has been increased accordingly.

"What success we have made, the Lord may be the judge," Mr. Scott said in his letter of resignation to the congregation. "At the present, the congregation is at its highest in attendance, in interest and in the contribution. This is the way I should like to leave it—it has been a constant growth in every field from the very first Sunday of our work together.

"The continued growth of this congregation will depend upon the leadership, and then in turn upon the congregation getting behind the work and making it possible. To this end you have my prayers at all times, and I ask that you pray for us that the gospel may not be hindered, and that I may speak always as I ought'."

JERNIGAN RETURNS TO  
COMMERCE

By W. W. FREEMAN



Brother Willis G. Jernigan, who has been working with the brethren at Spur, Texas for the past three and half years, has been engaged to start work again with the Commerce, Texas, Church on June 1. Brother Jernigan worked with us for more than five years before moving to Spur. This church has never known a better man or harder worker in the Lord's vineyard than Brother Jernigan. Where he is best known people drive for miles and come in doves to hear him. It is in such crowds that he does his best work in the pulpit. His loudest sermon is the one the people enjoy the most—the Christian life he lives. He attended David Lipscomb College about thirty years ago as well as other institutions of learning, and understands the scriptures as not many men do.

Brother Jernigan considers one soul worth more than all the wealth and honors of the earth heaped together. Here is the key to his sincere character and Christian enterprise. He has a fine family to help him carry on. He is not a faint hearted weakling, nor is he unable to respect other people who may differ. He knows his Bible, church history, and the joys of service.

Earl E. McCord, Corning, Arkansas: I have time to teach singing schools in Bible Vacation Schools or to lead the singing in Gospel meetings. I have had years of experience in teaching and leading singing in meetings. My voice is strong and enduring, easy for congregations and classes to follow me. My terms are reasonable. Its time to have some class drills before your summer meeting. Write me at above address.

Will W. Slater, Box 7178, Sylvania Station, Ft. Worth 11, Texas, March 18: Closed singing school with Birch and Fairview Church, Santa Ana, Calif.,

last week. Work was good. My first work in California was with them in 1935. Brother Floyd Thompson has been with them all these years, has done, and is doing a good work. This leaves me in a meeting with South C Street Church in Stockton, Calif. Bro. Tillman Prince is the minister here. My next work will be in the west part of Texas, with the Pettit church.

Rue Porter, Neosho, Mo., March 25: I have helped in meetings at Compton, Calif., with three baptisms; San Francisco (17th Street) with a few reclaimed; Martinez, with four baptisms; Salinas, with four baptized and five re-

stored; Oakdale, with seven baptized; and am now at San Rafael with four baptized to date. Begin at Woodlake March 30th to April 10, and at Paso Robles, April 13 to 23. Then to Abilene, Kansas, and Oklahoma City, for meetings on my way home.

You say the world looks gloomy,  
The skies are grim and gray,  
The night has lost its quiet,  
You fear the coming day.  
The world is what you make it,  
The sky is gray and blue,  
Just as your soul may paint it.  
It ain't the world; it's you.

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THE ACTS, 2.

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

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

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

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

41 Then they that gladly received h

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John G. Reese, 1006 Cole Drive, Longview, Texas, March 29: I closed six very enjoyable years work with the Houston and Pease Streets Church at Vernon, Texas, last Sunday. I began work with the Mobberly Avenue church here this week. I trust that I will be able to help the brethren here accomplish the purposes of God.

#### Talihina, Oklahoma, Needs Preacher

The church in Talihina, Oklahoma is in need of a preacher. The congregation is small, but there is a great work to be done in the community. The State T. B. Sanatorium is located in Talihina; also a government medical center hospital is located in the city. Any preacher interested should contact L. Manley, Route 2, Talihina.

#### Meeting at Hope, Ark., April 8 to 17

According to announcement just received, the South Walnut Street congregation in Hope will begin a series of Gospel meetings April 8th, with Harold Sharp of Blytheville, Arkansas doing the preaching. The church extends a cordial invitation to all who can to be present.

E. M. Borden, Jr., Box 2, Earth, Tex., March 10: We had two good services last Sunday. We continue to have visitors at each service. I am to do the preaching in a meeting at Bovina, Texas, beginning March 30th. If you have not made arrangements for a summer or fall meeting I have time for one more, due to change of arrangements. Call on me if I can be of service.

Roy Henderson, McCrory, Arkansas: Just closed a good meeting with my home congregation here. One lady, formerly a Baptist, made the good confession and was baptized into Christ. One was restored. We had good attendance throughout the eleven nights. We were glad to have several visiting preachers with us throughout the series.

## "Tommy and His Mother"

By J. H. Curry

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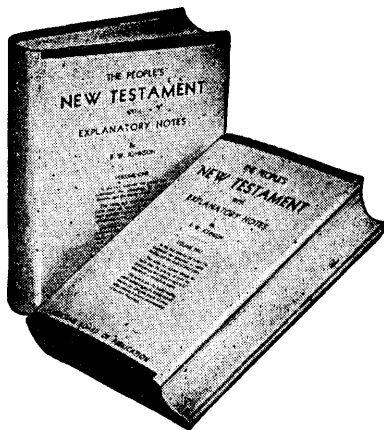
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#### Hogland-Yandell Debate

The elders at Tuttle, Oklahoma have asked Ward Hogland of Ft. Smith, Arkansas to meet I. W. Yandell (Baptist) in a four nights debate. The Establishment of the Church, Baptism and Faith Only will be discussed. It will be conducted in the High School auditorium at Tuttle from April 7-10th. Brother Hogland needs no introduction to any who have heard him.—L. R. Turner.



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

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

#### CHAPTER XVIII.

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

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

24. When they had come to Capernaum. They had now returned from the journey north. Both not your master pay the tribute money 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-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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# The Gospel Light

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

VOLUME 22

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## YOUR CONDUCT AS A CHRISTIAN

By ELMER A. L'ROY

Whenever a Christian's conduct is mentioned, from among the dozens and dozens of passages that deal with Christian living, we always think first of the second chapter of Philippians. This may be because it is a favorite passage, but yet it seems to us that the climax of the proper attitude and life of a Christian is found there.

From the American Standard Version we read the first eight verses of Philippians, two: "If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vain glory, 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. Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."

### The Example of Christ

The last four of these verses gives us the example of Christ. Paul is seeking to impress the truth that Jesus' coming involved an infinite sacrifice. In verse five he says "Have this mind in you, which was also in Christ Jesus." The "mind of Christ" is most naturally understood to mean his way of thinking; especially, his humbleness and unselfishness. The description of how he gave up divine glory is used to picture his utter unselfishness.

Since he regarded no sacrifice too great and no humiliation too degrading to redeem man, he voluntarily left

heaven and laid aside his glory and majesty. The record of Christ's "emptying himself" to be in the "form of man," instead of God, and humbling himself unto the most shameful and painful death ever devised by wicked and cruel man is enough to touch the heart of any person who will consider it. The "mind of Christ" here illustrated is specifically an unselfish mind, and it is to be a pattern for Christians.

### Conduct

Paul said in verses two and three, "make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, . . . " God, in human form on the cross, for that is who Jesus was, is such a momentous event that it consumes all "faction" and "vainglory" and teaches us "lowliness of mind." When we consider this example, it makes us think less of our own interests and more of the welfare of others. Doesn't the vision of the Lord of Glory dying on the cross, an infinite sacrifice, make you want to forget yourself in loving service for his name's sake? It should.

What will be the attitude of a Christian when the love of God and the love of fellowman has become fullgrown in him? Probably no more suitable answer can be given than this: ". . . In lowliness of mind each counting other better than himself; not looking each of you to his own thing, but each of you also to the things of others." This is spiritual maturity. This is the result of having the "mind of Christ." Paul further said, "Let no man seek his own, but each his neighbor's good" (I Cor. 10:24). What a wonderful new day would dawn in this world if everyone should begin to live that unselfishly!

Christ was utterly unselfish. Christ-likeness, therefore, is unselfishness. That trait is one-half of Christian liv-

ing. The other half is obedience. It was the Father's will that our Lord came and unselfishly gave himself up unto death. Jesus was perfectly obedient to the will of God. He came, he said, "Not to do mine own will, but the will of him that sent me." His "meat and drink" was to do the will of the Father in heaven. Thrice in Gethsemane he prayed, "Not as I will, but as thou wilt." Christ-likeness is summed up in these two words: unselfishness and obedience.

Jesus is the "author of eternal salvation to all them that obey him" (Heb. 5:8, 9). Revelation and inspiration have given us the word of God. Jesus said, "If you love me, you will keep my commandments" (John 14:15). Christian conduct is ordered by a "thus saith the Lord." The "law of faith" requires obedience. Perfect Christ-likeness would be perfect obedience.

Christian living as touching one another is characterized by unselfishness. A mean, hard-hearted, unsympathetic, pitiless, severe, harsh, selfish person is no part of a Christian nor is his conduct remotely akin to Christianity. Every sin in the catalogue of sins stems from selfishness. Name them: Adultery, backbiting, cursing, drunkenness, envy, fornication, greediness and gossip, harlotry, idolatry, all of them are the result of selfishness—self-will, self-interest, self-gratification, self-sufficiency. Neither selfishness nor disobedience had any part in the life of the blessed Son of God. They are no part of Christian character or conduct.

When we have come to love the Lord so completely that His slightest wish is to us the strongest motive of all, we shall not find it hard to shed the cloak of self-interest and put on "a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other" (Col. 3:12, 13). Neither will it be a battle within to esteem a brother better than self. What joy it is to know that God loves us! What greater joy that we love God! What freedom that we are able to escape the prison of selfishness!



## HONORS OF OBLIGATION

By VAUGHN D. SHOFNER

Multitudes of men think of divine law, divine obligation, responsibility in any way, religious authority under any conditions, as being no more than annoyance to life. They want their own will and way, and rebel at the report of any restraining power. They see no need for shortening their lustful pleasures, crippling their impulses, or hampering their worldly ambitions; and could they completely overthrow all things which tend to keep alive scruples of fear and twinges of conscience, they think life then would be but a path of pleasant experiences.

Thoughts like these are far removed from those of the great men of God who moved according to obligation, rejoiced in the honor of it, and by inspiration passed the knowledge on to us. Their obligations were sources of songful expressions, and in this were unlike the eastern heathen who takes shelter from the scorching sun of noon, or halts for the night at some hostelry, which becomes a house of his pilgrimage, and soothes his rest with a song—maybe of war, romance or love; for such godly men as the poet of Israel find their theme in the statutes of the Lord. This is evident by such an expression: "Thy statutes have been my songs in the house of my pilgrimage" (Psa. 119:54). Thus it was not the song of tradition, no ballads of war, wine or love that had been his pastime, or the songs that had refreshed his resting hours and cheered him onward across the scorching deserts of life; but he had sung of God's commandments, and these had been the solace in weary hours and comfort in periods of rest.

Fancy not, O friend, that this pilgrimage is produced by the statutes. Every man, even the most reckless and rebellious, is a pilgrim. The atheist with no God to honor is a pilgrim; the infidel with no anointed king is a pilgrim; the tyrant in all his effrontery is a pilgrim; and such are a class, reluctantly driven over the deserts of life which are cheerfully traveled by others, and by fountains of refreshing waters where others quench the thirst. No pleasures but false pleasures are denied those who respect the rules of God—those that would make sordid the soul, brutalize the body, or make havoc of the happiness of fellow beings. Behold life with all its interests, and you see obligation to God does not infringe upon a single pleasure, but spurs man on to the greatest and highest enjoyments of which man is capable.

Flee the thoughts that lead you to believe the enforcements of penalty

added to God's law, to demand obedience of it, are a kind of concession that obligation is not a privilege, and has no semblance of honor. This evil thinking will cause you to exclaim with worldlings: "Church people are but a set of strict ritualists, obeying form instead of following intelligible indications." "Thinking one is required to be faithful to the services of the church admits the lack of understanding the deeper things." "The faithful church attender is fettered by the fear of hell, and is not led by love for Christ." Those who utter such blasphemy fail to understand that restrictions are for the lawless and disobedient, never for the good! Penalties bring fear only to malefactors and felons! As good people of the world value their laws and cherish them as the safeguard of their liberty, even so the righteous person will have God's statutes for his songs during the entire period of his pilgrimage.

This claim of God's authority, this obligation laid upon us, is virtually the throne of God set up in the soul of man. It is sovereign, to be sure! and when violated it will bring a burn of fiery mental remorse. Obligation to God violated by neglect, excess, or self-will, becomes our most persistent persecutor; but respected and obeyed, it becomes our most faithful friend. Loosen the laws of nature and then behold stones soluble and waters combustible, without change of conditions; see oceans break out of their vaults, lift heavenward, and vapors plunge earthward to darken the path of life with utter chaos; and just as we would be lost in a hell of physical anarchy, were there no laws of nature, so, if we could strip from us the constraints of obligation to God—utter frustration of our desired liberty would be the inevitable result!

Thus, no person is too blind to see the honors of obligation to God. Without obligation to God, life would be but a hopeless, undesirable existence. If your responsibility, by the law of God, to believe in him and his way (Heb. 11:6) is of little concern, your faith in his natural law is not; if you rebel at the order to repent (Luke 13:3), your submission to the changing seasons is quite the opposite; if you refuse to be baptized for the remission of sins (Acts 2:38), your obstinacy will produce conditions that consider the Lord a tyrant here and hereafter; if the thought of a godly, faithful life chafes you, it is because of your pulling against the throne of order.

See it, friend! every obligation that

tightens about the circle of your motion is but a manifestation of the goodness of God drawing more closely about you. Obligation to God!—it is the light of the world. Without it the beauties of the world are but showy trifles, the stars of the upper vaults glittering gewgaws, and all the trials of life profitless miseries. Ah, the folly! and may those who show forth such inward rebelliousness quit their mad way, cease to gore themselves by sin, and accept the honors of obligation to God. Giving thus their lives to duty, may they let the glorious harmony of the statutes of the Lord be the psalms of the night in the house of their pilgrimage, the refreshing lulls in the scorching sands of life's deserts, and the praise of victory when eternity's day dawns!

Cleon Lyles, Little Rock, Arkansas, March 31: Six were baptized, two restored and six placed membership at Sixth and Izard in March.

Claude Robertson, Haskell, Oklahoma: I moved here from Fort Smith, Arkansas, to work with the church here. The church here in Haskell is a very friendly church with a will to work. I am looking forward to a happy and profitable work. We had a good day yesterday with six restorations and one baptism. We had 200 in our Bible study.

Orbie Robbins, Pea Ridge, Arkansas, April 1: Since my last report I preached at Maple Grove over the fourth Lord's Day in March. We had fair attendance and one restoration. I will be with the Antioch congregation over the first Lord's Day in April. I am arranging meetings for 1952. Still have some time not taken if in need of a meeting you may contact me by the above address.

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## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 5)

Peter heard the mockers when they said that "these men are filled with new wine." He answers this charge in the first part of his sermon. See Acts 2:14-21.

The apostle answers this charge as if it were the reaction of the entire group, thus avoiding a personal issue with those who had made the charge.

When the Holy Spirit came, Luke says, "when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these men that speak Galileans?"

Luke then mentions about 17 different nationalities, and tell Theophilus that these men marvelled that they could understand in their own language. This is the strangest thing that had ever occurred in history; these men being able to understand these apostles in their own language.

This multitude recognized that this was a miracle, but they could not understand the meaning. They knew nothing of the men except that they were Galileans.

Their speech bewrayed them as did that of Peter the night of the trial of Jesus. But their question was a logical one—"What meaneth this?"

The mockers were irreverent in their remark about the work of the Lord. They were so irreverent as to mock that which filled the others with amazement.

This mockery received due consideration in the course of Peter's sermon which follows in Luke's story.

Peter explains that these "men are not filled with new wine, as ye suppose;" but this is the fulfilment of the prophecy of Joel.

This miracle has thus been ascribed to the Spirit of God, and the audience saw the reasonableness of his explanation. They knew that nothing short of divinity could accomplish what they had seen demonstrated.

Thus, Peter has given sufficient proof of the inspiration of these men—that

they were speaking by the guidance of the Holy Spirit.

This was necessary to what Peter had to say—it was the only way that he could prepare them for the astonishing statement that he had for them.

Believing that these men were guided by the Holy Spirit, the multitude would be willing to give heed to anything that they might happen to say about Jesus.

Had Peter closed with this statement the audience would have believed that he was speaking by the inspiration of the Spirit of God, but they would never have known any more about Jesus of Nazareth. But the introduction to his sermon is complete, and the multitude is now ready for his message.

Then follows one of the most startling statements ever to be given to any audience. This will be our study next week.

## The Lord's Supper

By O. S. HIGH

The New Testament teaches Christians to observe the Lord's supper. Its observance is commanded of Christians and not the outsider. The apostle Paul was inspired of God and wrote in I Corinthians the things that God had revealed to him. He said, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:23-26).

We are to understand that the Lord's supper was instituted by Christ himself. Those who are following Him must observe it and thus show their faith in Christ who died for all. Those who truly love Him will demonstrate their faith by loyally and truly partaking of the supper each week.

There are those among the denominational world who think it is non-essential or is strictly an individual choice as to the frequency of partaking of the Lord's supper. If meeting on the first day of the week is essential to salvation, partaking of the Lord's supper is necessary. The New Testament tells us that the church in the apostolic day met on "the first day of the week" to break bread (Acts 20:7). Every week has a first day; so Christians are to observe the communion every week.

## OBITUARY

CLIFFORD MARION MATTHEWS

Clifford M. Matthews was born into this world October 17, 1906 at Siloam Springs, Arkansas. The last 22 years of his life was spent in Springfield, Missouri. He and the former Inez Elkins were married 19 years ago and had celebrated that anniversary of their marriage with a number of friends from the church on March 5. He passed from this life March 20, 1952 following a severe heart attack. He is survived by Sister Matthews and a five year old daughter, Janie.

Brother and Sister Matthews were both born again, November 15, 1950. Brother Clifford's joy in the Lord was great. His happiest hours seems to be in the services of the church. He was very faithful, studied much and worked hard to make progress in Christian living. Needless to say, he grew and seemed to be growing more rapidly all the time. Brother Matthews loved the Lord and the church. His generosity in supporting the cause is not exceeded but by few Christians. Such were a few of the many excellent characteristics of his life.

We were saddened by the loss of this fine Christian man in the family of the Lord that assembles here. The sorrow was especially keen because of our close friendship and warm fellowship. We trust in God and have been caused to believe His promises and thereby have hope. Our earnest prayer is for Sister Matthews and Janie. God will bless and comfort them.

The funeral service was conducted at the Broadway and Madison church of Christ in Springfield on March 23, 1952. In keeping with his request, the music in the service was congregational singing. None was ever better. He loved that kind of music, and how fitting it was! The writer spoke on the brevity of life and the possibilities of using it to serve sin or of serving God. Life in its brief day may be as "a tale that is told" (Psa. 90:9), but if that life is given to the service of Christ, think of how sweet is the gospel story that is told. Life may be as "the grass and the flower thereof" (I Peter 1:24, 25a), but if it is a Christian life, it is a flower blooming in the field of God. Think of how such a flower can cheer the sorrowing ones. Think of the inspiration it can be for the weary and the weak.

As the life of a flower,

Be our lives pure and sweet;

May we brighten the way

For the friends that we greet;

And sweet incense arise,

From our hearts as we live

Close to Him who doth teach

Us to love and forgive.

—Elmer A. L'Roy, Springfield, Mo.

Our follies always seem so stupid when we see them in someone else.

## Unpuzzling A Puzzled Baptist Preacher

By GEO. B. CURTIS

A few days ago my mail brought me a little leaflet from I. D. Mangum, pastor Britain Road Baptist Church Irving, Texas. Mr. Mangum is the proud author of the leaflet. On the front is a picture of a very puzzled looking gentleman—presumably a Baptist preacher. Below the picture is the inscription: WANTED—500 Men, Women and Children to help search the Bible to find "THE CHURCH OF CHRIST." The seeker for information tells us on the first page of the effort that, "The modern Christian church started in 1827 by Alexander Campbell some time ask the question, 'If a letter was addressed to the church of Christ, Irving, Texas, what church in Irving would receive it?' It would be hard to tell because there are two churches in Irving calling themselves "Church of Christ" and they do not fellowship each other." (This is the entire first paragraph of the leaflet.)

I can answer the question for the puzzled Baptist about the one by whom the letter would be received. Last Friday I addressed a letter thus: Church of Christ, Irving, Texas. Well, friend Baptist, whom do you think received that letter? Did you? Did you ever receive one thus addressed? Yes, you are right. The Church of Christ received it. My mail Monday brought me a reply from my good friend and brother, Hoyt Bailey. There is probably not a week passes that I do not have occasion to address letters to the church of Christ in various places. They have never fallen into the hands of Baptist preachers or churches. My brethren have always received them. Kind of strange, isn't it? If you are the New Testament church, your mail is going astray.

Brother Bailey informs me that there are two congregations in Irving, and that they are working together. In spite of the statement that they do not fellowship each other, they do.

Mr. Mangum tells us in paragraph 2 of this leaflet that if the letter was received by either of the church of Christ there, it would not be received by the church that you read about in the Bible. Would you say, Mr. Mangum, if a letter addressed to the Baptist Church is received by you in Irving, Texas would this be the church that you read about in the Bible? If so, where in the Bible?

This sage of religious knowledge tells us that we should have to turn to history to find this church of Christ from which I received a letter. How do you know this, Doctor? He says, "You can find their church in MacMillian's Mo-

dern Dictionary, Revised Edition, p. 128." Friend, you never saw any such dictionary—revised or otherwise. Even if you found it in McMillian's it does not affect the status of my brethren in Irving, Texas, or anywhere else. I'll guarantee that they do not teach, nor practice, one thing that they cannot find in the New Testament—and that includes the term "Church of Christ" too.

In paragraph 3 we are told for deceptive purposes and to draw unsuspecting and unsophisticated into our false churches that we declare that the term "The Church of Christ" is in the Bible. Now, friend, aren't you fudging just a wee bit there? I've known as many of the brethren in the church of Christ as you have. I have yet to hear the first one to declare that the term, "Church of Christ" is in the King James version of the New Testament, but the teaching that the church belongs to Christ, is, in fact, the church of Christ; is there. Don't forget it.

Mr. Mangum talks of the challenge made to the church of Christ to find in history back through the ages, a church bearing the name of Christ and teaching the doctrine taught by the church of Christ today. He says that 1827 is the very farthest date to which we can trace our church ancestry. Didn't you know, friend, that the "word of God is the seed" of the kingdom, and that true succession is in the seed? You and your brethren in your attempt at historic succession base your faith upon the fallible history written by man. History, true history, records the fact that Baptists cannot get back farther than the year 1644 for the Baptist name, and from your standpoint you cannot get back beyond the year 1910 when Ben M. Bogard wrote the constitution of Landmarkism. Then to be more specific, if you are of the Bogard school you can't be over a year or two old. D. N. Jackson carried your Association name, "American Baptist Association" with him when the Jackson-Bogard split came, and you took the name "North American Baptist Association." Isn't that right?

You tried to capitalize that there was division in the ranks of the church at Irving a few years ago. We deplore disagreement among brethren anywhere. But thanks be to God this division has been settled and peace prevails. Yet you still send out your scurrilous leaflet advertising the trouble that once existed. Has peace always prevailed in the Baptist ranks? Twenty different kinds of Baptists tell the story of strife unequaled in any other religious group.

Has peace always prevailed among Landmark Baptists? In 1938 the Missionary Baptist Searchlight carried a challenge to D. N. Jackson to affirm that he did not steal some \$8,000.00 of Baptist money. Jackson's paper carried a challenge to Ben M. Bogard to affirm that Jackson did steal this money. This strife has resulted in a complete severance of the Bogard group from the Jackson group, and certain of the Bogard group have stated recently that Jackson had founded a new church.

In a recent number of the Missionary Baptist Searchlight is the statement that Bogard "treed" Jackson in a hotel room under conditions that no preacher should be. Now preachers as well as any one else has the right to be in a hotel room. I do not know what the condition was under which Mr. Bogard "treed" Jackson; but the implications are pretty ugly. But according to Baptist doctrine, Jackson could be in a hotel room with a whole harem, drunk as a buzzard, die in that condition and be carried straight to the gates of pearl to walk the streets of gold. And from the Baptist standpoint, why not be in a hotel room under any circumstances pleasing to the fancy of the preacher? Couldn't be lost no matter how hard he tried.

This "treeing in a hotel room" calls to mind an incident that took place in Texas along about 1918. Two Landmark Baptist preachers got to trailing each other. One of them wrote a book about the other. In this book he stated that he had "treed" the other preacher in a hotel room in Gainesville, Texas. This wasn't so bad, but there was a "she-coon" up the same tree. This other preacher had his secretary, a beautiful Baptist sister with him. All this was in the book. There were some things this Baptist secretary could do besides pound a typewriter; she could use a Texas six-gun. Her modesty was shocked and her Irish was roused by the accusations by the Baptist preacher who had dared put her in his book. Taking her trusty revolver with her she went down on the streets of Sherman, Texas, and waited for this "treeing" preacher. In due time he appeared. The gun came into play. This irate secretary emptied it into the body of the leading Landmark Baptist of his day. Mr. Cagle lay dying in his own gore. A jury liberated the woman. She had defended her womanly virtue in true Texas style.

Now this incident presents a peculiar problem. Baptists say that a child of God cannot so far sin as to be lost. The three here discussed were not only Baptists, but the very highest of Baptists. The Bible says that no adulterer shall inherit the kingdom of God. It also says that no liar shall be there. And

further no murderer can enter the gates of pearl. Cagle either lied, or he didn't. If he did, and Baptist doctrine be true, he entered heaven a liar which cannot go there. The other Baptist preacher was either a fornicator and an adulterer, or he wasn't. If he was he went right on to heaven an adulterer and fornicator according to Baptist teaching, but God's word tells us that no adulterer will be there. Then the secretary was either guilty of fornication or she wasn't. If she was she was a fornicator and a murderess, but she was also a Baptist and couldn't be lost. But the Bible says no murderer will be there. Baptists say she could not be lost. Won't there be great rejoicing around the courts of glory when Seagraves, Cagle

and the secretary meet to discuss this "treeing" episode and the shooting scrape that sent one of them into the regions of the unknown.

I want my readers to pardon me for bringing this sordid tale of Baptist wrangling, divisions and murder before you. But my brethren have a little falling out in Irving, Texas, and a two by four Baptist preacher rears up on his hind legs and shouts: "Not the church of Christ. They don't fellowship each other."

Having got personalities out of the way and released a head of steam, I am ready in my next article to show the world, in general and this Baptist in particular, that the church of Christ is the New Testament church.

a copy of a book by J. W. McGarvey, Evidence of Christianity, which treats every problem which he presents and even deals with every passage which he brings in question. Is this a new book? On the contrary, it was published first in 1886 when Brother McGarvey was teaching at the College of the Bible in Kentucky University. Of course, this is not to say that further discoveries of documents have not been made since that time, and that there are not many other books in recent times which deal with these same textual problems in a manner which confirms faith in the Bible, but it simply shows that Mr. Spence does not have anything new or revolutionary to offer. He is a fiction writer, and seems to have used this technique in slanting his present article.

Of course Bible students have always recognized the fact that we do not have the original manuscripts which were written by Paul, Peter, Luke or John Mark and others inspired by the Holy Spirit. It follows that before the days of printing (1438) that the only way in which the original documents could be spread among believers was for numerous copies to be made. What Mr. Spence calls "errors" (which is a colored term) are simply variations in the copies which we have. One of the best answers to his glib talk of "50,000 errors" is found in the words of a scholar who is mentioned as an authority by Mr. Spence himself, Dr. Hort of "Westcott and Hort Text" of the New Testament. In his "Introduction to Greek New Testament" Dr. Hort has this to say:

"With regard to the bulk of the words of the New Testament, as of most other ancient writings, there is no variation, or other ground of doubt, and therefore, no room for textual criticism; and here, therefore, an editor is only a transcriber. The same may be said in truth with respect to these various readings which have never been received, and in all probability never will be received, into any printed text. The proportion of words virtually accepted on all hands as raised above doubt is very great, not less, on rough computation, than seven eighths of the Whole. The remaining eighth, therefore formed in great part by changes of order and other trivialities, constitutes the whole area of criticism . . . Setting aside differences in orthography, the words in our opinion still subject to doubt only make up about one-sixtieth of the New Testament. In this second estimate, the proportion of comparatively trivial variations is beyond measure larger than in the former, so that the amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly

## What About The Alleged Mistakes In The Bible?

A Reply To The Recent Article on The Bible in Look Magazine.

By M. NORVEL YOUNG

Although I am not a regular reader of Look Magazine my attention was called to an article in the February 26 issue, "The Truth about the Bible" by Hartsell Spence. The article has had the effect of upsetting many casual readers who are not familiar with the history of how we obtained our Bible text. It seems that the author intended that his treatment of the subject should be sensational and should raise doubts in the minds of readers as to the dependability of the Bible text. His subtitle as well as the insinuation of his title bear this out. The subtitle runs thus: "Students of the scriptures say the New Testament we read today may have 50,000 errors: here is the story of a far reaching study by leading theologians to get an authentic text." The opening paragraphs of the article contain questions like these: "How accurate is the Holy Bible that we read today? Was there really, in Jesus' time, an adulteress whose accusers were sternly told, 'He that is without sin among you, let him first cast a stone at her' . . .? Did Jesus really say, 'Go ye into all the world and preach the Gospel . . .' or 'He that believeth and is baptized shall be saved' . . .? Did St. John himself write the reference to the Holy Trinity attributed to him? From information modern scholars have developed, the answer to each question is probably 'no'."

Then Mr. Spence goes on to question Paul's benediction to the Romans, and the Lord's prayer for the disciples. He then proceeds to inform us that a twenty-year study is going on with the Protestant, Roman Catholic, and Eastern Orthodox churches cooperating to

give us an accurate text, but in the last paragraph he asks the question as to whether other discoveries which may be made after this twenty-year project has been completed may uncover additional discrepancies.

Whether Mr. Spence is deliberately attempting to undermine faith in the Bible as the inspired word of God, or not, the impact of his article will have that affect upon many who are unacquainted with the facts in the story. Believers in the Bible have nothing to fear from truth in any field. We welcome a fair and honest study of the text of the scriptures, but we protest articles like this which use a few facts and a lot of theory to present a false impression. This is a favorite tactic of the modernists and other religious liberals who have lost their faith in the inspiration of the scriptures. In this time when men and women need to turn back to God and the Bible it is distressing that a religious novelist and a widely-read magazine should lend their influence to undermining faith in the Bible as God's word. We confidently believe "that no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (II Peter 1:21), and we are convinced that the spade of the Archaeologists and the discovery of thousands of manuscripts of the Bible have given us added assurance of the integrity of the text of the Bible.

What are the facts as divorced from the theories in Mr. Spence's article? Does he have some startling new information which has been unknown to Bible students until now? Is there really something revolutionary revealed in his article? Not at all. I have in my library

form more than a thousandth part of the entire text."

Consider now that one, or if you prefer, two words in a thousand are in question as to any substantial variation in meaning, and you will be amazed that our text is so accurate. Yet, Mr. Spence would give the impression that these variations so distort the meaning that we cannot hope to have the full meaning until after the twenty-year study is completed, and that even then we may expect to have other variations upset our faith.

As a specimen of the type of variation which is so frequent let us cite four cases in the second chapter of Matthew. Professor McGarvey says that one critical study of this chapter pointed out twenty-five variations, but only four of the twenty-five were capable of being shown in the English translation. Here are these four:

V. 3, "The King Herod." "Herod the king."

V. 3, "Jerusalem with him." "All Jerusalem with him."

V. 4, "All the priests and scribes." "All the chief priests and scribes."

V. 4, "Inquired from them where the Christ should be born." "Inquired where the Christ should be born."

Such variations do not substantially affect the meaning. They do not look so formidable when brought out into the open.

Again, Mr. Spence apparently ignores the English and American Revised version of the Bible which most of us have been using along with our King James version. The English Revision was published in 1881 and the American Revision in 1900. And in the text and footnotes you will find every passage that Mr. Spence refers to, as well as many others, marked clearly to show that there are variations in the manuscripts. So you can see that reverent scholars have been perfectly frank in the matter, and that believing Bible readers have known all along concerning these variations which he proposes to "expose" in a sensational fashion.

In addition to all of this, there is still another reassuring fact. If all the passages, in which there is any substantial variation in the manuscripts, were omitted from the scriptures (and we are not saying that they should be omitted or that scholars agree as to whether they should be omitted) not a vital precept, promise, or command could be lost which is not found taught in some other undisputed passage. For example, we do not have to go to Mark

16 to find the great commission, as Mr. Spence implies. We can find it taught clearly in Matthew 28. Neither do we have to have Mark 16 to find "one of the foundation stones of the Christian

doctrine: 'He that believeth and is baptized shall be saved . . . This is clearly in harmony with all of the other passages in the New Testament on what the sinner should do to be saved. (Note Acts 2:38). Now many scholars give substantial evidence as to why the last verses of Mark's gospel should be included in our text (Scrivener's Introduction to the New Testament), but our faith in what it teaches and what other disputed passages teach is not dependent simply upon those passages. Regardless of the decision of the scholars in these passages our faith in the reliability of the scriptures is undisturbed. Mr. Spence certainly misleads his readers when he implies that the "foundation stones" of Christian doctrine are crumbling before modern investigators. It is simply not true!

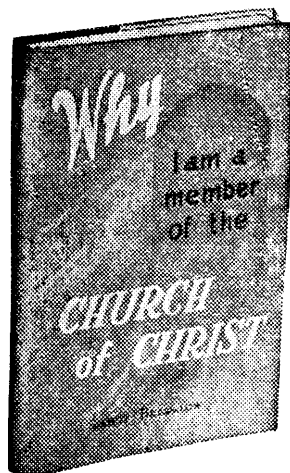
On the other hand, we have in the revised standard texts of today the most accurate account of what the Holy

Spirit revealed to inspired men of old since the first century. We have in our Bible today the most accurate text of any document in the world comparable in age and length. Even in the poorest translation we have sufficiently accurate copy of the original manuscripts to teach the sinful reader the way of salvation and to instruct the Christian in the vital doctrines, duties, and privileges of the way of Christ.

The marvelous fact is that in the course of nearly 2,000 years we have preserved for us more than 4,000 New Testament manuscripts in Greek written prior to 1,000 A. D., and more than 20,000 other manuscripts which are translations from the ancient Greek texts into other languages. There are scores of manuscripts written before 200 A. D., very close to the lifetime of the inspired writers. Even though the documents were copied by hand, the greatest care was taken to avoid

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mistakes. For example, we find that Jewish copyist of the Old Testament were required to number each verse, and the words, and letters, and books, and sections of books. The middle verse and letter of each part was marked so that by counting the verses and letters in each copy the inspector could determine whether a word or letter had been added or omitted. The book of Revelation closes with a warning against adding or taking away "from the words of the book of this prophecy." The best manuscripts we have are remarkably free from any mistakes in translation.

But always remember in discussion of variations in manuscripts that our faith is in the inspired word of God as it was originally written by men of God. Our faith is not tied to any particular version or manuscript. We welcome the investigations which present us with facts, not theories, that prove what the original manuscripts really said. Let us close with this illustration from Brother J. W. McGarvey. He tells of a gentleman who left a large estate entailed unto the third generation. During the intervening years between the making of the will and the division of the estate a number of copies of the original were circulated among the grandchildren. But before the estate was settled the original will was destroyed in a court house fire. When the time for the division came one attorney circulated the report that the mind of the grandfather could not be known because there were many variations in the copies of the will. This disturbed the family so that they began to compare the copies they held. It was true that there were a number of differences in spelling, grammatical construction and a few mistakes in figures which were corrected in the written numbers. But in none of the copies were there any variations which affected the rights of the heirs, so the estate was settled to the satisfaction of all concerned. Another attorney pointed out that the family was actually more certain of the will of their grandfather than they would have been had only the one original document had been preserved for that one document might have been altered in the interest of a single heir. As it turned out, it would have been practically impossible for all the numerous copies to have been altered in the same way.

So with the Bible. If we had the original manuscripts millions would probably worship them instead of the God who revealed Himself through them, and it might have been possible that religionists through out the years could have altered them to change some Biblical doctrine to suit their theory. As it is, we have so many copies of the

original in so many different hands through the centuries that when these copies all agree on fifty-nine sixtieths of the texts that affect the meaning in the slightest, we are actually more certain of what God originally revealed than we would be with the original manuscripts. Let us thank God that we can know His will through His holy word, and let us live by its precepts! The Bible is the Book of Books and these words of Sir Walter Scott are still true:

"Within this ample volume lies  
The mystery of mysteries.  
Happiest they of human race  
To whom their God has given grace  
To read, to fear, to hope, to pray,  
To lift the latch, to force the way;  
But better had they ne'er been born  
Than read to doubt or read to scorn."

(Note: Why not write a letter protesting the implications of Mr. Spence's article. Address Editor of Look, 488 Madison Avenue, New York 22, N. Y. A copy of this article is being sent to Look).

### *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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Bob Craig, Bay City, Texas, April 3: Things going well here. Have had seven additions since coming. Six by membership and one restoration. Several have moved out.

W. C. McCullough, Dierks, Arkansas, April 2: Brother Pete Staggs of Homer, La., will begin a gospel meeting at the Church in Dierks, Arkansas, on April 14th and continue through April 23rd. Everyone is invited to attend these services.

#### Statement From Dierks Church

Dear Brother Alexander: We take this means to thank the many churches who sent us clothing and cash so liberally for the storm victims. We gave the clothing and cash out in the name of the church only. — Nat Davis for Dierks Church of Christ.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, March 28: The meeting in Stockton, California, resulted in three baptisms, one restoration and two placing membership. Much interest was manifested. We are so thankful for the results of this meeting. I have been asked to return next year. Tillman Prince is the minister for C Street Church, where I preached.

Hoyt Bailey, Irving, Texas, April 4: Fourteen responded here in March, four for baptism. Seventy-two responses thus far in 1952. Our fifth Sunday contribution was nearly eleven hundred dollars. T. A. Shaver is to preach here from May 2-11, our week-day Bible School comes the first of June, and I am to preach in a tent meeting here the last of June. About 550 attend our two Sunday morning worship services.

Willis G. Jernigan, Box 416, Spur, Texas, March 28: Our spring meeting closed on the night of March 19 with the meeting house well filled. During the meeting one was baptized and one restored. Brother Perry B. Cotham

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of Paris was the preacher for the series and did his job well. He was invited to return to Spur in the fall of 1953. Last Lord's day two others were baptized. The work here continues to grow in a very fine way.

Arthur C. Blackwell, 2205 Wantland Avenue, Klamath Falls, Oregon: The congregation here, at Klamath Falls, is progressing nicely. Today completed my second year at this place. There

has been seven baptisms, this year. The attendance at morning worship was seventy-nine, and the contribution was \$104.48, for March 30. The average attendance for Lord's Day morning is around 75. The church is growing steadily in attendance and interest.

Because you are the last one out of church does not prove that you sat in the front pew.



# The People's New Testament With Explanatory Notes

BY B. W. JOHNSON

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

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

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

## 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 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.

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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, APRIL 17, 1952

NUMBER 19

## Your Salvation As A Christian

By ELMER A. L'ROY

Our text for this study is Philippians 2:12. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, Work out your own salvation with fear and trembling."

### Salvation

In the New Testament the word "salvation" may refer to remission of sins, to heaven, or to both. Mark 16:16 could easily include both ideas. He said, "He that believeth and is baptized shall be saved." Peter's language in Acts 2:38 specifies the first. He said, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit."

Paul's language of our text almost as surely means final salvation — heaven. "Work out your own salvation," he said, but he was writing "to all the saints in Christ Jesus which are at Philippi with the bishops and deacons." (Phil. 1:1) These had already been saved from the guilt and penalty of their alien sins. (See Acts 16). They were now possessed of a "lively hope" pointing "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Peter 1:3, 4). This is sometimes spoken of as eternal salvation (Titus 1:2).

### Must Be Worked Out

According to our text, this salvation must be worked out. But what works? Jesus said in Matt. 7:21, "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." God's will is revealed in these words, "This my beloved Son in whom I am well pleased; hear ye him" (Matt. 17:5). Jesus instructed his apostles, saying, "Teaching them (those baptized) to observe all things whatsoever

I have commended you: and, lo, I am with you alway even unto the end of the world" (Matt. 28:20).

Working out our own salvation is actually a working for ourselves. First, these works are the very ones we ought to perform. We shall be happier as a result of the right kind of life. There is no other safe way to meet death.

Second, Mark 10:30 tells us that we receive a hundred fold in this life. Persecutions may accompany it, but it is ample reward nevertheless.

Third, only by engaging in working out our own salvation can we develop the highest degree of spiritual and moral maturity. A familiar song says: "The service of Jesus true pleasure affords, In him there is joy without alloy; 'Tis heaven to trust him and rest on His words; It pays to serve Jesus each day. It pays to serve Jesus, it pays every day, It pays ev'r step of the way; Tho the pathway to glory may sometimes be drear, You'll be happy each step of the way."

### Our Eternal Welfare

Working out our own soul's salvation with fear and trembling should be of vital concern to each of us because our eternal welfare depends on it. It seems that it was not without reason that it was called "your own salvation." Indeed, it is. It is your own soul that hangs in the balance. Where will you send it by your life? Where will you spend eternity? Jesus said, in Matt. 16:26, "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?" In Psalms 49:7-8, we read, "None of them (their wealth) can by any means redeem his brother, nor give to God a reason for him: (For the redemption of their soul is precious, and it ceaseth forever)."

### The Goal and How To Attain It

The goal is presented by the apostle Peter in these words: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (I Peter 1:3-5).

The inheritance is "reserved in heaven." It is "the end of your faith, even the salvation of your souls" (I Peter 1:9).

Heaven is rest (Heb. 4:9-11). It is cessation of labor (Rev. 14:13). It is a prepared place (John 14:1-3). It has our treasures (Matt. 6:20). It is new (Rev. 21:1). In it is no sorrow, crying, pain, or death (Rev. 21:4). Ah, surely it is a most wonderful place. Paul said of it: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed" (Rom. 8:18). "Our light affliction is but for a moment" but there is "a far more exceeding and eternal weight of glory" (II Cor. 4:17).

The rule by which we may attain eternal salvation in heaven is, "Be faithful unto death and I will give thee the crown of life" (Rev. 2:10).

We must make good in this world in which we live. There is too much depending on us to fail. There is more than the loss of our own souls, for there is also the teeming millions of our fellow men who will be lost unless we "shine as lights in the world, holding forth the word of life" (Phil. 2:15-16) unto them. Be humble, be thankful and be faithful to the Lord. Never forget the debt of gratitude you owe him. Work while it is yet day, for the night cometh when no man can work."

God will never give us a work to do without showing exactly how and when to do it, and giving us the precise strength and wisdom we need.



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 6)

Peter told his audience that Jesus had been delivered into their hands by the determinate counsel and foreknowledge of God, and that God had raised him up.

No more astonishing statement could have been uttered in the city of Jerusalem.

There is not a parallel to this statement to be found in all the records of earth, "either in the speeches of the orators or in the songs of the poets."

There is not in all the statements of the prophets of Israel a declaration comparable to that which was uttered by Peter upon this occasion.

It was enough to "cut them to the heart," and to cause them to cry out, "Brethren, what shall we do?"

In proof of these two statements, Peter calls their attention to a declaration of David in which he said: "Thou wilt not leave my soul in hades, neither wilt thou give thine Holy One to see corruption." (Acts 2:27).

These Jews knew that when David was speaking in the first person that he often referred to the Messiah.

Therefore, if it could be shown to this audience that David, in this connection, could not be speaking of himself, it would logically follow that he was talking of the Messiah.

This, Peter proves unto them by calling their attention to the fact that David was "both dead and was buried, and that his tomb is with us unto this day."

David's soul had been left in the hades world, and his body had seen corruption. Therefore, he was talking about the Messiah; that his soul was not to be left in hades, nor his body was to see corruption.

This proves to this audience that the Messiah was to suffer death, and that he was to rise from the dead before his body saw corruption.

Peter has also corrected their conception of an early reign of the Messiah, and that He was to sit on David's throne after his resurrection and not before.

This audience has been shown that their Messiah was to die and be raised from the dead in order to sit on his

throne. But is Jesus of Nazareth this Messiah? Peter has this yet to prove—that Jesus of Nazareth is the Messiah.

This, Peter proves by the testimony of himself and the eleven other apostles standing with him.

He says to them: "This Jesus did God raise up, whereof we are all witnesses."

This statement, coming from a group of men that had proved to this audience that they were guided by the Spirit of

the Lord, was proof enough that the things that had happened to Jesus of Nazareth were the things that David said would happen to their Messiah. Therefore, Jesus of Nazareth is their Messiah.

But Peter goes further and shows that Jesus was raised to sit on David's throne.

This, will be our study with you next week.

# Sin and Its Consequences

By JAMES W. NICHOLS

(Sermon preached on Herald of Truth Radio Program March 9).

"In the beginning God created the heavens and the earth" and all things found therein. He created man in His own likeness, and from man God made woman. He placed this man and woman, Adam and Eve, in a beautiful garden, called the "Garden of Eden." In this garden there was placed everything that the human being could possibly want. It was a perfect place. God told Adam and Eve that they could eat of the fruit of any of the trees in the garden except of the tree in the midst of the garden. That tree was the tree of knowledge of good and evil. It was not unreasonable for God to command them to leave the fruit of that tree alone, for He had created them and placed them in this beautiful garden and had given them the right to use it. God laid down a law, "of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Gen. 2:17.

The law was made, and all that Adam and Eve had to do was live in that garden and receive all the blessings of God. But that wasn't enough for them. No, they had to listen to that old serpent, the devil, and try the Lord by transgressing the law. The serpent didn't change the word of the Lord much. Just one little word. Why, we say today, just as they probably did then, "It won't hurt to change the word of the Lord just a little." Well, that old devil said, "Thou shalt not surely die." What happened? Well, Adam and Eve did like millions are doing today. They listened to that devil, the one that caused all the sorrow and misery in the world, and turned from God, the one who had created them and given them every blessing. They ate of the fruit of that forbidden tree. They transgressed the law of God. Well, we can't say that God was unjust when He turned them out of the garden and doomed them and all their seed to phy-

sical death. They were separated from God and His fellowship. God had commanded and warned them of the punishment if they broke the commandment. So the fruits or wages of that transgression was death.

But let us travel along a little further in the history of this old world and the man that inhabits it. In the days of Noah, God looked down on the earth that He had made and the men He had created. He saw that man was continually transgressing laws of God; the anger of the Lord was raised and God said, "I will destroy man whom I have created from the face of the ground." Yet, in all that wickedness, God's all seeing eye found one who was righteous. You know his name—Noah. Well, God told Noah to build an ark, three-hundred cubits long, fifty cubits wide and thirty cubits high and pitch it inside and out with pitch. What was the purpose of this ark? Why, it was to be a vessel of safety. If man was to be saved, he must enter into this ark. Well, all the 120 years Noah spent building this ark, he was preaching to his

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friends and neighbors. He pled with them to turn from their wickedness. I can almost hear the jeers they must have hurled at him. 'Old Noah is crazy. He thinks there is going to be a flood. He thinks you won't be saved unless you are in that ark of his

You know the story: How, when the ark was finished, God had Noah and his family go into the ark with the animals that God commanded him to put into the ark. Then God broke up the fountains of the deep and opened the windows of heaven, and the earth was covered with water. "And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark." (Genesis 7:23). Again man had transgressed the law of God, and again the recompense was death.

Then there is another story that we know so well. That is the story of Saul, the first king of Israel. When Saul was first found, he was an humble young man, who hid himself among the baggage to escape publicity; but as king of Israel, and with the blessings of God, he became a puffed up and proud ruler. He gave not God credit for the victories that the Israelites won, but paraded before the people as the mightiest of men. This, God tolerated so long as Saul obeyed the commandments of the Lord. In the fifteenth chapter of I Samuel, we find that God commissions Saul to take the army of Israel and to destroy the land of the Amalekites for their interference in the journey of the Children of Israel from Egypt. God told Saul to destroy everything that belonged to the Amalekites and every living thing in that land.

So here goes old King Saul, a man that at first had been humble, but is now proud and haughty, down to fight the Amalekites. While Saul is in the midst of that battle he decides to destroy only the vile and refuse things and to keep the best of the sheep and cattle. Then he decides that since he is king of Israel, he can do anything he wants. So, he saves Agag, the king of the Amalekites. He wants to take this king back to Israel to show off as his prize. Yet, God said for them to destroy everything, but Saul obeys only that part of the commandment of the Lord that pleases him. He was like many men today. We say, "I don't see why God wants this or that done, so I'll do just as I please."

Well, after the battle, Saul starts home with his spoils and on the road he meets Samuel, that great man of God. Saul immediately said to Samuel "Blessed be thou of Jehovah: I have

performed the commandment of Jehovah." Yet while he speaks, Samuel can hear the bleating of the sheep and the lowing of the cattle. When Samuel asks Saul about these things that he brought back, Saul begins to lay the blame on the people. He says, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God." (I Sam. 15:15). Human nature is alike, whether walking the streets of Jerusalem 3,000 years ago, or standing in your city today. We say, "That man made me sin." or "That woman made me sin." No, my friends, no one can make us sin.

So, because of Saul's transgression and the shifting of blame, Samuel says, in I Samuel 15:22, "Behold to obey is better than sacrifice, and to hearken than the fat of rams." And Samuel reveals the punishment of the Lord for Saul's disobedience. He tells Saul that his seed shall not inherit the throne, so his kingly lineage is brought to death. Although in a different way, that transgression of God's law again brought death.

But let us turn over to the sixteenth chapter of the gospel according to Luke. Jesus tells this story. "Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day; and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom. And he cried and said Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water; and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass hence to you may not be able, and that none may cross over thence to us. And he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." (Luke 16:19-31).

What had happened to that rich man? He had transgressed the law of Moses by refusing to help those in need. What was his reward? He was punished by eternal death.

We could mention many more, but each time, from Genesis to Revelation, transgression of the laws of God were punished by death, either physical or spiritual, which is eternal.

John says, in I John 3:4, "Sin is transgression of the law." So death was the punishment of Adam and Eve because they sinned. And because the people in the time of Noah sinned, they all died save Noah and his family. Both Saul and the rich man were punished with death because of sin.

The apostle Paul sums it all in Rom. 6:23, "The wages of sin is death." I'm sure that, as Paul penned those words, he thought back on these very incidents that we have studied today,

"The wages of sin is death." There is not a thing more feared by every person than death. The grave is a symbol of fear to the masses. Yet, the apostle John says, in the first chapter of I John, "If we say we have no sin, we deceive ourselves and the truth is not in us." Then are we all doomed to death? The outlook is dark indeed, but there appears one ray of light. Let us go back and finish Paul's statement. "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." Then, if we follow sin, we can only expect to receive death, but to follow Christ there is eternal life. The very purpose of Christ's life on earth and his death on the cross was to save you and me, with millions of others, from our sins. The angel of the Lord, speaking to Joseph, in Matthew 1:21, said, "Thou shalt call his name Jesus; for it is He that shall save his people from their sins." And again in John 3:17 we read, "For God sent not the son into the world to judge the world; but that the world should be saved through him."

There immediately arises the question how can we be saved by Christ? I am sure that there is not one in this audience that wants to be lost. We must obey the commandments of God and Christ. We must not change the law as did the serpent; nor scoff as did the people in Noah's time; nor do just what we want to do, as did Saul, but we must come as one wanting, above all, salvation from our sins. We must be willing to put aside pride and prejudice, and accept only the commandments of the Lord. In Hebrews 5:9 we find the inspired writer speaking of Christ, "Though he was a son, yet learned He obedience by the things which he suffered; and having been made perfect, He became unto all them that obey Him

(Continued on page 7)

# The Truth - Giving A Reason

By A. E. FINDLEY

May I remind you, my friends, that the Bible very clearly teaches that it is important that we know, believe and be guided by the truth. In John 8:32, Jesus said, "Ye shall know the truth, and the truth shall make you free." It is only the truth that makes men free in any realm of life. The truth makes men free from the bondage of ignorance; it frees men from the prison of superstition. It is only when we learn and practice the truth that we are saved from the galling shackles of sin and condemnation.

It is the truth that frees men from despotism in government, and equally true, that the truth, and only the truth, can fit men for the eternal habitation of God.

As Jesus prayed to the Father, he said, "Thy word is truth." The word of God is a complete revelation of divine truth given by the God of the universe to His creature, man. He expects us to believe and follow the truth. To the Romans, Paul said, "Whatsoever is not of faith is sin" (Romans 14:23). To the Corinthians, the same apostle said, "We walk by faith, and not by sight" (II Cor. 5:7). Again, the great apostle to the Gentiles said, "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). So to walk by faith is to walk by the word of God. We cannot please God without faith: "Without faith it is impossible to please God, for he that cometh to God must believe that he is, that he is a rewarder of them that diligently seek him" (Heb. 11:6).

**Reason Founded on Bible.** From the facts, we must conclude that any reason for our faith and hope that is not founded upon the word of God cannot be pleasing to God, and that when Peter admonishes us to give a reason to every man that ask you for a reason for the hope that we have, he certainly means that we should be able to give a Bible reason for such hope.

The Christian who walks by faith, taking Jesus Christ for his example, believing and practicing the teaching of Christ as revealed in the New Testament, can give a reason, not only for his hope, but for his faith and practice. He can say to the world: my religion is not a paganism that I have accepted merely because it is pleasing to my physical senses; it is not a thing that I have inherited from my ancestors, and have accepted without examination; but my religion is something that I accept and practice as a matter of conviction—it is based upon God's word; it is founded

upon no less a person than Jesus Christ, the son of God, and teaches no more important truth than the truth taught by Jesus Christ. My religion is not man-made, but God-given. It does not rest upon the frail and fickle sentiments of men, but rests upon the eternal truth of God. It is as dependable and as satisfying as the God of the universe could offer to man. Its promises are not the promises of man, to be broken at will, but the promises of God Himself.

Upon that religion I base my hope that all things work together for my good in this world, and in the world to come eternal life.

With this kind of religion, resting upon such a divine promise, I base my hope, and though the flowers that bloom here must fade, we have God's promise of a land where the flowers bloom eternally and where the spirits of just men shall be made perfect.

## "If Ye Love Me. . ."

By LLOYD E. ELLIS

"If ye love me, keep my commandments . . . These things I command you, that ye love one another." (John 14:15, 15:17).

"I haven't any means of determining just how many people read these short studies, and often one feels that the very people who ought to hear sermons and be awakened, from their spiritual slumber, are the very ones who never hear a sermon. If you are one of those who have been negligent about the work of the Lord, I sincerely hope that you will consider how much the Lord loved you, and that you ought to manifest a love for Him, by sincere and true obedience to His will.

Jesus had done everything that He could for His disciples—He had been with them and had taught them, fed them, and prayed for them, and He was ready to die for them, and for all other men.

He gave to them one commandment which stood out above all others—He commanded them to love one another. Love for God and man is at the very basis of all good thought and action.

Jesus also told them that if they loved Him they would keep His commandments. His commandments are not grievous, but have to do with those principles of living which determine righteousness and eternal rewards.

When His precepts are followed, one leads a happier life here on earth and keeps in the way that leads on to life eternal. Only those who live close to Him know the joy coupled with obedience to His commands and admonitions. The Lord is not arbitrary in His demands, but only gives to men such commandments as are good for him. For example, many of the laws given to the Israelites were good because of sanitary reasons.

Many have professed a love for Christ who refuse to do what He has instructed should be done. This includes the person who refuses to be baptized, for Jesus did command baptism. The critics have tried in vain to show that Jesus did not do so, but the Biblical student finds that they have had to acknowledge that command did come from Jesus, as is found in Matt. 28:18-20. In spite of his protestation one does not love the Lord if he refuses to be immersed. If one loves Jesus he will do what He says.

Many who have been immersed into Christ, and who also profess to love Him, do not keep His sayings. One of these commandments is to remember Him in the memorial of the Lord's Supper. He said, "This do in remembrance of me" (I Cor. 11:24, 25). As often as one observes this memorial he shows a faith in the death of Christ, and thus proclaims it to the world, while waiting for the Lord's return. But one who refuses to meet and partake according to the New Testament pattern, shows that he really does not love the Lord, for He said to do this, and if one loves Him, he will do what He says. The disciples met upon the first day of the week to break bread (Acts 20:7).

Brother, do you meet with the Christians upon the first day of the week to break bread? Or, are you neglecting the assembly as some did even in the early days of Christianity? (Heb. 10:25).

Some do not love the Lord because they will not put Him first in their lives. Jesus said that one must love Him more than any earthly connection or he could not be His disciple. Many, however, love pleasures, as well as family and friends, more than they do the Lord. Whenever one puts something else first, he does not really love Christ.

If you stay away just because company has come, you do not love the Lord very much. If you rather sleep late on Sunday morning, than go to the meeting of the church, your love is very weak. If you neglect to go because you want to take a pleasure trip, you are not manifesting a love for Him. Let us show that we do love Him by doing whatsoever He has commanded us to do, (Matt. 28:20). If we do follow His directions He has promised to be with us even to the end of the ages.

# Giving

By O. S. HIGH

"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" (1 Cor. 16:2). This verse tells us that the Corinthian Christians gave; that they laid it by in "store"—probably into a common treasury; that it was to be done on the first day of the week.

Giving must be an act of worship which is an expression of esteem, adoration, and reverence. On the first day of the week the New Testament church worshiped. Acts 20:7 tells of partaking of the Lord's supper and of preaching in the services. The same spirit of worship and the same expression of love as is found in communion and preaching must motivate the giving.

Each Christian must worship God. Since giving is an act of worship, we must recognize the individual responsibility required in the words, "Let each one of you."

To give is not to buy. Free will offerings are acceptable to God and pleasing to Him. To offer goods for sale to raise money for the church is not giving. Assessments, taxes and dues may be fine in their place, but they have no place in the New Testament church. Neither is the tithe, or tenth, that the Old Testament required the messages of giving for Christians. Usually where the tithe means anything to a Christian it is set as a maximum to be reached. However, it should be considered more of a minimum offering. When you give you worship, remember that. Will God accept as an act of worship that which is not from the heart; does not express love; and is not a sacrifice? Give, therefore, in an acceptable manner.

## SEVENTY BAPTISMS IN LUBBOCK MEETING

By M. NORVEL YOUNG

We are all thankful to the Lord for the wonderful harvest He gave in the gospel meeting which closed this week. Seventy souls were baptized in eleven days and 132 persons responded to the invitation in all, 34 to be restored and 28 to place membership. The most thrilling service was last Sunday morning when 62 responded to the invitation and 37 were baptized. Many families were united in the Lord and a number of men and women in whom we had been interested for years obeyed the gospel.

This meeting is but another evidence that the simple gospel of Christ is still powerful to convert the souls of men

to Christ. Brother Batsell Barrett Baxter preached the word in a simple, forceful, and humble manner. Horace Coffman led the singing. The members of the church had been praying for the success of this meeting for weeks, and a special prayer meeting was conducted each morning at 8 one week before the meeting began and each morning of the service. Hundreds of personal visits were made, more than a thousand in all. Other members telephoned by the hour inviting neighbors and friends to the meeting. Practically every person who responded had been personally contacted prior to the sermon. But all the preparation of the soil and the sowing of the seed is dependent upon the Lord who gives the increase. To Him be all the glory in the church!

We are beginning two classes for new converts. We are conscious of the fact that too frequently babes in Christ are lost for lack of the nurture they need. We invite your prayers that the door of opportunity which has been opened in our city may be entered. There is a splendid spirit or harmony among the nine congregations of the town, and plans are in the making and property has already been donated for the beginning of three additional congregations in new sections of the community. Southside is taking the lead in one, various individual Christians are planning to form the nucleus for a second later this year, and Broadway is planning a third one east of the Canyon after these two have been started. The colored church at 24th and E. Birch is starting on a new building program.

Many States Represented at A. C. C.

Of the 1,217 students enrolled for the spring semester at Abilene Christian College, 1,170 or 96.1 per cent are members of the Lord's church.

Thirty-three states and 11 foreign lands are represented among the students. The enrollment dropped slightly from the fall semester, when 1,333 were enrolled.

Texas, of course, leads all states with 835 ACC students. Neighboring Oklahoma ranks second with 84, California with 43 comes in third, New Mexico is fourth with 40 students and Kansas wins the fifth spot with 21.

Other states represented are Alabama, Arizona, Arkansas, Colorado, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kentucky, Louisiana, Massachusetts, Michigan, Mississippi, Missouri, Montana, Nebraska, Nevada, New Jersey, New York, North Carolina, Ohio, Oregon, Tennessee, Virginia, West Va., and Wyoming.

Foreign lands represented are Alaska, Australia, Canada, Germany, Hawaii, Ireland, Japan, Korea, Mexico, South Africa and Spain.

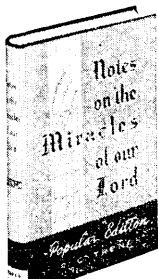
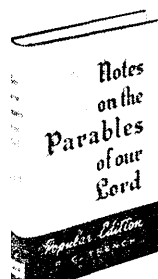
Enrollment by classes is as follows: freshman, 414; sophomore, 314; junior, 226; and senior 233; and 25 special students and 5 post graduates. There are 737 men enrolled, compared to 478 women.

"The sermon is the only commodity of which the people prefer short measure."

"One pound of learning requires ten pounds of common sense to apply it."

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## RALPH RUSSELL LEAVES "CHRISTIAN" CHURCH

By WILLIS G. JERNIGAN



On Wednesday evening April 2, at the regular mid-week prayer service of the Spur, Texas, Church of Christ, Brother and Sister Ralph Russell left the First "Christian" Church for a complete stand on New Testament Christianity. Bro. Russell had preached for the First Christian Church in Spur for several months.

The Russells moved to Spur in September 1951, in order that Ralph assume the duties of First Christian Church preacher. Shortly after their arrival it was my privilege to meet Brother Russell. From our very first conversation I realized that Ralph Russell was not far from complete New Testament truth. As the months passed we developed a friendship that grew into mutual respect and love. We freely discussed Mechanical Instruments of Music in the worship of our Lord, Societies to do the work of the Church, as well as other differences between the "Christian Church" and the original ground commensurate with New Testament Teaching.

During Brother Russell's period of study, which included several lengthy conversations in both his home and mine as well as in my office. Brother Russell read with care, "The Voice of the Pioneers on Instrumental Music and Societies," by John T. Lewis, also "Instrumental Music in the Worship or the Greek verb Psallo Examined," by M. C. Kurfees. Brother and Sister Russell also attended some two or three times our recent spring meeting in which Brother Perry Cotham of Paris, Texas, did the preaching. Upon my suggestion in the presence of Brother and Sister Russell Brother Cotham delivered an able address on "Instrumental Music in the Worship," which was heard by the Russells. After the close of the

meeting our studies continued until the change was made.

Brother Ralph Russell is a graduate of Midwest Christian College, Oklahoma City, Oklahoma, from which institution he holds the degree of Bachelor of Arts. The elders of the Spur congregation expressing their confidence in Brother Russell have made him associate minister of the Spur church in which capacity he will serve for the present. Brethren use Brother Ralph Russell, he is worthy of your complete confidence.

### RALPH RUSSELL

By PERRY B. COTHAM

It gives me great pleasure to introduce to the brotherhood Brother Ralph Russell who has recently come to us from the conservative group of the Christian Church. During a recent meeting in Spur, Texas, where Brother Willis G. Jernigan serves as minister, I met Brother Russell. He attended the meeting several times and I had the

opportunity of visiting with him personally and discussing our differences. After previous arrangements with him, I preached one night on, "Why We Do Not Use Mechanical Instruments of Music in the Worship." For some time Brother Russell had been preaching against the departures from the faith on the part of the liberal wing of the Christian Church. Seeing his desire to get people to come back to the Old Paths, I told him to be consistent that he, too, would have to give up mechanical instrumental music and go back all the way to the New Testament ground. This, he was able to understand.

Brother Russell is well educated and has a pleasing personality. Sister Russell is a fine Christian companion. I predict for Ralph many years of faithful gospel preaching as he consistently pleads for a return to New Testament Christianity. Churches will not go wrong in inviting him for gospel meetings or for local work.

To Brother Jernigan largely belongs the credit for Brother Russell's change.

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He was very nice to Ralph, cultivating his friendship, lending him books to read on the subject of mechanical instrumental music, and showing an interest in him, even before the meeting.

I believe that many other men, now in the conservative group of the Christian Church, with proper love and teaching, can be brought to see the need of giving up all departures from the Divine pattern, and I sincerely pray that Brother Russell's change may serve as an example to encourage others to do likewise.

#### SIN AND ITS CONSEQUENCES

(Continued from page 3)

the author of eternal salvation." Then we must obey him. He says in Mark 16:15-16, "He that believeth and is baptized shall be saved."

The commandment given by His apostle, the inspired Peter, on the day of Pentecost, is just as binding today as it was 2,000 years ago. Christ is still the author of eternal salvation unto all of those who obey. Therefore, we must obey those words of Acts 2:38, "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." This is the hope of all who stand without Christ, but to all of those who have rendered obedience to the fundamentals of the gospel, we have assurance of remission of our sins through Jesus Christ. John, writing to those that had obeyed the gospel of Christ, in I John 1:9, says, "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

Since we all sin, why should we hesitate to obey the gospel of Christ, when we have found by the word of God that "The wages of sin is death?" Suppose someone told you that you had a deadly disease, and that there was no hope for your life unless you followed the doctor's orders. I am sure that there is not one of us that would spare money or time in obeying the doctor's orders. Yet, when we come to religion and the death of our souls, we lose interest, or maybe we want to do only what we want, not what God has commanded. There is no greater disease than sin for it destroys the very soul of man. So why should we not accept the free gift of God? Christ calls unto all to come accept his word and receive life eternal. He says, "Come unto me all ye that labor and are heavy laden and I will give you rest."

"Many a man throws his tongue into high gear and on into overdrive before he ever gets his brain started."

#### Judsonia Minister Expresses Appreciation For Tornado Relief

By Guthrie Dean  
(Minister Judsonia Church)

Judsonia, Ark.  
April 9, 1952

Brethren:

This letter is to acknowledge the great help you have given us in the tornado area. We will see to it that the funds, clothing, and food are used wisely and where they will do the greatest good for the present distress.

On behalf of the Judsonia church, I wish to express our humble appreciation for your help both in material things and prayers.

Many of our friends were killed, church buildings in the storm area were destroyed, and most of the church members in this section lost their businesses and homes. Eternity can only tell what your efforts have meant to us and others.

No doubt hundreds will be led to the Lord through the efforts of the churches of Christ in these past few weeks. May God richly bless you all.

#### THE DEVIL'S TWENTY-THIRD PSALM

King Alcohol is my Shepherd;  
I crave and want.  
He maketh me to lie down in mudholes;  
He leadeth me besides troubled waters;  
He damneth my soul;  
He turneth my car over for my taste's sake.

Yea, though I ride in the valley of the shadow of hell,  
I will hold to the bottle,  
For the devil is with me.

His saloon and his beer joint, they beckon me.

Thou preparest an empty table before me in the presence of my family.

Thou anointest my head with bruises,  
My pocketbook is empty.

Surely evil and misery shall follow me all the days of my life,

And I shall dwell in the house of the devil forever. —Selected.

Sins are like old neckties to some men. The longer they have them the dearer they grow.

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## Use What You Have

By JAY SMITH

When David volunteered to fight the giant, there were those who laughed at him. Despite the ridicule, David slew the giant and saved the day. He did not succeed by wishing for better equipment, and to be a bigger man—he succeeded by being what he was, and using what he had. His potential lay in his accurate appraisal of the situation, his knowledge of the use of the "equipment" that he possessed, and his faith in God.

Too many times we are not as David was, for if we were the truth of the Gospel would be more prevalent today. We do not properly appraise the presented situations. Today it is a recognized fact that people are feeling a need for some "higher power" to direct them. The result is that more and more of the population is returning to the "churches." They are again seeking God in a time of need. But are we taking advantage of this situation? Here are people seeking God, and accepting any form of religious gibberish simply because they have not been shown the truth. Who is responsible that they do not know the truth? You—you and me. We have kept our noses buried so deeply in our own petty lives that we are not aware of the happenings around us. It's time to wake up before we die in our stupidity.

Another of our troubles is that we don't know the use of our own "equipment." David used a sling against a giant's sword, but he knew how to use it. We sit around and wish that we had this or that, or that we were so-and-so; we never think of using the talent that we have—we always want something that we haven't.

And then we also forget to trust in God. Too often we sit down to count the cost, and forget to "count the Lord in." We count our own strength but forget the strength of the Lord. It's wise to count the cost when engaging in some foolhardy venture, but if it is carried too far it proves to be one of the greatest stoppers of Christian action that is known. Remember: "If the Lord be for us; who can be against us?"

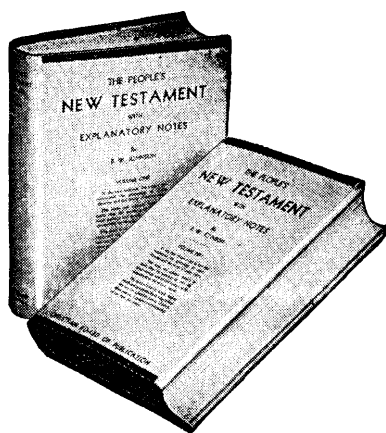
Tillman B. Pope, Box 217, Alma, Arkansas, April 9: I am in a good meeting at Booker, Texas. I shall be here until the 20th of April. I have time for a meeting in May. If you need this date write me soon.

Lee Starnes, 1238 E. Bennett, Springfield 4, Mo., April 11, 1952: One baptism and two by membership Wednesday night. This makes three baptisms and four by membership since last report. To God be all the praise.

Walter W. Leamons, Junction, Texas, April 8: Another by baptism and two by transfer at London, Texas. I preached there Sunday in an all-day meeting and Brother Marshall Davis preached in the same kind of meeting at Cleo.

John H. Cannon, Atkins, Arkansas, April 9: I have resigned the church and school work here in Atkins. I plan to devote my time to the Lord's work

and not teaching in the public school. Any congregation desiring my service contact me at the above address. I'm twenty-eight years old, married and have two boys. I've been teaching and preaching for the past six years in the public school in Arkansas. I have meetings for the summer and will not be able to locate until the first of September. If interested in more concerning me write the elders of the congregation here in Atkins.



## The People's New Testament With Explanatory Notes

BY B. W. JOHNSON

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Church Worker

(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.

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

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

### 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. 0: 3. b Mark 3: 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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# The Gospel Light

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

VOLUME 22

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NUMBER 20

## Liberties In The Lord

By VAUGHN D. SHOFNER

The liberty and freedom promised and given to all who live by the decrees of the Christian dispensation, are too often spoken of to justify positions and practices not authorized in the perfect law of liberty. This is true even in the church of the living God, and much emphasis is placed on the liberties that are claimed to justify the means by the end. By this "liberal" thinking, anyone who calls attention to the tendencies and trends toward apostasy is branded a "legalist," a "strict ritualist."

The glory of the Mosaical ministry, which is in contrast with the law of liberty in Christ, had shone forth in rays of light visible to the sense of the eye, from the countenance of the great lawgiver as he descended from the Mount of Revelation. "The children of Israel could not steadfastly behold the face of Moses for the glory of his countenance" (II Cor. 3:7). Yet this glory was inferior to that of the New Covenant. It had been destined to die on the appearance of the antitype which fulfilled it. It contrasted disadvantageously with the New Will, which was endowed with perpetuity and a ministration of spiritual righteousness. Hence, Moses had veiled his face, because "when Aaron and all the children of Israel saw that the skin of his face shone, they were afraid to come nigh him" (Ex. 34:30); but according to Paul the immediate motive of this act did not exhaust its future significance. The veil not only shrouded the "glory" of the law from the eyes of the terrified Israelites, it also thwarted revelation, in the very history of its introduction, of a higher object beyond itself. Moses "put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished" (II Cor. 3:13).

More than fifteen centuries had passed since the scenes of Sinai, but in the

days of Paul the face of Moses was still shrouded from the eyes of Israel. The reading of the Old Law perpetuated the symbol in every synagogue, and that which met the eye too truly pictured the spiritual fact which the eye could not reach. "Even unto this day when Moses is read the veil is upon their hearts" (II Cor. 3:15). But this darkness was not to last. "When it (the heart of the people—V.D.S.) shall turn to the Lord, the veil shall be taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty" (II Cor. 3:16, 17).

The practical and consistent conclusion is, that those who are converted to Jesus Christ have lifted the veil which darkened the spiritual intelligence of Israel. The revelation of the Spirit is the source of positive illumination, enlightening all who flee from the prejudice and predilection which deny the deeper sense of the scriptures to those blinded by Jewish thought. That sense is sized by the Christian student of the ancient law, because "where the Spirit of Christ is, there is liberty."

This freedom does not describe freedom from an earthly despotism; it is not an external, political, social freedom; it is not the freedom of man's outward, individual action. For no political or social emancipation can liberate an enslaved soul; and no tyranny of state and society can enslave a soul that has been freed. This freedom comes with faith in Christ which continues in his word and knows the truth—"Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). It gives freedom from error for the reason; freedom from restraint for the affections; for the will from the tyranny of sinful and human wills; freedom from sin for

servants of righteousness (Rom. 6:18); and the sons of God alone enjoy it.

As a member of the church of the Lord, a servant of Christ, a preacher of his principles, we often hear objections from worldlings, and from professed followers of Christ who claim pure religion to be no more than "faith only," mere mental credence. They say: "Others may speak of liberty, but not you! To put on the armor of a warrior; to accept the championship of the cause of the church; to preach faith, repentance, confession and baptism as conditions of salvation; to declare faithfulness unto death—these conditions are incompatible with liberty. They commit you to the principle of dogma!"

The school of the "Modernist" is the hotbed for thoughts which produce the mistaken idea that authoritative decrees are the real enemies of religious freedom. The idea finds expression in books of theology, in the literature of science, political palaver, and fictitious fables designed to interest and entertain. Holding to the tenets of Christ's doctrine as binding, is described as "slavish," "arrogant," "overlays the truths of Christianity," is a "hard shell" in which religion is "cased." To value authoritative means of doing all good works is invidiously declared to be setting a value on the way above the soul and life of man; as though the people who care for one must perforce neglect the other. The hands that direct the onslaught are the hands of Esau, but the voice gives utterance of no true believer in God and Christ; it is the voice of the infidel.

These people take pride in emphasizing the fact that authoritative edicts are restraint upon thought. But their notion of liberty is impossible. A being is free when he moves without difficulty in the realm assigned him by his natural constitution. Truth is originally the native element of thought; and Christ's Testament prescribes the direction and limits of truth, concerning God and his relations to man. Being true, the Testament should be stated authoritatively. To accept

Christ's will as being truth, you are not at liberty to deny it. You cannot accept it as truth and even desire such liberty. Nor can you be loyal to truth, and at the same time ignore or defy it. When you have discovered a fact of experience, you are not at liberty to deny it; and concerning it you forfeit your intellectual independence by the discovery. The religion without restraining laws is infidel, if not atheistic.

So it is in the world of thought. Look at the axioms which form the basis of the freest and most exact science. They cannot be demonstrated; they can not be rejected; but the way reason accepts them is no indication of unworthiness. Faith submits, but her submission to the conditions of truth is the guarantee at once of freedom and enduring power.

Submission is not slavery! Obedience is the school of freedom. In obeying the conditions of Christ's will we are freed from cruel yet petty despotisms which enslave the rebel heart. In obeying the revealed laws of God to man, we attain not only freedom, but moral royalty; for if man is royal in commanding nature, his highest exercise of empire is over himself. Those who imagine freedom to consist in repudiation of all authority, undermine the source of moral and spiritual greatness, by snapping its very fundamental law. They teach a doctrine which is inconsistent with the first condition of the highest liberty enjoyed; for in effect they proscribe the privilege of a free submission to truth.

Hasten, O friend, to an obedience to the will of Christ! Refuse not a single condition, but by faith in his gospel, repent, confess him as the eunuch did, be baptized for the remission of sins, and live faithfully unto death. Free indeed are those liberated from the sense of sin; free from slavish fear of the wrath of justice; free from current prejudice and human opinions; free from the haunting fear of death. It is freedom in time and eternity. In that eternal realm, in the presence of the Lord, slavery is unknown—for "where the Spirit of the Lord is, there is liberty."

"I'm going to give you the maximum punishment," the judge announced to a crestfallen defendant. "I'm not going to put you in our nice jail. I'm going to let you go free and worry about taxes, shortages, unemployment, politics, war, and the high cost of living—just like the rest of us."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21).



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 7)

Peter said: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36).

Jesus was made Lord by placing him on the throne of God—a throne of universal dominion.

But Jesus was made Christ by being placed on the throne of David in fulfillment of the promise. He had a right to this throne because he was a descendant of David.

Upon this throne to rule over men and angels Jesus had been seated by the authority of the Almighty, and upon this throne he is to remain until the end of time.

This throne is in heaven and not upon earth. The Bible does not say that Jesus will ever sit upon a throne on earth or rule in an earthly kingdom.

Peter has corrected the false conception on the part of the Jews concerning an earthly reign of the Messiah. He has shown that Jesus is the Messiah, and that he is in heaven ruling the universe.

Upon this throne Jesus is to remain "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (See Acts 3:21).

When Jesus was placed upon the throne of the universe, God said: "Sit on my right hand, until I make thine enemies thy footstool." Hebrew 1:13.

But the last enemy to be destroyed is death. "Then Jesus will deliver up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. Then the end." (I Cor. 15:24-26).

But Jesus is on his own throne in his own kingdom ruling in the hearts of men and women who will accept him on the terms that he has outlined in his gospel.

The question we need to ask ourselves: Is Jesus ruling and reigning in our hearts? This is what he desires.

We need to let the words of Christ dwell richly in our hearts. (Col. 3:16).

From the reasoning of Peter, as he was guided by the Spirit of the Lord, this Jewish audience now learns of their misconception of the Messiah.

They had thought that their Messiah would declare his power and bring to an end all the kingdoms of earth and re-establish the earthly kingdom of Israel and that he would rule the universe from a throne in the city of Jerusalem.

This was a misunderstanding of the statements of the prophets. The earthly kingdom of Israel was never intended of the Lord to be a permanent arrangement.

Even the prophets taught that the kingdom of Christ would be a heavenly kingdom. It is the "kingdom of heaven" because heaven is the seat of authority.

Peter has established the greatest fact in history—Jesus is the Messiah.

The effect of this sermon on this audience will be our next study.

### A STATISTICAL EXPERT IN THE NURSERY

Mother wanted to spend Saturday afternoon shopping and father — a statistician — reluctantly agreed to abandon his golf and spend the afternoon with the three small, energetic children.

When mother returned, father handed her this:

Dried tears—9 times.

Tied shoes—13 times.

Served water—18 times.

Toy balloons purchased—3 per child.

Average life of balloon—12 seconds.

Cautioned children not to cross street—21 times.

Children insisted on crossing street—21 times.

Number of Saturdays father will do this again—0.

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# EASTER - From God or Man?

By BOB CRAIG

(From a radio address over KIOX, Bay City, Texas, April 13, 1952).

We are continuing our plea this morning that we began several weeks ago when we first started preaching over this station. That plea has been and shall continue to be, "Back to the Bible" for all things in religion. My brethren and I have been trying to get this idea over to folk for a long time. And it isn't such a strange idea, but one that had its beginning even during the time of the apostles. I hear Paul commending the Bereans on this wise: "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily whether these things were so." (Acts 17:11). Hear the apostle John in I John 4:1: "Beloved, believe not every spirit, but prove the spirits whether they are of God; because many false prophets are gone out into the world." If these divinely inspired men suggested trying their preaching by the scriptures, how much more should we in this day and time, when religious confusion is all about us, study our Bibles to see just who is speaking God's Word and who is testifying of men's wisdom.

This attitude of people in listening to their preachers and not studying and checking in the Bible has led us to that which is on every tongue this morning; i.e. the season of Lent and the Easter celebration. I am aware of the fact, from what I have already heard on the air this morning and from what I expect to hear, that I stand alone in this area in denouncing this particular celebration. But I beg of you to listen carefully and then study your Bibles to see whether I speak the truth or whether these other men are practicing truth. I appeal to you to hear me through.

I have in my library seven translations of the New Testament and as I search through them I find the word Easter used only one time in all seven of these translations combined, and in the one place that it appears, the King James translation, Acts 12:4, we find that it is a Mistranslation. The word in the original is PASCHA in the New Testament Greek and PESACH in the Old Testament Hebrew, each meaning the same thing, PASSOVER. Even the Latin Vulgate New Testament, which is the Catholic version carries the word as PASCH rather than Easter. A simple way to find that the King James version is incorrect is to ask your preacher, and if he's any kind of scho-

lar and truthful he will have to tell you that the word Easter is a Mistranslation of the original word. Another thing that you can do for yourself is to begin reading at the first verse of the 12th chapter of Acts and read through the fourth verse. There you will see that the season under consideration is the days of unleavened bread. The passover occurred during the feast of unleavened bread. The idea is that Peter was to be kept in prison until after that feast, including the passover, was finished.

But where did it all come from? Why it all, Lenten season and Easter, harkens back to Rome. This is a Roman Catholic season and holiday or holy day. But those who call themselves Protestants have long ago quit protesting and have incorporated this Catholic holy season into their *services*. Like in so many other things Protestants have ceased protesting and instead have compromised and adopted many of the rituals of Rome.

I have a book with me this morning from which I would like to read. It is titled "The Question Box," compiled by Rev. Bertrand L. Conway, published by the Paulist Press in New York City. This is an authorized Catholic book. I would like to read a few excerpts from this book to show you where the Lenten season and Easter originated. I turn first to page 439 and there I find a heading of "Easter." A question is presented and I quote: "What is the difference between the Jewish Pasch and the Christian Easter? Why is Easter not kept on the same day every year?" And then the answer is given. "The Jewish Pasch commemorated the Jewish Exodus from Egypt under Moses. It was kept on the fourteenth Nisan, and fell by turns on each day of the week. The Christian Easter from Apostolic times commemorated the Resurrection of Christ and was always kept on a Sunday (Eusebius, Hist. Eccles., v., 23). The Council of Nice decreed that this Sunday must follow the fourteenth day of the Paschal moon, i.e., the moon whose fourteenth day followed the spring equinox." You will notice that Eusebius and the Council of Nice are the authorities given here, not the Bible, for the celebration of Easter and for the fixing of the time for Easter. Then I turn to page 441 and notice a heading, "Ember Days." The question is asked: "What do Catholics mean by Ember Days?" And the answer. "The Ember Days are the Wednesdays, Fridays and

Saturdays at the beginnings of the four seasons, which the Church appointed as special days of fasting and abstinence. The word is derived from the Latin, *Quatuor Tempora*, the four times. While their origin is uncertain, it is generally believed that they were instituted to offset the pagan customs of the fifth century in Rome. The Romans, at the beginning of the time of seeding and harvesting, performed certain religious ceremonies to implore the help of their gods: in June for a good harvest, in September for a rich vintage, and in December for the seeding. **The Church Christianized this pagan custom**, (emphasis mine, B. C.) and set aside these seasons as special times of prayer and thanksgiving. They are first mentioned by Pope Leo the Great (440-416), who declares they are of Apostolic origin, **although there is no proof whatever of his assertion**. From his time the ordinations of the clergy were held on these days. Of the six official ordinations, three were in Lent, on Ember Saturday, the Saturday before Passion Sunday, and on Holy Saturday. Then we take note of the next question asked. "What is the meaning of Lent?" I quote only the portions of the answer that is pertinent to our discussion. "While the fast of Good Friday and Holy Saturday was the Church's preparation for Easter, the forty days of Lent were, according to St. Leo and St. Augustine, the Church's annual retreat, urging Catholics to share in the solemn commemoration of our Redemption by our Lord's death on the Cross. —Lent is first mentioned in the fifth canon of the Council of Nice (325) and in the Festal Letters of St. Athanasius. . . ." The word church means, of course, the Catholic Church. You will notice that all the authority is certain saints, councils, and popes; no scriptural authority at all. But the thing we are primarily interested in is the fact that these special days came into existence after the New Testament had been revealed, written, and sealed and that they were borrowed from the Roman Catholic Church.

But you might ask the question, "What difference does it make if we do celebrate Easter?" Well, if we celebrate it by hunting Easter eggs and wearing new clothes, if we have the money to buy them, then I suppose it might be all right. But when we make it a holy day and celebrate it as a religious holiday and season then certainly we are all wrong. God gave us a day in which to remember the resurrection of Christ and David prophesied of that day in Psalms 118:24. "The stone which the builders rejected is become the head of the corner. This is Jehovah's doing; It

(Continued on page 7)

## Unpuzzling A Puzzled Baptist Preacher

By GEO. B. CURTIS

(NUMBER 2)

"The churches of Christ salute you."  
(Romans 16:16).

I. D. Mangum, pastor Britain Road Baptist Church, Irving, Texas, mails out a little leaflet in the form of a "want ad." He is advertizing for five hundred men, women and children to find the church of Christ in the Bible. He may dismiss four hundred ninety nine and send them home. They are not needed. One honest seeker for the truth will have no trouble in finding that the church of the New Testament belongs to the Lord. He might retain the number that I suggest that he send home, hire a billion or two helpers and set them at the impossible task of finding the Baptist Church in the Bible. Suppose you try that, Mr. Mangum.

The phrase "church of Christ" means the church that belongs to Christ. That is the sense in which I think of the term, and that my brethren think of it. Does the church belong to the Lord? Is the New Testament church the church of Christ?

In this attempt to discredit the name of the church of the New Testament, Mr. Mangum aims his shots at those whom he calls Campbellites. On page three of this leaflet we find, "This fraudulent church that has come upon the scene of action has applied to itself this **Bible term** as a means to the end of deceiving the people." It seems rather peculiar that Mr. Mangum would want so many people looking for the term "church of Christ" and then come right out and admit it to be a **Bible term**, doesn't it? Of course the man already knew that it was a Bible term. He doesn't even deceive himself in his leaflet.

Take a look at the passage: "The churches of Christ salute you." There could never be "churches of Christ" without there being a "church of Christ." So if we wished to stop the search right here we have found what the Baptist preacher wanted us to look for. But we shall give more than asked.

"Upon this rock I will build my church." (Matt. 16:18). The Christ spoke these words just before he was crucified. This was after the date that the Baptists have set for the establishment of the Baptist church. Therefore they do not claim to be in that church that the Lord says belongs to him. No man can misunderstand the language of the Lord as used here. It may be perverted, but the plain statement, "I will build my church," cannot be mis-

understood. Again, we have found the **church of Christ** in the Bible, and we could stop here.

"Feed the church of the Lord, which he purchased with his own blood." (Acts 20:28). Here it is in just so many words. Christ is the Lord. He purchased the church. The price is named. It is the blood of Christ. To deny that the church belongs to Christ is to deny the efficacy of his shed blood. We've found it again, Mr. Mangum.

"Of whom the whole family in heaven and earth is named." (Eph. 3:15). "But Christ as a son over his own house: whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6). The word **family** and the word **house** here mean the same. In the one we are told that the whole family of God is named of Christ; in the other we are told that Christ is over God's house. The same thing is said in the first chapter of the Ephesian letter. We read, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22-23). The family of God at this time is under the rule of Christ. He is the head. God's family is named of him. There it is again Mr. Mangum.

"The church, which is his body." (Eph. 1:22-23). "He is the head of the body, the church." (Col. 1:18). "For his body's sake, which is the church." (Col. 1:24). "Christ is the head of the church; and he is the savior of the body." (Eph. 5:25). These scriptures show that the church is the body of Christ. The church is the body; the body is the church. It is the body of Christ. It is the church of Christ. Well, we've found it again, Mr. Mangum.

"John answered and said, A man can do nothing except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." (John 3:27-29).

The church stands in the relation to Christ as the wife does to the husband. (Rom. 7:4; Eph. 5:23; etc). In the scriptures above Christ is the bridegroom, the church the bride and John is the friend of the bridegroom (The Best Man). The bride takes the name of the groom upon marriage. The church came into existence on Pente-

cost. She is the wife of Christ. Friend Mangum wants to take the bride away from the groom and give her to the Best Man. I wonder if he would permit his wife to wear the name of the man who stood by his side as Best Man when he married Mrs. Mangum. Would he want his children to wear the name of this man? Have you seen any leaflets that he has put out wanting five hundred men, women and children to find in the laws of the state of Texas why his children should wear the name Mangum? No, well you will not. He knows better than that. And if he cannot see that the church of the New Testament belongs to Christ and should thus honor him, he is safe any way.

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12).

Who was this rejected stone? It was Christ. By his resurrection he had become the head of the corner. Salvation is in him and in him only. Now note this: "There is none other name under heaven given among men, whereby we must be saved." There are many names under heaven given among men, such as Campbellite, Methodist, Baptist, etc., but there is no salvation in these names. Friend Mangum, if you or I are ever saved it will be in the name of the one whom you deride in calling for five hundred "men, women and children" to find that he possesses the church. I feel deeply sorry for you. Will you not quit wearing the name of the Lord's Best Man—John—become a member of the Lord's church, and wear God's family name?

"Thou holdest fast my name, and hast not denied my faith." (Rev. 2:13). (Thou) "hast kept my word, and hast not denied my name." (Rev. 3:8).

These words were written by the Lord in his last communication to man—the book of Revelation. They were to churches, the first to the church at Pergamos, the second to the church at Philadelphia. These were words of commendation from Christ. To the one he said, "Thou holdest fast my name" and to the other "thou hast not denied my name." Suppose the church at Pergamos had been wearing the name **Baptist**, could the Lord have said to that church, "Thou holdest fast my name?" Or, could he have said to a Baptist church at Philadelphia, "Thou hast not denied my name?"

Many other scriptures could be given to show that Christ is the owner of the church. But to any seeker for truth these are more than sufficient. Mr. Mangum, these things are vital. Our

eternal destiny depends upon them. Can you afford to remain carnal just to uphold the false position of a Baptist? You may say, "I am not carnal;" but Paul says you are. Hear him: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (I Cor. 3:4). Some said I am of Paul. This was evidence they were carnal. Others said, We are of Apollos. This was evidence of their carnality. Still others said, We are of Cephas—Peter. They too were carnal. Suppose that you had been there and had said, "I'm a Baptist." Would not Paul have said to you, "Mangum, you are carnal." Think on these things.

## The Rottenness of The Bones

By BRUCE MERRITT

"A sound heart is the life of the flesh; but envy is the rottenness of the bones." (Prov. 14:30).

In this passage we find clearly expressed God's utter loathing of the dreadful sin of envy. It is an insidious subtle form of evil which usually lies hidden beneath the surface and is therefore the more dangerous. When it strikes it is nearly always under the form of some disguise. Falsehood and hatred are its constant companions. It injures not only the envied but also the envious. It may do great harm to the envied but it rots the very bones of the envious. An envious man can not find happiness. There is a ranking in the bosom and a restlessness of mind and body.

Envy is so universal that it hardly needs to be defined. We know almost instinctively what it is for we have experienced it in our own hearts. Webster defines it as: "Chagrin, mortification, discontent, or uneasiness at the sight of another's excellence or good fortune, accompanied with some degree of hatred and a desire to possess equal advantages.

The Bible has much to say about this terrible sin. In Proverbs 27:4 we read: "Wrath is cruel, and anger is outrageous; but who is able to stand against envy." We are quick to condemn wrath and anger but envy is even worse. It has destroyed the best men, the finest of homes, and brought division to the most peaceful congregations. It was present in the church at Corinth and prompted Paul to rebuke them in the words: "Ye are yet carnal, for whereas there is among you envying and strife, and divisions, are ye not carnal and walk after men?" (I Cor. 3:3). Moreover Paul lists it alongside murder in that black list of sins in Romans the

first chapter and includes it among the works of the flesh in Gal. 5:21.

There are many examples in the Bible of the fearful consequence of envy. It caused Cain to rise up against his brother in a fit of anger and to slay him. It was responsible for Joseph being sold into slavery by his own brothers. (Gen. 37). It lead Korah, Dathan, and Abiram to rise up in rebellion against Moses (Num. 16). It caused the Jewish leaders to demand the crucifixion of Jesus (Matt. 27:18). Thus we can see the terrible consequence of envy and we need not think for a moment that it is not producing in similar results today. It is a deadly poison that is responsible for much of the heartache and sorrow and which inevitably leads to the decay of the moral and spiritual life of the individual.

Fortunately, we as Christians possess a number of antidotes for this poison. They are revealed in God's Holy Word. The best antidote is love. Paul says in I Cor. 15:4 "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up." Thus all that we have to do to cast out envy is to fill our hearts with love for our fellow men. Where love reigneth supreme there can be no room for envy.

The second antidote for envy is to count our own blessings. We all have so many wonderful blessings in Christ that we have no need to envy anyone. Why should we envy the socially prominent? Have we not as our personal friend and Saviour the King of kings

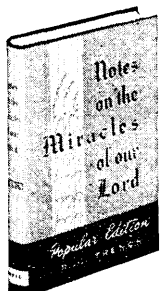
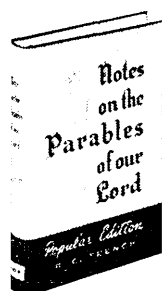
and the Lord of lords. Should we envy the wealthy? Have not we riches in Jesus that are just as real, more important, and more durable than earthly riches. Thus the very causes of envy are all removed by an awareness of our own blessings.

A third antidote for envy is to be found in useful activity in the service of our Lord. If a Christian is as industrious as he should be he will not have time to meditate on how unfortunate he is because he does not have certain things in life and is not likely to become envious of others. Envy is often the product of an idle mind and when a man's mind is filled with useful and creative thoughts envy will inevitably be crowded out.

May God help us all to cleanse our hearts of this dreadful sin before it begins to undermine our spiritual lives and lead to the destruction of our soul. —In Gospel Herald, Radville, Sask., Canada.

Earl E. McCord, Corning, Arkansas, April 15: I have a meeting beginning May 19th through 28 in which I will direct the song services. I was there last year with Bro. Jimmy Powell of Fulton, Miss. He will do the preaching in this meeting. I have some time not taken the first half of May also the month of June. I can render service either as a song leader in meeting or teaching the congregation a greater appreciation of gospel song. Write me at above address if you need me.

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## The Sin of Neglect

By LLOYD E. ELLIS

"And let us consider one another to provoke unto love and to good works; Not forsaking the assembling of ourselves together, as the manner of some is\_\_\_\_ (Heb. 10:24, 25).

During many years of work in the West it was my privilege to contact thousands of Christians. Many of these had become obedient unto the Lord in some other state and had come to California at a later date. We used to hear it stated that some persons, who had been faithful Christians in their old home, would, when crossing the Rockies wave their hands towards their former fields of activity and say, "Good-bye God, I am going to California."

This would be amusing if it were not for the fact that it is so tragically true in many instances as far as continued activity in the work of the church is concerned. I have met and conversed with hundreds of persons who claimed to have been Christian, but who never entered a meeting place, or who were very dilatory about the work of the church.

It has long been my conviction that those who are not faithful away from home, or when they move to another state, are not usually very dependable before they move. (You have heard people ask the question, "What is wrong with the church in California?" There is really nothing more the matter with the churches there than elsewhere. Any hobbies, or erroneous teaching is usually brought in from other places).

Just moving from one place to another does not usually change one basically. If he were truly faithful to the Lord before, he usually is after he has moved to another state. We need to worship God and be faithful to Him wherever we may live.

Those who never attended the meetings of the church do not usually observe anything else that the Lord has directed men to do. They may live good, clean, moral lives, as men consider such, but they do not labor in the vineyard of the Lord. They do not give as they have been prospered; they do not observe the Lord's Supper and they do not have fellowship with the Lord's people. They neglect their duties and obligations and do not live out the privileges which are theirs.

If each individual who claims to be a Christian only, should attend each meeting scheduled, our meeting houses in any community could scarcely contain the crowds, and the influence on those who are not Christians would be immeasurable.

Too many think of sin simply as some

overt act which is done contrary to the will of God. Such action certainly is sin, for sin is the transgression of the law, but there are also other sins.

One who knows to do good and does it not, is also a sinner, (James 4:17). Sin is "missing the mark," and neglecting to observe the ordinances of the Lord is sinful, and will cause one to miss the mark of the prize of the high calling in Christ.

One of the first things noticeable about the neglectful one is that he fails to attend the assembly of the saints and does not remember his Lord in the communion. Those who are careless or neglectful, staying away because they have something else to do, are the ones who will finally forsake the assembly entirely, and Christians are admonished not to do that, (Heb. 10:25). As he continues to forsake the assembly, he also fails to engage in other activities of the church, and many times, he becomes no more than an outsider as far as his brethren in the Lord are concerned.

Not only do the neglectful fail to

measure up to the expectation of the Lord, but they lead others astray, and keep some from coming to the Lord. They rob God when they fail to give as they have been prospered; they fail to encourage their brethren, and they fail to receive the nurture and encouragement which they themselves need.

If every one who has been baptized, but who now never lifts a finger to assist in the work of the Lord, could in some way be aroused from their lethargy, and persuaded to attend the assemblies, give of their means and otherwise have an active part in the work, not only would the meeting houses be crowded, but thousands of missionaries could be sent to other lands where only a few are now being sent. Too many have failed to read the latter portion of Matthew 28:20, and then follow it. May we not be guilty of the sin of neglect in any of those duties and obligations which are ours as followers of the Christ.

As you read these lines think of what the Lord desires that you do, then walk as closely to Him as one may.

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## Always Saved

By ELMER A. L'ROY

The theological fallacy that to save one God must perform a "direct operation of the Holy Spirit" on his heart leads to the logical, but false, conclusion that if it takes a miracle which only the Lord can perform to save him; then it will also take no less a miracle to lose him. The Lord will not perform the latter; thus, once saved always saved.

We give here ONE reason why we reject the "can't fall from grace" doctrine. It is: The Bible does not teach it, but on the contrary, it teaches the opposite.

### Scripture Survey

1. God no respecter of persons, Acts 10:35 " . . . God is no respecter of persons." Ezek 18:20, "the soul that sinneth, it shall die."

2. Are we more secure than angels? "God spared not the angels that sinned, but cast them down to hell . . ." (II Pet. 2:4).

3. Danger of falling. "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

4. Paul could be lost. He said, "But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

5. Twenty-three thousand fell. One example of falling from grace should be sufficient to show the error of the doctrine of the impossibility of apostasy, but I Cor. 10:1-10 tells of 23 000.

### EASTER—FROM GOD OR MAN?

(Continued from page 3)

is marvelous in our eyes. This is the day which Jehovah hath made; We will rejoice and be glad in it." Peter tells of the fulfillment of this prophecy in Acts 4:10-11. When God raised Him from the dead He was declared to be the Son of God with power, and when that occurred, then the stone (Christ) that was rejected of the builders (Israel) became head of the corner. This happened though on the first day of the week. Matthew, Mark, Luke and John all record the time of the resurrection as being on the first day of the week. So then, on the first day of the week David's prophecy was fulfilled, and that was the day the Lord made. We are to remember the resurrection of our Lord every time the first day of the week dawns anew. Not just once a year, but once a week, on the Lord's day. (Rev. 1:10).

There were other things that added significance to the first day but time doesn't permit us to go into all of them.

Easter and the season of Lent comes

but once a year. It was made by man and not by God. During the Lenten season millions of people for one time during the year remember the death and suffering of Christ by partaking of the Lord's Supper and remember his resurrection by celebrating Easter. But the Christians of the first century that we read of in our New Testaments, remembered the fundamental facts of the gospel every week. These fundamental facts are the death, burial and resurrection of Christ. We remember, as they did, his death and suffering by the memorial that God gave us, the Lord's Supper, and we remember that he was resurrected from the dead by the day that God made, the first day of the week. These things ought always to be remembered together, not separated.

In closing we invite you to attend the services of the church of Christ wherever you are this Lord's day and each successive Lord's day that you might meet with people who are interested in doing things God's way,

where you will be permitted and privileged to remember the death, burial, and resurrection of our Lord every week as God ordained we should.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, April 17: The singing school at Pettit, Texas, was good. Much interest manifested, and seemingly, much good was accomplished. Brother J. M. Wilson is the minister, and is doing a good work. He is loved and appreciated by all. This leaves me in a school with the Bethany Church, Orlinda, Tenn. The work starts off good, and prospects are bright for a good work. My next school will be in Clinton, Oklahoma. I have some vacant dates this fall. If I can help you in a school or meeting, write me.

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?

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# BROTHER PIERCE REPORTS ON AFRICAN WORK

By H. E. PIERCE

On Sunday night of March 30th I closed a two-weeks meeting at the Livingstone airport with a lesson of encouragement and instructions to new members. We had just baptized seven before dark that evening. We found three members there and with the seven new ones we have a new congregation of ten members. The old congregation in Livingstone will support and mother this new one until it is able to carry on for itself. This makes four congregations at Livingstone now. Two at the school based on language differences, one at Livingstone Central Prison, and one at the air port. Seventeen months ago there was only one. With much urging and encouragement I am getting the church in Livingstone into its stride as a force for the building up of the kingdom. I hope that it will soon be a glowing example to all the congregations in this country for the advancement of the cause of Christ. The combined efforts of all the congregations should make it possible for them to carry on an active program of evangelization all over this country. The saving power of the Gospel should radiate from Livingstone like the rays of the sun, on both sides of the Zambezi. I thank God that he has blessed our efforts and given us new hope to push on in the face of many difficulties.

Any individual or congregation wishing to have a part in such work of spreading the Gospel as this may do so by sending their personal check to me at the above address for the support of African preachers. We need preachers worse than anything. Want somebody come over and help us!!!—Nambwanga Mission, Kalomo, Northern Rhodesia.

# THREE MORE WORKERS TO GERMANY

By PAUL SHERROD

Reservations have been secured on the Veendam sailing from New York on May 16 for Rotterdam, Holland, for Brother and Sister John Paul Hadley and Sister Elizabeth Roemer. From Rotterdam they go by train directly to Frankfurt, Germany. The Shaw and Johnson Streets Church in Pasadena, Texas, is sponsoring the Hadleys, being assisted financially by the Broadway Church in Houston. Central Church in Houston supplied their travel fund. Other churches and individuals have contributed towards the purchase of a car for use in the Lord's work after arrival in Germany. About \$300.00 more is needed for this. Brother Hadley is a 1950 graduate of Harding. He has been preparing for four years to go to Germany as a missionary.

The College Street Church in Waxahachie, Texas is sponsoring Elizabeth Roemer. The Crosbyton, Texas, church and some Canadian churches are also

contributing toward her support. An additional \$30.00 per month is needed from another church to complete her support. Will the church where you worship assume this amount of support to assure her sailing as scheduled? She has had 14 years experience in teaching school, and speaks the German and French languages. She is well qualified for the work she is soon to begin. If more information is desired write to

the church in Waxahachie, or to the writer of this article.

The addition of these fine workers to the force now in Germany will mean much in the further progress of the work in that country, where there are already 19 congregation in 9 cities.

The worst danger that confronts the younger generation is the example set by the older generation.



# The People's New Testament With Explanatory Notes

BY B. W. JOHNSON

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

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.

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

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

# CHAPTER XVIII.

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

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

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

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# The Gospel Light

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VOLUME 22

DELIGHT, ARKANSAS, MAY 1, 1952

NUMBER 21

## CHRISTIAN LIVING

By GUS NICHOLS

No one can scripturally live the Christian life without first becoming a Christian, any more than one could scripturally live the married life out of wedlock. While the Christian life includes morality, it includes more.

Christianity is not the same as morality. It is not even the same as religion. While the Christian life is a religious life, all religion is not Christian.

Paul was an enemy of Christianity while practicing the "Jews' religion." (Gal. 1:13). One can be very religious without ever becoming a Christian and without living the Christian life. But God has not promised to save anyone for merely being religious.

Cornelius was a religious man before he believed in Christ and became a Christian. (Acts 10:1-3). Notwithstanding all his goodness and piety, he had to send for Peter and hear words by which he and all his house were to be saved. (Acts 11:13, 14).

### All Detours Are Impassable

Many good people are deceived into thinking that they can detour around the new birth and God's plan of salvation and go to heaven by merely living a moral life, which they call the Christian life. This is a fatal error. Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5).

We should learn to put first things first. Before the soldier enters the battle, he must first enlist in the army. Before one begins to live the married life, he must first get married. It would be foolish to argue that enlisting in the army does not matter, just so one fights in the battle. Or to reason that marriage does not matter just so one lives the married life. Yet there are those who have not obeyed the gospel, who say they are living a good life and do not need to do what the Bible says they must do to be saved.

Sometimes denominational people refuse to correct their errors by obeying the gospel as preached by the apostles, and offer the excuse that they have for a long time been living the Christian life, and that they know they are saved. Of course, no man is safe who has not obeyed the gospel. Paul declares that those who obey not the gospel will be punished with everlasting destruction. (II Thess. 1:7-9). Paul taught and baptized some who had thought that they had been Scripturally baptized. (See Acts 19:1-7; 18:24-26). When these people saw that they were off on a detour, they returned to the main line of truth and obeyed the gospel as God gave it.

No one can ignore what God says one must do to be saved, and get to heaven by living a good moral life. All efforts to detour around the birth of water and of the Spirit will result in failure. (John 3:5) He who tries to detour around faith will be condemned. (Mark 16:16). The same is true of those who try to go around repentance and get to heaven by merely living a religious life. (Luke 13:3). Man must repent or perish, turn or burn.

No amount of education will get one by without conversion. Wealth, fame, popularity and everything else combined, cannot make up for a lack of obedience to the gospel. Self denials, sacrifices and prayers and all the good deeds one could do, could not get one to heaven who has not been born again. (John 3:3).

### Another Fatal Mistake

There is another fatal mistake made by multiplied thousands, no doubt They have obeyed the gospel and lived right for a time then decide to detour around the Christian life. They seem to rest their hopes on the fact that they have become members of the church.

When some ungodly backslider dies in his sins and iniquity, this sort of members come around to the preacher

and say: "Brother Faithful, he was a member of the church, and loved the truth. He would have fought for it any day. Of course, he made some mistakes, as we all do, but he was a member, and always opposed all forms of error." But what about his life—his practice of the truth? Can one be saved who does nothing more than argue for the truth?

The Good Book speaks about the danger of "Holding the truth in unrighteousness." (Rom. 1:18). No man can get to heaven on theory alone. We must do the will of God in order to enter that sweet home. (Matt. 7:21). Neither can any man get to heaven on the ground that he used to live the Christian life in years gone by. One must actually "Die in the Lord" in order to rest from his labors at last. (Rev. 14:13). One must be faithful unto death in order to get the crown which is made up of life. (Rev. 2:10).

It is not enough to enlist in the army, for the soldier must fight to have eternal life. (I Tim. 6:12). Entering the army is *necessary*, but *only* because one is thus getting ready to fight. Getting married is proper and right, but only when the contracting parties intend to live the married life with each other till death. "But he that shall endure unto the end, the same shall be saved." (Matt. 24:13).

It is fine for the farmer to plant his crops, but all this labor is wasted if he does not go on and cultivate that which has been planted. "The seed is the Word of God." (Luke 8:11). Man's heart is the soil. (Luke 8:12). This soil needs much cultivation. The weeds and briars must be killed out. Sin must be uprooted. Thorns of worldliness must be grubbed up. Rocks must be removed from the soil, and the seed given a good chance to produce a harvest.

To look back to past efforts and rest in what we did in years gone by is to finally be eternally lost. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62). Like Paul, we must for-

get the things that are behind, and press on to those things ahead (See Phil. 3:13, 14). Having laid the foundation, we must go on and perfect the building that has been started. (Heb. 6:1-3). It is not enough to start in the Christian life. We must live it to the end or lose what we have done.

#### A Life of Growth

Many people when confronted with an opportunity to obey the gospel and start the Christian life, refuse to do so on the ground that they are afraid they will not be able to live sinlessly perfect when they begin. They are not willing to live the Christian life unless they can start to climb at the top of the ladder. They propose to wait until they are able to start at the new birth full grown men and women in Christ.

But Peter says for Christians to "Grow in grace, and in the knowledge of our Lord Jesus Christ." (II Peter 3:18). Again, he says, "As new born babes, desire the sincere milk of the Word, that ye may grow thereby." (I Peter 2:2). It is foolish to think that a beginner could be as strong and wise, as good and pure in holy living, at the very beginning, as someone who has had the experience of faithful living the Christian life for a half century.

This is why no novice or young convert, could be eligible to the eldership. (I Tim. 3:6). A novice must first have time in which to grow before his wisdom and strength of character is equal to older brethren in the work.

#### Homecoming At Southern Christian Home Thursday, May 8.

According to announcement just received the annual homecoming for Southern Christian Home, Morrilton, Arkansas will be held on Thursday, May 8.

An appropriate program has been arranged and several interesting numbers will be presented. The principal address for the occasion will be by G. C. Brewer of Memphis. The Harding Men's Glee Club will sing.

An invitation is extended to friends of the Home to be present for the occasion.

#### PREACHER AVAILABLE

By Willis G. Jernigan

Brother Ralph Russell, who recently left the "Christian" Church, is available for work with some congregation in Texas. Brother Russell's age is 33, he is married to a fine Christian companion. He is a graduate of Midwest Christian College, from which institution he holds the B. A. degree. Brother Russell is sincere, honest and capable and loves the truth of God. Write Ralph Russell, Box 1296, Spur, Texas.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 8)

"Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2:37).

This question is a public declaration of their belief of the facts which had been preached by Peter in his sermon.

These facts are: "Jesus had been delivered into their hands by the determinate counsel and foreknowledge of God, and that God had raised him from the dead and had placed him on the throne of the universe." (Acts 2:22-36).

It was the preaching of Peter, as he was guided by the Spirit of the Lord, that had cut them to the heart and brought forth this question.

It is a demonstration of their faith in Jesus as the Christ, that he is the son of David, and that he is on David's throne.

This proves the statement of Paul: "So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17).

This is the first time that this question has ever been asked under the reign of the Christ, and the answer which is here given by Peter is the first answer.

Whatever may have been the correct answer to this question in previous periods of the world's history, the answer which was given by Peter on Pentecost, as he was guided by the Spirit of the Lord, is the correct answer to that question for all time to come. It is the answer that must be given today.

In answer to their question, Peter said: "Repent ye, 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).

You will notice that this answer contains two things for these people to do. First, they were told to repent; second, they were told to be baptized in the name of Jesus Christ.

From this answer, these people learn what the Lord requires them to do in order that they may be forgiven of their sins.

But Peter tells these people that they were to do these two things "for the remission of their sins."

This is an assertion directed by the Spirit of God that these people were to "repent and be baptized for the remission of sins."

This places their deliverance or forgiveness after their repentance and baptism.

Since this is the Lord's answer to these people on Pentecost, by what source of reasoning would man follow to show that this same answer should not be given to men and women today when asking the same question?

I would, therefore, conclude that for men and women to be pardoned they must repent and be baptized when they have been convicted of their sins.

Is this what you did; if not, what did you do, and why?

## Can We Understand The Bible Alike?

By J. W. COPELAND

It is a common expression today that "we just cannot understand the Bible alike." People really mean that "I have my own idea and regardless of what the Bible says, I don't intend to change my opinion." It is a terrible condition when people get into a state of mind like that. Let us see if we can see the Bible alike.

God said "The secret things belong to God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of the law." (Deut. 29:29). True there are many expressions in God's word I do not know the meaning. But the things he has "revealed" which belong

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to us to do can be understood. Why would we be condemned for disobedience when we cannot understand "how" to obey. II Thess. 1:7-8. In this passage we find that the Lord shall be revealed in flaming fire rendering vengeance on those who obey not the gospel. Is God a God to allow us to be punished for not obeying a command we cannot understand?

Let us suggest you read one simple verse of the Bible that will give us a key to understanding. This passage is found in I Peter 4:11 and it reads like this, "If any man speak, let him speak as oracles of God." Now if we leave the secret things to God, and only speak when we know what God means, leave off all opinions, we can see the Bible alike.

This example. God said that Paul had a throne in the flesh. (II Cor. 12:

7). We know that much. There is no doubt of that fact. The Bible plainly says so and that makes it true. What kind of a throne? No one knows for the Bible does not say. "The secret things belong to God." Why worry about it? I do not care what it was Paul prayed three times for it to be removed, but God did not see fit to do so. If we speak only as oracles of God, no more and no less we can see the Bible alike.

The Bible says we must be baptized to be saved. Why? I do not know. "The secret things belong to God" but that statement isn't hard to understand. "He that believeth and is baptized shall be saved." (Mark 16:16). I do not know why, nor do I care, "the secret things belong to him, and THE REVEALED THINGS BELONG TO US THAT WE MIGHT DO ALL IN THE LAW." Let us do it!!

ing the body of Christ that the net result in our PRESENT DAY is DARKNESS (worse than the Egyptian Darkness) out of which sinners can NOT find their way. If, perchance, they have emerged to the twilight, they are only further confused for they find so many pieces of the body scattered hither and yon by the callous indifference of men. If, Christ paid the FULL PRICE for HIS CHURCH, and we know He DID (Eph. 5:25, " . . . Christ also loved the church, and gave Himself up for it"). Then, it must be concluded that no man, nor any group of men HAD OR EVER WILL HAVE the authority to rend asunder the body of Christ. But yet, several hundred pieces of that body are listed. Is it not any wonder then, that people confused and bewildered will be led to conclude: "It doesn't make any difference what I believe?"

There is ONE way out of the blackness, and a return to the NOONDAY. Is it asking too much to allow CHRIST His rightful place in the great "scheme of redemption?" " . . . and gave HIM to be HEAD over all things to the Church." (Eph. 1:22). Jesus while He was yet with His disciples, just before His ascension to the Right hand of God the Father, gave a command to these eleven men on this wise: "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). Hear all ye ends of the earth, again, the Voice of the Master speaking: it is again to His disciples in the closing moments of His presence with them. Open your Bible and read with me the Great Commission as related by Matthew (28:18-20). "And Jesus came to them and spake unto them, saying, 'All authority hath been given unto me in Heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.' Luke tells us in his gospel narrative that Jesus said that 'repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem.'" (Luke 24:47).

If, Friends, we conclude that Jesus has the AUTHORITY in His Church, which is His body, we ask you to consider this common sense question: "DOES THIS AUTHORITY NOT EMBRACE THE TERMS OF ENTRANCE INTO HIS CHURCH (His Body)? Turn now to the third chapter of the gospel (Continued on page 6)

## Baptism, Is It Essential?

By RALPH RUSSELL

How beautiful is the thought contained in the invitation of the Almighty God, when, thru the prophet Isaiah He pleaded with a wayward people: "Come now, let us reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18). When we pause to reflect upon the following events as recorded on the pages of sacred writ, truly, we must realize that God was most serious in extending this great invitation to a sinning people. Our hearts should fill to overflowing when we read the account of God's dealing with His people, attempting through every medium to reveal Himself and His way to them. The writer of the book of Hebrews, in the first four verses of that book, tells us the many means by which God endeavored to make Himself known to an erring people.

God's desire for His children has never changed! Listen to this astronomical statement from the pen of James which upholds this great fact: "Be not deceived, my beloved brethren. Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." (James 1:16, 17). Men have attempted to improve upon their understanding of God, but still God is calling men, saying: "Come now, let us reason together . . ." God has NOT left man in the "dark," neither has God failed to provide man with the "light" that

shall shine upon his pathway taking man "out of death into life."

John, the grand lover of God's people, shares with us his understanding of Christ's mission. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared Him." (John 1:18). If this is the conclusion of John, then, all things which Jesus said and did for completing His divine mission must be understood and accepted in this light of reasoning. Revealed truth say on: TODAY, my friends, the world is seeking a PANACEA, something which, they hope, will cure all its ills. Yet, seek long as it might, the world will NEVER find that universal cure, for the world is searching in the wrong areas of life for the remedy. When the people of the world will lift their eyes unto the CHRIST OF CALVARY'S CROSS, and NOT until then will the world have found its REDEEMER.

"And I, if I be lifted up from the earth, will draw all men unto myself." (John 12:32).

Someone has said: "A man might be religious, without being a Christian," and so, many are even unto this day. Following the ignorance of a handed down, or, shall we say an inherited religious belief. Living in the small confines of the creeds of men. Prejudice being placed over and against other prejudice. Brethren, AWAKEN! "For freedom did Christ set you free . . ." is the resounding call coming from the Apostle Paul.

So intent have men become in dissect-

# The Bible, The Word of God

By JAMES W. NICHOLS

(Radio sermon delivered on "Herald of Truth" Program February 17)

It is told that when Stanley started across the continent of Africa, he had seventy-three books in three packs weighing 180 pounds. After he had gone 300 miles he was obliged to throw away some of his books, through the fatigue of those carrying his baggage, until he had but one book left. That book was the Bible. It is said that he read it through three times during the journey.

In this age of division, there is need in a similar way for people to rely on the Bible. Too much confidence is placed in what the preacher says or believes. So many times have we experienced this answer to a religious problem, "my minister says this," but, oh so very seldom do we hear, "the Bible has said." There is need in this turbulent world for men to cast aside the complex books of men, and search the scriptures daily, as did the people of Berea in Acts 17:11.

Too many of us are gullible enough to sit with the mouth of our heart wide open, waiting to willingly accept every theory, every idea, that any man may present. Let some man say, "I am a preacher," and people seem to throw open their hearts and minds to what he has to say. The person that reads the Bible but little should recognize that there are to be false prophets and teachers. Paul writing to Timothy in

II Timothy 4:3-4 says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The apostle Peter also said in II Peter 2:1, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Therefore, we should guard our hearts from false doctrine and search the scriptures that we might be sure that our faith is based on the Bible alone.

Why should we rely only on the Bible for spiritual authority? Perhaps the basic answer for this question lies in the fact that the Bible is the word of God. For centuries the blows of skepticism and unbelief have rained harmlessly on this grand old book. A brilliant Frenchman, Voltaire, more than a hundred years ago uttered a

prophecy. He boasted that it had taken twelve men to set up Christianity, but he would show them that a single man was enough to overthrow it; and that in a hundred years the Bible would be a forgotten book. Yet in our newspapers we are informed that there is a great shortage of Bibles. Millions of copies are needed to meet the demand of the public. Show me another book that has weathered such criticism and nearly two thousand years after it is written it is the best seller. Show me another book that has been ordered burned by governments, and yet many years after it was thought all copies were destroyed, stands out as the most universally known book.

I am sure that one of the paramount reasons that the Bible is so popular is due to the exact fulfillment of the prophecies found therein. Babylon, at the time of Isaiah's prophecy was a large and populous city located on the Euphrates river, and surrounded by a gigantic wall sufficiently strong to keep out the most ferocious marauders. Some historians say it reached seventy feet high, with sufficient width to drive three chariots abreast completely around the top. The city covered an area of fifteen square miles. Isaiah said, "And Babylon . . . shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabians pitch tent there; neither shall shepherds make their flocks to lie down there." (Isaiah 13:19). These words were spoken when Babylon was in its prime, over twenty-seven hundred years ago. Now, in 1952, and for many centuries before, the city had no inhabitants. It lies there silent, with great heaps of rubbish caused by the smouldering ruins as they tumble down. No human lives in that forsaken place. Not because of unfavorable climate, for no finer can be found than that of the Euphrates valley. Then why should it be uninhabited? No reason, so far as I know, except God said, "It shall never be inhabited." Who but God, I ask, could have foreseen for these many centuries this marvelous happening? If such were impossible for man, does not this furnish an uncontrovertible evidence that God is the author of the Book?

About fifty years ago one of our American citizens decided to go to the ruins of this curious city and unearth some of those dilapidated buildings to see whether any more of the evidences of its former grandeur might be found

He secured the assistance of over two dozen Arabs to do the manual labor. These helpers, the first afternoon as the shadows were growing long, silently folded their tents and left the scenes of loneliness, never to return. Why? Simply because, God said, "The Arabian shall not pitch his tent there." Who but God could have foreseen this?

And so on through the prophecies found in this old book, the Bible. If time permitted, we could speak of the prophecy of the destruction of Tyre found in Ezekiel 26 and many others, but you can see from these that God must be the author of the Bible.

But again ask yourself, "Could a book that took about 1300 years to be written by 30 to 40 men, many of whom lived centuries apart, be continually consistent, if it were only the work of man?" Time and time again men have tried to discredit the Bible because they thought it was inconsistent, but each time they have failed. Why, even the claims have been brought to the courts in our land, but each time the impartial judges have ruled that the Bible is consistent and true. This, alone, without the other forceful evidence, should convince us that only God could have guided the hands that wrote the book.

In past years, perhaps, more blows have been directed toward the Bible in relation to historical truth. The Bible's history has been questioned over and over, but in every case some discovery has put the questioners to confusion. Take the case of the Hittites. The critics said there was no such people; that the Bible was mistaken. The inspired had adopted a myth. Just at the right time, their inscriptions were uncovered. Now our critics are very quiet about the Hittites. Then it was Sargon. They ridiculed the idea of such a man at the date given him in the Bible, but Sargon's record was deciphered and they lost interest in him. Then it was Belshazzar. The Bible says he was the last king of Babylon, but the antiquarians said Nabonidus was the last, and of course heathen records were more likely to be true than the Bible. A later discovery satisfied everybody that the two were father and son and reigned jointly, and that the Bible story is true. We could mention Job's testimony of the empty space in the northern sky in Job 26:7, and the confirmation of this fact by the strongest telescopes. The Bible has stood, and will stand.

Yet, to me one of the greatest things about this old book is its revelation of God. The purpose from Genesis to Revelation is to reveal God to man: to tell of justices and mercy of God: to reveal the fact that God would have all

men to be saved. The Bible reveals a supreme Being, a God and creator that is love. It reveals for me a patch of light shining through the dark veil of death.

Then reviewing these facts and seeing that no man could accomplish this great fact, I turn to the book and find that it testifies over and over that it is the word of God. It tells us that the men who recorded the things found therein were moved by the Holy Spirit. Isaiah, Jeremiah, Ezekiel, Paul, Peter and the others speak of being moved by the Spirit to write. The only conclusion I can accept is that the Bible is the word of God. Then, accepting this fact, is it unreasonable to ask you to rely on this grand old book?

Yet, not only must we rely on it but we must rely on it alone. Paul tells Timothy in II Timothy 3:16, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." Paul says in Romans 1:16 that "the Gospel is the power of God unto salvation." The psalmist, in Psalms 19:7 wrote, "The law of Jehovah is perfect, restoring the soul." Christ prayed unto the Father, "Sanctify them. Father, through thy word; thy word is truth." (John 17:17). Then the word of God is perfect and complete for the man seeking after God.

But not only must we rely on the Bible for these reasons, but also because we shall be judged in accordance to our obedience to it. Paul says, "Christ will come with His power of angels, with flaming fire taking vengeance on them that know not God and obey not the Gospel of Jesus Christ." (II Thessalonians 1:8.) We must not add to, take from, or change in any way the word of God, and must obey it as it was spoken. Paul again says, "Though we or an angel from heaven preach any other gospel than that which we have preached unto you let him be accursed." (Galatians 1:8). Since Christ confirmed the fact that the word of God is truth, anything other or contradictory to the Bible must be as untruth. John, in the book of Revelations (22:15), saw that without the gates of heaven are "dogs and sorcerers, and whoremongers, and murderers, and idolaters, and Whosoever loveth and maketh a lie." So, my friends, it is indeed dangerous to rely on anything other than the Bible, the word of God.

Is it unreasonable then, since the Bible is the Word of God and it is sufficient within itself and we shall be judged by its precepts in their purity,

that I ask you to join us in our plea to "Speak where the Bible speaks and be silent where the Bible is silent. It is for us, therefore, to speak where the Bible speaks. We must plead with you as did Christ and the apostles that you obey the commandments of God given in the Bible. It is because the Bible commands it that we plead with you to believe. "For without faith it is impossible to please God." (Hebrews 11:6). "And faith cometh by hearing and hearing by the word of God." (Romans 10:17). It is because the Bible tells us in II Corinthians 7:10, "godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." And it is because Paul wrote in Romans 10:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," that we plead with you to confess Christ before men. It is because the Bible states that Baptism doth also now save us, I Peter 3:21, washes away our sins, Acts 22:16, that we plead with you to be buried with your Lord in baptism that you might come up a new creature in Christ Jesus.

Our only hope for personal salvation and the salvation of others is to return to God, the source of our salvation, and His word. The Bible to me is like a mountain stream. At the top of the mountain peak the snow is dazzling white and pure. The sun's rays beam

down on the snow and soon the snow becomes water that winds its way down the mountain. As it first trickles down in streams, the water is clear and pure, free from an impurity, but as it flows downward, away from its source, it begins to pick up refuse and it soon becomes impure. By the time it reaches the bottom of the mountain and flows into a river, it is red and dark with the impurities that it picked up. It is not fit to drink. So with the word of God. The farther it is taken from its source the more impurities will find their way into its teaching. We must return to the mountain tops and drink of the water of life in its purity. We must seek to learn and obey the truths of the Bible in their purity and simplicity. We must seek the Rock of Ages, that we may have refuge through the storm of death.

Tice Elkins, Box 31, Alamogordo, N. M., March 31: Two more baptized here last two Lord's days. I had to have another man do the work, for first time in thirty years I could not. Cannot lift any weight at all. But I am doing the teaching and persuading sinners to come in. Others can do the lifting. Our broadcast is going on full time again, and having a wonderful effect. But we sorely need more help to pay for the time. Can't YOU send something? Address Church Treasurer, P. O. Box 202, Alamogordo. If you do not put box number on letter it will go astray.

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## Study The Word

By WALTER N. HENDERSON

In the long ago the prophet of God said: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." (Hos. 4:6). Ignorance disqualified the priest in the days of Hosea; ignorance will disqualify priests today. But some one may ask: "Who are the priests to day?" Peter wrote to the Christians of the Dispersion: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light. (I Peter 2:9).

If God rejected the priests in the days of Hosea because of their ignorance, will he not do the same for his priests (Christians) today? There are many in the church today who are ignorant of the word of the Lord, therefore, there is great danger of many perishing for a lack of knowledge.

### Why Is There So Much Ignorance?

One reason why there is so much ignorance is because many are too lazy to study. Solomon said: "Much study is a weariness of the flesh." (Eccl. 12: 12). There are many things which are easier than studying. It is easier to visit than it is to study, therefore some preachers visit more than they study. It is much easier to read the paper, listen to the radio, or watch the television than it is to study the word of God. It is even easier to work our tongues over-time than it is to study. Mental work is harder than physical labor; studying is mental work. To learn the word of the Lord takes real mental effort, and this is something the average person is unwilling to do. Many who pride themselves in being Christians are too lazy to study the Bible, and in their ignorance they will be destroyed.

Another reason why there is so much ignorance is because many do not love the Lord enough to avail themselves of the opportunities they have to be taught the word of the Lord. I don't believe that half of the Christian people think enough of the Lord to attend the Sunday evening service; I know that over half of those who claim to be Christians do not love the Lord enough to attend the mid-week Bible study. This is indeed a dangerous condition.

### Must Study To Meet God's Approval

"Study to shew thyself approved unto God, a workman that needeth not to be

ashamed, rightly dividing the word of truth." (I Tim. 2:15). Being "labourers together with God" we must meet his approval. One must study, or be diligent in order to become a skilled workman. No one has ever idly, ignorantly, nor accidentally met the approval of God, but by diligently studying the word along with an assiduous application the things learned. All except skilled workmen will be ashamed in the presence of God in the day of judgment. It takes both knowledge and experience to make a skilled workman.

How much one must know in order to meet the approval of God depends on how long one has been in the kingdom of God. The individual who has been a Christian a long time should know much more than one who has been a Christian only a short time. (Heb. 5:12-14).

### Rightly Dividing The Word

In every walk of life successful men are students. The carpenter must know how to divide lumber in order to build a house; the butcher must know how to divide meat in such a way as to please his customers; the dressmaker must know how to divide her cloth in order to make beautiful gowns, even the cook must know how to rightly divide the ingredients that goes into food; how much more necessary it is for Christians to know how to rightly divide the word of truth. A Christian should know enough to divide the milk from the strong meat; too many are drinking milk when they ought to be eating meat. A Christian should study to know how to divide his duties from the other fellow's duties; far to many are trying to run the other man's business instead of tending to his own. A Christian should not try to get to heaven by obeying first principles only. That portion belongs to alien sinners, let the child of God feed on a diet of Christian duties. Knowledge of God's word comes only by study, by the burning of mid-night oil, but its dividends are far greater than the fondest dreams of man.

### BAPTISM, IS IT ESSENTIAL?

(Continued from page 3)

according to John and read verse five: "Jesus answered, 'Verily, verily, I say unto thee, EXCEPT one be born of the water and the Spirit, he CANNOT enter into the Kingdom of God.' Nicodemus was told definitely, without any doubt, how one MUST enter into the Kingdom of God. Authority, in things religious, is the area into which blind men blunder, but angels fear to tread. Would any one of you think it the prudent manner to set aside the authority of Christ in this question of Bap-

tism? Jesus placed IT (BAPTISM) on a PAR with teaching. If Jesus, then, has placed Baptism in its proper order then our only answer is: It is ESSENTIAL, we MUST be OBEDIENT TO HIS AUTHORITY!

Beginning with the Authority that Jesus said belonged to Him, it is imperative that we consider then, how the disciples enforced the commands of Christ. In the second chapter of Acts we can listen to Peter preach the FIRST gospel sermon of the NEW COVENANT; you will now recall that the old covenant had been nailed to the cross. The gospel that Peter preached on that first Pentecost after the resurrection of Christ was in essence the very same gospel which Paul told the Corinthians they had heard from him. (I Cor. 15:1-4). "Now I make known unto you, brethren, the gospel which I preached unto you, which also you received, wherein also ye stand, by which also ye are saved, if you hold fast the word which I preached unto you, except ye believe in vain. For I delivered unto you first of all that which I also 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."

To say then, Friends, that there were no infants in Corinth would be an absurdity of the worst sort. That there were infants in Corinth is most reasonable. But, to assume, that these Corinthians produced infants with ability to comprehend the FACTS of the gospel, is by all manner of logic, most unreasonable. Paul said that the Corinthians had received the Gospel, can an infant, as we know them receive the facts of the Gospel? Paul said that he PREACHED the gospel to them. Shall we turn to Rom. 10:17 "So belief cometh of hearing and hearing by the Word of God," this last conclusion is self-sufficient. Paul saith further; that in the Gospel they were able to STAND. This idea of standing is that of being "rooted and grounded," (stabilized) if you please in the FACTS OF THE WORD. Let us note further, Paul confided with them, saying that by the Gospel they were SAVED, BUT this saving was conditional, that is; they were to HOLD FAST THE WORD WHICH HE PREACHED UNTO THEM, doing less their belief was vain. What then shall we say? Penitent, obedient believers are the ONLY subjects for baptism. ALL conversions in the Acts must be so considered. Paul, tell us pray we, the manner in which you baptized the obedient, penitent believers in your day? Paul did you really mean that which you said in Romans sixth chapter? "Or are ye ignorant that all we who were bap-

tized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (vs. 3, 4).

Paul, are we to understand you correctly when you have said, there is only ONE Lord, ONE Faith, ONE Body, ONE Spirit, ONE God and Father, ONE hope of our calling, ONE Baptism (Eph. 4:4, 5)? Really, now, are we to confide all our baptizing to the LIKENESS of the picture you gave in Romans 6:3, 4? Is EVERY baptism to PICTURE the BURIAL of Christ, also is it to represent the RESURRECTION of Jesus from the dead? If, baptism, (immersion) is to picture these things EVERY TIME, Paul do you then conclude that immersion is the ONLY baptism?

Friends, there is NOT one other so-called "mode" of baptizing which will picture the things to the world, unbelieving world, which Paul said are to be evident in Baptism. A little water upon the face will in no wise picture either a burial or a resurrection. It is not just a question of applying water to the subject, but it is putting the subject into (inclosing as if in a grave) water. Many books have been written, many discussions have been made upon this question. But, I will place the issue before you like this: Dear friend, would you rather believe the evidences of the Apostle Paul, or do you choose the beggarly things of the minds of men? In Christ you will find the rest and peace unto your soul for which long you have sought, but you must give HIM HIS PLACE IN YOUR LIFE, RECEIVE HIS COMMANDMENTS AND DO THEM, for says He in this way you will be my disciple. Can you say that you are His, that you abide in the things which He counts as worth and proper, if, you are not in Christ, you are none of His. You can come INTO Christ ONLY thru His way, and His way is BEST.

## Well Doing

By LLOYD E. ELLIS

"And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:9, 10).

The Christian should be found engaging in the doing of something good at all times. Well-doing should be characteristic of the Christian.

If each person who claims to be a Christian really lived up to the standard, and the expectation of God in be-

ing the kind of person that He would like for each person to be, the designation of "Christian" would mark one as an individual who always did those things which are good—he would be found engaged in well-doing continuously.

### Doing Good To All

Paul indicates that each Christian should use every opportunity to do good to all men. This includes those who are friends and brethren in Christ, and it also includes those who are thought of as enemies. The Christian is to do good to all of these. Too many who claim to be Christians have been taught to treat their enemies just about as the world in general treats those who are enemies. Jesus taught that his followers are to do good things to their enemies. They are to feed, and help the ones who are enemies. Usually one who is an enemy to a Christian is also an enemy to God, and needs help in coming to an understanding of righteousness.

Envy and hate are characteristic of the people in the world who are enemies. Evil doings and strife are also found among these who are enemies. A Christian is to engage in none of these. Wars and fightings and the struggles among men of this nature come from lusts of the flesh as James says. Selfishness is at the base of most of these things and the Christian is to deny himself.

### The Best Citizen

Sometimes people think that Christians are not very good citizens because they have some convictions about not doing some things in which others engage.

This is one of the ideas which Celsus, the pagan writer, had about Christians. He thought that if they refused to bear arms, hold office, and engage in all that the average Roman citizen did, they ought not be allowed to marry and bring up children, but he thought they ought to perish from the earth. He was answered by Origen who pointed out that the Christian prayed for the king, led a good and peaceful life, and in reality was the best citizen in the empire.

Here is something to think about—one need not be required to engage in everything that is done in the realm in order to be a good citizen. The Christian who leads a good, orderly, and upright life is the very best type of citizen possible. As he teaches men to live godly and righteously and to treat his neighbor even as himself, he is doing more for the welfare of the land than he who bears the sword or sits in legislative hall. To train men in the right way of life and to keep them from engaging in evil in the first place is worth far more than to try to reform them after they have become criminals.

### Certainty of Rewards

Paul stated that the Christian will receive his reward in due time—provided he did not faint before his sowing season is over. In order to reap the reward of the righteous which is eternal life, one must persevere in his holy undertakings until his journey on the earth is finished.

The going may be rough and rugged many times and it may seem that the one who goes the way of the world is having an easier and better life than he

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who endeavors to walk the strait and narrow way. Paul gives assurance, however, that the reward of the righteous is certain if he will only remain true to his God and be found in well doing at all times.

Let us do good unto all men—especially unto those who belong to the family of God. The brother in Christ deserves some special consideration and the other person ought to be persuaded to become a Christian brother.

### HOGLAND-YANDELL DEBATE

(By Geo. B. Curtis)

I moderated for Bro. Ward Hogland in debate with the veteran debater I. W. Yandell of the Free Will Baptists April 6-9 at Tuttle, Oklahoma. Tuttle is Ward's old home and he was called back among those who knew him best to defend the truth against one of the most wily of all debaters. They were not disappointed in the work that he did. This was the second debate in which I had moderated for Bro. Hogland, the first at Ft. Smith with J. W. Kesner. Though a young man Hogland is a master when it comes to the defending of the truth of the gospel, earnest, able, sincere and forceful his arguments carry conviction to all honest hearers.

Though an old man, Yandell has lost none of his trickery and unfairness in the field of polemics. Truth is of no consequence with him and every ruse to becloud the issue and to uphold his doctrines is used. Bro. Hogland unveiled his tactics in a way discernible to all and presented truth that all could understand. Truth mightily prevailed.

The establishment of the kingdom and the plan of salvation were discussed.

You need not be afraid to call on Ward Hogland if you need an able defender of the church in any phase of the subject.

### MISSION STUDY CLASS AT ACC DOING GOOD WORK

In practically every area of the world where the church is preaching the gospel, you will find "graduates" of Abilene Christian College's Mission Study Class—a group of missionary-minded students who have assembled weekly for the last 30 years.

The aim of the Mission Study Class, under the oversight of the elders of the College congregation, is to furnish practice, inspiration, encouragement and practical information to the young men and women who one day will help win the world for Christ. History shows that this class' efforts have contributed greatly to the work of the Lord.

George A. Klingman first organized the class in 1918. During those first few years the mission study group alternated its meeting time between Sunday afternoons and Monday night.

It wasn't until 1926 that the group was officially recognized as the Mission

Study Class with a set meeting time of Wednesday evening. Harold L. Schug, head of ACC's foreign language department, has directed the class ever since. The class now meets for 45 minutes before the Wednesday mid-week service. From 1922 until Feb. 1952 the group met in Sewell Auditorium, but since the completion of the College church of Christ building, it meets in the small chapel of the new church.

During his years at the guide post Brother Schug has seen many of the ACC students go from this preparatory class into church mission work in all parts of the world.

Former members of the class are now working in such fields as Japan, Germany, Italy, France, Holland, Mexico, Hawaii, Australia, South Africa, and neglected fields in the United States as the North East, the North West and along the Mexican border. A present students now in school are seriously preparing for work in Uruguay, Greece and Norway.

To furnish the prospective missionary with the practical information that he will need, arrangements are made with various visiting missionaries to speak to the class and give first-hand advice and experiences.

Weldon B. Bennett, '38 ACC graduate who is working with the church in Frankfurt, Germany, once advised future missionaries to "be ready to sacrifice, love all people and learn the language as well as possible before going to the country."

The language aspect is stressed by most all missionaries. It has been said that each hour spent in the study of the language in America saves from 3 to 5 hours on the foreign side of the ocean. Then, too, the study of a new language among old friends and sights makes a definite link between the old and the new.

Working hand-in-hand with the Mission Study Class to meet this linguistic requirement is the Department of Modern Languages at ACC. A major in either French, German or Spanish is offered with additional courses in Dutch, Italian, Portuguese and Modern Greek upon special request.

These classes afford regular lectures supplemented with supervised laboratory work, special conferences and individual attention. Practice work at the Mexican church and French and German prayer meetings enable mission-minded students to gain first-hand experiences in working with a new language in church services.

From among the members of the class, a leader is elected each semester to guide the class through the evening's program. Ted Norton, a '28 graduate who is now minister of the 39th and Flora St. congregation in Kansas City, Mo., is the first listed leader of the class. The present Mission Study leader is Johnny Ramsey, a senior education student from Sherman, Texas. James Trigg, a junior Bible major from

Abilene, Texas, held this post last semester.

Luther Savage, Box 694, Magnolia, Arkansas: Just closed a gospel meeting in Magnolia. Horace W. Busby did the preaching and Palmer Wheeler did the song leading. We certainly had a fine meeting. Four were baptized, three placed membership, and two confessed error.

Allen B. Harper, 1313 South 6th, Lawton, Oklahoma, April 22: We are enjoying our work very much here in Lawton. Last Lord's Day we had 352 in our Bible classes, however; this is not a record attendance. Our contributions have averaged over \$500.00 per week since the first of the year. If you have a son stationed here at Ft. Sill, I would appreciate having his address. Enjoy reading the Gospel Light.

Vaughn D. Shofner, 1320 East Allen, Fort Worth, Texas, April 22: I preached in a meeting with the church at Stephenville, Texas, April 13th through 20th. The work with Ralph Starling and this good church was very pleasant. There were five baptized and one restored. The Highland Park work is showing some improvement, and we plan to have a good meeting with Claude Guild preaching April 27th through May 4th.

William L. Da Vee, 303 South Murrey, Waynoka, Oklahoma, April 28: We completed a meeting with Brother Hartsell Johnson, of Helena, Oklahoma, on the 6th of April. Good attendance and outside interest throughout the meeting. Although there were no visible results, we are sure that all who heard were benefited and the church strengthened. I finished a meeting last evening with the church at Helena, Oklahoma. No visible results, but good attendance throughout.

### "Tommy and His Mother"

By J. H. Curry

The story of a small boy who converts his mother, a denominational preacher and others to the truth by his constant insistence that his Bible questions be given Bible answers. You will not lay this book aside until you have read it from cover to cover; neither will your denominational friends, and they cannot help but see the Truth. By all means get a few copies and hand to your friends as the opportunity presents itself.

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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

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## THE SKEPTIC'S SLANDER

By VAUGHN D. SHOFNER

Jesus was in the judgment hall of Pilate. The question was asked concerning the kingship of Jesus over the Jews. Jesus reveals that the voice of others was speaking through Pilate, and informs the Roman power that his kingdom is not of this world. Pressed with the question, Jesus said "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice" (John 18:37). Then comes the skeptic's statement that slanders the Lord of glory and his righteousness unto this day: "What is truth?" (Ibid. 38).

Pitiable Pilate! Carried about by his own changeful character he has no anchor steadfast and sure. He hears what the people say, then desires the opinions of the priests, then turns to Jesus; goes again to the priests and people, hears superficial charges, superficial slander, and balancing on the emotional utterances and prejudiced opinions of man his mind is bewildered he becomes a skeptic. The chaotic condition of his mind blames the priests, then acknowledges that the responsibility is his own; he washes his hands before the multitude, declaring his own innocence, and then asserts his power to crucify and release; pronounces Jesus innocent, and then with amazing inconsistency delivers him to be scourged and crucified.

Here is the picture of a melancholy, morbid mentality, vacillating from right and honorable thoughts to those of popularity. Here is a man knowing the right and doing the wrong. "A double minded man is unstable in all his ways." No mind, weaving and wavering like a reed in the wind can know of the truth which can never be turned to and fro, but remaineth as an immobile rock amidst the vicissitudes of time and the changeful fashions of man. To the victim of vacillation, all

things seem alterable, unfixed; just as to the man tossed on the tempests of the sea, all things seem to move round, downward, upward or around, according to his own movements. "He that is of the truth, heareth the voice of truth."

Friend, are you caught in the storms of skepticism? Are you waving to and fro in the winds of man's doctrines? Is indecision robbing you of your place in the Lord's house? Then anchor your frail bark in the harbor of truth. The words which I speak unto you, they are truth, and they are life" (John 6: 63). Set not your sails in the winds of man's doctrine, for the shoals of destruction await all whose sails unfurl therein. Keep an eye on the lighthouse of God's word, the light that never fails, flee from all else, and avoid the chaos and confusion that lash at the frailty of man who sails away under the direction of his own creed!

The skepticism of Pilate was partly the taint of the temper of the world in his day. Pilate had mixed with a multiplicity of opinions, and he knew something of them all. Consulting politics and the business world's standards, Pilate accepted the liberalism that is contracted in public life. He gained the popular idea which treats religious beliefs as phases of human delusion, and he dismissed the deepest questions without profound thought. The Jewish ceremonies were foolish fancies to the unbeliever, and demands so exacting could be no more than that belonging to those so void of culture that superstition ruled with iron hand. The polished skepticism of polished, educated Rome was the popular way, and the public man that he was demanded acquiescence.

The temper of the world taints multiplied millions with skepticism. The atheistic trend of the institutions of higher learning, the man-made glory in which countless infidels bask, the

cynical slander of Christ and his way by worldly educated and world-wizened philosophers, turns many a soul from the simple obedience to the simple gospel plan unto the portals of perdition. Religion and religious people are to be tolerated, but utter disbelief in the truths of a world unseen guide the lives of worldlings.

The priests of the day of Pilate brought much of the skepticism to the minds of men. Jesus, to the mind of the Roman heathen, was a good, religious man, with no charge against him that would condemn him to death. But religious men denied his kingship, denied his divinity, denied his worthiness in every way; and by these denials they brought about a state of confusion that wholesale skepticism. Being the traditional men of a religion that they were, the priests and followers of the way that led to the coming of Christ only, by condemning a man so great in words, works, signs and wonders, turned thousands into skepticism by such crisis as: "We know that God spake to Moses: as for this fellow we know not whence he is." Their decisions were law, and blind bigotry stifled the convictions of many souls by threats and penalties.

The Lord's way today is brought to the same place of disgrace by the same kind of religious bigots. There are those who deny the right to read and understand, to believe and obey anything the priests have not decreed; there are those who deny the use of any God-given power of man and his will in the way of salvation; there are those who think of a social order in the name of religion as the way of Christ; there are those who add to and subtract from the Word of God; there are countless creeds from prelaties and conferences which differ from all others; and there are those who stand by God's Word just as it is—with no addition and no subtraction—and the world sees the confusion brought about by the departures, innovations and utter disres-

pect in a thousand ways; and the result is skepticism about the whole thing.

Until the truth is reached for with conviction and confidence by a dying world; until the powers of mind that attend the makeup of man are used to settle the questions that arise relating to the soul of man, and that by the searchlight of truth; until man humbles himself to the realization that no finite power is infallible, and that there is but one standard to measure all things temporal and eternal by, confusion and skepticism will continue to sweep the millions into an unending hell.

But the Lord's prescription toward using the truth is more than mental acceptance of the truth. Christ's rule is to DO! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the will of my Father which is in heaven" (Matt. 7:21). It must be right to obey every command of the Lord. To believers his Will says, "repent," "confess," "be baptized," live "faithfully unto death." By what rule could you remove a single command, and still condemn the skeptic for his doubts? "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 42).

Let Pilate be an example, friend, and a wretched one he is. He had power of mind, based on prior learning, to be dissatisfied with all the views he knew—enough to see through the scorn the squabbles of priests and bigots; and if from falsehood he had gone on to the high and holy plane of faith and obedience, all would have been well. But by being swayed by doubt he missed the noblest opportunity man ever had, and became a being for people to despise then and after ages to pity. All because of skepticism. Call you that a manly thing! Or can it be intellectual independence!—1300 East Allen, Fort Worth, Texas.

Lynn Browning, 514 W. Main St., Atlanta, Texas: The church concluded a meeting April 30th in which Paul Wallace did the preaching. His work was most excellent and the response was splendid. Four were baptized, two were identified and one was restored. Two were baptized before the meeting began. Four of those baptized were men whose wives were already Christians, thus four families were united in Christ. Many others heard the word for the first time in its purity, and we look for further growth because of the implanted word.

We get nothing better out of the mind than the thoughts we put there.



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 9)

The logical conclusion is that men and women today must "repent and be baptized for the remission of sins" or the law of pardon has been changed. (Acts 2:38).

But there is no record in the New Testament of such a change, neither is there any information that any authority has been delegated to anyone to make the change.

I would, therefore, conclude that for men and women to be pardoned or forgiven they must repent and be baptized after they have been convicted of their sins through their belief of the truth.

This is in keeping with the New Testament pattern which we are studying.

The promise of salvation upon their obedience to the gospel of Jesus the Christ was not just to these Jews on the day of Pentecost. Peter said: "For the promise is to you, and to your children, and to all that are afar off, even unto as many as the Lord our God shall call." (Acts 2:39).

Only those who can answer this call are included in this number. They must hear the call and answer it.

These people to whom Peter has been preaching have heard the call and he is now pleading with them to answer it by doing the things that he has given to them in the answer to their question.

Luke then says that "with many other words Peter testified, and exhorted them, saying, Save yourselves from this crooked generation." This is Peter's final exhortation to those people to accept the conditions of pardon which he has given to them.

They had asked what to do, and Peter is now pleading with them to accept those conditions which the Holy Spirit had given.

I would, therefore, conclude that it would be Scriptural and right for me today to plead with men and women who had been convicted of their sins to "repent and be baptized for the remission of sins," since that is what

Peter did on the day of Pentecost as he was guided by the Spirit of God.

For this to be out of order, it would be necessary for the Lord to change his answer to this question and give another one instead.

But since I cannot find that change in the book that He has given to us, I shall continue to plead with men and women who have been convicted of their guilt before God to "repent and be baptized for the remission of sins."

In this, I believe that I am right, and that I am following the example given by Peter as he was guided by the Holy Spirit.

Since the answer to this question has not been changed by the Lord, to state that it is not necessary for men and women today to do what Peter told these people to do in order to be saved, would be stating that Peter, as he was guided by the Spirit of the Lord, gave to them the wrong answer.

Do you think that Peter gave the wrong answer? Then, have you done what he told these people to do? If not, why not?

## Flowers of Grass

(I Peter 1:24)

By ELMER A. L'ROY

CHRIST'S CHURCH

The New Testament describes the period of preparation, the establishment, and the growth of the church. It is not a denomination of man. The present day bodies came into existence much later than the Lord's church. At best they are mere factions or parties. Actually, that is what is signified by the term "denomination"—one named down from. Some present day churches cannot show proof of even being a faction or particle of the real church of

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Christ. The true church is in the world today, and here are some reasons you should be a member of the church of Christ.

1. You may read about it in the Bible (Romans 16:16).

2. Jesus is its builder (Matthew 16:18).

3. It exalts Christ as the only head of the church (Col. 1:18).

4. It was purchased with the blood of Christ (Acts 20:28).

5. It is not a denomination, but the spiritual body of Christ (Eph. 1:22, 23).

6. It has no Creed but Christ and no book but the Bible as the rule and guide to faith and practice (II Tim. 3:16-17; II Peter 1:3).

7. It speaks where the Bible speaks and is silent where the Bible is silent (I Peter 4:11).

8. Its members wear no name but Christ's (Acts 11:26; I Peter 4:16)

9. Its acts of worship are patterned after the New Testament (John 4:24).

10. It pleads for the unity of all believers in Christ (John 17:20, 21).

11. Its aim to save souls by preaching the gospel, to teach godly living, and to help all those in need (I Cor. 15:1-4).

12. Its destiny—eternal glory with Christ (I Thess. 4:14).

#### General Washington's Orders

The following "General Orders" were issued by General George Washington in July, 1776 to the American Army:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing in fashion.

"He hopes the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessings of heaven on our arms, if we insult it by our impiety and folly.

"Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

Wrote Editor Dillard Thurman in Gospel Minutes: "Truly we need another General Washington to cry out against filthy tongues in our Armed Forces, but also in civilian life. Swearing and cursing is a mean, detestable, pernicious habit that destroys friendship, debases character, sears the conscience, grieves the spirit, and blights the soul for eternity."

No habit is any more unbecoming in any man or woman; especially, in a Christian. Jesus and James, His brother, both said to let our speech be, Yea, yea and nay, nay; anything more than that comes of evil. Watch your language! Study to express ourself without being profane and vulgar.

## A Study of Luke 11:20

By GEO. B. CURTIS

#### Translations:

King James: But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

English Revision: But if I by the finger of God cast out devils, then is the kingdom of God come upon you

American Revision: But if I by the finger of God cast out demons, then is the kingdom of God come upon you.

Revised Standard Version (L946): But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.

Emphatic Diaglotte: But if by the Finger of God I cast out the DEMONS, then God's ROYAL MAJESTY has unexpectedly come to you.

Berry's Interlinear: But if by (the) finger of God I cast out the demons, then is come upon you the kingdom of God.

Wesley's Translation with Notes: But if I cast out devils by the finger of God, then the kingdom of God is come upon you.

Syriac Translation (Murdock): But if I by the finger of God cast out demons, the kingdom of God hath come near to you.

Twentieth Century: But if it is by the hand of God that I drive out demons, then the Kingdom of God must already be upon you.

New Testament in Modern English, Montgomery: But if it is by the finger of God that I am casting out the demons, then the kingdom of God is come upon you.

Catholic 1941: But if I cast out devils by the finger of God, then the kingdom of God has come upon you.

Sawyer's Translation: But if by a finger of God I cast out demons, then the kingdom of God has come upon you.

Rotherham — Emphasized: But if, with finger of God, I am casting out the demons, . . . then unawares came the kingdom of God upon you.

Some observations: Since the promise to Abraham that his seed should bless all nations, Abraham's descendants had been looking for the promised Messiah. Prophets had minutely pictured his advent, but the Jew looked for something different. Now this seed has arrived. The kingdom is at hand. The very thing for which they had looked had arrived in the person of Christ.

There is nothing in the language that affirms that the kingdom had become an established fact. It was upon them—imminent. This very use is common in our language today. We make plans to take care of our Christmas expenses.

January passes, nothing is done. The same is true of February, March, April, etc. The twentieth of December arrives. The windows of all stores are loudly proclaiming Christmas. I say to wife: "When you see the windows filled with toys and the streets and town gay with Christmas colors, Christmas is upon us." This is on December 20th. See?

## "Flip A Coin"

By RICHARD BREWER

While sitting in on a class, at one of the recent vacation Bible schools that was being taught by one of our brethren, I heard the following question asked: "Who arrived at the empty tomb of Jesus first?" Some of the boys said that Mary was the first to arrive, while others said it was Peter. They were divided as to what the answer was. Both groups thought that they were right. Finally one boy made the following suggestion, "flip a coin." In other words his idea was to toss the coin and let it decide as to what the answer was. Of course the coin wasn't tossed and the answer was sought from the Bible. It may seem foolish to us to even think that a child would think of deciding on the answer to a Bible question in that way, but he did it innocently. He had probably seen other questions decided in the same manner and thought that this one could be decided in that way too.

We should all realize that this would be a foolish way to decide on the answer to any Bible question, but is it any more foolish than the way in which adults decide upon matters that concern their soul's salvation? Adults, persons who are supposed to be developed both mentally and physically, will decide on these matters in a manner just as haphazard as the "Flip a coin" method. Many will say, "Now, if I honestly believe a thing to be right, that will make it right." Or, "If I think I'll be saved without doing all the Bible says, I'll be saved." Statements such as these are made even with the scriptures that will condemn such reasoning before the very eyes of those who make them. It's time for a return to the Bible for all answers to all religious questions, and to cast away the "Flip a coin" method.—In The Way of Truth.

Vaughn D. Shofner, 1320 East Allen, Fort Worth, Texas, May 5: The plain and powerful preaching of Claude Guild did much good in Highland Park. This meeting was above expectations in most ways. The church was edified and the alien was taught the right way. Week-day morning crowds were above average for today. There were four baptisms and four restored.

# GOD WITH US

By JAMES W. NICHOLS

(Sermon preached on Herald of Truth Radio Program March 16).

So many men try to become God, but it is a miracle of miracles when God becomes man.

In Matthew the first chapter we find the story of how that Christ, who was on an equality with God, became Jesus the babe of Bethlehem. It is a thrilling story of how Joseph was engaged to Mary, and how that Mary, the virgin, brought forth a child and it is such a human story of a divine happening. When Joseph learned that his espoused wife, Mary, was with child, he was troubled as would be natural. I imagine he spent many a troubled night and finally came to the conclusion, as recorded in the 19th verse, to put her away privately. But the scripture says in Matt. 1:20-24, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." After the angel appeared to Joseph, he seemed to be at ease, and determined to do that which the angel had requested: take Mary for his wife.

Someone may ask, "What was there said by this angel that made Joseph believe the angel?" Perhaps two things: first, that the angel said "that which is conceived in Mary is of the Holy Spirit." Somebody says, "I know what number two must be, and that is that he was to be named Jesus." Many had been called Jesus before the coming of the babe of Bethlehem, and many have been called Jesus since that day, but the fact that the angel quoted from the prophet that said His name shall be called Emmanuel must have startled Joseph. Did you know that that name occurs only three times in the entire Bible? Two times in prophecies of the Old Testament foretelling the birth of the babe of Bethlehem by a virgin, and this time when the angel acquainted Joseph with the nature of the child of his espoused.

"And His name shall be called Emmanuel" which the inspired writer said

means God with us. That is just what Jesus of Nazareth was, God with us.

I suppose it has been the wish of all men that God should be with us. Perhaps you feel as Napoleon did about God when he was on one of his voyages to Egypt. As he was pacing up and down the deck one night, he heard two men discussing God's existence. One avowed that there was a God, the other denied it. Napoleon addressed them, and pointed to the firmament of Heaven and said, "Who made that?" The Psalmist, David, uttered similar words in Psalms 19:1, "The heavens declare the glory of God; and the firmament sheweth his handy-work." Yes, we can see all about us the evidence that God is, but that is not actually seeing God.

We have longed to not only see God, but to also hear Him talk. Have you not often thought of the questions you could ask God about the creation and about life itself? I doubt that there is a scientist living who would not give all that he had to be able to sit at the feet of God and learn of the mysteries of life and nature. Perhaps then, the greatest yearning of all mankind has been to know the God of creation; to know as a friend, the one "in whom we live, move, and have our very being." But man with all his seeking and yearning could never accomplish by himself the seeing, hearing, or knowing of God.

To make these things possible, it took a miracle on the part of God. This was the miracle of Matthew 1; Jesus Christ, the Son of God, born of woman. In Jesus, Emmanuel, God with us, we find the fulfillment of these three basic yearnings of man. When we see Christ, we see God the Father. In John 14, Christ tells His apostles that He must leave them but that He goes to prepare a place for them that they might follow knowing the way. Thomas was puzzled, and said that they knew not where Christ was going, and how could they know the way? "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen the Father: and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father and the Father in me? the words that I speak unto you I speak not of myself: but

the Father that dwelleth in me, he doeth the works." In these few verses we find Christ telling his apostles, "If you have seen me you have seen the Father, and if you have heard me, you have heard the Father, and if you know me you know the Father."

Therefore, we can see in Christ the nature of God. We can see God's never ending stand against transgression of His law, when Christ so severely rebuked the Pharisees and Scribes in Matt. 15 for trifling with God's word. He said in the 6th verse, "Ye have made void the word of God because of your traditions. Ye hypocrites, well did Isaiah prophesy of you saying, 'this people honour me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men.' God has never moved from His curse of all men who would transgress His law or change His word.

We hear similar words spoken by the inspired apostle Paul in Gal. 1:8, "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."

Yet on the other hand, we can see in Christ the love and the mercy of God, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." The love of Christ while suffering on the cross also reveals the love of God, as He said, "Father forgive them for they know not what they do." Someone says, "it is hard to reconcile the wrath and the mercy of God. But the apostle Paul reconciles both in the 22nd verse of the 11th chapter of Romans, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off."

But not only can we see the nature of God in Christ, but we can hear the words of God from the lips of Christ by the inspired word of the Bible. It is not men nor just Jesus of Nazareth, but even God Himself who says, "He that believeth and is baptized shall be saved," (Mark 16:16). It was God speaking through Christ who said, "Except ye repent you shall all likewise perish." Then if we are to hear God we must hear Christ, not the words of Moses or Elijah.

God made this plain in no uncertain terms in Matthew 17th chapter, when He, speaking out of the cloud said, "This is my beloved Son in whom I am well pleased, hear ye Him." However, not only can we see and hear God through Christ, but we can also know Him by obeying the words that we



hear. Some one says, "Can I not know Him except by obeying His words?" Inspired John said in I John 2:3-4, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Does this not all seem so very simple, that we can see God's goodness and God's wrath, and that we hear the words of God by the words of Christ, and know Him by obedience to His commandments. There is nothing mysterious nor difficult about this, yet millions today fail to see, hear, or know Him. The natural question comes, "Why?" Because men are wilfully blind, deaf, and unresponsive to Christ.

First of all, we are blind to Christ in that we close our eyes and refuse to see and feel His power. We are, so to speak, closing the heavy iron gates of our mind. Perhaps you will remember the saying of the old feudal baron when he was asked to get into some fortified place, "Can the sun get in? When the sun can get in I can go." And so it is with Christ's power. But so many of us have drawn the shades to the windows of our mind, shutting out God's light—Christ, God with us. When men open their hearts, Christ can go into the castles of sin and idolatry, and overthrow the power of sin.

But not only do we close our eyes, but we shut our ears to the words of Christ, instead of hearing that which Christ has commanded, we thirst after the philosophies and theories of our fellowmen. This I cannot understand. If Christ be God with us, then let us turn our backs on the writings of men, and hear the words of God and God alone.

Then it is so hard to know that there are men who have seen, by faith, the power of Christ, who have heard His words, and yet know Him not because they have refused to obey His commandments. You cannot know Him without loving Him, you cannot love Him without obeying Him, for He Himself said in John 14, "If a man love me, he will keep my commandments." There are those of you in the audience today who have not seen, heard, nor known God, and yet He is at your fingertips through the Bible, the word of God, Will you not turn to Christ, God with us? Hear Him and obey Him today. To obey Him means that you must believe Him with all your heart, "for without faith it is impossible to please Him." It means that you must repent for Paul says that "God commandeth all men everywhere to repent." It means that you must be willing to confess the name of Christ before men, for Christ said, "He that confesseth me before men, him will I also confess 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." It means that you must be willing to be lead down into the waters of baptism, to be buried with your Lord, that you might come up a new creature in Christ Jesus our Lord. For Christ speaking to the apostle Paul, on the road of Damascus, said that it would be told him in Damascus what he should do. There Paul was commanded, "Arise and be baptized washing away thy sins calling on the name of the Lord." But it means more than this, it means continuing faithfully into death in worship and service to God.

Surely if Christ is God with us we can at least open our eyes, tune our ears, and obey His words. There is no place to deny that God is, but there is a place for us, by faith to see, hear and know God when we have received Christ by obedience, we can say with assurance God is now here.

There was a little child who found the truth of our text today, but her father hated the truth that God is with us. Though he would have given his life for his child, he said, "There is no God." One day the father became ill, and the child prayed for him. Her father had had a paper printed inscribed with these words, "God is nowhere." When the little girl came in and saw the paper over her father's bed, she

took the same letters and spelled, God is now here.

My friends, today you may believe with assurance that God is now here, in your heart and your life if you will but hear and obey Christ who is God with us.

James R. Lundy, Jr., 343 Highland Dr., Charlestown, Ind., April 30: Since last report I have preached at Bixby, Oklahoma while on vacation. It was there that I began preaching. The church there has come a long way. Bro. D. P. Watson is preaching there. One restored here while I was away, and one has been baptized since I returned. S. P. Lowry, Dayton, Ohio, begins our spring meeting Sunday. We are anticipating a good meeting. It will continue through May 18. I plan to leave the work here around August 1, and I desire to locate somewhere in Texas or Oklahoma if possible, however I would consider work elsewhere. If I can be of service to you, write me at the above address. No one has been selected for the work here. If interested, write Brother Wm. J. Matthews, 339 Berkley Rd., Charlestown, Indiana.

Claude Robertson, Haskell, Oklahoma, May 1: Five were baptized during the month of April here. Our crowds continue to be good. Brother G. A. Dunn, Dallas, Texas will be with us in a meeting the first of June.

## SONG BOOKS

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## It Pays To Be A Christian

By JAY SMITH

It pays to be a Christian because it makes possible a DIVINE COMPANIONSHIP. (John 14:23) "Jesus answered and said unto him, 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." (Heb. 3:5) "... for he saith.. I will never leave thee, nor forsake thee." The promise of divine companionship with God and his Son is made only to those who are Christians.

IT PROVIDES HELP IN TIME OF NEED. (Heb. 4:14-16) "Seeing that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We are to come boldly unto the throne of grace (God) not to some mortal man, and itemize our sins as hundreds and thousands of deluded souls do who go into the "confessional." Jesus is our high priest and no man on earth today has the right to usurp that position. (Heb. 13:6). "So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."

It makes possible SPIRITUAL BLESSINGS. (Eph. 1:3) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Notice that the spiritual blessings are promised to those IN CHRIST, and to be in Christ means to be in his body, and to be in his body means to be in his church.

It provides COMFORT IN DEATH. Read the 23rd Psalm. Paul said in I Thess. 4:18, "Wherefore comfort one another with these words." He had reference to the words spoken concerning the resurrection of the dead. There is no comfort in those words to those who are not Christians. Those who obey not the gospel are on their way to hell.

A Christian, and a Christian only has hope of eternal life. (Titus 1:1, 2).

Frank J. Dunn, Dallas, Texas, May 5: During April, 29 responded at Peak and East Side, including 15 baptisms. Eight more yesterday included five baptisms. I am to be in a meeting at Dayton, Arkansas, June 20-29.

## "I Am Afraid of You"

By LLOYD E. ELLIS

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:9-11).

Paul had preached the gospel to the people in the regions of Galatia and as a result numbers of them had turned to God from the idols and false gods of the time.

Sometime later, when Paul was probably in Corinth, he evidently learned in some way of the conditions in the Galatians churches. He wrote the letter to combat the false ideas which were being brought in and to turn them back to Christ if possible.

Not only had the false teachers tried to discredit Paul as an apostle, but they were teaching the Galatian Christians that they ought to go back to the Law of Moses and practice those precepts including the rite of circumcision.

In the verses quoted at the top of this page, we note that they were being persuaded to observe days and seasons. Paul expressed a doubt concerning the value of his work among them. If they turned back to the Law to observe the rituals of that elementary law then Christ had died in vain and the work of preaching the gospel was in vain. This letter was written to convince them that they should not put their trust in the observance of days and seasons and years as outlined under the Old Law, but should trust in Christ and obey Him.

We today can learn a wonderful lesson from these thoughts, for our lives and religious activities ought to be centered around Christ, and not ritualism.

### Religious Trends

Christians today are interested in many things and some are greatly concerned over keeping the pure gospel before the people, but many are so engrossed in the affairs of this life and so engaged in various activities and in efforts to keep a large crowd coming to the various meetings that they are unable or unwilling to see the signs of the times.

It seems that an increasingly large number of churches of Christ are coming more and more to the observance of "days and seasons." The advertisements and notices in the paper indicate that a great deal of attention is being given to the special days which are generally observed by the Roman

Catholics and quite generally by the denominational world.

"Easter," with its attendant special days, "Lent" etc., occupies a prominent place in most church activities.

If Paul were here today he would doubtless say that he was afraid of the churches of this day, for they observe days and seasons. There is absolutely nothing in the Bible about the observance of Easter, Lent, or any of these special church days listed on the calendar.

The word "Easter" itself is from the name of a heathen Teutonic goddess and the ritualistic practices in connection therewith are largely of heathen origin. (The word translated "Easter" in the King James Version, (Acts 12:4, should be "Passover")

### Whither?

The trend is toward Rome and heathen ritualistic practices, and a religious world which is not presenting the pure Gospel of Christ is drifting in the direction thus indicated.

Church buildings are filled on Easter and Christmas, but are nearly empty at many other times. A few pious moments spent in an atmosphere of awe-inspiring ritualistic pageantry once or twice a year can no more make the comers thereunto perfect than could the elementary law given to the Israelites through Moses.

Friends, we plead that men turn from these vanities to a pure worship of God in simple remembrance of Him who died that all might live. Let us be faithful to Him daily, not seasonally.

## The Herald of Truth

By G. K. WALLACE

Recently I spent several days in Abilene, Texas visiting with brethren who are carrying on the national broadcast known as the Herald of Truth. I had the pleasure to visit in their offices, to meet with the elders, to talk with Brother James W. Nichols, and view very carefully all that is being done. This work surely needs and deserves the help and the support of brethren everywhere.

The extent of this work is almost beyond imagination. At present, the gospel is being broadcast over 170 stations in the United States and Canada. Most of these stations are strategically located and of sufficient power to reach a large portion of the United States. Recently I have traveled through several different states conducting meetings. The reports that I have had from brethren are very favorable. They tell me that their neighbors are listening to the program. Many of them listen

especially because of the good singing that is broadcast.

I, too, have listened to almost every broadcast. The simplicity of the service, the good gospel songs, and the plain, simple way the gospel is preached will do good.

There are many sections reached by this broadcast where we have very few brethren. The church there is unknown, and consequently there is no prejudice toward the church as is found in some places in the deep South. For this reason, the listening audience from the outside is especially large.

So far this year, individuals and congregations have pledged \$297,000 for the support of this work. The cost of production and broadcast over these 170 stations is \$312,000 for this year. It can be readily seen that there will be a deficit of some \$15,000 unless others can be interested in helping preach the gospel to America.

This is a type of program that is needed in America because it is designed to reach the man on the street. A program generally that appeals to preachers is too advanced for the average man. Thousands of people in America can and will be reached by this type of preaching.

The songs and the prayers and the preaching are all designed to instruct and lead. We have as much authority to teach the gospel in song as we do to preach it. The Bible says, "Teaching and admonishing one another with psalms and hymns and spiritual songs." The gospel can effectively be taught in song.

Prayer is not only designed as a petition to God, but public prayers are a means of teaching (I Cor. 14:16).

It is good that the man on the street can hear a program like this and then when he attends the service of the Lord that he will find the brethren teaching in the same way.

I am greatly interested in missionary endeavors. I appreciate the courage of men who take their families and go to foreign fields. However, I am glad that this effort is being made to reach our own country.

This work is actually directed by the elders of the Highland Street Church in Abilene, Texas. One of the elders, Brother John F. Reese, has sold his business and devotes his full time to this radio work. This work being under the direction of a congregation is as it should be. I thank God and take courage for this noble adventure, and pray that sufficient funds will be available to continue the broadcast.

All communications should be addressed to the Herald of Truth, Box 1264, Abilene, Texas.

## An Imaginary Letter From Satan

Sleep on, good friends, take your rest, for it is Sunday and no need to rush. All right, then; if you think it will satisfy your conscience to go to church, go; but there is no need to go to Bible study as there is nothing about that organization in the Bible. Just so you get in before the preacher starts is soon enough; but it would be better if you could "bust in" during a song. That always knocks out that part of the worship—"sing with the spirit and the understanding"—and in case some one is trying to teach some other person in song, this will interrupt and defeat his purpose. There is no given amount of singing to be done, mumble over a few, and half sing one, that is sufficient. And, Mr. Preacher, you be looking over your notes while others sing as you are exempt. Mr. Song Leader, you select a song during prayer, as that is all right. Everybody turn around now and see who that is coming in. Just one prayerer will be enough to pray and get someone who is way back in the corner, so half the folks cannot hear. And, Mr. Prayer Leader, just put your head way down between the scats, just as far as you can, and pray just for us. Stick your old chewing gum under the seat and take a fresh, chew—that's fine. No remarks are necessary at the Lord's Table. Everybody just take it because the Bible says so and not because of any love for the Lord. Do not give thanks, but pray for the sick. Be sure to say

"spilled blood," so everybody will think it was an accident. Hurry and get your mind on something else as soon as possible.

Oh! yes—the collection. See what change you have! Slip it into the basket quickly so no one will see you, not even your left hand, for that is scriptural. That pays for another week.

Do not stay for the baptizing, if there is one. The birth of a new soul means nothing to you. Get out as quickly as you can and reach for a Camel and "get a lift." Shake hands with no one, unless he insists. You owe "nothing to nobody."

Better say "goodby" to the Lord for another week before you leave this place where he might have been. Assembling with the brethren means only on Sunday morning about the time preaching starts—maybe later, if then. The rest of the week belongs to me, THE DEVIL, and all of it, if you will just continue to worship as you are doing.

Go home and talk about your brethren, end if anyone denounces your ways, don't go back there any more. Run around and hunt a place where they will make you think you are an important and fine CHRISTIAN, and I will have another message for you one of these days.

Let me thank you for the fine way in which you have accepted my last one. Some of you are positively marvelous.

Your most gracious leader,

Satan.

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Curtis To Siloam Springs

After two and a half years with the Poteau, Oklahoma Church of Christ, I am moving. As soon as a man can be found to take my place I shall begin work with the Siloam Springs, Arkansas, church. I think that I am going to one of the very best congregations in northwest Arkansas; and I know that I am leaving one of the very best groups of people in the state of Oklahoma. This church has had trouble but that is in the past and the unity of the congregation is an established fact, demonstrated by two years of peace and harmony. I love the congregation and, I think, am loved by every one in the congregation.

We need a good man here to take up a good work. There are potentialities in the congregation possessed by very few churches. The membership is of the very highest type of citizenship. The district judge, the mayor, county superintendent of schools, street commissioner, business and professional men and women, farmers, etc., make up the number who meet and worship after the New Testament pattern. Any one interested in coming may write the elders or me.

My prayers are for the continued growth and prosperity of God's people in Poteau. — Geo. B. Curtis.

Poteau, Oklahoma  
May 2, 1952

We, the Elders of the Church of Christ at Poteau, wish to express our appreciation for the fine work that Brother George B. Curtis has been able to accomplish during his stay with us. The Church here is now working in unity and harmony. He goes to the Church of Christ in Siloam Springs, Arkansas, with the love of all the congregation with him. Sister Curtis also is loved by all. We realize our loss is the gain of the Siloam Springs congregation.

The Church at Poteau has made a

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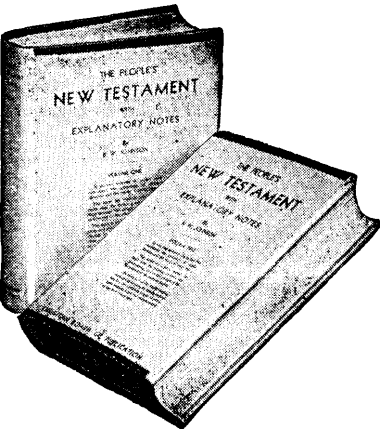
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steady gain in membership, in contribution and in fellowship during the stay of Brother Curtis.

Much more could be said in commendation of the work of this humble gospel minister, but words are inadequate to express fully the regard and esteem in which we hold him.

Our prayers accompany him.

Signed: Hansford Jenson, Joe Turner, Clyde Followell, Tom Jones, David Howery.



Walter W. Leamons, Junction, Ark., April 19: I recently officiated at the marriage of my oldest son, John, and Miss Frankie Lee Jackson. He is a Junior in the University of Texas and does part time work with the church at Cleo, Texas.

Failures are divided into two classes —those who thought and never did, and those who did and never thought.

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

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

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-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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# The Gospel Light



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VOLUME 22

DELIGHT, ARKANSAS, MAY 15, 1952

NUMBER 23

## The Rejected Stone<sup>†</sup>

By LLOYD E. ELLIS

"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 marvelous in our eyes?" (Matt. 21:42).

In the Scripture quoted above Jesus indicated that some kind of a structure was being built; a very important stone in the building had been rejected by the builders, which had evidently been included in the plans.

### The Architect's Plans

There should be no question in our minds that the matter under consideration is the spiritual house of the living God. The plans were prepared by the Great Architect of the universe himself. He had planned to save men from the very foundation of the world, and to bless all men according to the eternal purpose which He had purposed in Christ Jesus. (Eph. 3:11).

Some men of former ages may not have been able to see the outline and the truths of God's great plan but we who live today with the entire Bible before us ought to be able to trace the entire blueprint of the plan of salvation. Just as it is difficult for some people to read a blue-print for an ordinary house, so it seems very difficult for some persons to read the blue-print of the greatest structure ever planned.

This truth should be evident to all who have a sincere desire to do the will of the Lord — the Architect has made the plans, and it is the duty of men to follow them. Men have no right or authority to change the plans which God has prepared and given to be followed in the scheme of redemption.

### Builder's Ideas

Sometimes, the builder does not always follow the plans which have been

drawn for him, but may add or take something away from the plans. Such changing of the plans may result in a very different building from that which was designed.

This is just as true of the church, or spiritual house of God, as of a material building here in the world. Those who were endeavoring to build a religious structure in the days of Christ had their own ideas and thought more of their own plans, or traditions, than they did of the plans of God. Not only so, but they could not read the blue-print which God had given them. Those plans included Christ, but they rejected Him, even as Peter stated (Acts 4:11, 12).

### The Right Course

Paul said that the church, the house of God, is built upon the foundation of the prophets and apostles, with Jesus as the chief cornerstone (Eph. 2:20). This was the way that God planned the matter. If men are to please God they

must build according to His plans, and his plans include Christ. He must be accepted if one is to build according to the Lord.

These plans include the directions or specifications concerning salvation which have been laid down by Jesus himself. No one can become a member of the church, which is God's house, without complying with the rules made by Christ. Rejecting Christ or his teaching will result in the failure of the individual in the sight of God.

These plans and specifications include faith in Christ, obtained through a knowledge of the word of God; a turning to God to conform to His will; an acknowledgment of faith in Christ before men; and being baptized into Christ. The one who believes and is baptized shall be saved (Mark 16:16). A rejection of any of these points is a setting up of one's own ideas as opposed to the plan of the Lord. These are fundamental but only the beginning of the work, for one is to continue his life in obedience to the directions of the Lord (Matt. 28:20).

Let each of us accept the stone which was rejected by others, and build our spiritual lives according to His will.

## ACCEPTABLE WORSHIP

By GUY V. CASKEY

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). The word "worship" is translated from a compound word which literally means "to kiss, to do reverence or homage by kissing the hand; to do reverence or homage by prostration; to bow one's self in adoration." Hence, many times throughout the ages of Bible history, people are said to fall down and worship. When God was about to make the covenant of circumcision with Abraham, he "fell

on his face and talked with God" (Gen. 17:3). The tables of stone on which was written the law the second time were received by Moses. When the Lord passed by, "Moses made haste, and bowed his head toward the earth, and worshipped" (Ex. 34:8). Jehosaphat sought the aid of the Lord against his enemies when he was king of Judah, and when the Lord promised to assist, "Jehosaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before

the Lord, and worshipped the Lord" (II Chron. 20:18).

In some form worship is all but universal. Wherever on earth man is found, there he presents to some being or thing the offerings of his devotion. Most worship throughout the world has degenerated into ostentatious ceremony, pretentious parade, or into mere superstition. Indeed, the world has much to learn from the New Testament upon the subject of true and acceptable worship.

#### Analysis of the Passage

From our introductory passage of scripture we deduce these four principles which must characterize acceptable worship: (1) It must be God-centered; (2) It must elevate God as Supreme; (3) There must be an awareness of God's presence; (4) It must be rendered in unaffected simplicity.

#### God-centered Worship

Idolaters offer their adoration and praise to the great and imposing objects of nature—the sun, moon, stars, mountains, thunder, rain, etc. Some worship the works of their own hands—images of gold, silver, stone and wood. Others kneel at a symbol, a cross, an image, or worship the memory of a departed saint, a tribal chief or an imaginary god of heathendom. The worship of countless millions in the civilized world, so-called, is centered upon finery, pleasure, gratification of the flesh, show, ceremony, power, popularity and other presumed values which fade and decay with the passing of time. But to be acceptable worship must be centered in God. God is the object of our worship. Moses said: "Thou shalt have no other gods before thee." And Jesus said, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). In all of our worship, our eye must be single, our hearts must be set upon him and our thoughts must be concentrated and directed towards him if his approbation and blessing we would receive.

#### Elevate God

Much of the worship rendered today is with no idea of elevating God, and with no recognition of him as Supreme, Master, King and Perfection: but rather it is offered to satisfy personal feelings and impulses and to please self. When one, inattentive and heedless to the prescriptions and proscriptions of God Almighty in his word, worships as pleases himself, he has perverted the purpose of such service, prostituted its principle, destroyed its design and invited damnation upon himself. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself .. (I Cor. 11:29). Without any regard for elevating God, men have devised many methods by which it has

been thought worship might be acceptably offered—bodily postures, ascetic rites, decorated ceremonies, things of beauty appealing to the eyes, ears and emotions. Will-worship is a dangerous thing. Paul says that it is formed of "human precepts and doctrines," and while it has an "appearance of wisdom in prompting rigour of devotion and self-abasement and severity to the body," it is "of no value in checking the indulgence of the flesh" (Col. 2:22, 23). It is time for us to learn that God can be elevated, not according to our ideas and designs, but only according to truth (John 4:24).

#### Awareness of God's Presence

"For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). The tragedy of worship today (worship that is otherwise in harmony with the will of God) lies in the fact that too many Christians do not recognize, are not aware of, the presence of God. Confucius once said: "Worship as though the Deity were present." The Lord requires that our worship be in spirit (John 4:24). Not only must we render a service according to truth, but it must be a spiritual service (Rom. 12:1). Our hearts, our attitudes must be right and properly focussed. True worship does not mean a mere outward reverence and honor, but a genuine respect, dignity and adoration of the soul directed toward God and in keeping with his ordained, revealed covenant. Our hearts should be laden with the character of the occasion of worship, whether it be joy and gladness over a world Redeemer or sorrow and sadness over the dastardly act of crucifying the Son of God.

#### Unaffected Simplicity

The worship of the people of God in New Testament times was described by simplicity. It was a spontaneous service. I do not mean by this that it was a boisterous, imprudent, tumultuous, senseless affair, such as is witnessed on every hand today, but that it was an unconstrained, unforced, happily voluntary service marked by a dignified simplicity wholly unlike the magnificence and ritualism of both Judaism and heathenism. One worships in unaffected simplicity when he brings all his affections and desires to the throne of God, and when every act of his worship is guided and regulated by the word of God.

#### Application of these Principles

To know these truths will help none at all unless we faithfully apply them to every act of worship. There are five acts of public worship named in the New Testament and which God's people observe every day of the week. Read Acts 2:42; Acts 20:7; Eph. 5:19;

I Cor. 16:1, 2; Heb. 10:25. Let us now give brief consideration to the application of these requisites to acceptable worship.

1. **Singing:** Our singing must be God-centered. It may, or it may not, be worship, depending, of course, upon this and other truths. If our singing is for show, entertainment or personal aggrandizement (and it must be admitted that much of it is), it is not worship. The only principle by which many are governed in this act of worship is: "It sounds good to me; I like it." They never once think that God must be the object of our worship and that it is he whom we must please. Our singing must elevate God. We must not encourage any unholy ambitions. The greatest care and caution should be exercised, lest we honor men and please self. Humility is needed. Desire for places of authority or distinction is not born in hearts where Jesus has been enthroned as Lord. Then there must be an awareness of God's presence as we sing. "I will sing with the spirit and I will sing with the understanding also" (I Cor. 14:15). "... in the midst of the church will I sing praise unto thee" (Heb. 2:12). Finally our singing must be with unaffected simplicity. Nothing is more fundamental than this, nothing more effective or impressive. We do not need a touch of the opera nor the antics of the actor in our songs or singing. We dare not contravene this divine requirement. The refined and advanced tastes of worshippers for the aesthetic do not justify a disregard for the will of God. For let us remember that God is to be pleased, and we know not what pleases him except as he has indicated it in his word.

2. **Prayer:** To be true and acceptable worship, our prayers must be God-centered. One must pray to God, not to

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an audience, nor to be heard of men. "And when thou prayest, then shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest . . . pray to thy father . . . (Matthew 6:5, 6). One's

thoughts, desires, wishes, requests, as well as his thanks and praise, must be directed toward and centered in God. But our prayers must elevate God as Supreme, Master, King' and Savior. There must be that looking up to him, and the expression of our need of and our dependence upon him. There are those who, when they pray, appear to tell God what to do—that they want this thing or that thing done. The modern trend in praying is to bring God down on the level with man, and man arrogates to himself the prerogative of telling God what he wants done and how he wants it done. Then there must be an awareness of God's presence, to realize that God hears you (if the prayer is uttered according to his will). It is a source of great comfort and consolation to the Christian to know that God is present when he calls upon him through Jesus Christ, and invokes his blessings and guidance in the spirit and character of true worship. And our prayers are to be spoken with unaffected simplicity, and this is done when they are uttered in perfect keeping with God's revealed will. We are not heard for our much speaking, nor our flowery speaking. "But when you pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matt. 6:7).

Space forbids that we make further application of these principles of true worship, but this introduction of them should afford you hours of pleasant and profitable Bible study, and should serve as a guide to the belief and practice of that which please God.

Worship, reverence for God, is the most fundamental and the finest attitude of the human heart. Genuine refinement of the soul is impossible without it. Man without reverence for God is at his worst, while adorned with it, he is at his best. Value true respect for God and his word, cherish and cultivate it. It is not a synonym of intellectual weakness, but a sign of divine teaching and instruction. Be not ashamed to worship God in spirit and in truth, for a more sacred privilege was never granted to man.—In The Christian Advocate.

A sensible man cannot be offended so easily. A person who is big enough to offend him won't; and the person who is little enough to, can't.



By HARVEY SCOTT

## A Study in the Book of Acts

(NUMBER 10)

Whatever the desired end the people on Pentecost had in mind when they asked Peter their question, repentance and baptism were essential to that desired end.

Peter told them that they were to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38)

Therefore, repentance and baptism in the name of Jesus Christ are essential for the remission of sins to those who have been convicted of sins through their faith in Jesus as the Christ.

Luke then tells Theophilus that "They then that received his word were baptized; and there were added to them in that day about three thousand souls." (Acts 2:41).

You will notice that Luke says that they "were added." The last verse of this chapter says that the Lord does the adding.

These people had received the words of Peter as the words of God which had convinced them of the fact that Jesus of Nazareth is the Christ, and that he had been raised from the dead and had been placed on the throne of the universe.

They proved their faith in this by accepting Peter's answer and by doing the things that he asked them to do in his answer to their question. Peter told them to repent and be baptized in

the name of Jesus Christ. Luke says that they were baptized.

These terms of pardon which were given by the Lord through Peter, as he was guided by the Holy Spirit, are not too difficult to understand, neither are they requirements that cannot be followed.

The world has been looking for something mysterious and difficult in salvation. The gospel is no longer a mystery since it has been revealed "unto his holy apostles and prophets in the Spirit, according to the commandment of the eternal God, and is made known unto all nations for the obedience of faith." (Ephesians 3:2-11; Romans 16:25-27).

The record of Luke tells us that they were baptized, both men and women. (Acts 8:12).

It should be the same way today. When the gospel is preached as it was in the days of the apostles it should lead men and women to be baptized for the remission of sins as it did in the first century.

We are not to preach "the doctrine and commandments of men," but we are to preach the gospel of the Christ. And Jesus said, "he that believeth and is baptized shall be saved." (Mark 16:15, 16).

When the gospel is preached today as it was by the teachers of the first century, and men and women ask what to do to be saved, they should be given the same answer that was given to that audience on Pentecost by Peter.

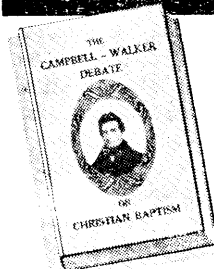
I would be ashamed to be afraid, and I would be afraid to be ashamed to tell men and women to do what Peter told this audience.

Have you done what Peter told these people to do? If not, why not?

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## BIBLE MIRACLES

(Editor's Note: Material in the following article was prepared by Gilbert Copeland and Elmer A. L'Roy. We believe it is worthy to be read by all, and that any honest seeker for the truth will be able to come to a better understanding of the Bible teaching on the subject after having read the article).

In the world today, we have people who claim to have miraculous power; that is, power to perform miracles, such as healing the sick, opening blind eyes, and making the deaf to hear. The basis of their contention in this respect may be summed up in two ideas based on two scriptures:

First, it is contended that the Lord provided healing for the body as well as forgiveness for sins in the atonement—in the shedding of Christ's blood on the cross for our sins. Isaiah 53:4, 5 is cited along with Matthew 8:16, 17 as proof. The first passage reads 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."

"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 Isaiah, the prophet, saying, Himself took our infirmities, and bare our sickness. (Matt. 8:16, 17).

This is obviously a partial quotation of Isaiah's language. Isaiah spoke a prophecy to be fulfilled in Christ. When was it fulfilled? Matthew says, "That it might be fulfilled which was spoken by Isaiah." Evidently, Jesus' healing in his personal ministry was the fulfillment of the prophecy of Isaiah. Matthew is careful to point out the definite prophecy of Christ's healing sickness and bearing infirmities. He said that it was fulfilled by Jesus' action. Nothing is said in Matthew 8:16, 17 of atonement for sins. Atonement was not made until Jesus shed His blood, but Isaiah's prophecy concerning His healing was fulfilled in his personal ministry, and we have the word of an inspired man that it was so. Contrary to what we hear, the passage does not teach the very thing necessary for miracles today.

Second, it is argued that God has the same power now that He had in the beginning. Hebrews 13:8 is often used. It says, "Jesus Christ is the same yesterday, and today, and for ever."

Some seem to think that they have an unshakable argument in these words that God still does things just as He did in the beginning or as He did in the days of the apostles. But this is not the truth. It is true that God has as much power as He ever had and this is not denied by anyone who believes the Bible. Jesus Christ still has "all authority in heaven and on earth;" therefore, He is all powerful and can do anything He wishes to do today, just as He could in the beginning. However, the question is **not**, "Does God still have as much power as in days past?" but "Does He still exercise that power in the same manner, and for the same purpose that He formerly did?"

In the beginning, God had the power to make a man from the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul. Adam was never a baby, a helpless infant, as you and I. God had the power to make him a fullgrown man in the zenith of his strength. Does God still have that power? Most certainly He does, but is He using that power in that same way? He is not, and that is certain. The first pair were created, but since that time all men have come into the world through the process of natural birth. When we recognize the fact that God does not create man full-grown today, it does not mean that we are limiting God's power! This proves that God is not using His almighty power now as He once used it.

Likewise, God once made an oak that did not sprout from an acorn, but since then He has never made a full-grown oak. This is **not** because he does not have the power to do so, but it is because He has another plan. All oaks now come from acorns, but God is just as powerful as in the beginning.

Furthermore, God is able to do all that He **wills to do**. But God does not do all that he is able to do. John said, "God is able of these stones to raise up children to Abraham" (Matt. 3:9), but did He? No, but He was able. Therefore, God is not doing, today all that He is able to do, but He is able to do all He wills to.

The Bible is the revealed will of God. We urge people to reverence and respect God's laws. We must live in harmony with His natural laws or suffer the consequences. Will you, please, study your New Testament, learn His will, and be guided by it?

Those who claim to have miraculous power often say that our dependence on the natural and spiritual laws of God is a lack of faith. They talk much about God having "all power," and that

He says in the Bible, "I am the Lord, I change not" (Mal. 3:6). Their application of this to their claim is absurd. God once made men from dust, but does He do it that way now? We all know that He does not? Is He still feeding the Israelites on manna? Is He still keeping their garments from wearing out as He did while they were in the wilderness for forty years (Neh. 9:20, 21)? He has the power to do so, but He is not doing it.

The truth is that every scripture that is used to advance their claims for miraculous power is plied, and wrested. For instance, "I am the Lord, I change not" (Mal. 3:6) is cited, but if the verse before is read it shows that the Lord hates sin and will always punish it. God has not changed His attitude toward sin. Hebrews 13:8 is cited. "Jesus Christ the same yesterday, and today, and for ever." This passage follows an admonition to follow the faith of others who have pleased God, especially in view of the reward for them. Jesus honored their faith and rewarded their holy lives; He is the same always; therefore, he will do the same for you. Now, where is there any teaching in this passage that has anything to do with Divine healing, so-called? Jesus is the same loving Savior today as ever, but this does not prove that He will inspire us as He did the apostles and give us power to heal the sick and raise the dead as they did.

God had a purpose in the miracles

that he worked. For instance, after that He had miraculously created everything, His purpose in these was accomplished. He no longer has occasion to do these works again. Some people seem to think that God plays with His power as a child plays with toys, but it is not so. All things originated by a miracle, but they are perpetuated by the operation of the laws of God that He has given for that purpose. We call these natural laws.

The apostles were baptized in the

Holy Spirit in fulfillment of Jesus' promise to them (John 14:25; 16:13). This was for the purpose of "guiding them into all truth (16:13). When they went forth to tell people God's plan of salvation, to tell them what to do to be saved, God wanted them to be able to speak His word accurately and truthfully with signs to confirm it that it was indeed the word of God. It was needful for them to have this miraculous power of speech and confirmation, for the New Testament had not been written, and the gospel, which is God's power to save, had to be miraculously made known. It is unnecessary now for we can learn and teach the same truth from the New Testa-

ment. In other words, the gospel was first given through inspired men; now it comes to us through the inspired book, and it is exactly the same in either case. "No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (II Peter 1:21). In Acts 2:4 we read, "And they (apostles) were all filled with the Holy Spirit, and began to speak in other tongues (languages) as the Spirit gave them utterance." My friends, for us to preach as did the apostles it does not require a baptism of the Holy Spirit as they had. It requires study of the gospel as it is revealed and recorded from the pens of the men who were guided by the Holy Spirit. Timothy, a young gospel preacher, was admonished to study, and that is the only way the Holy Spirit's message is revealed to men today.

Men cannot do the works today that the apostles did in their day. The church, like all other things, had its beginning in a miracle, but it continues by the law which God gave for its operation. The gospel was revealed, delivered, and confirmed with miraculous power, but the furtherance of the gospel does not depend on a miracle. In fact, the gospel like all living things increases from seed, the word of God (Luke 8:11).

Jesus performed miracles to produce faith and to prove that He was whom He claimed to be. We read: "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).

The works Jesus did are sufficient to cause any honest person who will appropriate the evidence to believe. By what rule of logic can we expect or demand that God continue to produce signs on our behalf when we will not accept those He has done? Remember Jesus' statement in Luke 16:31 to the rich man: "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." Folk who reject the Bible would not believe if a real miracle should be performed.

Miracles belong to the creative age of the church. God now provides the "law of the Spirit," the "perfect law of liberty," the New Testament, to further the kingdom of God. There is, therefore, no need of miracles. God has the power to do such works but the need for them has vanished. We now have a better way in their place. Those who claim to have power to work miracles are only pretenders, and people should not be misled by them.

The fact that Christ performed miracles is no proof that a man can perform them today unless he is the Christ.

Someone may say, "the apostles performed miracles; therefore, we can do so today."

John 16:13 tells us that the apostles had that power in order to "guide into all truth." They were sent out with that power to accompany them "confirming the word" (Mark 16:18). We read in Hebrews 2:3 that "the word was confirmed." Need this be done again and again. Most certainly not.

Let us notice the power Jesus gave His disciples. "Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give" (Matt. 10:8). Now, do you know of anyone in this world who can raise the dead? cleanse lepers?

If men today are under the same commission the apostles were under, they are commanded to do these things. Is there any of those around that claim the power of the apostles, let him come forward and let us drive him out to a cemetery and let him test his power. When he raises just one man from the dead, we will raise the rest of those who are there in the cemetery. Some claim to heal the sick, the maim, as did the apostles. If they can really heal the sick, then let us make a trip to the

hospital. When some one else makes one sick person, whom we shall choose perfectly whole, then we shall heal the rest of the patients in the same hospital.

But we are told that we are unbelievers. One says, "An evil and adulterous generation seeketh after a sign." We are told that signs are for believers and that they only may receive the benefit of them. However, Paul disagrees with that, for hear him: "Wherefore, tongues are for a sign, not to them that believe, but to the unbelievers" (I Cor. 14:22). The apostles' signs were for unbelievers. If we are unbelievers and signs are for such, why not perform some work for us to make us believe? Jesus raised Lazarus after he had been dead four days. If some one will perform a like feat, he will be able to make lots of believers.

Why do not "healers" heal all who come? Matthew 8:16 says that Jesus healed "all that were sick." We are told that those who have the power to heal are able to discern whom God wants healed! Is that so? Hear Jesus in instructing his disciples to heal: "Heal the sick, cleanse the leper, raise the dead, cast out demons. Freely ye have received, freely give" (Matt. 10:8). This is a command from God for those who have the power to heal to do so. He says, "freely give." These would-be

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miracle workers of today are not so free with their blessings!

Seriously, why do not people who claim to have power heal all those with whom they come in contact? It is either because they **cannot**, or it is because they **will not**. In either case, the charge is serious. It would certainly be a good work to heal ALL the sick, keep dying mother from being separated from sweet, innocent little children, spare bread-winner fathers, if they could. James says, "To him therefore that knoweth to do good, and doeth it not, to him it is sin" (James 4:27).

We lift up our voices and cry that they are fakes, false prophets, empty clouds that bring no rain.

The New Testament tells us plainly in I Cor. 13:8-10 that miraculous gifts were to be done away when that which is perfect came. We read those verses: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Anyone who will read I Cor. chapter 12, with these verses from chapter 13 can see clearly that these are works of the Spirit he is talking about. These, he says, will cease, will fail, will vanish away when that which is perfect comes. That just about settles that!

The only question remaining is what is the perfect thing of which Paul wrote? Signs were given in the infancy of the church to help them know the will of God. The written word had not been given, in fact, was in process of being written. Spiritual gifts took the place of the written word, but when the revelation was complete and recorded the signs were to cease.

May we call the written word, the law of God, perfect? We think so because the Bible calls it that. The Psalmist said that the law of the Lord was perfect, converting the soul. James called it the perfect law of liberty. Paul said that the application of the scriptures—that which is written—to one's life will make the man of God perfect (II Tim. 3:16, 17).

When the perfect law of liberty was come, miracles were not needed any longer. The Lord does not do for us what He has enabled us otherwise to do for ourselves. We could not have devised and written the Bible; so He had it done by men with spiritual gifts, or divine helps. We are able, however, to learn languages, both our own and foreign tongues. We are able to translate the scriptures into the tongues of the earth. Men are able to learn those

languages and thus learn the scriptures in a natural progression of things. Therefore, the gift of tongues is not needed. Friends, what we need to do is to read and study our Bibles. It has the answer to our questions in matters of religion. You can be disturbed by false teachers only because you do not know the teachings of the Bible. Error thrives on ignorance. It should be your business to know the word of the Lord because it is your own soul that false teachers gamble with. Don't let them! The risk is too great.

We are asked to explain Mark 16:17, 18. Turn in your Bibles to the 16th chapter of Mark. First, notice verses 9-11: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not." These were the apostles that "believed not."

Now read verses 12, 13: "After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it to the residue: neither believed they them." Again, we observe that it was the apostles that did not believe, for, you see, that they had lost their faith when Jesus was crucified. Read Luke, chapter 24 for further information about their unbelief.

Let's read on now beginning at verse 14: "Afterward he (Jesus) appeared unto the eleven (apostles) as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

In the next two verses (15, 16), he gives them their charge, the obligation of the apostles. "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," or condemned.

The apostles were to preach so that people might believe and be baptized in order to be saved, but they had no New Testament. How could they read and prove to the people that theirs

was God's message? Read on in verses 17, 18: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The power to perform these miracles was the proof that the apostles needed.

This question comes: Does not verse 17 tell us that **all believers** will be able to perform these miracles? No, it does not! Bear in mind that Jesus was talking to the apostles, who at this time, as revealed in the preceding verses, did not believe. Jesus is giving these doubting, wavering, unbelieving men a mighty responsibility to carry the gospel to the whole world, and as yet the gospel had not been recorded.

Jesus, in these verses, promises them (apostles) power of conviction through miracles to prove God's presence with them, if they would come out of their unbelief. When Jesus appeared to them on this occasion, they had already received several authentic reports of his resurrection, but they had refused to believe any of these. Luke tells us that the reports of his resurrection seemed to them "as idle tales."

Before Jesus gave them the commission to go and preach, he upbraided them for their unbelief and hardness of heart (vs. 14). Then he charged them to go and preach, and immediately in the same conversation, he promised them that certain signs would follow them that believe (evidently and undoubtedly from among their own number). They would have to cast out their unbelief and hardness of heart and fully accept him as risen from the dead. They must have done so because we do not find them ever wavering again.

The chapter concludes by telling of the ascension of Jesus into heaven in verse 19. "And they (the now believing apostles) went forth, and preached every where, the Lord working' with them, and confirming the word with signs following."

Patrick Henry said: "Give me liberty or give me death." His descendants now just say: "Gimme."

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### Home Group To Be At Murfreesboro

A group of children from the Southern Christian Home at Morrilton will be at Murfreesboro, Arkansas, Sunday, May 18, it has been announced. Robert Newcomb, superintendent of the Home will be present with the children, and either he or one of the young men of the Home will preach at the morning service.

There will be lunch on the ground for all at noon and the afternoon will be devoted to a Gospel song service. The Murfreesboro church extends a cordial invitation to all to be present for these services.

### Church at Irving, Texas Taking Advantage of Great Opportunity (By Hoyt Bailey)

Irving is now top contender for title of the fastest-growing city in Dallas County, Texas, has house building boom for 1952 which will cost an estimated \$11,000,000, and has been described as "the hub of activity right now. There are so many things on all sides of Irving, from the General Motors plant planned at Arlington to other industries at Ft. Worth, Dallas and Grand Prairie. Irving community has grown to more than forty thousand population, and it is estimated that within ten years Irving will have one hundred thousand population.

The elders asked that I prepare sermons for all the month of April to help direct attention of members to building a new auditorium with seating space for one thousand people. Since the lessons were delivered, the elders have outlined a plan for raising money among local members to construct the new auditorium, and it is hoped that actual construction can begin by the latter part of 1952. The present auditorium is to be converted into class rooms. Eighty responded here during the first four months of this year. Eighteen of these were baptized, eight from the Baptist and Methodist.

The church mails out four thousand pieces of literature each month, has a weekly radio program over WRR, Dallas, and sixteen street and highway signs have been erected this year to help advertise Irving Churches of Christ. People are moving to Irving from many sections of the U. S., therefore, we would appreciate a card reminding us of prospects. We are to have our Bible School June 4-13, a tent meeting the last of June, two other tent meetings this year, and J. M. Tharp will be here for a meeting during the summer. I have been asked to deliver the baccalaureate sermon to Irving High School on May 25.

### Wewoka, Oklahoma, Has Fine Program Of Work Underway.

(By T. E. Burch, Elder)

Brother Harvey Scott, who labored with the 12th and Walnut Street Church in Texarkana, Texas, for more than ten years, began regular work with the

church in Wewoka, Oklahoma, February 24. Due to the illness of Sister Scott, they did not get moved until March 19.

Arrangements were made with Brother Scott in the fall of 1950 for a meeting to be held here in April of this year. Neither he nor the congregation had the slightest idea that when the time came for the meeting he would be living in Wewoka and working with this church. The meeting began on April 16 and continued through the 27th.

It was decided by Brother Scott and the elders, after he moved to Wewoka, that the evening lessons throughout the meeting, should be devoted to the subject of "Family Relations" based upon Brother Scott's book entitled "Parent Education." It was decided that the lessons for the day services should all be based upon the "Sermon on the Mount." Now that the meeting is history, we are all happy that the meeting and the subjects were arranged as they were. Brother Scott did an excellent job throughout the meeting and his lessons were well received. We believe more Wewoka people attended this meeting than any ever held by the church here. The attendance was consistent throughout the entire 12 days. We had the largest attendance at the day services we have had in recent years.

Visible results were one identified and one restored. The church was greatly strengthened by the plain Bible teaching and many outsiders heard the gospel proclaimed.

The singing was led by Brother Bob Morris, a senior in Harding College, Searcy, Arkansas. Brother Morris is a young gospel preacher and an excellent singer. He did a fine job directing the singing, which meant much to the meeting.

The church feels that we are very fortunate to have Brother Harvey Scott and his good wife located in Wewoka to assist in the work of our Lord. Brother Scott is not only one of our best preachers, but he has had years' experience in local work and the church has prospered and grown wherever he has labored. We believe that Wewoka will not be an exception.

We have resumed the publication of our church bulletin, which we had to discontinue when Bro. Mardell Lynch left for Pecos, Texas, in January of this year.

In addition to our church bulletin, and the news paper advertising that we ordinarily do to reach people in the

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community, Brother Scott is now writing a series of timely articles for our local paper which has a good coverage in this community. One article appears each week and is being run as "paid advertising" so he can say what he thinks proper. Currently he is writing a series of articles on "Authority in Religion." They are well written and are being given a choice place in our local paper. They are being widely read and well received by the public. We believe this type of work will do a great deal of good in years to come. Brother Scott used similar articles in a Texarkana paper for six or seven years and the results were highly satisfactory.

We believe the foundation has been well laid in Wewoka by the type of preaching which has been done in years past by some of the most capable preachers in the brotherhood; and we are working and praying to the end that the church of our Lord may continue to prosper in this community.

V. E. Howard, 1128 Commerce Highway, Greenville, Texas, May 6: Recently concluded good meetings in Nocona, Texas and Cotton Valley, La. John McCoy, local preacher, directed the singing in Nocona. There were ten additions. Virgil Rowe directed the singing in Cotton Valley. One was baptized and twelve restored. Otis Rowe is their regular preacher. I am now in a good meeting in DeKalb, Texas. H. L. Reynolds, the regular preacher, is directing the singing. Next, I shall be with the church in Benton Harbor, Michigan for a meeting June 1st thru 10th. Following, I shall be at White Bluff, Tenn., June 15-25; Farmerville, La., Rocky Branch church, July 6-16; and Marshall, Texas July 18th through 27th.

Glenn A. Parks, 105 Prospect Street, Camden, Arkansas: On April 28th we placed our oldest daughter in the hospital with Polio. She is paralyzed in both legs and in the upper muscles of the left arm. She is now at Arkansas Children's Home and Hospital, 804 Wolfe Street, Little Rock, Ark. We earnestly desire your prayers for her recovery. Our work here at home goes along nicely. We have just recently closed a very fine meeting with brother Glenn L. Wallace of Abilene, Texas doing the preaching, in which several were baptized and some restored. We baptized two last Lord's day and one was restored.

Rue Porter, Neosho, Mo., May 9: Am in an interesting meeting with the little group of brethren in Abilene, Kansas. Will close here the 14th. Hope to attend one night of the debate at Stillwater, Oklahoma, between Brother Eldred Stevens and a Roman Catholic Priest. I wish that many of the priests would get the Debating fever. Begin in Oklahoma City the 18th, and in

Christopher, Ill., June 1st. My best wishes to every gospel proclaimer.

Harvey Scott, Box 516, Wewoka, Okla., May 8: On April 27th I closed a meeting with this congregation with Bob Morris of Harding College leading the singing. The attendance was consistent. The evening lessons were a study of the problems of human relations, and the morning lessons were a

study of the Sermon on the Mount in an effort to see how these problems are solved. Since the meeting the Editor of the local paper called for a sustaining article to be included in his Sunday's paper. This is in addition to our paid space which we use on Friday. Thus, through our Bulletin, our Friday space, and now this on Sunday morning, we have a great opportunity of teaching the gospel of the Christ.



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

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

### 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

*a* Rom. It: 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, MAY 22, 1952

NUMBER 24

## THE SHADOW OF THE SABBATH

By VAUGHN D. SHOFNER

The shadowy sabbath day has passed away. It was given by Moses to the Israelites, as a sign between God and them, marking them as distinct from all other nations about them, and partly as commemorative of their deliverance from Egypt. Obviously, the reason the seventh day was designated as the sabbath, rather than any other day, was that on that day God rested from his labors. The soul of man is to be guided by the spiritual model, the Spirit of God.

Many mistakenly believe that the sabbath was given to man at creation, but it is not so declared by God's word, only that God rested at the close of six days of creation. Nor is there in the Old Testament a single syllable declaring observance of the sabbath before the time of Moses. It is not mentioned in the covenant made with Noah after the deluge. The first account of it occurs after the Israelites had left Egypt, and the fourth commandment made it law. The observance of one day in seven as a sabbath is purely Jewish, and the Jewish obligation to observe it rested on the enactment given by Moses.

There is as much difference between Jewish obligation and Christianity as there is between day and night. The very essence of Hebrew holiness was separation, but the true spirit of Christianity is permeation — "Go ye therefore, and teach all nations." Christianity transfuses the essence of the day of rest into all other days, and spreads the holiness of one nation, Christ's purchased body, the church, over all the world—to literally saturate life with God is the genius of Christianity. This is a far cry from the separation of Judaism which included separation days, months, years, seasons apart for the distinction needful in the

days when God dealt with Jewish people only.

That is why inspired Paul says, "Let no man, therefore, judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. 2:16, 17). And the sophistry of criticism cannot explain away the obvious meaning of these words. The apostle declares certain institutions of the past to be shadowy, typical; and among these we find the sabbath days. Sabbatarians say that this verse does not allude to the seventh day of rest, but only to certain Jewish holy days that came not by divine power. But the same verse mentions the "holydays" also, therefore, we are certain no person could read the verse the first time, without already having a doctrine of man to support, and reasonably conclude the apostle did not mean sabbath days.

Those who desire to keep the sabbath days in the Christian dispensation will not enforce its observance as in the days of the Jewish regime. Yet, the Jewish sabbath is distinctly enforced in the Bible, and nowhere is strict observance of it repealed; so, if it is still to be kept it is to be kept as strictly now as in the past. Nor is the first day of the week the "Christian sabbath." The sabbath days have passed away, and therefore they did not come to us in new name, nor as renewed in other ways—they have passed away and none can judge you by these days.

The first day of the week is the time appointed by the Lord to meet to commemorate his suffering for our sins; the time to sing and pray as a body of redeemed people; the time to preach and teach according to apostolic order; but in no way is it that day which in the past was taken from mankind. For,

should it be decided that there is a "Christian sabbath," since the strict observance of the sabbaths has not passed away, has not been repealed, so, "no manner of work" can be done, and but very short journeys can be taken. It will, if a sabbath, keep all from preparing a meal on that day. It has either been abrogated, or it has not; and if it is still a sabbath, respect it. O consistency! demand that Sabbatarians either hold that none of it has passed away, or else all! Paul says it has passed away.

We notice the words of our quotation from Paul's writing include, "meat, drink, respect of a holyday, new moon, or of sabbath days: which are a shadow of things to come; but the body is of Christ." "A shadow of things to come, but the body is of Christ" gives us the clue to the whole affair. The shadows and symbols, the types and tropes pointed to the true substance: the body of Christ. These Jewish ordinances dimly projected into future years when the spiritual body of Christ would be and men could enjoy the blessings therein. Being but shadows, they disappear when the substance appears. The blessings they prefigured are to be realized in the spiritual body of Jesus Christ.

The spirit of Christ is the fulfillment of the law. Christ said, "The sabbath was made for man, not man for the sabbath" (Mark 2:27). The separateness of the order to the Jewish people was issued to prepare a nation out of which the Lord might come. In order to this preparation it seems evident that the people of the past were required to surrender to the edicts of enactment completely; but with Christ's coming and man's elevation, the enactment yielded to man's necessities. They had been kept by the sacredness of enactment; but the members of Christianity are kept by the sacredness of the nature of man—made in the image of God. In God's preparing for the coming of Christ, man was held by rigid rule and fearful physical punishment; but with Christ's ministry fulfilled, that

by reasonable necessity has passed away, and now man is kept by the love he has for the goodness of God which sent the Son and the glorious scheme of redemption, and with a view of the fact that "man is fearfully and wonderfully made."

By God's direction Moses prescribed the sabbath to a nation spiritually diseased, soul-sick and undone. He fenced round his rule with rigid regulations of details: one day in seven, no work, no fire, no traffic. The obligation to do it rested upon the necessities of that nature for which the rule was adapted, and as the physically sick he prescribed medicine for the benefit of the sick instead of the prescribing physician, so, when spiritual health has been restored, as in the case of physical health restored, the thing prescribed becomes obsolete, of no use. When the nation was prepared to the liking of Jehovah God; when things were as they should be in his sight; "when the fullness of time was come;" when the cure had been given; then the previous prescription must be taken away. The sabbath was a shadow of things to come; the body is of Christ.

Friend, to demand the sabbath, as of old, is to say that you are not removed from the starlit ages of the past; that you have no greater spiritual strength than the people who lived millenniums before the coming of the Savior, and who had only in promise that which we have in reality. Why go ye back to the days of preparation for your decrees? You live in the age of the true substance, the body of Christ. "All spiritual blessings are in Christ" (Eph. 1:3). You believe in God, believe also in the great power and authority God gave Christ. Turn ye, turn ye from you rebellious ways — repent! Confess his name before men, that you may be confessed by Christ before the Father in heaven! Become a child of God, "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" (Gal. 3:26-28). All blessings are in Christ, friend, and the sabbath is but a shadow of the good things in him. Why, O why will ye die!

Bob Craig, 3010 6th St., Bay City, Texas, May 12: We just closed a good meeting here in which Thomas D. Rose of Shreveport, La., did the preaching. Two were baptized but much good was accomplished that will not be visible immediately. During the meeting our Bible Study attendance record was broken as was our contribution record.



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 11)

Luke tells Theophilus that "they continued steadfastly in the apostle's teaching and fellowship, in the breaking of bread, and the prayers." (Acts 2:42).

Paul suggests to the Corinthian Christians that they were to continue steadfastly, unmoveable, and to always abound in the work of the Lord, for their labors were not in vain in the Lord. (I Corinthians 15:58).

John warns against a departure from the teaching of the Christ and the apostles in this language: "Whosoever taketh the lead 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 verse 9).

The apostle Paul further warns against a departure from the teaching which the Holy Spirit was revealing unto the inspired messengers by saying, "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." (Gal. 1:8-12).

May we then continue in the teaching which Jesus has given to the world through the guidance of these inspired messengers who have given to us the New Testament which is sufficient unto life and godliness.

Peter expresses it in this language: Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that calleth us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. (See I Peter 1:2-4).

God forbid, therefore, that we add to any of the requirements which he has given in his revelation, or that we leave out any of his requirements which he has given in order that men and women might be saved. Since he has given unto us all things that pertain unto life

and godliness, we need nothing else.

These requirements of the Lord have been revealed by the Holy Spirit and this revelation has been recorded in the New Testament for our guidance.

Luke closes this second chapter of the book of Acts by saying that the Lord continued to add to this group daily those that were being saved.

Thus, only the saved were added to the group, but all the saved were added, and this adding was done by the Lord and not by men.

Luke has given the record of the application of the execution of the Great Commission which Jesus gave to his disciples when he said to them: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16:15, 16).

We must continue in the apostle's teaching.

### SUNDAY EXCUSES

The house that claims our Sunday care,  
The clothes our pride forbids us wear,  
The week's accumulated pain,  
The clouds that threaten Sunday rain,  
The rest our wearied bodies crave,  
The health that only sleep can save.

What Are They?

A crutch for folks with wobbly knees,  
A germ of every soul disease,  
A balm for reason's lame conclusion,  
A garb to dignify delusions,  
A drug for conscience ill at ease,  
A microbe spread by absentees,  
A dagger through the heart of giving,  
A smoky screen for sinful living,  
Wherefore there's neither sense nor use  
In offering God some vain excuse.

—Selected.

Late repentance is seldom true, but true repentance is never too late.

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# MUSIC IN WORSHIP

By LLOYD E. ELLIS

" . . . But be filled with the Spirit' Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19).

From time to time we have questions concerning the use of music in worship. Most of the time the kind of music to use in the worship is involved. That there are several kinds of music should be recognized by each person. Sometimes one will say that a church does not have music—meaning that musical instruments are not used.

All churches of Christ have music, but it is vocal and not instrumental. We have heard many say that after due comparison acapella singing is more beautiful than singing accompanied by instruments. This is in contradistinction to the idea suggested by some that an instrument is an aid to singing.

Vocal music—singing—is one kind of music and instrumental music is another kind.

Most of us may enjoy instrumental music, if it is excellent, but our own personal enjoyment is not the criterion by which to determine whether it is to be used in the worship of God.

We believe that God has revealed himself to us through the Bible, and all should acknowledge that He thereby tells us what we are to do in regard to the worship. When God, through the Scriptures, has directed what to be done, other ways are excluded. For example, when the Scriptures instruct to immerse, sprinkling is thereby excluded. Since believers are the subjects of baptism, and since babies are not capable of being instructed and believing, they are not subjects of baptism.

When we are not told how to do something, then God expects us to use the best means at hand to do whatever He has directed us to do. For example, we are told to teach others—no specific way is laid down, but the gospel was proclaimed both publicly and from house to house; to great crowds and to smaller groups; and teaching was done by both men and women under certain circumstances. But only one way of making music is indicated in the New Testament and that is singing.

In the New Testament, the following Scriptures refer to music, and in each case singing is mentioned: Matt. 26:30; Mark 14:26; Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:18, 19; Col. 3:16; Heb. 2:12; James 5:13; and in Hebrews 13:15 the praise of the lips is mentioned.

There is no record whatever that any

Christian in the first centuries ever used instrumental music in the assembly of the saints. This sort of music was introduced into the church by the Roman Catholic Church six or seven hundred years after Christ.

Some contend that since instrumental music is used in the home, it may also be used in the church. This is erroneous because many things are found in the home which are not lawful to have in the church worship.

Others state that there are harps in heaven, and so there may be in the church on the earth. The Bible does not say there are "harps for our hands," as the song says, but John heard a "voice" which sounded like harpers playing on their harps. Even if there were literal harps in heaven, no right would thereby be given to men on earth to use them in the church.

Again it is said that instruments of music were used by the Israelites. This certainly is true, and it really makes no difference whether God commanded their use or not in those days, for they lived under the Mosaic covenant which ceased at the Cross, and men are now living in the New Dispensation under the Christ. Things included in the Old would not be included in the New, unless Christ had placed them there, and He did not put instrumental music in the worship of the church of the New Covenant.

By command and example Christians are taught to sing praises to God, and those who are careful to do the Lord's will, are desirous of singing and not of playing. Sing praises unto God, with melody in your hearts. Let each of us seek to please Him, rather than ourselves—and then we shall learn to enjoy that which God wants us to.

Let us remember that we are instructed to sing, and hence that is a part of

our duty to God. We are to sing joyfully and not as of compulsion. Let us learn to love and serve Him with our whole hearts and do His will continually. We shall have our time and hands filled, and will have no time or energy for the doing of things which He has not authorized. Let us sing praises to Him.

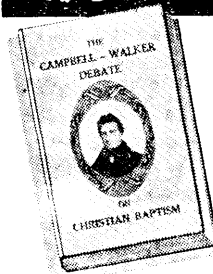
Lee Starnes, 1238 East Bennett St., Springfield, Mo., May 15: I was invited by the brethren at Johnston and Dale here in Springfield to assist them until they made arrangement for a regular man. I agreed to do so until June first. I have enjoyed working with them and we have had a good work together. However, I am now ready to engage other meetings as would like very much to keep busy in the evangelistic field. If you need a meeting I will be glad to hear from you and will do my best to serve you in that capacity. I have an open date in June and one in July. I also have time available after September 1st. Will go anywhere needed. Might be able to assist some weaker congregations who are not able to support a meeting in full. Let me hear from you if you need a man.

Cleon Lyles, Little Rock, Arkansas, May 12: Four were baptized and one placed membership at Sixth and Izard yesterday. The Central Church in Birmingham, Alabama closed a meeting recently in which I preached. Twelve were baptized and one restored. Maurice Howell continues a good work with Central. The church in Pueblo, Colo., closed a meeting the 7th in which I preached. Two were restored and two placed membership. James Reynolds continues with an outstanding work at Pueblo.

You can't change the past, but you can ruin the present by worrying over the future.

If a man is happy—he's busy.

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# 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, or too cowardly to condemn division.

In the first place, God hates the man who causes division. "There are six things which Jehovah hateth; yea seven which are an abomination unto him: Haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running into mischief, a false witness that utters lies, and he that soweth discord among brethren." (Prov. 6:16-19). The Lord puts the sower of discord in a class with the worst characters known, for such a person not only often destroys the church, but also the souls of men. While the one who sheds innocent blood (the murderer) is destroying the bodies and lives of human beings, the one who sows discord among brethren is destroying the souls of men and women. The destroying of souls is greater than the destruction of property or the destruction of the reputation of some one. The Lord places the sower of discord at the climax of the wicked characters mentioned in the verses.

Paul, in writing to the church at Corinth, had this to say: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfected together in the same mind and the same judgment. For it hath been signified unto me concerning you, my brethren, by them of the household of Chloe, that there are contentions among you" (I Cor. 1:10, 11). He then points out the reason for their division: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of 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 they are carnal, do not walk after Christ, but "walk after the manner of men."

## How Is Division Brought About?

All division in the religious world is brought about, because men either do not know the word of God, do not believe it, or ignore it. Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Jesus here not only prayed for his immediate disciples that they might be one, but for those who would later believe on him through his word, in order that the world might be convinced that he was indeed the Son of God. Since faith comes by hearing the word of God (Rom. 10:17), or by reading the word of God (John 20:30, 31), then every one who becomes a believer by hearing or reading the word is as one, in faith, with every one else who hears or reads the word of God, for the word of God teaches everyone the same thing. The evidence presented to one is the same evidence presented to another, and all faith must be in harmony with the evidence or testimony presented. Is it any wonder, then, that Paul said, "There is one faith?" If men are divided, of course, they are condemned, for some one has ignored the word of God. It is possible for all to have detoured the word of

God; it is also possible that some have not, and are, therefore, of the one faith; but it is not possible that all are walking by faith when divided.

When God's word is not followed, disturbances between brethren may arise over business affairs, or personal affairs, which are in no way related to the church, but are carried on to such an extent that the entire congregation may become involved. Sometimes men have dogmatic spirits, and want to have their way in matters that are of no consequence, when only opinions are involved. Close akin to the small domineering man who wants to assert his opinions in order to get a little recognition, is the character who has great ambitions to become a leader, seeking to serve his own selfish ends. John, an inspired apostle said concerning such, "I wrote unto the church: but Diotrophes, who loveth to have the preeminence among them, received us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (III John 9, 10).

Another cause of division is the rule of opinion on the part of professed followers of Christ, instead of the manifestation of the rule of faith. The religion of our Lord Jesus Christ is a religion of faith. "We walk by faith, not by sight." (II Cor. 5:7). Our faith is no broader than the revelation God has made. Man is prone to grow out of the path of revelation. When one goes beyond the word of God, or falls short of the word of God, he ceases to walk by faith. I put a question mark after the religion of a person who wants to be broad enough to embrace everything in the religious world. Tolerance is a good thing in the realm of opinion, but it will not work in the realm of faith. This is one lesson the world is slow in learning. Do you think one should be broad enough to take in instrumental music in the worship, when the Bible has not authorized it? Should we be broader than the Bible permits? If not, and such is your religion, you are wrong. You do not walk by faith. If so, then where should the line be drawn? Should one not tolerate everything else in the worship? Should he not, then, embrace every man's religion, and defend every man's religion? If a man's religion is right, you ought to accept it, and defend it? If not, why not? since one is obligated to defend what is right. It is a pity men cannot learn to walk by faith, instead of opinion. It is by faith we apprehended God. (Heb. 11:6). "But without faith it is impossible to please him, for he that

cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It is by faith we become children of God. (Gal. 3:26). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27). It is by faith we approach God in prayer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5, 6). Faith is the basis of all acceptable obedience to God. Faith is not only the belief of the truth that God is, but also confidence in him. Moses and Aaron did not doubt the existence of God, yet they did not always do what God commanded. "Ye believed not in me," said God. (Num. 20:10-13). They must have been like people that we know today — they must have thought that just anything would do. God taught them better. God was preserving the only system by which they could be united. They could not be united as long as every man was a law unto himself, or as long as men walked by the opinions of men. Neither can we today — there is only one basis for unity — that basis is faith, based upon the word of God. Abel walked by faith Cain walked according to opinion. This is a great contrast; the difference between life and death.

Opinions are detrimental and dangerous as a basis for unity. If such were accepted as a standard, every man would be a law unto himself. Any act of worship based on an opinion is a sin. "... For whatsoever is not of faith is sin." (Rom. 14:23). If you should differ from another person in matters purely incidental, take time to fully examine your own view and determine whether your intended course will edify or tear down.

Unity is desirable. David sang of it, when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psa. 133:1). Paul urged it, when he said, "Be of the same mind one toward another . . ." (Rom. 12:16). "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same things, that there be no division among you; but that ye be perfectly joined together in the same mind and the same judgment" (I Cor. 1:10). Peter exhorts to unity. "Finally, be ye all likeminded, compassionate, loving as brethren, 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)

H. H. Dunn, Huntington, Arkansas, May 13: From April 1st to 9th I was with the West End congregation in St. Louis, Mo. One restoration and one baptism. Sterl A. Watson is the preacher for West End and is doing his usual good work. Sound in the faith as all who know him realize and so well beloved by the congregation there. A young congregation but with the good work of Godly elders and Bro. Watson it is making steady growth. A better workfellow than Sterl Watson would be hard to find. Firm as a rock yet gentle and kind. His good home was a pleasant one for me while there. Was with the Carbondale congregation in Tulsa, Oklahoma, from April 16th to 27th. One baptism there. An old lady who had been a Methodist for more than forty years. Glendon W. Walker is the good preacher for Carbondale. Another good congregation with a good program of work. Made my home with Brother Walker and his wife while there and it was a pleasant one. Good co-operation in both towns by the other congregations. Promised to return to each place.

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# The Bible Is The Word of God

By HOYT BAILEY

The Bible, "the book" covering more than six-thousand years of man's spiritual and material relationships, written by about forty scribes over a period of more than fifteen-hundred years, having a common theme woven throughout the sixty-six books, and read today by the millions of eleven-hundred different languages, be-speaks for itself proof that it is the word of God. The Bible claims God as its author.

"For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (II Peter 1:21). "Now these are the last words of David. David the son of Jesse saith, And the man who was raised on high saith, The anointed of the God of Jacob, And the sweet psalmist of Israel: The Spirit of Jehovah spake by me, And his word was upon my tongue." (II Samuel 23:1-2). The apostle Peter, having the Spirit, said, "Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas" (Acts 1:16). Here is the account of how the word of God came to man. God is the author of the Bible, the Holy Spirit placed the word of God upon the tongues of "holy men of God," "men spake from God, being moved by the Holy Spirit," and what these spake is called the scriptures. "To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit set forth from heaven; which things angels desire to look into." (I Peter 1:12). Paul says, "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man, nor was I taught it, but it came to me, through revelation of Jesus Christ." (Gal. 1:11-12).

Vicious attacks on the Bible for eighteen centuries have proved that human hands cannot destroy it. It is read today in eleven hundred different languages, and is being translated into several new languages year by year. Until enemies of the Bible can produce a superior volume they are forced by their failure to admit that the Bible is the word of God.

The Bible is wonderful in its statement of facts. The law set forth in the Bible regarding every seed bringing forth after its kind has not been found to vary in any particular. No one has ever found a hickory tree producing pumpkins. It describes God as

ruling the seasons, arranging the order of night and day, providing a ruler for night and a ruler for the day, sending the rain and the sunshine, and man is unable to make any variations in these functions. The Bible attributes to God the origin of all life. Men can make an acorn, but they cannot make the acorn grow; neither can man give life to a dead human body or animal body, nor can man impart life to anything.

The Bible mentions Sargon, the king of Assyria (Isa. 20:1). Secular history knew nothing of Sargon until A. H. Layard and his company uncovered the palace of Sargon II and Ashurnatsipal in 1845 A. D. These two kings were contemporary of Omri, king of Israel, who reigned during the early part of the ninth century B. C. During the past century archeological discoveries have given corroborative proof to fully half the places mentioned in the Bible, but unknown in secular history prior to their discovery.

In addition to discovering palaces and cities, archaeologists have discovered writings which are four thousand years old. This proves beyond question that people were writing during the days of Moses.

I has also been discovered that ancient people did not record their defeats, but observe with what elation victories are recorded:

Excerpt from the record of Shalmaneser III.

"In the twenty-first year of my reign (839 B. C.) I crossed the Euphrates for the twenty-first time. I marched against the cities of Hazael of Damascus. Four of his cities I captured. I received the tribute of the Tyrians, Didonians, and Byblians (Gebalites)" Monuments and the Old Testament, I. M. Price, p. 276.

The Bible records the defeats as well as the victories. It is needless to cite the examples to readers of the Old Testament. The above quotation also reveals another difference. Shalmaneser III takes all the honor for his victory and does not ascribe any credit to the God of heaven or to an idol. Note the following from the Bible and decide if the Bible is merely a secular book.

"Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying, I will sing unto Jehovah, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea . . . Jehovah is a man of war: Jehovah is his name. Pharaoh's chariots and his host hath he cast into the sea" (Ex. 15:1-4).

When man is left to record his own deeds he records only his good deeds, but the Bible records both the good and the bad deeds of men. It not only tells of how David slew Goliath and played pleasing music for king Saul, but it tells about David committing adultery with Bathsheba. The Bible tells both how Noah was faithful in building the ark for the saving of his house, and of his becoming drunk after he was saved from the flood. The Bible tells of the weakness of Abraham as well as of his faithfulness.

Most secular writers and speakers refer to themselves in the first person, but most Bible writers are referred to in the third person. John says, "That disciple whom Jesus loved." The writer is kept in the background in the scripture. The Bible speakers are overshadowed by the message they convey to others.

The Bible is the only book setting forth humility as the road to true greatness, or offers forgiveness of sins, or declares Jesus Christ to be God's Son, holds out hope of eternal life, teaches the universal brotherhood of man, teaches that womanhood is redeemed, teaches love for God, and love for our enemies as well as for our friends.

The change in the count of time places Jesus as the central figure in world history. This one change admits that Jesus Christ did live upon the earth. Jesus approved the Old Testament scripture over and over again. During the earthly life of Jesus, he was recognized as the Son of God by multitudes, by devils, and by Jehovah himself. The only weapon Jesus

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used on the tempter was the scripture. His defense, "It is written." But the devil also approved or recognized the scripture as the word of God, because the devil appealed to Jesus by saying, "For it is written, He shall give his angels charge concerning thee . . ." (Matt. 4:6). This shows beyond doubt

that the devil felt the need of appealing to a higher authority than himself to seduce Jesus to yield to sin.

In addition to the foregoing proof the lives of thousands in their art, prose, poetry, history, and in one's conduct day by day proves beyond a doubt that the Bible is the word of God.

ers, the evening they are to speak and the subject of each sermon will be published as soon as all the details are finished.

The social and entertainment side of the encampment is incidental. When a hundred or more boys and girls are brought together for a period of ten days some plan for their entertainment, and some disciplinary measures must of necessity be worked out. The criticism has been voiced that the church is not in the entertainment business. Neither is the church in the business of feeding a group of youngsters, yet they must eat. They must bathe and sleep. The physical demands of nature must be looked after. Yet the church is not in this business either. The teaching-preaching affairs of the camp is under the direction of the elders of the Siloam Springs Church of Christ. The eating and sleeping arrangements are under the management of the owners of Camp Kellam—more specifically under the able management of Mrs. Kellam.

I have said all that to say this: Someone must look after the entertainment; nature of the . . . I've cared for by the man and women who have sponsored the encampment. ("And I'm not afraid of the word "sponsored" either when rightly used). Games such as softball, horseshoes, tag, guessing games and whatever the ingenuity of those responsible could devise have beguiled the idle hours and lent wholesome pleasure to a group of youngsters. The entertainment is clean, uplifting, muscle building and, to some of us on the fat and senile end of life, fatiguing. But it is good to grow young again in attitude even if our legs do not carry us with the alacrity by which

## Camp Kellam Encampment July 7-16, 1952

By GEO B. CURTIS

About five years ago Brother A. H. Bryant and the Siloam Springs brethren started the youth encampment at Kellam's Ranch. The results were so gratifying that it has continued. Somewhere in the neighborhood of one hundred boys and girls in the teenage group have attended each year. More than one hundred young men and women from both Christian and denominational homes have been baptized during these gospel meetings. Attendance has been largely from N. W. Arkansas, N. E. Oklahoma and from Kansas and Missouri. However, a dozen different states have been represented among those attending.

Kellam's Ranch is located about eight miles north west of Siloam Springs, Arkansas on a beautiful, clear mountain stream. It is just over the line in Oklahoma. The buildings are picturesquely rustic of unhewn oak logs. The setting is quiet and restful. The murmur of the flowing stream, the cooing of doves, the hoot of owls, the songs of many different species of birds, the bass notes of the huge bullfrogs, the rustle of leaves and, sometimes, the patter of rain on the roof recalls for the older campers memories of a long past childhood and introduces to the younger many of the beauties and joys which a secluded childhood is denying them.

The water of this clear little river teems with fish. These are zealously protected by the owners of the ranch. Large bass, numerous perch of different species, suckers and minnows swim about unafraid. Few are the boys, and girls too, who do not smuggle a slice or two of bread from the table to feed the fishes. It is a joy to watch these youngsters as they gaze upon "Old Brownie" one of the largest bass of his species, as he swims by. My emotions may be somewhat different as I envision him on one end of a line attached to a nice ounce fly rod while I manipulated the business end of the same rod. Whatever may be the difference of interest, the interest is real and genuine.

The aim of the encampment is strict-

ly evangelical. The Bible is taught daily in classes suited to the student. Trained and sound Christian men and women spend at least one hour each day in teaching of gospel truth. These lessons have mainly been centered on the New Testament church, plan of redemption and the necessity of godly living in youth. Very few have gone through these encampments who were not Christians already without obeying the gospel. In the afternoons hither to visiting young preachers have mainly been used. Talks by the boys attending have been featured at this hour. The singing in the afternoon sessions has been led by the young men to train them for service in this neglected field.

The evening services are devoted to gospel preaching. Some of the encampments have used one evangelist each night. At others a different speaker is used nightly. This year's encampment will have a different speaker for each evening. Some of the most able men of the church within reach have been selected for this service in the 1952 encampment. A list of the speak-

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they once functioned. Play is supervised and planned by Christians. You need not be afraid that your son or daughter will be exposed to unchristian influences in the recreational features of the camp. No dancing, no mixed bathing, no evil influences tolerated.

The camp day begins with the tap of the big bell. (I'd like to tell you about the bell. No time. No space). The camper arises and dresses for breakfast. The bell tolls again. Every one hies himself to the dining room. Then follows a short intermission of study and preparation on the part of some for the morning lesson. Then the lessons. Another intermission. Lunch. Intermission—This is the swimming hour. Another assembly. Another intermission. Evening meal. Back to rooms to dress for the evening services. A good sermon, often followed by baptism. An hour under the light in clean sport and fun. The tap of the bell says—"Go to your room and get ready for slumber." Another tap of the bell says—"Lights out and in bed until summoned in the morning."

The 1952 encampment is July 7-16. Each attending is supposed to bring bed linens, towels, soap and other toilet articles. Meals and beds are furnished at the camp. The total cost of room and board for the ten-day period is \$12.50. Spending money of whatever amount the boy or girl wishes to spend extra. Beds are comfortable and meals are ample and nourishing. Conditions are rugged enough that the child gets a true taste of camp life. He is made better mentally, normally and physically. His spiritual needs are satisfied. Plan to send a boy or girl.

#### Brethren Beware of This Appeal From Budapest, Hungary

By Otis Gatewood

For the last four years we have received at least ten different letters from as many congregations in America making inquiry about letters they have received from Mrs. Louis Dregely, Budapest XIV, Nemzetes utca 43, Hungary. All letters that are written are very similar. She is making an appeal to the churches she writes for help. Some churches perhaps have helped her without writing us, but enough have contacted us that we know she is just trying to get all she can out of the brotherhood. Please do not send any help to this address. If anyone else has received a letter from this person, we would like to know about it.—Senckenberg, Anlage 17, Frankfurt M, Germany.

Arley E. Moore, 841 Flanagan, Coos Bay, Oregon, May 14: The church continues to grow at this place. Our spring meeting in which Choice L. Bryant, of

Salem, preached effectively, closed Sunday night. One was baptized and two were restored. We did the most thorough job of advertising this meeting that has been done here before. One hundred three accountable non-members visited the services during the meeting. Much good was done that is not as yet visible. If you know of members of the church in this area please send names and addresses.

Elmer A. L'Roy, 901 South Broadway, Springfield, Mo., May 12: Gilbert Copeland of Wichita Falls, Tex., preached in the Spring meeting at Broadway and Madison Church, Springfield, Mo. There were three who answered the invitation—one for baptism. The interest and attendance were splendid at all the services. Brother Copeland did his work superbly. Willis Jernigan will preach in our Fall meeting.



## The People's New Testament With Explanatory Notes

BY B. W. JOHNSON

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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.

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<sup>b</sup> the  
Jesus, saying  
of heaven?

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

### CHAPTER XVIII.

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

a Rom. 14:21; 15: 1-3; 2 Cor. 6: 3. b 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

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VOLUME 22

DELIGHT, ARKANSAS, MAY 29, 1952

NUMBER 25

## GROW IN GRACE

By LLOYD E. ELLIS

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:17, 18).

In the verse preceding the ones quoted above, Peter stated that Paul had written some things which are hard to be understood and which are wrested, or twisted, by some persons, resulting in damage to themselves.

Each one of us ought to try to learn and handle aright the word of the Lord in order that we may be found doing just what He desires. People still wrest or turn and twist the Scriptures in order to try to prove some peculiar teaching which they have and desire to advance.

For example, those who say a Christian can, or should go to war, often quote I Peter 2:13 as definite instruction to take up arms or do anything the government says for one to do. "Submit yourselves to every ordinance of man for the Lord's sake . . ." That every law of the land is included under this statement is certainly true, but to say, therefore, that a Christian must do exactly everything in law of the land, (any land where men may live), is to make Peter contradict himself for he said that men ought to obey God rather than men (Acts 5:29). The same thing is true concerning Rom. 13:1-7. The truth is that Paul and Peter were telling Christians to be non-resistant. They were to live peaceful lives and not be rebellious or trouble makers in the lands where they may live.

Again, John 3:16 is quoted and used to teach men that all they need do is "believe" on the Lord Jesus in order to be saved. But Jesus said that the one who believes and is baptized shall be saved (Mark 16:16).

Not only is faith necessary but obedience, including submission to baptism is essential and a pre-requisite to salvation.

Being made aware of these truths we ought to be careful lest someone lead us away from true obedience to Christ. Not only did Paul say that all people are to be saved through faith in Christ (not in Moses, or the Law), but he also said that one puts on Christ, or is clothed upon with Him when he is baptized. (Gal. 3:26, 27). Those who refer to Acts 16:30, 31 to prove that people are saved the moment they believe, or by faith alone, should also read verses 32-34 and learn that in order to believe one needs teaching, and that when one is taught he may not only believe but as these in the record, be baptized, and then rejoice.

Christians should grow. Let no one feel that he has finished his work when he is baptized into Christ, and so grow careless and negligent of the things a true Christian should do. Let us remember that Peter was writing to

Christians, and he warns that they ought not to be careless and be led away by the errors of wicked men. but should grow in grace. To grow as one should he must study the word of the Lord in order that his knowledge may be increased and in order that he may know what the Lord wants him to do and how to live.

Sometimes persons find it easy to criticise someone else and to see their faults, but fail to see their own mistakes. Such ignore the Scriptures or twist them to their own purposes. We need to be warned about such things and endeavor to examine our own selves to see whether we are walking as the Lord would have us walk.

When once we have been able to see clearly after having removed the beams from our own eyes, we may be able to assist someone in turning away from the sins which beset him.

Let us be careful lest we condemn someone for misusing and misapplying the Scripture and then fail to rightly discern the Lord's will ourselves

Let us study that we may know what is approved in the sight of God and then live that way. Thus will we be better prepared to influence other people in the right direction.

---

## COMING TO CHRIST

By WALTER N. HENDERSON

"No man can come to me except the Father which sent me draw him: and I will raise him up at the last day." (John 6:44). This passage states plainly and positively that no man can come to Christ except the Father draw him. It must follow that every man that is saved must be drawn to Christ by the Father. Furthermore, no man can devise a plan by which he may approach Christ. This verse does not tell how God draws man to Christ, but it does state that He does the drawing.

### How Does God Draw?

Does the Father draw men to Christ against their will? Can men refuse to be drawn? What did Jesus mean when he said: "And ye will not come to me, that ye might have life?" (John 5:40). Is this drawing done through the gospel? Or is it done through the doctrines of men, such as manuals, disciplines, prayer books, confessions of faith? Is the drawing power in death-bed stories? Is it done by a direct operation of the Spirit separate and apart from the



word? Does he draw men through dreams? Does he draw men through just one way, or does he use many ways? Where shall we go for the answer to this question? How does God draw men to Christ? I do not know of any better place to go than to the Bible.

#### They Shall All Be Taught of God

In verse 44 Jesus tells that men are drawn to him by the Father, and in verse 45 he tells how the drawing is done. "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." It is through the simple process of teaching that the Father draws men to Christ.

Back under the old covenant men came into covenant relationship with God through a different process. "He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. (Gen. 17:13). There were two ways in which people entered the first Covenant, (1) by birth and (2) being bought with money as a slave. In either case they had to be taught that there was a God. But the prophet of God said that it would not be that way under the new covenant. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers is the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34). Men are taught of God today before they come into covenant relationship with God. They must hear and learn before they can come to Christ.

#### Hath Heard

"Every man therefore that hath heard, and hath learned of the Father cometh unto me. Man hears through the process of teaching. This is why Christ commanded the apostles: "Go ye therefore and teach all nations." (Matt. 28:19). "Preach the gospel to every creature." (Mark 16:15). "How shall they believe in him of whom they have

not heard? and how shall they hear without a preacher?" (Rom. 10:14). "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation." (Eph. 1:13). "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?" (Acts 2:37). From these and other scriptures we can see the importance of hearing the word of God. It is through hearing that man learns the will of the Lord, hence "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17).

#### Hath Learned

Words are the signs of ideas, and through these signs we convey our thoughts to others. God used these signs (or words) to teach us of his ways. When the people heard the words of the Spirit as they were spoken through Peter they were pricked in their hearts; being convicted of sin they asked "What shall we do?" It was through hearing they learned.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." When they learned this they knew what to do; not only did they know, but they acted upon this knowledge, for we read: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41). "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27).

Through the hearing and learning of the Father they were drawn by the Father to Christ. It was through words spoken by Peter that they were taught of God, and "they that gladly, received his words were baptized," and were baptized into Christ as were the Galatians. In other words, when they heard and learned they came to Christ. "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, Brethren, stand fast, and hold the traditions which ye have been taught, whether by words, or our epistle." (II Thess 2:14, 15).

Perry B. Cotham, Paris, Texas, May 24: Our work moves along fine here at Lamar Ave. C. E. McGaughey, of Springfield, Mo., will preach in our summer meeting, June 1 to 11. Our daily radio broadcast over KFTV (1250 kc) is at 12:15 P. M.

A. G. Hobbs, 519 E. 44th Terrace, North, Kansas City, Mo., May 20: I am to begin a meeting in Waldron, Arkansas, Monday night to run through June 5th.



## A Study in the Book of Acts

By HARVEY SCOTT

(Number 12)

On one of their visits to the temple, Peter and John healed the cripple at the Beautiful gate. This is one miracle that later stumped the Jewish Sanhedrin.

This man had been placed here often enough for the multitude to recognize him, when they saw him later under different circumstances, as the man whom they had seen at this Beautiful gate begging alms.

This cripple was asked by Peter to look upon him and John—Peter was asking for his attention. The cripple was expecting to receive a gift.

But Peter said to him: "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ, of Nazareth, walk." (Acts 3:6).

This was an unusual command to give to a man who had been a cripple for the entire forty years of his life.

What an opportunity to tell these apostles that they were asking of him the unreasonable and impossible thing!

Many people since that day have complained at the commands of the Lord as being unfair, and not necessary, which fade into insignificance when

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compared to the request of Peter to the cripple at the Beautiful gate.

But this man demonstrates his faith in the words of Peter when he takes the hand that Peter offers to him.

Upon the demonstration of his faith in his effort to get up, "immediately his feet and his ankle bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God." (Acts 3:7, 8).

When the people in the temple saw him they immediately recognized, him as the cripple whom they had seen at the Beautiful gate asking alms of those who entered.

The effect upon this audience was similar to that upon the audience on the day of Pentecost when the apostles began to speak "with tongues as the Spirit gave them utterance." They

were filled with wonder and amazement."

This is as the Holy Spirit would have it. It arouses their interest in these two men who have made possible this great change in this man who had been so long a cripple in their midst.

What an introduction to another sermon!

The Lord was not only guiding these men in the message they were giving to the people, he was also preparing the occasions for these sermons.

This message which they were declaring was the message that Jesus had told them to teach unto all the nations, and is called by Mark the gospel.

Thus, we are ready for the study of another sermon which was delivered by Peter as he was guided by the Spirit of the Lord.

This sermon will be our next study.

## CHURCHES OF CHRIST

By W. W. FREEMAN

### Christ's Reign in Human Hearts

In the first place one needs to have the Bible idea as to what is meant. Jesus ascended to reign supremely in human hearts through the Spirit which he sent to guide the disciples in their work. Jesus has not resigned; he is ruling the lives of Christians "above all authority and all power." Besides, Jesus did not delegate primacy to Peter or Paul or any other apostle. The church of the Lord is resting upon a foundation—"the apostles and prophets, Jesus Christ himself being the cornerstone." So the early churches were set up through the ministration of the Holy Spirit through these, the beginning having been made by the preaching of John. The subjects are actively responsive by faith in Jesus as Messiah, and they reached this conviction as they heard or read the testimony "of those who from the baptism of John were eye witnesses."

### Perpetuity or Reproduction?

The Christian religion is a vital conviction that inspires and directs one's religious life through faith. It never was a matter of proxy or a mere tradition. "Preach the gospel to every creature . . ." makes the spread of the gospel depend upon individual hearers, and these accept or reject the testimony to the claims of Jesus as Lord in religion. The Jews had trusted in racial heritage and its rites. John demanded "fruits worthy of repentance" or reformation to match any claims those baptized might wish to make as to their sharing in the coming kingdom of heaven. This moral change is too often merely as-

sumed today, and churches are cursed by "baptized" people who are unconverted.

One thing contributing toward this evil is the tendency to preach a plan rather than "Jesus" as "Lord and Christ." One can dramatize, passively, the "form of teaching" and miss the evangelical element of being "conformed to the image of his Son." There may be nominal "planting" without any real transformation of the heart in its loyalty to Jesus Christ and his way of life. The word of God, preached, believed and accepted, is like seed that springs up as a new life to grow after the nature of the seed. The Christian is a "new creation." If one has a grasp of what conversion is, and what it means to follow Christ daily, it easily follows that the church (an assembly of saved people) is not a mere traditional organization.

The claims of the Catholics led the Church of England to attempt to justify an "apostolic succession" from Paul rather than, as with Romanists, from Peter. Even Baptists speak of "rattling the chain back to Pentecost," and others have a system of priests and ordained clergymen. These later imitations are based upon the false assumption that religion is a tradition, an organization calling for perpetuity, and some sort of sacerdotal system in which the ordained clergy confer grace through various sacraments. The idea is erroneous and is basically wrong; it nullifies individual conversion and personal discipleship, and it rejects the divinely inspired Scriptures, for this traditional system.

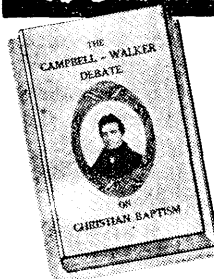
"The seed is the Word of God." This develops in the human mind and affections, and results in Christian men and women "in Christ" through faith. Baptism, like the Lord's supper, is not a 'sacrament' to be conferred through priestly hands; it is an appointment for penitent believers who wish thus to take upon themselves the Name or authority of Jesus as redeemer.

### Organization or Congregations?

Too many people talk glibly of "the Church of Christ" as if it were just another sect among Protestants. Just watch your own conversation and thinking. Here, it seems, is the idea of something larger than a congregation and smaller than the kingdom of God. This conception is sectarianism itself, and it helps little to name such a thing with a Bible name. If the expression could be simply "the church of Christ" and could refer to the church Jesus built, no more and no less, it would be all right. Do members of the church so use it, or do they think in denominational terms or fragments? Until the last M. C. Kurfees urged and warned about the necessity of using Bible language in Bible meanings only. He declared against the adoption of any one

(Continued on page 7)

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## Debate on Catholicism and The New Testament Scriptures

By ELMER A. L'ROY

On Tuesday night, May 13, at Stillwater, Oklahoma, a four nights debate opened between Brother Eldred Stevens and Dr. Eric Beevers, pastor of St. Francis Catholic church. Brother O. C. Lambert served as Moderator for both disputants. Brother Stevens, who is the local preacher of the church of Christ in Stillwater was in the affirmative the first two nights discussing the following proposition: Resolved. That the New Testament scriptures is the supreme authority in the Christian religion.

Brother Stevens took the floor for his first affirmative address at 7:49 p. m., and he said, "On November 29, 1951 at 8:00 p. m. a telephone call came from Dr. Beevers challenging the church of Christ for a discussion of the issues between us and the Catholic church."

After he defined his proposition, "New Testament" and "supreme authority" as terms in it, Brother Stevens spoke of the agreement between himself and Dr. Beevers that the New Testament was written by God, inspired of the Holy Spirit, and is a revelation of divine truth. Then he read from the Catholic version of the New Testament scriptures to establish the proof of his proposition.

### First Argument

Brother Stevens' first argument was developed as follows: Jesus said in John 14:26, "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." He further said, "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. . . (John 16:13). Acts 20:20, 27 was cited. It reads, " . . . I kept back nothing that was for your good, but have declared it to you and taught you in public and from house to house. Therefore I call you to witness this day that I am innocent of the blood of all; for I have not shrunk from declaring to you the whole counsel of God." In II Peter, chapter one, Brother Stevens read: "For indeed his divine power has granted us all things pertaining to life and piety." (vs. 3). Jude, verse 3 was also read emphasizing "the faith." "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." From Ephesians the following was read: " . . . How that by revelation was made known to me the mystery, as I have written above in brief; and so by reading you can perceive how well versed I am in the mystery of Christ, that mystery which in other ages was not known to the son.; of men, as now it has been revealed to his holy apostles and prophets in the Spirit..... "

From these verses, Brother Stevens argued that the Lord had promised the revelation of His will; that the promise was fulfilled: and that the New Testament was the result of the fulfillment of the promise. From John 20:30, 31, he read the purpose that the New Testament authors had in writing the things delivered them by the Holy Spirit. It reads, "Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."

In emphasizing the idea that the revelation of the gospel through the apostles and that those divine truths were contained in the New Testament in writing Brother Stevens turned then to II Timothy 3:1, 17 as a conclusion of his first argument: "All Scripture (that which is written) 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." From this reading, Brother Stevens concluded strongly that the New Testament, the written word of God, is sufficient; that it perfectly furnishes tools for one to be "equipped for every good work." To make this pointed argument even more forceful, he then continued reading at II Tim. 4:1: "I charge thee, in the sight of God and Christ Jesus, who will judge the living and the dead by his coming and by his kingdom, preach the word, (written word—scriptures) be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching. For there will come a time when they will not endure the sound doctrine: but having itching ears, will heap up to themselves teachers according to their own lusts, and they will turn away their hearing from the truth and turn aside rather to fables."

### Second Argument

Brother Stevens' second argument was

an extension of the first. It was pressed as **the claims of the scripture.**

First, the scriptures claim to be the rule in the Christian religion. I Cor. 14: 37 was cited. It reads: "If anyone thinks that he is a prophet or spiritual, let him recognize that the things I am writing to you are the Lord's commandments."

Second, the scriptures claim to be the **only rule.** These words were offered as proof: "Now, brethren, I have applied these things to myself and Apollos by way of illustration for your sakes, that, in our ease you may learn not to be puffed up one against the other over a third party, transgressing what is written" (I Cor. 4:6).

Third, the scriptures claim to be the only rule **for everybody.** As proof the greeting and salutation of nearly all of the New Testament epistles were cited.

Fourth, the scriptures claim to be the standard of judgment, and men shall be judged by the written word. John 12:48 says, "He who rejects me, and does not accept my words, has one to condemn him. The word that I have spoken will condemn him on the last day." In Rev. 20:12, John says, "And I saw the dead, the great and the small, standing before the throne, and the scrolls were opened. And another scroll was opened, which is the book of life, and the dead were judged out of those things that were written in the scrolls, according to their works." Brother Stevens asked if it were not reasonable that the Lord would expect the same word by which we are to be judged to be the rule of authority to his church.

### Third Argument

Brother Stevens called this argument **Why inspired men wrote the Book.** His proof was the statements of the authors from verses in the books they wrote in the New Testament. Luke's words from Luke 1:3, 4 and Acts 1:1, 2 were read. "I also have determined, after following up all things carefully from the very first, to write for thee, most excellent Theophilus, an orderly account, that thou mayest understand the certainty of the words in which thou has been instructed." "In the former book, O Theophilus, I spoke of all that Jesus did and taught from the beginning until the day on which he was taken up, after he had given commandments through the Holy Spirit to the apostles whom he had chosen."

Brother Stevens used the following passages to show why John, Paul, Peter, and Jude wrote: John 20:30, 31; I John 1:1-4; 2:1; Rev. 1:10; Eph. 3-3, 4; I Cor. 14:37; Rom. 16:25, 26; II Peter 1:15-21 and Jude, vs. 3.

### The Scriptures Furnish

Brother Stevens presented a list of 17 things the Scriptures furnish. This

was offered in chart form and covered everything Christianity holds for man. He pressed for an answer to this question: "What else must one know or have?" to go to heaven.

#### New Testament is Will

Brother Stevens pointed out that in the Catholic New Testament the fly leaf says, "The New Testament of our Lord and Savior Jesus Christ." A testament is a will and it is authority for disposition of a man's goods. The New Testament is the rule written down and is more binding than the unwritten word.

#### Why do Catholics Oppose the New Testament?

On the second night Brother Stevens continued in the affirmative with the question above. If Catholics reject the New Testament as the final authority in Christianity there must be a reason for it. Eldred Stevens said the reason is that Catholics want to do many things that the New Testament condemns. He posted a chart giving 32 passages of Scripture and charged that Catholicism contradicted and violated the teaching of each, and in each case practicing something diametrically opposed to the New Testament.

#### Dr. Beevers' Answers

Dr. Beevers is an able pulpit man, is straightforward in manner, and presented Catholic teaching and belief in that manner. He opened his first negative speech by pointing out that the proposition stated the issue clearly and that it is the fundamental difference between the Catholic and no-catholic world. "Mr. Stevens," he said, "says the New Testament is the authority of last appeal. I say, 'No.' It is the church." He went on then to set forward some negative arguments without giving much time to rebuttal, coming to that in a later speech.

#### First Negative Argument

Dr. Beevers said, "If Christ intended that 27 written books to be the last court of appeal . . . wouldn't it have been proper for Christ to have written a book? He did not. Wouldn't he have told the apostles to write? He did not." Recognizing that some of the apostles did write, he asked, "How many of the original twelve did write? Five . . . Fourteen of the 27 were written by Paul, not one of the original apostles." He contended that these facts "point the way."

Second, the priest argued that the New Testament would have to have applied to the primitive church. They had no New Testament until 98 A. D. "Primitive Christians listened to the living voice of the living church," he said.

His third objection to the affirmative's

position was that if the New Testament were the last court of appeal, every Christian must possess and read a book. But one-half of the world is illiterate. The heathen would therefore be lost because he can't read.

#### Other Objections

Dr. Eric Beevers offered as his fourth negative argument the objection that the New Testament scriptures were not gathered into a book until 325 A. D.

Fifth, he argued that since most people cannot read Greek and Hebrew, they must depend on a translation. Therefore they depend on man, and their faith is based on the translation. But if one should read Greek and Hebrew, it is no better for he has not one single line or word of original manuscript of copy to read.

#### Catholics Preserved Scriptures

Dr. Beevers said that during the middle ages the Catholic church preserved the sacred writings. He challenged, "How do you know she did not change them?" He continued, "You say that the Catholic church is corrupt and has corrupted the gospel of Christ. She had supreme control. If the Catholics had supreme control, and you say she didn't change it, she is honorable. If you say that she changed it, you don't have a Book on which to depend. 'The Catholic church,' he said, 'determined the scripture. The scripture came from the church.'"

Most of the second negative speech of the first night was given over to rebuttal. The final negative argument was given in the first speech the second night.

#### Final Negative Argument

Dr. Eric Beevers, who holds a PhD, warned on the first night that he would the following evening show the result of the application of the position of Mr. Stevens. He asked the question. "Why are there more than 400 non-catholic bodies in the English speaking world? Because there is no man on earth accepted as head of the church." He charged that the divided state of the non-catholic world was a result of the teaching that the New Testament is the court of last resort in Christianity. He said some very good things in favor of and in praise of unity. He urged that the Catholic church is not divided and

that it offers the world the unity for which Jesus prayed.

#### Rebuttal Material

Space prohibits that we should report in detail on the reply of each disputant. In all fairness, this reporter can say that Brother Stevens answered every important argument and charge Dr. Beevers offered, and some that were not so important. Dr. Beevers made no effort to answer some of Brother Stevens' arguments. We have in our notes where he referred to II Timothy 3:16; 4:5 as quoted below, but where he so much as hinted at an answer to Brother Stevens' argument, "The Scriptures Furnish" is not found. He quoted probably no more than a half dozen scriptures, or possibly a few more, in his four addresses the first two nights. He explained it by saying, "Quoting scripture is not enough. . . I haven't quoted Bible. No. No need to....."

The Bible is used to exhort, reprove, rebuke, in season and out of season, but that does not make the Bible the rule."

#### Second Proposition

On the third evening of the debate the sessions were moved to St. Francis Catholic Church with Dr. Eric Beevers in the affirmative. Brother Eldred Stevens was to deny for two nights the proposition: "Resolved: That the Roman Catholic Church is the original apostolic church of Christ." (This may not be exact wording. EAL). Dr. Beevers opened his 35 minute speech by saying, "'All power in heaven and on earth has been given to me.' 'All power I give unto you.' . . . 'He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him who sent me.' 'If anyone preach a gospel to you other than that which you have received, let him be damned!' Condemned. '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; and behold, I am with you all days, even unto the consummation of the world.'"

Dr. Beevers then said that his first argument would be a cumulative argument.

#### Cumulative Argument

He had said previously that the

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"Lord gave authority to the college of the apostles." He opened the cumulative argument by saying, "The Lord gave pre-eminence to one of the apostles." His proof follows:

1. Peter is mentioned first in all lists of the apostles. Why?
  - a. John was beloved disciple.
  - b. Peter was not the oldest, but he was always mentioned first.
2. Jesus changed Peter's name and no others. Why?
  - a. Abram was changed to Abraham, and the name meant something. God intended it so.
  - b. Simon was named Petros. Petros, petra means rock.
3. Matthew 17:22, 23: "Me and thee;" Christ identified with one.
4. John 20: Peter went in first into the sepulchre. Why didn't John go in?
5. Acts 1: Peter was the spokesman. He said, "We'll have an election." He laid down the conditions. Why did he take over and tell the 120 what to do?
6. Acts 2: The first Christian sermon was by Peter. There were three thousand converted and five thousand at the second sermon which he also preached.
7. Acts 3: At the Beautiful gate the first recorded miracle after the ascension was by Peter.
8. Acts 5: In the case of Ananias and Sapphira Peter acted. "Peter struck them both dead."
9. When Peter and John before the Sanhedrin were charged by the Jews, Peter was the spokesman.
10. Gal. 1:2: Paul went to see Peter.
11. Acts 10: The first Gentile was received into the church by Peter.
12. Acts 12: James was killed by the sword. Peter was spared. The church prayed for him and an angel delivered him. Why? James was not delivered but Peter was. Why?
13. Acts 15: At the Jerusalem conference, Peter "laid down the law." Peter made the decision and James merely offered his opinion "for that is what the original word means."

"The scriptures point out the pre-eminence of this one man," Dr. Beevers said.

#### Matthew 16:14f

14. Matt. 16:14f: This scripture was the climax of Dr. Beevers' speech. He said, "Jesus said, 'Thou art rock, and upon this rock.' In law an office must have a legal name. Jesus named him. Jesus delegated to one His place.

"Key in the East always implies power and authority (Rev. 3:7; Matt. 16:18). Peter is the Steward of the house of God.

"The Bishops of today are the successors of the apostles."

Finally, Dr. Beevers asserted that the scandals in the church prove the divinity of the church. It would have fallen centuries ago if it were merely a human institution, he said.

#### Second Affirmative

Very little additional material was added to the above by Dr. Beevers in his second affirmative speech. He spent most of his time speaking of the Catholic teaching about Mary. He replied to Brother Stevens' argument of the previous evening on "Why the Catholic Church Opposes the New Testament." He made explanation of a few of the practices that were held contradictory to the New Testament.

#### Negative Reply

In reply to the affirmative's contention that Jesus gave pre-eminence to one of the apostles, viz., Peter, Brother Stevens said that this in itself was a contradiction of the Scriptures and of Jesus' own language. He cited as proof Matthew 20:25, 26: "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so is it among you."

Eldred Stevens said, "We could make a case for Paul as easily as Dr. Beevers has for Peter." He did so citing Paul's language, "I am not one whit behind the very chiefest of the apostles" (II Cor. 11:5), and "In no way have I fallen short of the most eminent apostles . . ." (II Cor. 12:11). Gal. 2:6-14 was read and commented upon showing the proper relationship of Paul to Peter. I Cor. 11:20 showed the care Paul had for the churches. He was unmarried; Peter was married. He was apostle to Gentiles. He "labored more abundantly than they all."

Brother Stevens pointed out that Dr. Beevers erred in saying Peter was always mentioned first. He pointed out that it was not true in Galatians 2:9. He challenged the Catholic contention that Peter made the decision at the Jerusalem council and that James merely offered an opinion. James, he said, announced the decision and it was pleasing to the assembly.

#### Matthew 16:18 Explained

In his second speech, Brother Stevens answered Dr. Beevers on Matthew 16:18. He said that two different words were used in the verse and charged that Dr. Beevers knew it was so when he said, "Thou art rock and on this rock I will build my church." The words Dr. Beevers translated rock in this verse are not the same words in the original. They are different gender, and they do not mean the same kind of rock," Stevens said.

Concerning the claim that the Bishops are the successors of the apostles Brother Stevens argued that the successor to a man has the same office. The succes-

sor to an officer is the same officer, or has the same office. The successor to the president is the president; of a governor is the governor; therefore, the successor of an apostle would have the power of and do the work of an apostle. Homan Bishops do not reveal the will of God from heaven as the apostles did. They do not perform miracles as the apostles did. They are not the same office at all, he charged.

Many inconsistencies of the Catholic Church were pointed out in the discussions of the third night. While Dr. Beevers had not quoted more than a few lines of Scripture the first two nights, he quoted many, many passages in his affirmative argumentation. Brother Stevens called this to the audiences' attention after the first speech and referred to it along with several other inconsistencies of the Catholic Church. Brother Stevens is to be commended for his ability in the pulpit to bring out the truth and make it stand.

We were unable to hear the last night of the debate, for which we are genuinely sorry. What we heard was very helpful. The debaters were both courteous gentlemen. The conduct of the crowds was exemplary. Much good will come as a result of these studies. May this kind of religious discussion be multiplied.

Elmer A. L'Roy, 901 South Broadway, Springfield, Missouri, May 20: One was baptized here last Sunday morning. She was a former member of the Baptist denomination. I shall preach in a meeting at Floral Heights in Wichita Falls, Texas, where Gilbert Copeland preaches May 30 through June 8.

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## CHURCHES OF CHRIST

(Continued from page 3)

expression to the exclusion of others found in the New Testament. Contrary to such idea and practice one finds the tendency becoming general, if not exclusive, to use "the Church of Christ." What can be done to prevent this denominationalization of "the churches of Christ?"

## The Die Is Cast

It was in 1906 that Uncle Sam called upon somebody to report the census for "churches of Christ." Until then the records of the government had made no discrimination between the two extremes of those sharing in the efforts to restore primitive New Testament faith and practice to the world. From about 1849 on there *came more* division and less unity, both among the Christians enlisted in this objective and between them and the denominations that had been imported from Europe. The earlier efforts of the nineteenth century toward Christian unity, in both faith and organization, had been predicated upon the assumption that sincere students of the Scriptures can learn from the Bible what is the inspired pattern in all its essential aspects. They had also believed that all who sincerely engaged in this effort toward restoration of the supremacy of Jesus as Lord, and of the Bible as one and only manual of religious instruction, were safe while so engaged—despite different ideas and practices that prevailed. Thus it was that the restoration movement was non-sectarian in character, for despite all human traditions that had controlled their minds, they now were confessing only the good confession of Jesus as Christ, and with baptism in his Name (not that of churches or sectarian assemblies) they sought unity and consequent union for all thus concerned. Here was a process that should continue to function, today and forever, if men are to work toward realization of the prayer of the Savior for unity among believers.

What happened? The "Disciples" (note the big D) of the area of the labors of the Campbells sought unity and union with the "Christians" such as Stone and others. Thus two factions, which by circumstances had become separated from the sects, united and a new effort toward restoration developed. It was the same effort in character and sequence, but it was a renewed effort with certain backgrounds. The denominations were determined to defeat all steps made toward abolition of denominations and were bent upon making this movement toward amalgamation of all Christians but another sect. Creeds and anathemas were invoked while "the reformers" continued

to seek out of the book of the Lord and follow it. Their success was so phenomenal that many found prophecies pointing toward its rise (?). "The Millennium Harbinger" in name suggests the hope that the movement for primitive Christianity was soon to dominate the new world and overflow the old.

Now what? Yes, "the apple of discord" and consequence conflicts, parties, and reaction toward sectarianism. The die is cast. It was hoped that the lack of support from local churches could be escaped by establishing various agencies that should enlist general support from every quarter. So there arose Bible societies, Sunday schools, mite societies, benevolent institutions, religious journals, publication societies, and so on. These guaranteed nothing but a further chance to develop the sectarianism that was cropping up in the movement itself while its members continued to fight the human creeds and their various tenets of Calvinism and what not.

## Down in Dixie

With the Civil War there developed a cleavage already incipient so that, in general, churches of the North were "progressive" ("Disciples"), and churches in the South were conservative and had to start anew the movement for a real restoration of New Testament faith and practice. This latter movement, as we call it, was to repeat in general all the antecedents found in earlier efforts during the lives of men like the Campbells, Stone, John Smith and others—not to mention earlier efforts toward "Bible religion," such as Wesley's teaching inspired.

In 1906 the federal government asked a census of these people, and J. W. Shepherd chose the designation

"Churches of Christ" to meet the demands. Thus we who wish to be non-sectarian are lined up in the records of the government as one of the many Protestant sects—despite our denial and our plea to the contrary. To overcome this, if possible, Christians must keep in heart and speech the spirit and letter of the New Testament. "We" are not having too much success. One main cause is the urgency of some to set up as "the Church of Christ" a fixed set of tenets marking people as "loyal" or not. As human freedom and conscience are trampled under foot, sectarianism grows.

The main need today is to press the demand for individual freedom within the congregations and to recognize the local church as independent and autonomous. These two points lead to personal religion instead of the proxy traditionalism that is always creeping in. Christian conversion and Christian worship and service must be the response of individual enlightenment to gospel truth; it is not an outcome of more campaigning with certain slogans and shibboleths. The restoration movement, among other things, set Jesus Christ on the throne for all citizens in this kingdom of heaven. This individual discipleship is basic under the commission of Jesus to evangelize "every creature" and to "teach all nations." Those responding constitute the church of Jesus Christ, and these are to "observe all things whatsoever" Jesus commanded. This "churches of Christ" are congregations of converted people who in their hearts render service in loyalty to Him.

There is no way other than teaching to enlighten the minds of men so that

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they can voluntarily accept the sovereignty of Jesus in their hearts. This turning from sin implies the power and freedom to turn. To "grow in grace and in the knowledge of the truth" implies liberty within the church and a leadership that is loyal to Jesus as spiritual sovereign or Savior. If men preach theory, various doctrines, or authoritative demands of men, there is little chance that Jesus be enthroned as "Lord of all" in man's heart. Sectarianism, however nearly correct it may be, is but another human measure or standard; it supplants the right of Jesus to rule in men's hearts. All services calls for an exercise of the same surrender and the same loyal faith that is active when penitent believers go down into and come up out of the water in the holy ordinance of baptism. The Lord's Supper is no ordinary meal. But for the real Christian, all life is sacred, and in it Jesus must not be set aside for human dictation from whatever source. Toleration and love permit these principles to preserve a united fellowship.

#### WALLACE-KETCHERSIDE DEBATE

June 30th—July 4th

By J. A. McNUTT

The propositions for this discussion will be as follows:

1. "The employment of a preacher to preach for the congregation as now practiced by the Church of Christ, at 2nd and Walnut Streets, in Paragould, Ark., is scriptural."

G. K. WALLACE, Aff.

W. CARL KETCHERSIDE, Neg.

(Two nights will be devoted to this proposition).

2. "The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops."

W. CARL KETCHERSIDE, Aff.

G. K. WALLACE, Neg.

(One night on this proposition).

3. "The organization, by Christians, of schools such as Freed-Hardeman College is in harmony with the New Testament Scriptures."

G. K. WALLACE, Aff.

W. CARL KETCHERSIDE, Neg.

(One night on this proposition).

4. "The organization, by Christians, of schools such as Freed Hardeman College is contrary to the New Testament Scriptures."

W. CARL KETCHERSIDE, Aff.

G. K. WALLACE, Neg.

(One night on the final proposition).

These issues will be discussed in the order given above for five consecutive nights. Arrangements have already been made for recording and publishing the debate in book form, but many will want to attend personally. The brethren in Paragould will provide lodging for some and others who so desire can make reservations at the Vandervoort

Hotel in Paragould, phone: 651. Make your plans now to attend.

The church in Burlington, Iowa is in need of a preacher. We are informed that they are unable to give full support to a man, but that conditions for obtaining employment are good. Any preacher desiring to contact these brethren may do so through Wilbert Bernabe, 701 So. Gertrude St., Burlington, Iowa.

Robert L. Allen, 113 East Fifth St., Portales, New Mexico, May 10: For many years I have been preaching and doing personal work for the Lord and I must keep busy as long as I live. I will be assisting in gospel meetings in Southwestern Arkansas through the month of July and will have ten days in the first part of August for another meeting there before returning to Texas for a meeting. If you need a meeting write me.



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

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

### CHAPTER XVIII.

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

<sup>b</sup> Mark 6: 33; Luke 9: 46, &c.; 22: 21, &c.

24. When they had come to Capernaum. They had now returned from the journey north.

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

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VOLUME 22

DELIGHT, ARKANSAS, JUNE 5, 1952

NUMBER 26

## RISEN WITH CHRIST

By VAUGHN D. SHOFNER

Practical contrasts by inference and assertion are used throughout the New Testament. The apostle Paul, by implication, uses this means of bringing home lessons to the church in Colosse when he said: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3).

In these early years of the church, certain religious leaders had seemingly combined the theory of direct revelation to certain individuals who were not numbered with the inspired apostles (such as claims that God speaks to individuals about their spiritual condition today, or brings new revelation to them as Joseph Smith, and Ellen White, of Mormonism and Adventism, claim) with the theory that certain rabbis had a mystical interpretation of the Hebrew writings and they were turning people from the right way. The apostle condemns these theorizing philosophies as being human and carnal, and calls on the Christians in Colosse to realize that they abide in something higher. And if they had indeed risen with Christ they should act as the intellectual children of his resurrection. They were freed from the trammels of the temporal, and they are propelled by the principle of their resurrection.

The expression, "risen with Christ," calls attention to the miraculous, external, historical fact of the Lord's resurrection from the dead. Therefore, the resurrection of Christ is the foundation of the practical, spiritual life. Hence, the earliest teaching of the apostles gave this fact the prominent place, for the Pentecostal period it was the palmary proof of the truth of Christianity. This was a fact resting upon

the distinct evidence of their senses—they had spoken with him, eaten with him after his resurrection.

The publishing of this great feat was naturally the first effort of their mission, that this story how Jesus rose in triumphant life from the tomb might accomplish its great work in the understanding and consciences of men. Peter preached it on Pentecost when he said, "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32). The author of Acts in telling of the efforts of the early church informs us that "with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). Paul tells an audience representative of the jaded and languid indifference of centuries of empty speculation that the condition of morality demanded a future judgment, and the resurrection proved Christ to be the judge (Acts 17:31). Paul tells the Corinthians the resurrection was proved by testimony of hundreds who were then alive (I Cor. 15:6): that this fact is the very cornerstone of the whole structure of Christian teaching (I Cor. 15:14); and that death is swallowed up in this victory (I Cor. 15:52-54).

The Christian is "risen with Christ." Then the resurrection is not just an historical fact, a transcendent miracle, a fulfillment of certain prophecies, and guarantee thereby that other prophecies will be fulfilled; but it is the productive principle out of which the soul receives its new life, and by which the rules of that life must be determined. We see it as an objective event which took place centuries ago, but it is also subjective: it is a productive principle of spiritual energy.

Some declare Paul's expression, "risen with Christ," to be merely metaphorical, and deny it a place of practical

value. But Paul elsewhere teaches the resurrection of a dead body from the grave and the resurrection of a soul from moral death to be two effects from the same divine power (Eph. 1:18-20). It must teach something, and no metaphor of inspired scripture can be thought of as meaningless; nor as having no practical value for people today. A metaphor expresses a truth in the form of an illustration or picture. The apostle's expression, "risen with Christ," is not simply a rise of rhetoric, and the person who closes his eyes to the positive teaching of Holy Writ by excusing it as a metaphor, is the victim of intellectual weakness; the ignorance the apostle describes in his letter to the Ephesians (Eph. 4:18).

The resurrection spoken of by the above expression is obviously a moral movement: a spiritual change. But we must remember that resurrection is a transfer from one state to another, and is not just a changing of spiritual position. It is a passage from the darkness of the tomb to the sunshine of the upper air; a transfer from the coldness, stillness, corruption of death to the warmth, activity and animate energies of life. The conditions that surround the atheist and infidel of a Christian community is an elevation for them without their being "risen with Christ," so, the resurrection described is more than change of position or elevation of conditions. The obstinate, disobedient believer is often elevated by the influence of Christ, but never "risen with Christ."

The gospel assures of the greatness of Christ in every consideration. "When the fullness of time was come, God sent forth his Son . . . that we might receive the adoption of sons" (Gal. 4:4), and when we are adopted we have entered into a new relationship with God. This could never be accomplished by natural power. "As many as received him (Christ—V. D. S.), to them gave he power to become the sons of God, even to them that believe on his name: which

were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13), This portion of Scripture states the power to become sons of God comes in believing on the name of Christ—believing all that the term means. But this belief is not said to make them sons, and therefore if "faith only" is the wholesome and comforting doctrine it is declared to be, the wholesomeness and comfort comes without becoming sons of God, and comes by having the power to do so only.

"Of his (God's—V. D. S.) own will begat he us with the word of truth" (Jas. 1:18). Then a few words later the same inspired writer said, "lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving yourselves (Jas. 1:21, 22). Therefore, faith in the authority of Christ; faith in all that his name means, gives us power to become sons, because believing the good news of Christ implicitly, produces "doers of the word, and not hearers only."

Each command of his word must be obeyed to fulfill the request, "be ye doers of the word." We are to repent because the word so commands (Acts 2:38); we are to be baptized for the remission of sins, the command being in the same verse of the Word, as well as other places. So, "ye are 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). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). "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).

One thing else remains, that is to live becoming those who are "risen with Christ." The grace of God does not put force upon our wills: we are free to obey or resist it. So, the apostle adds, "seek those things which are above . . . set your affection on things above, not on things on the earth." What a rule for life! But if it is impossible to be *lost* after having once been saved, what utter contradiction! what useless exhortation!

The honest, enlightened seeker can see this aspiration of the *soul* soaring toward its source, and hear the speechless language of faith, hope and love vibrating ethereal regions on their way to the throne. These are acts of love winging their way to the divine object. A true love for Christ makes the "seeking things above" a happy reality.

The love of Jesus is the primary principle, the very essence of a life which is risen from the grave of sin. It alone forms a personal and practical religion; it alone molds the mental and moral habits of a being who will live forever in a higher and better world. May God, when he beholds us, not our worthless merits, but his own most precious gifts, "show us the light of his countenance and be merciful unto us!"



## A Study in the Book of Acts

By HARVEY SCOTT

(Number 13)

The multitude greatly wondered as they came together in Solomon's porch. They thought that the healing of the cripple was the work of Peter and John. (Acts 3:11).

When Peter saw this he began speaking to the people in an effort to correct any false impression they might have as to the strength of him and John.

Thus, Peter begins his second recorded sermon to this astonished group of people gathered here in the temple.

He immediately informs them that this miracle was not performed through any power or strength or godliness of either him or John. He takes advantage of the circumstances and turns their attention into the right channel.

His first declaration is: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his servant Jesus; whom ye delivered up, and denied before the face of Pilot, when he had determined to release him. But ye denied the Holy and Religious One, and asked for a murderer to be granted unto him, and killed the Prince of life; whom God raised from the dead: whereof we are witnesses. (Acts 3:12-15).

This was a shock to these people here in the temple as Peter draws one of the greatest contrasts to be found in the book of God.

There are four of these contrasts:

1. God had glorified Jesus, but they had given him up to die.
2. They had refused to release him while Pilot desired to let him go.
3. They had rejected the one who was Holy and Just and demanded in his stead one who was guilty of murder—"a notorious prisoner."

4. They had put Jesus to death while he was the author of life.

The climax of Peter's charge with respect to the guilt of this audience is revealed when he shows to them that their heathen ruler had desired to release Jesus because he found no fault in him, and yet they cried out against him and said, "crucify him for he is not fit to live."

Their guilt is further established beyond question by the fact that they knew that Jesus was just, yet they did not want him to live in their midst; they preferred in his stead one who had had part in an insurrection in which murder was committed.

Peter explains this miracle of the healing of the cripple at the Beautiful gate by telling them: "by faith in his name hath his name made this man strong, whom ye behold and know; yea, the faith which is through him hath given him this perfect soundness in the presence of you all." (Acts 3:16).

This audience was told that it was not the faith of the cripple, but it was the miraculous faith of Pel or that enabled him to perform this miracle.

But no amount of faith ever enabled anyone to perform a miracle to whom the miraculous power of the Holy Spirit has not been given. Men do not have it today.

The contents of this sermon will be our next study.

Ward Hogland. 1900 Jenny Lind, Ft. Smith, Ark.: Just closed a meeting at West Corinth, Miss. J. A. Thornton preaches for this church and is doing splendid work. Good crowds attended, including some students from Freed Hardeman College. The Church here continues to work in unity. Our contribution Sunday set a record of \$960.

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## WHICH SIDE DO YOU SEE?

By LLOYD E. ELLIS

"Blessed are ye, when men shalt revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and he exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11, 12).

If we notice little pleasures  
As we notice little pains;  
If we quite forget our losses  
And remember all our gains;  
If we look for people's virtues,  
And their faults refuse to see,  
What a comfortable, happy,  
Cheerful place this world would be.

Which reminds me that a great many people seem to see entirely too much of the seamy side of life. I recall that in a certain section of our land, we used to greet the neighbors with the question of "How are you?", and some individuals would always reply, "Oh, just, tol'able"—they were never fine, but their aches and pains were always at the center of attention. They magnified the small disagreeable things until they did not have time to notice the finer things of life.

Many people look at the mudholes so much that they never see the wonderful sunshine and the cool, refreshing rain coming down out of God's heaven.

I once knew a young man in an office who had a fine wife and child, but who was continually talking about the escapades which he had with questionable women. He was thinking of the evil so much that he had little time to keep his mind upon the pure and holy things of life.

Which side of life are you looking on? Do you use so much of your time looking at the evil things that you do not see the beautiful things of the world?

This all reminds me that there are many in the church who are so busy criticizing the faults of some of the brethren that no time is left for praising the good qualities of the church and its members. Some of the "church" papers are so busy finding fault, and there are many faults, that very little space in the paper is given to constructive teaching. It is readily granted that there is much evil in the world and that many persons who claim to be following Christ are not doing so, but looking on the dark side all of the time will not cause men to see the good. We need to point men to the Lamb of God that taketh away the sins of the world. We

need to teach men the things they need to do.

Also, some have been so busy condemning the faults of the denominations that little time has been left for them to preach the love of Christ and God, and telling the good news of the gospel. Errors should certainly be pointed out so that people may be able to avoid them, but just condemning error and telling people what they ought not do is not preaching the gospel. People need to know how much God has loved them and they need to know what Jesus wants them to do. We should learn to look on the brighter side, and when we do the world will look bright in many ways. Someone correctly pointed out that if one always faced the sun he would not set his shadow, and if one will keep looking at the best in life and keep thinking of the little pleasures, and the gains, and of people's virtues, he will be a happier person, and he will help other people to be happy.

The world is so full of beautiful things, that indeed, we ought to be "as happy as king's," which we are if we are following Christ. Or, I am persuaded much happier than most kings, for few of them have stayed away from the evil in the world.

A good, clean, kind, Christian life will bring more people to the Lord than all of the caustic criticism of the so-called "defenders of the faith." The warm sunshine of Christian love is better than the cold winds of condemnation. Let us try to be helpful to others.

Which side do you see? Are you looking on the good, the true, and the beautiful and keeping your eyes turned toward the Lord of life and light?

Trouble is the only product where the supply always exceeds the demand.

## About Baptism

By ELMER A. L'ROY

Men talk profusely of "modes" of baptism today; yet; the very statement is a contradiction. Our word "baptism" is not an English word. It is the Anglicized Greek word "baptidzo." Look carefully at the spelling of the two words and you can see the truth of that statement. "Baptidzo is not translated in our English Testaments.

The English usage of this Greek word cannot determine the meaning of it. Greek-English lexicons tell us that it means to dip, submerge, immerse, wash, etc. It is never translated "sprinkle" or "pour."

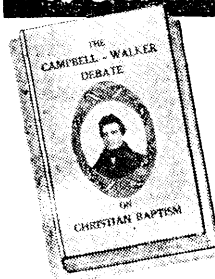
"Baptize" is a verb of action. It demands an object to receive the action. We may as well talk of modes of walking, dipping, washing, or sprinkling as to speak of modes of baptizing. "I baptize you" no more means "I sprinkle you" than "I walk," means "I run," or "I immerse" means "I sprinkle." There is absolutely no sense to be made of the statement "modes of baptism."

Baptism is immersion, and here is Scriptural proof: In the New Testament baptism required (1) water (Acts 8:26), (2) coming to water (v. 36), (3) Going down into water (v. 38), (4) coming up out of water (v. 39). Further, it required "much water" (John 3:23) and it is spoken of as (1) a birth (John 3:5), (2) burial, (3) planting (Rom. 6:3-5), and (4) washing (Acts 22:16).

The Council of Ravenna in 1311 A. D. approved a substitute, but until then all else was denied. Men made the change, and those who practice sprinkling or pouring for baptism do so by the authority of the Scripture perverters of more than 600 years ago. Be immersed and be Scripturally right.

Cleon Lyles, Little Rock, Arkansas, May 29: Eight were baptized and eight placed membership at Sixth and Izard in May.

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### THE CAMPBELL-WALKER DEBATE ON CHRISTIAN BAPTISM

This is the second edition printed in 1822. It contains a valuable introduction written by Earl West, and is compiled largely from original sources. It also contains Campbell's reply to Samuel Ralston, the Seceder critic who tried to make amends for Walker's weaknesses. It has a total of 306 pages. You would be disappointed to purchase any other edition.

PRICE \$2.50

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## A PREACHER WHO LOST HIS HEAD

By A. G. HOBBS, JR.

"At that time Herod the tetrarch heard of the fame of Jesus,

And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

For John said unto him, It is not lawful for thee to have her.

And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

Whereupon he promised with an oath to give her whatsoever she would ask.

And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

And he sent, and beheaded John in the prison.

And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

And his disciples came, and took up the body, and buried it, and went and told Jesus." (Matt. 14:1-12).

Here we have the tragic death of John, the forerunner of Jesus. He was a child of promise, born of his godly parents, Zacharias and Elisabeth. (Luke 1:5, 6).

His name was John—"baptist" was no part of his name. The angel said his name should be John. (Luke 1:13). His mother said so. (Luke 1:60). His father said so. (Luke 1:63). And John the Apostle said his name was John. (John 1:6).

The work of John was prophesied by both Isaiah (Isa. 40:3, 4), and Malachi. (Mal. 3:1). It is important that we understand the work of John. Many fail to do so and as a result they fail to understand other fundamental principles of the Bible.

### I. John's Mission

#### 1. To prepare the way of the Lord.

John said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet." (John 1:23). There was a great need for such preparation. From the close of Malachi, for about 400 years, God had left the children of Israel to be guided by the written word of the Old Testament. During this time, they had drifted from the true teaching of the

same. The sects of the Pharisees and Sadducees arose. They had become corrupted religiously, and morally.

2. **To turn the children of Israel to God.** "And many of the children of Israel shall he turn unto the Lord their God." (Luke 1:16).

3. **"To turn the hearts of the fathers to the children."** (Luke 1:17). When parents lose concern and affection for their children, it certainly is evident that they are in a bad condition and need repentance and reformation. Occasionally the court has to take children away from parents because of neglect. Paul warns that being "without natural affection" is one sign of spiritual deterioration.

4. **"Disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him."** God has always taught and required obedience. From Genesis to Revelation this principle is taught. The people had drifted and disobedience was so prevalent that this lesson had to be retaught in order for them to be prepared for the establishment of the Kingdom. People cannot serve God unless they will be just with their fellowmen.

#### 5. To bear witness to Christ.

"And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me. Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and borne witness that this is the Son of God." (John 1:32-34). Concerning Christ, John also said:

"Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bride-groom's voice: this my joy therefore is made full. He must increase, but I must decrease." (John 3:28-30).

John was not the bridegroom, but merely served as the best man. After bearing witness that Jesus is the Son of God, John humbly acknowledged his mission and stepped into the background.

### Not To Build The Church

John's mission, therefore, was not to build the church, or any church. It is incorrect to think of John as establishing, or being the leader or head of any religious body.

He had a great work to do, and did it—but it was not establishing a church.

### II. John's Message

It was one of:

1. **Repentance.** "Repent ye; for the kingdom of heaven is at hand." (Matt. 3:2). Repentance literally means a change of mind, and when it is genuine it leads to a change of life. John urged the multitudes to "Bring forth therefore fruits worthy of repentance . . . ." (Luke 3:8).

"And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came publicans to be baptized, and they said unto him, Teacher, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages." (Luke 3:10-14).

2. **The wrath to come.** John did not minimize sin nor the punishment for sin. Men could not reject his message and go unpunished. John realized that God is not mocked, and that whatsoever a man soweth, that shall he also reap. (Gal. 6:6, 7). And he preached that Jesus would administer the baptism of fire as well as Holy Spirit baptism. He illustrates the baptism of fire and makes it plain that it relates to the punishment of the wicked.

"Whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff, he will burn up with unquenchable fire." (Luke 3:17).

3. **Holy Spirit baptism.** John baptized in water but assured the multitudes that Jesus would administer Holy Spirit baptism and the baptism in fire. He spoke to a mixed audience. Some were wicked; some were of a receptive mind and obedient to his baptism. It was from among the latter class that Jesus selected his Apostles, and they received about ten days after the ascension of Christ. (Acts 1:5). When Jesus had the Apostles to themselves, away from the multitude, he assured them of the Holy Spirit baptism; but omitted the baptism in fire. He did not promise the fire to the Apostles.

4. **"The kingdom of heaven is at hand."** There are several conclusions we can draw from this message. (1) The kingdom was not set up in the days of Abraham or Moses. (2) It was not in existence at the time. (3) It was not thousands of years in the future. (4) It was near the time for it to be set up. These conclusions are verified by other passages on the kingdom.

John was preaching when the Roman kingdom was in power—the last of the world powers as spoken of by Daniel.

Therefore, the time was fulfilled for the God of heaven to set up the kingdom. (Dan. 2:44). It was not long after the work and death of John till the kingdom was set up. (Acts 2).

5. **Baptism for the remission of sins.** "John came, who baptized in the wilderness and preached the baptism of repentance for the remission of sins." (Mark 1:4; Luke 3:3). To reject the baptism of John was to reject the counsel of God.

"But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7:30).

Let us note a few additional facts about John's baptism: 1. It was performed in the Jordan river and other places where there was "much water." (John 3:23). (2) It was preceded by a confession of sins. "And they were baptized of him in the river Jordan, confessing their sins." (Matt. 3:6).

(3) It was a preparatory baptism and pointed forward to the coming and death of Christ. It ceased on the first Pentecost after the resurrection of Jesus. (Acts 2). It was never valid thereafter. We have an example where about 12 men were rebaptized in Ephesus. (Acts 19:1-5). They knew only John's baptism, and inasmuch as it was no longer valid, they had to be baptized in the name of Christ.

(4) John's baptism was not in the name of the Father, the Son, and of the Holy Spirit. Baptism in the name of Christ was to begin in Jerusalem, after the ascension of Christ, and the Apostles were baptized with the Holy Spirit. (Luke 24:46, 47; Acts 1:8; 2:4; 2:38).

#### John's Baptism vs. Christian Baptism

John's baptism looked forward to Christ and his death—Christian baptism looks back to the death and blood of Christ.

John's baptism was not in the name of Christ, but was by the authority of God, the Father—Christian baptism is in the name of the Father, the Son, and the Holy Spirit.

John's baptism was temporary and was not valid after Pentecost—Christian baptism is to continue unto the end of the world. (Matt. 28:18-20).

John's baptism did not put one into Christ—Christian baptism does. (Gal. 3:27; Rom. 6:3, 4).

John's baptism did not put one into the church—Christian baptism does. (I Cor. 12:13; Eph. 1:22, 23).

#### John's Baptism vs. Baptist Baptism

Although Baptist scholars recognize that their denomination is named for baptism and not John the baptizer, many "lay" members and some preachers still try to make John a member of the Baptist Church. But this is merely assumed, and cannot be proved either

from the Bible or history. A few contrasts will help to clarify this point. There is a vast difference between John's baptism and baptism as practiced by Baptists today:

John's baptism was administered only to those who confessed their sins—Baptists administer baptism only to those who confess that they have no sins (but are already saved—So they think).

John's baptism was not preceded by a vote, of **anybody** — Baptists take a vote by the congregation. From Standard Manual for Baptist Churches by Hiscox, we read:

"The churches therefore have candidates come before them, make their statement, give their 'experience,' and then their reception is decided by a vote of the members. And while they cannot become members without baptism, yet it is the vote of the body which admits them to its fellowship on receiving baptism." (p. 22).

John did not baptize into the Baptist church—it was not in existence. Today Baptists baptize into the Baptist denomination.

**It is evident, therefore, that John was not a Baptist.** He did not believe Baptist doctrine, but preached baptism for the remission of sins. (Luke 3:3) He did not belong to the Baptist Church; he did not follow Baptist practice. John was **the** Baptist, or the Baptizer. (Mark 6:14 R. V ) He was called such because he was called and sent of God to baptize. We speak of Mr. Junes, the barber—because he does barber work. Furthermore, John was never baptized, and a person cannot be a Baptist without being baptized.

**Neither was John a Christian,** John was a great man, and fulfilled well his mission; but he lived and died before the Christian Age. Concerning John, Jesus said: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11). How could this be? John lived and died before the kingdom was established. He never enjoyed the privilege of being a citizen in it. The disciples were called Christians **first** in Antioch. (Acts 11:26). Furthermore, John was a forerunner and not a follower of Christ.

#### Jesus Was Not a Baptist

It has been argued that John was a Baptist and that he baptized Jesus and that made him one. John was called "the Baptist" because he baptized with his own hands. Jesus never personally baptized anyone. (John 4:2). Therefore, he was not a Baptist from the Bible use of the term; neither was he one from the modern and sectarian use of

the term. Jesus did not believe Baptist doctrine and practice.

1. He did not teach once saved always saved. (Luke 8:13; Matthew 13:47-50; John 15).

2. He did not teach "Nothing in a name." (John 14:15; Matt. 28:18 20).

3. He did not place salvation before baptism. (Mark 16:16).

4. He never mentioned the Baptist denomination; but did speak of and built the church of Christ, or his church. (Matt. 16:18).

5. He did not say anything about voting to receive members into the church; but he added all the saved to his church. (Acts 2:47).

#### III. John's Method

1. Of life. It was simple, humble and rugged. (Matt. 3:4).

2. **Of preaching.** It was practical. (Luke 3:10-14). He pointed out practical things to do in bringing forth fruit worthy of repentance. It was plain and pointed. "But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7).

**It was personal and piercing.** He rebuked Herod for living with his brother Philip's wife, Herodias. "**For John said unto him, It is not lawful for thee to have her.**" (Matt. 14:4).

**It was powerful.** It was prophesied that, he would come in the spirit and power of Elijah. (Mal. 3:1; Luke 1:17). As Elijah boldly contended with the false prophets of Baal, John boldly rebuked the Pharisees and Sadducees, the multitudes, and Herod. Jesus said that John was the Elijah that was to come. This prophecy has already been fulfilled. (Matt. 17:11-13). John also fulfilled the prophecy of Isaiah 40:3-4—Matt. 3:3. The prophecy that "Every valley shall be exalted, and every mountain and lull shall be made low," was fulfilled by John. (Luke 3:3-6). This was a figurative expression, and it was not literally fulfilled; but it was **actually** fulfilled. Therefore, no one need be vainly expecting Elijah to come in person and literally dig down mountains and fill up "every valley."

This refutes the premillennial theory that every prophecy that has been fulfilled has been fulfilled literally.

#### IV. John's Murder

##### It was caused by:

1. A bold rebuke. John was a preacher with courage. He did not fail to rebuke the king for his sin. "**For John said unto him, It is not lawful for thee to have her.**" (Matt. 14:4). Had he been preaching for popularity, John could have let this sin go unrebuked. John evidently was a man of conviction and

conscience as well as courage. Jesus paid tribute to his courage when he asked concerning John, "What went ye out into the wilderness to see? A reed shaken with the wind?" (Matt. 11:7). Truly more preachers are needed with the courage of John—unafraid to rebuke sin even in high places.

2. A dancing daughter. "But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod." It is generally accepted that her name was Salome, born to Herodias and Philip. The result of dancing is nearly always bad. If she were dressed as most dancers are, she did not have any clothing to spare—and perhaps the greater part of her body was bare. But anyway, she danced in such impressive way that Herod momentarily "lost his head," and made the rash vow to give her anything she might ask—even to the half of his kingdom. There are many passages that condemn dancing, and the sober facts about it place it out of the realm of the proper entertainment for Christians. The following facts and scriptures condemn dancing:

(1) Dancing is questionable. (Rom. 14:23).

(2) Dancing is of the world. (James 4:4; I John 2:15).

(3) Dancing is lasciviousness, and revelling. (Gal. 5:19-21).

(4) Dancing is destructive: to purity of thought; to safeguards of moral purity; to homes; to spirituality; and to souls.

(5) Dancing opens the door to petting which in turn is the door to adultery. It is a legal opportunity for men to embrace the wives of others, and for women to be hugged by other men. Liberties of personal touch and embrace are allowed and taken on the dance floor that are not allowed nor taken elsewhere by decent people. This is an undeniable fact. The dance cannot be made right by supervision. All the chaperons in town cannot control the minds of the dancers, nor keep unholy passions from being aroused.

3. A rash oath. Herod became so infatuated with the dancing of this girl of Herodias that he made a rash oath: that he would give her anything she asked, even to half of his kingdom. Although it is in the Old Testament, here is a principle worthy of consideration:

"Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore, let thy words be few." (Ecc. 5:2).

When John's head was requested, here was Herod's reaction: "And the king was sorry: nevertheless for the oath's sake, and them that sat with him at meat, he commanded it to be given her." (Matt. 14:9). Public opinion, and

the desire to gain favor with men keep many from doing what they know to be right. When one sees that he has made a rash oath, and that keeping it will conflict with truth and right; is it not better to break it? Is it not more honorable to break it?

Masons take rash oaths. Many are renouncing them; but some refuse to do so even when it is pointed out that they are rash, absurd, and contrary to both justice and the Bible.

Non-Catholics take a rash oath when they marry Catholics, as a rule. (There are some exceptions). The non-Catholic promises not to interfere with the Catholic's religious life and service, and to rear the children Catholics. When one sees that this is contrary to the Bible, he should break it—at all costs.

4. An adulterous woman. The fourth contributing factor that led to John's death was the request of Herodias. She had a grudge against John and wanted to kill him. (Mark 6:19). Why? "For John said unto Herod, It is not lawful for thee to have thy brother's wife." They were not just merely living together: "For he had married her." (Mk. 6:17). Here was her chance to "get even" with John so she requested his death. Of course, Herod was also guilty of adultery; but she was more bitter about John's reproof.

Although not many this day and time will put a preacher to death physically, there are some church members who will do their best to get a preacher dismissed when he courageously condemns their sins.

Thus, we see the death of the courageous forerunner of Jesus brought about by a bold rebuke, a dancing daughter, a rash oath, and an adulterous woman.

(This article is available in tract form from the author, 10c single copy; 90c per dozen. Box 7334, North Kansas City, Mo.)

## Who Is Deserving?

By ROBERT NEWCOMB

Can we divide the human race into two classes and say that one is hopelessly bad and the other superlatively good. Often we sort out people with righteous assurance and label them with cynical certainty. Their accidental failures, their sorry mishaps, their sordid disasters, their pathetic weaknesses—nothing escapes us; we judge, belittle and condemn. We indulge in gossip and conjecture, in plausible insinuations and easy assumptions. To the average person the man who is down has helped considerably to bring his troubles on himself. Should we not stop and consider whether we are being fair with our neighbors and with God in allowing ourselves to indulge

in such reasoning? Is the situation helped or corrected by such unwarranted inferences? Does anyone deserve consideration? Am I a deserving case? Where would I stand after such unscrupulous examinations? Is anybody really a deserving case? Mother cares for her child, not because it is supernaturally good but because it is helpless and precious and happens to be hers to love and live for. How can we justify ourselves by loving and caring for only those we deem deserving? "Whilst we were yet sinners, Christ died for us." (Rom. 5:8) Faith in Christ demands that we love all sorts of seemingly unpleasant people simply because of the eternal mystery and miracle that Jesus loved them enough to die for them. Like Paul we should realize our indebtedness to all men because of what Christ has done for us, and fill our lives with deeds of plucking thorns and planting roses wherever the soil is fertile. The love that can purge life of its vileness can also wash away its fear and distrust and hate. With a deep and abiding sense of gratitude our petition to God should not be "continue to bless us only," but "bless us poor, miserable creatures that we are to the extent that we are willing to share those blessings with others." "And above all things have fervent charity among ourselves: for charity shall cover a multitude of sins." (I Peter 4:8).—In The Home Visitor.

If the fellow who drinks like a fish would drink only what a fish drinks it wouldn't be so bad.

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## RADIO PROGRAM IN GERMANY

By PAUL SHERROD

During these five years the missionaries have been in Germany it has not been possible to secure time on any radio station in that country for religious broadcasts. Now we have an opportunity to get a 30 minute program at a good hour on a 20,000 watt station for only \$45.00 a broadcast. Before the end of the year this station is to increase to 100,000 watt, and our cost will not increase for the remainder of our first year, if we have a year's contract when the increase comes. With the greater power it can be heard in all parts of Germany.

This will be a means of reaching multiplied thousands of people who have never heard of the church of Christ nor a simple gospel sermon. The brethren in Germany have plans to follow up all contacts from radio with a correspondence course where possible.

But it requires \$45.00 a week to pay for the time on this station. Won't some church assume this financial responsibility? Or, at least a part of it? Where can so many thousands hear the gospel for the first time for only \$45.00 a week?

If you are interested in seeing this 30 minute program put on the air in Germany, write to the Elders, Broadway Church of Christ, Lubbock, Texas.

## PARIS, TEXAS, ELDER PASSES

MAY 11

By PERRY B. COTHAM

Funeral services were conducted Sunday afternoon, May 11, for one of our good elders and song leader, Thomas J. Quinn, age 67. For 50 years Brother Quinn had been a member of the Lord's body, and for over 40 years he was a faithful and devoted member of the Lamar Avenue Church in Paris, Texas.

During these 40 years he led the singing for most all of the worship services conducted at the church and for all the gospel meetings with the exception of only three. He had also directed the singing in a number of meetings in the vicinity of Paris. At his passing perhaps no man in all Northeast Texas had sung for more church services than he.

He was a man of good Christian character, a sunny disposition and sound judgment. I never knew a man of more pleasant and congenial nature, or one more highly respected as an elder of the church than was Tom Quinn. His long and useful life as an elder and song leader meant so much in making the Lamar Avenue church into the line congregation it has been and now it.

He loved peace and always sought to maintain it in the church. All the saints in Paris loved him, and his good life will be long remembered by many grateful souls. Nearly one thousand

people attended his funeral, filling our large auditorium to overflowing, with elders, preachers and church members from far and near in attendance. Brother Wilbur Whittington, preacher for the West Paris church, assisted me in the funeral.

Brother Quinn is survived by his good wife, Mrs. Anna Quinn; three daughters, Mrs. M. W. Bailey, of the Panama Canal Zone, Mrs. P. H. Gurley of Dallas, and Miss Ann Quinn, of Dallas; one son, Tommy A. Quinn of Dallas; and two sisters, Mrs. J. M. Saunders and Mrs. J. C. Smith, both of Paris. All are faithful members of the Lord's church.

"Servant of God, Well done!  
Thy glorious warfare's past,  
The battle's fought, the race is won,  
And thou art crowned at last."

Guy W. Sims, Jr., 2800 Illinois St., Topeka, Kansas, May 20: I baptized one here last Lord's Day at Highland Park in Topeka. I have resigned effective June 2 to take up the work with the church in Hamlet, Nebraska. Note change of address. I have time for two more meetings this summer. Interested congregations write to me.

Hoyt Bailey, P. O. Box 745, Irving, Texas, May 28: I have a fifty two volume set of "Pulpit Commentary" which I bought new and it is as good as new now. If someone wishes to buy this set at a saving, please let me hear from you by return mail.

Geo. B. Curtis, 400 Ward Ave., Poteau, Okla., June 2: Closed a good meeting last night, June 1, with the church at Eufaula, Oklahoma. Three baptisms and one restoration. Baptized a man 81 years of age and his wife 79.

A. E. Findley, P. O. Box 403, Refugio, Texas, May 26: Our meeting in which the writer did the preaching closed the 14th with four added to our forces. Two of this number were formerly Methodist and Baptist, who were baptized into Christ. We also baptized a Catholic yesterday. The church here is growing.

A letter from Brother Jesse T. Lashlee states that he is confined to the hospital, and will be for several months. He asks an interest in the prayers of all Christians and would like to hear from his friends. He may be addressed; Brown Building, First Floor, State Sanatorium, Arkansas.

E. R. Harper, Abilene, Texas, May 31: Last Sunday, May 25, we had a record number in Bible study—671. Contribution has averaged between \$1,000 and \$1,100 per Sunday since first of the year and about 100 added to the congregation. Just closed a meeting in Fayetteville with 29 baptisms and 31 restorations. I have been invited to return next year. Fred McClung is local minister. I will be with the church at Crossett in a meeting beginning June 10. This is the first meeting in their new house.

Walter W. Leamons, Junction, Texas; The annual Bear Creek Camp Meeting at Cleo, Kimble County, Texas, will begin June 21st and continue through the Fifth Sunday. Austin Taylor will direct the singing and Edgar Furr will do the preaching. Services nightly and all-day meeting both Sundays. Ideal time and place for a vacation. Good place to camp, with plenty of shade and water. Store and post office nearby. Modern courts at Junction. Cleo is 12 miles northwest of Junction.

## WALLACE-VAUGHN DEBATE

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Longview, Washington



A. H. Bryant, Route 1, Lawton, Okla., May 26: While visiting in North Sacramento, California, I preached the first three Lord's days in May for the church there. One was baptized and one restored to her first love during these services. While there we made plans to move to North Sacramento and work with the brethren there. This is the smallest of the two largest churches in Sacramento, and apparently, the outlook is encouraging. We hope to be able to work with the brethren there so as to accomplish great good for the Master. We need your prayers, especially of those who know us best.

Tillman B. Pope, Box 217, Alma, Ark., May 24: The meeting at Booker, Texas was well attended. One was restored and three baptized. I have never worked with a more pleasant group than those at Booker. Congregations from Laverne, Beaver, County Line, Woodward, South Flat (all in Oklahoma) and Spearman, Perryton, Higgins and Darrouzett, Texas, were represented during the meeting. Nearly all the preachers from in this area came for one or more services. Bill Fling, who is in his twenties, preaches for the Booker congregation. He is well educated; has a fine personality, a splendid speaker and above all is sound to the core in the teaching of the "Old Book." He is loved and appreciated by the congregation and the people of the town. I predict for him a bright future. The Lord willing, I am to begin a meeting at Sunset, Arkansas June 7th. Next to Harrison, Arkansas. I have time for a ten days meeting in July. If you want a meeting write me.

J. B. Priddy, Route 4, Box 59, El Dorado, Ark., May 28: Our work moves along nicely with the Junction City Church. We do not have a large congregation but we have a faithful one. Two young men baptized into Christ recently. We are expecting others soon. I will have time for a meeting the latter part of August and first of September, anyone needing a preacher for a meeting at this time I will be glad to assist you. I always enjoy the good articles found in the Gospel Light.

### ACHIEVE SUCCESS

**MAKE YOURSELF USEFUL.** Excuses cannot take the place of usefulness. Excuses never build a house. An excuse is an acknowledgement of failure. Usefulness is the road to success.

**CONTROL YOUR TEMPER.** Temper is a fine thing but you need it for yourself to spur you on. Keep it for yourself and use it on yourself.

**CONTROL YOUR TONGUE.** One sure sign of conceit is to be always bragging. Conceit is a deadly enemy to success.

**CONTROL YOUR MONEY.** If you have very little money you certainly

ought to know how to keep it. If you have a lot of money and do not know how to use it wisely, you will do harm with your money and end by losing it.

**KEEP THINGS WHERE THEY BELONG.** We call this system. This matter of having a place for everything and everything in its place is the best way to teach us how to be careful. Waste is an enemy to success.

**DO ONE THING AT A TIME.** A large majority of people never learn this lesson thoroughly. Most of us try to do one thing and think of another or several others.

**PLAN THE USE OF YOUR TIME AND STICK TO YOUR PLAN.** You have as much time as any one. Be careful not to waste it.



## The People's New Testament With Explanatory Notes

BY B. W. JOHNSON

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Church Worker

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

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

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

24. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty 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, JUNE 12, 1952

NUMBER 27

## Another Law Not The Solution

(By LLOYD E. ELLIS)

" . . . bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

In recent daily papers and church bulletins articles have appeared asking for city ordinances against wearing shorts in public. The request is for a "ban on shorts." In other words, some persons are calling for laws to govern what one shall wear or not wear.

I am not endorsing an indecent exposure of the human body and I may also state that I have been quite shocked on several occasions by different kinds of garments, but I am protesting that another law is not the way to a correct solution of the problem. At the risk of being labeled "antinomian," which I am not, I say that we have too many laws already.

Experience and history should teach all of us that neither morality nor Christian principles can be legislated into people. Our world is becoming entirely too regulated and regimented, with one group of persons "telling" the rest of the people what they can and can't do. Men should be taught to think and to determine upon right courses of action and not forced to follow some course of action already planned by other fallible human beings.

What is decency? What is moral and immoral? What is simply custom? Are the customs of one land or country immoral because they differ from the customs of other lands? The exposure of the body in the Eastern lands and islands of the sea, would shock some of the custom-molded minds of our land, and yet their "moral" standards and practices are often higher than "our" own, even by our own idea of measurement.

Simply covering the body, by legislation, does not insure moral integrity. I can show you a religious institution

which legislates concerning just what certain persons shall wear, but whose immoral practices are notorious.

Many years ago some people thought they could control gulley across the fields by putting in a few dams along its course or by building a large dam of stones or similar material across the gulley where it left the field. Of course the dams did not stop the gulley. We have learned that attention must be given to the fields above the gulleys, and by terracing erosion can be controlled.

The "shalt not" law is somewhat like the dam across the gulley, and a few individuals may be prevented from doing the thing condemned, but attention needs to be given to the fields—the multitudes of people from whose ranks come the offenders. If the multitudes of men are properly taught and trained to go in the right way, human "erosion" may better be prevented and controlled.

The betterment of the race and the raising of moral standards lies not in more laws and bans, but in the development of character and a deeper appreciation of the finer things of life.

People should be educated. They should be trained and come to have a conception of true values in order that they may desire to live on the highest plane of life possible, and not forced to accept a certain code of conduct or ethics just because there is a "law" against something.

As regards clothing, both custom and types of garments change, but generally speaking clothing appropriate for the boudoir is not "decent" for the street. In the name of decency and good morals, why doesn't someone protest the display of the human form, usually female, clothed in only one or two intimate garments, in pictures all over the

magazines and newspapers in "advertising"?

Certainly laws are needed to curb those who are criminal, or anti-social, but such laws do not solve the basic problems. If such problems are to be solved, individuals must be brought up in the "nurture and admonition of the Lord," that is, they must be taught right ways of living before God and man.

True righteous, Christian character is developed from within with the proper guidance and training, and not in molds (or laws) imposed from without.

May we seek to help men live by positive principles and not by negations.

### TEN SENTENCE SERMONS ON SCRIPTURE GIVING!

1. The Willing Giver—Abraham in the offering of his son.
2. The Big Little Giver—the widow who in giving two mites gave most of all.
3. The Givers Who Were Not Niggardly—the Macedonians, who gave up to their ability and beyond.
4. The Unpretentious Giver—the Good Samaritan, who made no show of his giving.
5. The Sacrificial Giver—David who in buying the threshing floor of Araunah would not give to the Lord which had cost him nothing.
6. The Voluntary Giver—Zaccheaus, the man who did not wait to be asked to give.
7. Givers Who Had Nothing To Give—Peter and John: "Silver and gold have I none," but gave themselves.
8. The Covetous Givers—Ananias and Sapphira, who held back a part and suffered dire penalty.
9. The First Givers—the Wise Men, who came from the heathen world!
10. The Giver Who Did Not Count the Cost—Mary, who gave lavishly of the gifts of love.

"Liberalism has entered our churches. But so far it has not affected our purses."—Geo. B. Curtis.



## A Study in the Book of Acts

By HARVEY SCOTT

(Number 14)

In his introduction Peter includes a serious and truthful charge of guilt against this multitude—they were guilty of the murder of the Son of God. Acts 3:11-16.

But he tells them, "Brethren, I know that in ignorance ye did it, as did also your rulers. But the things which God foreshadowed by the mouth of all the prophets that this Christ should suffer he thus fulfilled." Acts 3:17, 18

While they had acted in ignorance, this does not excuse them of their guilt.

This is the second time that Peter, as he was guided by the Holy Spirit, told an audience in the city of Jerusalem that they had crucified their Lord of Glory.

It was in keeping with the predetermined counsel and foreknowledge of God, and all the prophets had predicted it.

This was all in keeping with the purpose and plan of God in order that man might be redeemed, and about there thousand souls on the day of Pentecost admitted that those who had part in the crucifixion of Jesus were guilty of killing the Son of God.

This statement of Peter, recorded here by Luke, completes the demonstration of the resurrection of Jesus as the Christ and establishes their guilt before God, and also prepares the way for the statement which follows.

Peter is now ready to offer to this audience forgiveness on the terms given by Jesus in the Great Commission.

He says to them: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus; whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of his Holy prophets that ye have been from of old." Acts 3:19-21,

Here, as in the other sermon, Peter makes no mention of faith, His command to "repent and turn again" carries the assumption that these people were

now believers of the things he had been telling them. They had seen the miracle—a thing they knew to be beyond the ordinary powers of men.

"Repent and turn again" are two separate things to be done, both of which are essential to the blotting out of their sins.

II: re Peter tells his audience to "repent and turn again, that your sins may be blotted out." But Jesus told the apostles to preach the gospel to every creature, and he that believeth and is

baptized shall be saved. Mark 16:15-16.

It therefore follows that when Peter tells this audience to "repent and turn again, that your sins may be blotted out," he intends for them to do the same things that he told the other audience when he said, "repent and be baptized."

Both of these statements of Peter are in harmony with the statement of Jesus that "he that believeth and is baptized shall be saved."

Have you done what Peter told this audience to do? If not, why not?

## "The Spirit Of Jesus Christ"

(By GEORGE B. CURTIS)

Quite frequently we hear it said of one that he has not the Spirit of Christ. Everyone who is a Christian has the Spirit of Christ. This is the very highest compliment that can be paid to any man or woman to say of them that they possess the Spirit of the Master. But like so many other good terms the expression, "He has the Spirit of Christ," is sadly misused.

If the doctrine of any denomination is assailed and the preacher will not or cannot defend it, he puts on a persecuted air, and his followers give out the word, "He has the Spirit of Christ." If one puts on a sanctimonious air and talks as though he is pining for the angel of death to call him, it is said of him, "He has the Spirit of Christ." If one is a sissy and spends his time entertaining the women and coddling the babies, some good sister is ready to proclaim, "He has the Spirit of Christ." If a preacher is ready to take every other preacher by the hand and endorse every false doctrine held by the various denominations, these denominations are ready to rise in unison and tell the world. "He has the Spirit of Christ." All this leads me to ask, "What is the Spirit of Christ?"

We can know the Spirit of Christ only as it is revealed to us in the Word. We can be sure only of his Spirit in following the direction of his word. To my mind we can fail to show the Spirit of the Master no surer than to compromise his doctrine. No one can exhibit the Spirit of the Lord and tolerate error. Excuse this personal reference. I have been criticized in Bentonville for contending for the things that I conceive to be the truth. It is said of me that I do not show the Spirit of Christ in criticizing the doctrines and practices of the various churches in the town. If I have failed to tell the truth, or failed to cite the doctrine of the Word of God in the matter, it may of a truth be said of me, "He does not show the Spirit of Christ."

But on the other hand, if I have told the truth, may I ask in the language of Paul, "Am I your enemy because I tell you the truth?"

Some people imagine that Christ was nothing but a sissy. It is true that He was humble. It is true He was meek. It is true that he is a lamb. But it is just as true, "He is the Lion of the Tribe of Judah." And in the role of lion, nations trembled at his roar, and the false system of Phariseeism crumbled before the onslaughts of his leonine power. Have you forgotten that he drove the money changers from the temple? Have you forgotten that he said to the Sadducees and Pharisees "Ye hypocrites?" Have you forgotten that he was put to death because he would not display what is commonly called the "Spirit of Christ?" He would not compromise His Father.

Peter displayed the Spirit of Christ, yet he condemned in no uncertain terms the false teaching of Judaism. Stephen exhibited the Spirit of Christ and was stoned to death for it. If you would

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like to know how Stephan talked to and about, false doctrine and how be fared for it, read the seventh chapter of the Acts. (And by the way, if you will read more of the New Testament than you do, you will have a better conception of the "Spirit of Christ.") Paul had the Spirit of Christ, but he wrote to Timothy, "To exhort, reprove, rebuke with all long suffering and doctrine; for the time will come when they will not endure sound doctrine." His exhibiting the Spirit of Christ in opposition to the existing systems caused him to literally lose his head. Jude in instructing about the Spirit of Christ said, "Contend earnestly for the faith once delivered to the saints." John tells us that in manifesting the Spirit of Christ, if one comes and brings not the doctrine of Christ, we are not to bid them god speed nor give them the right hand of fellowship. I do not believe that Methodism Baptistism, Nazarenism, Presbyterianism, Holy Rollerism anti Christian Churchism possess the doctrine of the Lord. I love the souls of the men and women found in these institutions. I want them to live in eternity by warning against false doctrine and ungodly practices. I may be hard headed, I may be obstinate in some things, I may not cater to the whims of the established systems of society, but I am deadly in earnest. I believe in the word of God and its power to save. I know that the word of the Lord condemns error. I know that the Spirit of Christ is not a Spirit of compromise. To every preacher of the word comes the warning in Ezekiel: "I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood I shall require at thy hand." . . . "Yet if thou warn him . . . thou hast delivered thy soul." Ezek. 3:17-19.—From the "Searchlight," Bentonville, Arkansas, June 11, 1938.

#### SCHOOL OF CHURCH MUSIC

The West Texas Music Normal for the 4th year will be conducted at 9th and Columbia church of Christ building, Plainview, Texas, July 7-18. No tuition charge—just pay room and board in Christian homes, and the blessings of the school are yours without further cost. Even books will not run more than \$1.00. Instructors are: L. O. Sanderson, W. B. Bacon, Paul H. Epps, Leon Sanderson, and Texas II. Stevens. Non-local students enroll Monday afternoon, July 7. For further information, write: Dean Brookshire, 309 W. 9th, Plainview, Texas.

## Teacher Training Is Important

(By ALAN BRYAN)

One of the greatest needs in almost every congregation in the brotherhood is that of qualified and competent teachers in Bible school work. Very few congregations have sufficient number of teachers both qualified and competent to carry on the needed teaching program. Congregations in various places are realizing that one of the greatest helps in overcoming this deficiency of teaching personnel is to have teacher training course. This is the admonition of Paul to Timothy as he was to commit the Word to faithful men who in turn would teach others also.

These teacher training courses can be held in various ways. They can become a part of an additional teaching program of the church to be conducted on Sunday night or at some time during the week. Such courses may become a year round affair to be held for a definite period of time to be resumed from time to time as such need arises.

Another type of teacher training course is similar to the one held here at Broadway each year and similar to those held at Dallas, Houston and at other localities annually. In this type of teacher training series recognized leaders in various fields of teacher training are usually brought in to speak on various phases of the teaching program, and usually one man, outstanding in the general educational program of the church, is selected to speak to the entire assembly each night before the groups are divided into their departmental interest. Usually such a series lasts for four or five nights, and if widely advertised, not only helps the teachers in the local congregation, but serves as an aid to the teachers from the general area where the series is held. In our work here at Broadway probably nothing has done more to help in the train-

ing of teachers and in the stimulation of interest in our educational program as a whole than our annual teacher training series that has been held for some six or seven years.

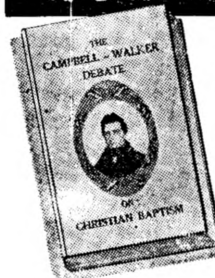
Another type of teacher training series is the one day conference type where a person with unusual ability meets with the different teachers of the various grade levels at varied intervals during the day and works with them concerning their special problems. Then at night a general teachers' meeting is held where the problems pertaining to all the educational work is discussed and solutions worked out.

One of the greatest needs for teacher training is adequate textbooks. Very few books have been written by members of the brotherhood in recent years in this field. Consequently, we have to draw on source material from denominational publications for some of our material and improvise with mimeographed materials to supplement the oral instruction. We firmly believe that every congregation could plan on having some type of teacher training series. The larger congregations could plan on having all three of the types described each year. In that way an adequate supply of teachers can always be assured.

In which direction is our life moving? Are we going the way of nobler character, stronger faith, a surer hope, and a greater service to God and man? Or are we moving in another and opposite direction? There is no standing still in the spiritual life. We are moving one way or the other. The choice is in our own hands.

If you want your good acts to remain in memory then you should refresh them with new.

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#### THE CAMPBELL-WALKER DEBATE ON CHRISTIAN BAPTISM

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# The How And Who Of Teaching

(WARD HOGLAND)

I have on my desk a letter from a gospel preacher seeking information relative to a group who oppose the class method of teaching. Although I do not claim to be an authority on this subject, I have met a few reputable men in private and public discussions on this issue. Neither will I be able to discuss every phase of this subject in this writing.

The Church of the Lord has had its share of "antis" especially the last few years. For example we have the anti-literature, anti-containers (for the Lord's supper), anti-class and anti-women teachers. These groups all have their own hobbies and in some places will not fellowship one another. They remind us of the Holiness people who all claim to have the Holy Ghost. They say their particular group has "it" and all others are imposters. I understand that a group of "antis" recently ruled that it was unscriptural for the women to sing. They therefore have "male" singing, and when a woman comes forward to make to good confession they take her outside the building, to confess, lest she violate 1 Cor. 14:34.

In spite of their misunderstanding I doff my hat to these people because they are at least consistent. When Paul said "Let your women keep silence in the Churches" 1 Cor. 14:34, he meant for them to keep their mouths shut! This would not permit them to sing at the top of their voices or boldly confess Christ. The women under consideration here were already in the Church because Paul said for them to "ask your husbands (inspired prophets) at home." This within itself proves that it does not apply to women now. Why should any woman ask her husband since she has access to the Bible? Inspiration was in the man then but is it in the book now. I was amused at one "anti" preacher who affirmed in Debate that 1 Cor. 14 was binding on the eleven o'clock hour but not on our classes. I then asked "On what ground do you oppose our classes?" He made no reply. In my next speech I coaxed, begged, defied, challenged, and finally offered him my time plus 100 dollars to tell his objection; he chose to remain silent. Anti preachers do not agree on 1 Cor.

14. They go into the chapter, get what they want and leave the rest. I asked one "anti" preacher whether women should ask their husbands at home now. He said "That part is not binding now." They remind me of the sectarians who go to the OLD Covenant, take what they want and leave the rest.

However the point I want to emphasize just here is the "how" and "who" of teaching. Anti preachers have used this as a "smoke screen" for a number of years. In my discussion with Van Bonneau a few months ago at Savannah, Georgia this was brought out into the open. I talked on the "how" of teaching but he jumped to the "who". I then came to the "who" so he went to the "how." Finally I made it obvious to the audience that the real issue was being circumvented. In my affirmative I asked Bonneau if he would make just one speech and leave women teachers out. My arguments were based on simultaneous teaching and not women teachers. In his next speech he left women out for about five minutes then before he thought he brought them in. He then laughed (the audience laughed too) and said, "Yes, I am going to talk about the women in this speech." I had caught him with the goods! He didn't deny it! In order to test this matter I issued a challenge to Bonneau, Cecil Abercrombie, Dennis, and other "anti" preachers who happened to be present to meet me on the "how" and "who" separately. They remained silent. Although a scriptural proposition can be worded on the "how" and "who" together I believe it is too broad to do the most good. For example a Baptist Church near here has challenged me to meet J. A. Kirkland of Texas in a debate. I have refused thus far because their proposition is too broad. It has about fifteen propositions in one. It gives too much room for quibbling. I have offered to discuss the issues separately. Many propositions state what I believe but they include too much to be discussed in one proposition. I suggest that in the spirit of love we force the "No-class" people to discuss and defend their real teaching. I was happy to see that another "anti-class" brother has given up his hobby and plans to teach the gospel in every way possible. May God hasten the day when all Christians that "Teach" is generic and use every method, mode and means that is morally right to spread the borders of the Kingdom.—Fort Smith, Arkansas

## HOME COMING FOR SPRINGDALE

(By JAMES L. NEAL)

God has been mindful of South Thompson Street Church of Christ over the past several years of its existence. We are just completing a new church plant on highway 71 and July 20 is Home Coming Day for all our old time

members. This will be the third Lord's day and will be "open house" for everybody. We want all of our friends to be with us to share the fellowship and fine hospitality of a good day spent together with our Lord. Let's worship God together once more on this earth!

It would be an excellent thing for those who can to take a vacation for the all day services and the one-week meeting to follow. We need some good personal workers for the soul winning campaign. The church here needs your encouragement. Springdale is a fast growing city in the heart of the famous Ozarks. Enjoy a helpful visit with us.

Brother John C. Stevens, who has been with us as regular preacher for a little more than a year, will do the preaching for this gospel meeting. He has been a post-graduate student at the University while here and gets back to his "Dean of Men" position with Abilene Christian College, Abilene, Texas, August 1. We surely have appreciated his stay with us and would like to keep him and family with the church, if we could. All have learned to love the Stevens family very much.

Bro. Leerie Ball, who has been doing a fine work with the Siloam Springs Church of Christ the last seven years will take up regular preaching and part time work with us September 1. We solicit the sincere prayers of faithful saints everywhere for continual success here.

Please remember our "open-house" day July 20 and the Gospel in sermon-song campaign for one week following. Take a needed heavenly vacation in the "Eden of the Ozarks." Make this a personal work campaign encampment for lost souls. Let's try out on first century evangelism for the Lord's church. Let us revive the old time love and zeal of the saints, and thus exalt the blood-bought church of the Son of God's love to its rightful place among men! Days are swiftly passing! Soul salvation opportunity loudly knocks! Bring Bibles, Testaments and sound gospel tracts, with well trained hearts for personal work. We have fine, modern cabins in the best climate. Write us for further information.

Yours with unfeigned love in Christ.

James L. Neal, Springdale, Ark.

Glenn A. Parks, 105 Prospect St., Camden, Arkansas: Since last report there have been four baptized and three restored here at home. Our work goes along in a good way. Recently I held a meeting with the church at Stamps, Arkansas where there were ten baptized. This little congregation is growing both in numbers and in a spiritual way. I drove from Camden each evening for this work.

## "Don't You Try It"

(By CLEON LYLES)

A man once set fire to his own clothing in the presence of his children. His "overalls" were worn at the knee and had been patched. The patches were also worn until there were many tattered places. He set fire to these worn places that were around the edges of the patch and burned them. Of course he did not allow the blaze to get away from him. He immediately realized it was a mistake to do such a thing in the presence of small boys, so turned to them and said, "don't you ever try that." Needless to say the first opportunity the boys had they tried it.

One of our most difficult lessons to learn is that others are more apt to do what we do than they are to do what we command. It is unfortunate that parents do not know this before they become parents. Many parents are helping their children to do wrong without any intention of doing so. It is a natural thing for children to believe in and follow their parents. You will have a hard time convincing a child that his parents are wrong, especially during the early years of his life. These years are the most important years as far as molding character is concerned. If we throw them away with the thought that we will develop the character of our children later on, we are in for a great disappointment. Multiplied thousands of men and women in the world today have no respect for the church because their parents before them had no respect for the church. Often these parents wonder where they failed. They failed in not being what they should have been before their children.

Not only is this true in the rearing of children, but it is also true in our associations with people who do not belong to Christ. Recently I assisted in a meeting in a very difficult field where a preacher has done an outstanding work. While talking with him about the problems of that particular locality he told me that their greatest problem was in getting members to live as they should. He said "people in this section know little about the cause of Christ, as compared to other places. Those who have known about it have not seen in the lives of those who are members of the church the kind of religion they want." In fact some of the things they saw they wanted to escape from rather than espouse. Of course this problem is greatest in a place where the cause is not as strong as in other places, but the effect is the same. I say it is greatest there because less people know about the Lord's church. But anywhere you find people failing to set the proper

example before others, you have found a failure as far as the cause of Christ is concerned. Not only have you found a failure, but you have found an enemy of Christ. More people will be brought to Christ by the way we live than by what we say. A few people who will live right, which includes being zealous for Christ, can convert more people and do more good for the church than many who fail to live before others as they should. Jesus put it this way: "Let your lights shine before men that others seeing your good works may glorify your Father in heaven."

Earl E. McCord, Corning, Ark., June 2, 1952: This leaves me in Doniphan, Mo. beginning June 1st leading the singing in the meeting with Brother Lonnie J. Smith doing the preaching. We had a good beginning and praying for the success of the meeting. The meeting at Current View closed the 28th of May with two restorations. Every service was a good one. I have one other meeting to lead the singing in the last half of July. Write me for open dates.

Geo. B. Curtis, 400 Ward Ave., Poteau, Oklahoma: Good meeting in progress here. Ray Chester is the preacher.

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# NEW TESTAMENT

## THE ACTS, 2.

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

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

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

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

41 Then they that gladly received h

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## Encouraging Report From Central Church, Cleburne, Texas - Lemmons Begins Tenth Year

(By OTTO FOSTER, For Elders)

How long should one preacher stay at the same place? No doubt many preachers, as well as elders, have wondered about this over a long period of years.

The Central Church of Christ has had some outstanding Gospel preachers, being one of the first churches to employ a local preacher for full time work. Such men as G. A. Dunn, Sr., W. K. Rose (deceased), F. L. Young (deceased), G. Dallas Smith (deceased), G. C. Brewer, E. W. McMillan, C. A. Norred, Roy Cogdill, P. D. Wilmeth, Glenn L. Wallace, and Elbridge Lynn have worked with us for various periods of time up to five years.

This month we begin the tenth year with Reuel Lemmons working with us for the Master. We believe Matthew 28:19 and 20 is the work of every congregation of disciples on the earth. Whether a preacher works with a congregation for one month or a lifetime should depend on the ability to adjust themselves to each other. Should a change be made when all working together and accomplishing things worth while, those things that magnify the church of Christ at home and abroad and that multiply the disciples serving our Lord?

During the past nine years we have undertaken to help plant the church more permanently in more than seventy-five different mission efforts. We found a preacher that goes our gait (to use a Texas expression) and likes it. In fact, he works in the lead. Then why a change, even at the end of nine years—more than twice the average length of the ordinary sojourn with a local congregation?

We have made only two or three reports in those years, for our work has been freely publicized. But hoping it would cause you to rejoice with us and be encouraged to join us in greater efforts to take the world for Christ, we are making a report now.

Our last year was our greatest year

in many ways. In 1951, as in recent years, we have been on the radio in the "Back to the Bible" broadcast in South Africa, as well as over KCLE in Cleburne, Texas ever week. Brother Lemmons actually preaches the Gospel over the radio to millions of listeners. (John 14:12).

In recent months we have been interested in raising funds to build the first church building in Johannesburg, South Africa, now said to be the fastest growing city in the world. Many who are reading this have listened and have responded to this great opportunity to serve, as presented to you by Bro. Lemmons, after we had given \$5,000 to this effort ourselves. We still must have more help. Write us and give us the opportunity to give you the details.

We are still supporting regularly the church in the Panama Canal Zone, Sedro Wooley, Washington, Hayden, Colorado, Sunbury Penn., Summerville, Penn., Sioux City, Iowa, as well as the work in the Union of South Africa among the white people.

This year we are giving \$8,000 toward the preparation for another congregation in Northwest Cleburne, after having spent \$2,000 on a lot in 1951 for the location. This group hopes to begin keeping house for the Lord on North Granbury Street this summer.

We are currently assisting in getting the Hadwins ready to go to South America. This will be the first effort to plant the Cause on the continent of South America. Don't you want some part in that work? Too long have we waited now. Let's arise and go!

Yes, we have helped some in building a church building in Maine, two in Japan, one in England, two in Penn., etc., as well as sending a contribution each month to three orphan homes.

Brother Lemmons has done the preaching in 17 "protracted" meetings this year. We believe in preaching Christ and that nothing else will take

its place nor be as pleasing to Him. (Mark 16:15, 16).

Brother Lemmons delivered the five main lectures at the Pepperdine College lectureship last fall; he was also principal speaker at the Rio Grande Valley and Wichita, Kansas lectureships, and was used in many other lectureships far and near. We like to work, and so does our preacher.

So in starting our tenth year we would solicit your co-operation and your prayers for better service to our Lord and His cause.

Remember—we cannot go to Heaven alone.

### CONDITION OF MODENA PARKS REMAINS SERIOUS

Word just received from Brother Glenn Parks of Camden tells us that the condition of their daughter, Modena, who was stricken with Polio April 28, is still serious, although she is showing some improvement in the use of her limbs.

She is confined of a Little Rock hospital, and will perhaps be there some time before she is sufficiently improved to be removed to the family home in Camden. The Parks family solicits the prayers of their friends for a recovery of their daughter. A card or letter addressed to them, 105 Prospect St., Camden, Arkansas would be appreciated.

John G. Reese, Box 251, Longview, Texas, June 5, 1952: Grover C. Ross of Portales, New Mexico, did the preaching in our meeting at Mobberly Avenue last month. His fine preaching was much appreciated by the congregation. There were three baptisms and four to place membership.

## TWO NEW TRACTS

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## Wayside Hearers

(By ELMER L'ROY)

Jesus gave the Parable of the Sower (Matt. 13). He said that a "sower went forth to sow." Some of the seed fell by the wayside.

The "wayside" in Jesus' day was that pathway by which the farmers went out from their village into the fields for daily work. It was trodden hard by the feet of men and beast until not even the native grasses could grow on it.

Jesus taught that some have hearts like that. Perhaps, it is a case like this: One because of position, environment, education, and training is unable to give assent to the teachings of the Bible. He may think it beneath his dignity, social standing or educational attainments. His mind is good. The soil there is just as fertile as that in the nearby field. It is not conditioned to receive what to it is a strange message. The gospel makes no appeal to him.

Perhaps, it is a case like this: One because of his religious training, attainment, and position will not give heed to any new teachings. He may be like I believe, and I don't want anything the man who said: "Now, I know what else." This is religious prejudice. He may be a good citizen and have a fertile mind for many things, but religiously it is hard and bare. His prejudice prevents any new truth presented him from finding root. He by his action says that he knows it all, but he merely sets the stage for the devil to steal away the truth from him.

FRANK ROSS, PIONEER GOSPEL  
PREACHER PASSES

(By MONT WHITSON)

One Sunday, May 4, 1952, funeral services were conducted for Frank Ross at the Idalou, Texas Church of Christ by brethren John Crosslin and Cline Brake.

Frank Ross was born December 8, 1867, in Prairie County, Arkansas and departed this life May 2, 1952 at the age of 84. He married Lou Cooley in 1896, one year after finishing Add-Ran College, later called Thorp Springs Christian College. To this union was born one son, Wallace. Both his wife and son preceded him in death. He is survived by four brothers, R. C. Ross of Rock Dale, Texas; George Ross of Ojhi, California; A. C. Ross of Portales, New Mexico; W. S. Ross of Arlington, Texas, and a host of relatives and friends. Such pioneer preachers as Liff Sanders, G. H. P. Showalter, C. R. Nichol and the like knew and loved him for his zealous work in spreading the Lord's kingdom.

In 1883, Frank Ross, a lad of 16 years of age, came to Texas and began to preach the gospel in the plains country,

while his twin brother, John, pioneered in Oklahoma. Frank Ross was instrumental in establishing churches in Texas and New Mexico. As was customary in those early days, he very seldom received any money for his efforts in spreading the cause of Christ.

He never claimed to be a pulpit orator, but he did pride himself in being a diligent student of the Bible. It is said by many of those who knew him well that very few men excelled him in Bible knowledge. Even in his boyhood days he spent his time studying the word of God. According to his brother, W. S. Ross, "he was never worldly-minded.....he carried his little Testament with him around home almost all his life and often would be found sitting in some quiet place reading it."

In his last will and testament he left all his money to the Church of Christ Bible Chair at Texas Tech. He became interested in this work through the influence of Carl Spain who labored with the Bible Chair from the fall of 1947 to the spring of 1952. It is estimated by the administrator of his will that the Bible Chair will fall heir to several thousand dollars which will be used to expand and improve the present facilities.

We are very grateful for this generous gift. We hope that others will be prompted by Bro. Ross's example to remember the work of the Lord in their will. God expects us to give while we are living, as Brother Ross did, and to remember Him in our disposition of what remains to us at death.

Robert G. Cook, Hope, Arkansas: A gospel meeting will be in progress at the church of Christ, Fifth and Grady in Hope, Arkansas beginning June 12th through June 22, 1952. Evangelist Otis L. Rowe, of Cotton Valley, La. will do the preaching, and there will be ser-

vices each evening at 8:00 p. m. You are cordially invited to attend each service and join in the good congregational singing and hear a lesson from the Bible. Too, on June 22 from 2:30 p. m. to 4:00 p. m. the regular third Sunday singing among the churches of Christ in this part of the state will meet with us to sing. Come bring your books if you want to sing from them. You will find a warm welcome awaiting you.

Arley E. Moore, 841 Flanagan Ave., Coos Bay, Oregon, June 6: Last Lord's day marked the second anniversary of the church here. Two years ago seven people assemble in our home for the first service. (Three beside my family). Last Lord's day there were 107 present. Four adults were baptized at our mid-week service this week. If you know of members of the church in this area who do not attend worship I shall be glad to receive their names and addresses.

Lloyd E. Ellis, 2119 Tenn., Dallas, Texas, June 9, 1952. A mother baptized in Pleasant Grove yesterday; a father the week before. Congregation has grown from 54 members to 150 in less than eighteen months. Remodeled and enlarged building nearly finished. Meeting with various speakers, June 22-29.

"SON-LIGHT" and "FATHER DUNNE"

George H. Dunne, S. J., a Roman Catholic priest attached to the parish of "St. Frances Xavier" in Phoenix, Arizona has signed two propositions for written discussions in the pages of "Son-Light." Bro. Harry Pickup, Jr., preacher for the Westside church, Phoenix, and co-editor of "Son-Light," will sign the negative articles.

Propositions are as follows: (1) The Holy Roman Catholic Church of today

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is the church built by Jesus Christ. (2) The Holy Roman Catholic Church is the one means of salvation. These subjects, in the above order, will each be treated by means of a 3,000 word negative, and rebuttals of 1,500 words each. The complete 18,000 word discussion will be featured by installments in "Son-Light," to begin as soon as possible.

Mr. Dunne is a representative Catholic figure. When Paul Blanchard's book "A m e r i c a n Freedom and Catholic Power" became popular, the Harvard Law School Forum invited Blanchard and Dunne to present a public debate of the issue. Dunne later made a lecture circuit through the West, carrying the fight against Blanchard. Dunne's "Religion and American Democracy," a booklet written in reply to Blanchard's book, has been widely distributed.

In St. Louis, and in Los Angeles, Dunne's fight against negro segregation claimed national attention. His articles on the subject, printed first in "Commonwealth" and "America" (Catholic magazines) have been subjects for comment or reprint in the Chicago "Sun", the Des Moines "Register", and other newspapers. His play, "Trial by Fire", dramatizing the "sin of segregation," has been produced in Los Angeles, New York, Pasadena and Chicago.

"Son-Light" is a monthly, eight-page paper, published by Bros. Harry Pickup, Jr., and Robert F. Turner. It deals with fundamental principles of doctrine and practice, seeking to promote "the restoration spirit in this generation." Bundle copies of the Catholic discussion will be available for distribution by churches and individuals, at a cost of publication. Inquires may be addressed to "Son-Light" P. O. Box 5096, Phoenix, Arizona.

## OUR CHILDREN AND THE CHURCH

The attitude of parents toward the church is reflected in the actions of their children. If the parents do not care for the church; if they do not attend the services; if all they have for the elders, deacons, and preacher is harsh criticism, then this attitude is reflected in the children from the home. The conversation of the parents in the home in regard to these things is reflected later in the way the children act. Parents cannot have the wrong attitude toward the church and then expect their children to have the right attitude toward things that are of a divine nature. We spend more time at home than we do at any other place, generally speaking, and so we are much influenced by the events that take place in the home. Thus, a parent cannot maintain one attitude toward the Lord's church, and expect the children to have a different attitude.

Daddy stays home, but expects Junior to attend Bible classes. He does not need to go, or study. Why does he expect Junior, then, to grow up with the

right attitude toward the attendance of the Bible school? Mother thinks that Susie should go to church on Sunday night, but she is too weary to make it at all. Why wonder about Susie's failure to want to go to the services? Is it right for parents to expect more of their children than they do of themselves? If Bible class is good for Junior and Susie, why is it not good for Pa and Ma? Yes

the attitude of the parents toward things divine is seen in the actions and words of the children.—Selected

If you want work well done, select a busy man to do it. The other kind has no time.

Gratitude is the least of virtues but ingratitude the worst of vices.



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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.

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

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

## CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom or 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: 38; 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, JUNE 19, 1952

NUMBER 28

## UNPARDONABLE SIN

By VAUGHN D. SHOFNER

We sometimes sojourn on a trend of thought which leads us to consider an unpardonable sin that we are prone to call "the sin against the Holy Ghost." This thought has been known to produce a fear and trembling in the hearts of some which became so great that they were deprived of sane thinking, and were certain a single sin had carried them beyond the place where forgiveness could be obtained.

Such thoughts are brought about by the belief that blaspheming against the Holy Spirit is done by that which is no more than a word spoken in an unguarded moment, and therefore, "he that shall blaspheme against the Holy Spirit hath never forgiveness" (Mark 3:29). Of course we know that the condition here described is beyond redemption, and it is certain that it can be entered into today, but, is it possible for a person as concerned about his eternal welfare and as penitent as the ones mentioned above to be the one who is beyond the mercy of heaven? We should answer this question in the light of the New Testament teaching which supplies us with the knowledge that Christ died for sin; that his blood cleanses us of all sin; and that every sin in the dark catalog of crime has been forgiven people who surrendered to the conditions of forgiveness.

Therefore, we should consider our abilities, what the Giver of them expects us to do with them, and what happens if we fail to use them. So, religious ability must be considered a "talent," in the sense we use the term, the greatest and highest "talent" we have.

Man has the "talent," ability, to desire God, and this desire reveals his capacity of reception. As hunger, desire for food, comes in the fact that man has capacity of reception, so it is with his desire for God. Man can sub-

due this desire, fail to use this talent, and soon the talent will have been taken from him, just as his physical desire for food by long starvation is taken, and death is the result.

We possess a power of faith — the power of admitting the inspiration of God by way of the window of his word, which makes us as conscious of his reality as of our own. But as the eye which is permanently hidden from the light loses its ability as an inlet of perception, so the eye of faith, shut off from Inspiration's light loses its power, and spiritual blindness is the result. Need we wonder at the warning, "walk not as other Gentiles 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 being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:17-19)?

These people had reached the position of blindness, produced by refusal to use the power to see, which rendered them removed from divine mercy, for they could not be touched by its conditions. Their covering the power to understand God's way with the vanity of their own minds, had kept this ability inactive until it had been taken from them; and in the blind, insensible condition there was no way to appeal to them. Be careful, friend, that you don't turn a deaf ear to the word of God, refuse to use your abilities in obedience to it, till at last it offers no appeal to you, and in your disrespect for the revelation of the Holy Spirit have "never forgiveness."

The capacity of religious love is a kind of talent. But as social love, emotional love, that we know in the physical life, if it is kept suppressed and allowed no range, it will fade away—be

taken from us as in the parable of the talents (Matt. 25). "He that loveth not, knoweth not God; for God is love" (I John 4:8). "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3). It is a fearful, horrible thing to sentence our talents to nothingness by failure to use them. For thus they become ears that must not hear, eyes that must not see, for they are wrapped up in a napkin and buried. In this indifference, the abounding ability to increase in use is gone, and that which was once possessed is taken away. "For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away that which he hath" (Matt. 25:39).

Friend, you have the power of faith, but it can be destroyed in disease; you have the power to repent, but tarry long enough in impenitence and you'll be rendered incapable; you have the power to love God in obedience to his commands, even unto baptism for the remission of sins (Acts 2:38; Mark 16:16), but refuse long enough and this love will die. And once you have become the saved child of God and you lethargically leave off the proper exercise of your God-given talents, and they perish in disuse, "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" (II Peter 1:9, 10).

To live a righteous life, one must have confidence in the Lord's ability to fulfill all his promises; in his sufficiency to meet every need of man and in his faithfulness.

"Let your light so shine before men that they may see your good works, and glorify your father which is in heaven" (Matt. 5:16).



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 15)

"Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; him shall ye hear in all he shall speak unto you." (Acts 3:22).

Those who shall not hearken unto this prophet shall be destroyed from among the people. (Acts 2:22-26; Deut. 18:18-22).

This prophet, Peter has said, is Jesus of Nazareth whom they had crucified. Thus, the argument of Peter's second sermon has been completed, and once more Jesus has been proved to be the promised Messiah: he has been raised from the dead and placed on the throne of God to rule in the universe.

Peter then pleads with his hearers to accept the call which this Jesus now makes to them by showing that the blessings offered in the Christ are those which God had promised unto their father Abraham when he said: "In thy seed all families of the earth shall be blessed." (Acts 3:25).

Here we have an interpretation of this promise made by Peter, as he is guided by the Spirit of God. This promise is fulfilled, said Peter, "in turning away every one of you from your iniquities." (Acts 3:26).

Only those who turn away from their sins in obedience to the gospel of Jesus Christ are to inherit the blessings of this promise to Abraham, and have a right to be called the children of Abraham; for Paul says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

The fact that all kindreds of the earth are to be blessed through the seed of Abraham does not change this conclusion, for that means that those among all the kindreds of earth shall be blessed if they accept the Christ upon the terms which the Spirit of God, through these inspired teachers, has given in the two sermons of Peter which we have studied.

As they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them,

being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand." (Acts 4:1-4).

We have here an indication that Peter's sermon is brought to a close before he is permitted to finish it. Had he been permitted to say to these people all that he desired, it is possible that he would have pleaded with them to

accept the invitation of the gospel as he did in his first sermon.

What the result of this sermon was, Luke does not reveal save only that he says that "many of them that heard the word believed; and the number of the men came to be about five thousand." (Acts 4:4).

How many of these are converted on this occasion as the result of this sermon, Luke does not reveal. He says that "many that heard the word believed."

Watch this expression, for we shall have use of this later in our studies.

## "YOU DON'T HAVE TO BE BAPTIZED"

By GEO. B. CURTIS

Sometime ago a young lady asked her preacher to tell her where in the Scriptures it taught that one could be saved without baptism. He gave the following: Isa. 53:4; Mark 16:16; Eph. 2:8 and possibly one or two other references that I have forgotten. The reader will please turn to these passages and study them with me. I know they are a poor excuse for an answer to a fine young woman who is seeking the truth on this question. But it was the very best that the poor preacher could do. He had a doctrine to uphold, and nothing with which to uphold it. So he gave the dear girl the wrong answer. He had to do this or give up his pet doctrine—salvation by faith alone. I'll guarantee that if this, or any other denominational preacher, will give the Bible answer to the young lady's inquiry, he will be hunting a job within six months. Preachers try it.

Let's look at these passages to see whether they teach salvation independent of baptism. Turn to Isa. 53:4. It reads: "Surely he hath borne our griefs, and carried our sorrow yet we did esteem him stricken, smitten of God, and afflicted." Do you see anything in this that teaches one can be saved without being baptized. Well, I don't either; neither did this preacher. It is not there. Yes, it teaches beyond question that Christ is our Saviour. But we learn from Hebrews 5:9 that Christ is the author of eternal salvation to all that obey him. Christ commands baptism. (Mark 16:16; Matt. 28:19; Acts 2:38; Acts 22:16). Can one be saved by Christ and refuse to obey his commands? No.

Mark 16:16 reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We notice in this that some one is to be saved. Who is it? We might say

that HE is to be saved. That is right. But what HE? The HE that believes, you might answer. That's right as far as it goes. The HE that believes and is baptized shall be saved. Any body can understand that. You cannot misunderstand that statement of the Lord without more help than this or any other preacher can give. Why not just accept the truth of this statement. But I know what some one is ready to say. I've heard it a thousand times or more. "Listen, it doesn't say, 'But he that believeth not and is not baptized shall be damned'." Of course this is just a dodge, and no one knows it better than the preacher who makes it. The unbeliever will be damned, ducked or unducked. He may be dipped in all the rivers of the land, but if faith is absent there is no profit whatever. It takes faith AND baptism to save a man. The Lord says so. Let me give you a parallel sentence. "He that eateth and di-

## THE GOSPEL LIGHT

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gesteth his food shall live, but he that eateth not shall die." No, I did not say, "He that eateth not and digesteth not shall die." Would you argue from the above that digestion is not necessary to life. Just as much sense in that conclusion as the one made by those who want to go to heaven by some way not included in the grace of God.

And this brings me to the preacher's other proof text. It reads: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." (Eph. 2:8). I know of no one so foolish to contend that one can be saved independent of God's grace. But to say that one can be saved by the grace of God alone is to say something that is not said in this or any other passage of God's word. Paul tells us here that we are saved by grace through faith. Whatever faith requires of us is the means of grace. I do not think that the preacher who used this to try to get rid of baptism will contend that one can be saved without loving God. Yet nothing at all is said about love. I hardly think that he'd contend that a man could be saved with a hard, impenitent heart. Yet not a word is said about repentance. Shall we conclude then that a man, in view of this passage, can be saved without loving God, without a penitent heart, without baptism? God's grace was the gift of Christ—our Saviour. This Saviour requires as a means of appropriating this grace that we believe in him as the Son of God, that we repent of sins, that we confess him before men, that we are baptized into Christ. This plan is the grace of God working. Suppose that we erect a mourner's bench and begin to tell all that they need no baptism, all that is needed is to pray through, this would be men's work, not God's. This plan is nowhere found in his word. Anyone coming into the presence of the Father by this plan could boast. Suppose this preacher comes into the presence of the Lord having taught my friend that baptism is not at all necessary to salvation, he will have an opportunity to do a little boasting. Let's use our imagination a little. Our preacher stands before the great white throne of the Lord, and the Lord asks, "Who are you?" The preacher answers, "I am The Reverend so-and-so from Winslow. I know you sent your Son to the earth to die for the sins of the world. I love Him for the sacrifice; but did you know, Father, that your Son made an awful mistake, and caused some of us poor preachers a lot of trouble at the hands of folks whom we called Campbellites? Jesus said, "He that believeth and is baptized shall be saved," and those poor dupes had little enough sense to believe it.

The apostle Peter made the same mistake and the same silly souls believed him, too. Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" and these folks swallowed it hook, line and sinker. They even argued with us about it. And you remember, Lord, you sent a man by the name of Ananias to tell Saul of Tarsus what he must do, and you, even you, Father, made a miserable mistake. Do you know what that fellow said to Saul? You may not have known how much trouble your answer was going to give us, thy servants. But believe me, it has caused us a plenty. Why that fellow, Ananias, said right out to Saul, 'Arise and be baptized and wash away thy sins,' when you know that if our doctrine of faith only is right, Ananias was mistaken. I don't want to seem to criticize thee, but methinks you should have been more careful of our dear dogmas. Then Peter popped off again, all unnecessary, of course; but Peter was always kind of impetuous. I never could see one reason under the sun for his saying "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." (I Peter 3:21). Now Peter just ups and says that baptism saves us by the resurrection of Jesus Christ. Peter ought to have known better. One of our preachers could have talked a week and not said anything like that. You know, Lord, that one mistake by Peter has caused us a lot of embarrassment. We've had to do a heap of explaining away on this passage. We'd fix it up but it wouldn't stay fixed at all. And Paul didn't do a whit better than Peter or Jesus. He told the Romans that they were baptized into Christ. (Rom. 6:3). He told the Galatians and the Corinthians the same stuff. (Gal. 3:27; I Cor. 12:3). This same Paul went on to tell these folks that salvation is in Christ (Eph. 1:7; Col. 1:13-14), and these silly fellows we call Campbellites concluded, and even argued with us, that it was necessary to be baptized in order to get into Christ where the blood saves. They believed Christ and Peter and Ananias and Paul. They would not pay one bit of attention to us, and even tried to teach one girl that I had convinced, that we were wrong, and the Bible was right. Haven't you got a little room in hell somewhere a little hotter than the rest where you can punish these insolent fellows for their stupidity and gullibility? Take me for instance, I got here without having to be baptized for the remission of sins. Excuse me if I boast just a little. I want to tell

Paul and Peter and Ananias and the Lord they were mistaken, and my presence here among the redeemed proves it. You will please address me as Reverend or Doctor. This is another thing you overlooked when you wrote your book. You failed to provide for a title for your preachers befitting their rank. But we provided for that. So I can boast a little over that (Tee-hee). I am hoping you are more careful with the next edition of your book. If you need any help, just call on me. So long, I must now hunt up the boys and show them where they were mistaken."

The above imaginings may look like irony. Maybe it is. Maybe some one is ready to say that it is a lack of ministerial courtesy. Maybe it is. I love the soul of this little lady the preacher is trying to mislead. I love the souls of the multiplied thousands that he and his kind have already mislead and are misleading. I want them saved. He is trying to send her soul to hell. I am trying to save it. Baptism is a part of the gospel of Christ. Those that obey not the gospel are lost. (II Thess. 1:7-9). Christ is the author of salvation to those that obey him. (Heb. 5:9). Such teaching keeps people from obeying the gospel. I am opposed to it. I'd rather be called unethical and save a soul from hell, than to be a veritable "Beau Brummel" of a clergyman and condone doctrines that condemn unsuspecting thousands to eternal night.—Reprinted from Winslow, (Arizona) Searchlight of May 23, 1943.

#### EXAMPLE OR PRECEPT

I'd rather see a sermon,  
Than hear one any day;  
I'd rather one would walk with me,  
Than merely tell the way.  
The eye's a better pupil,  
And more willing than the ear;  
Fine counsel is confusing,  
But example's always clear  
  
The best of all the preachers,  
Are men who live their creeds,  
For to see good put in action,  
Is what everybody needs.  
I soon can learn to do it,  
If you'll let me see it done,  
I can watch your hands in action,  
But your tongue too fast may run.

The lectures you deliver,  
May be just and right and true;  
But I'd rather get my lessons  
By observing what you do.  
I may not learn the precepts,  
That you are glad to give,  
But there'll be no mistaking,  
How you act and how you live.

—Publisher Unknown.

## BRINGING CHRIST TO THE NATION

By JAMES W. NICHOLS

(Sermon preached on "Herald of Truth" broadcast April 6, 1952).

Perhaps our lesson today could better be termed, "bringing the Nation to Christ." But before men can be brought to Christ, they must have the love and the power of Christ brought to their hearts and their minds. I believe that if there were ever a time that the power of Christ should be brought to the hearts of men and that men should be brought to the cross of Christ in this nation of ours, it is today! No longer are the scandals of corruption both in high and low places hidden in the back pages of our newspapers, but they blare their stories from the headlines of the front pages. Many have been the explanations and excuses, but the basic reason is that men have lost what trust in God the founding fathers of our nation had.

But do not think for one moment that we can find the cause and cure this illness—and it is a disease of our nation—by treating some of the prominent officials of our nation. The treatment must go much deeper than that, because the disease is much deeper than that! The disease reaches down into the grass-roots of this nation to little people like you and me, who, in our everyday life and dealings with our fellowman have not only left, but forgotten God. You know, and I know, that with the vast majority of people, the only time that the name of God or Christ ever passes their lips is when they use it in vain.

My friends, let me tell you that it is later than you think! The foundations of civilization are being shaken and we need to face the fact that it may be that our children, if not our generation, will be faced with utter destruction of Christian society. If those of us who believe in God and strive to follow His way do not do every thing within our power, we may, by our complacency, be creating a situation in which our children will feel forced by circumstances to repudiate there is a God. But someone may say, "Nichols, you are excited over nothing. Is not religion growing by leaps and bounds?" My friends, I am not concerned with the growth of religion, but I am concerned with the growth of Christianity. This nation needs something more than just a religion. There is a religion of dollars and cents. We can have a religion of power; of vain glorying. But Christianity is the only hope for the preservation of our freedoms and of our civilization.

But there is a far greater tragedy awaiting us, and that is the tragedy of facing God at the judgment without Christ. It is the story of a Christless Hell and a tormenting eternity. The apostle Paul tells us in no uncertain language in II Thess. 1:7-9, "and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." Then, in view of these facts, there faces us the problem of bringing Christ to the hearts of men, and men being brought to Christ. What is the answer? How must it be accomplished? Christ has the power to transform and change. But He has provided a specific way in which He operates and works in the lives of men. Let us illustrate it this way: Outside of this building there is a power-line surging with thousands of volts of electricity. Inside the building is the equipment that makes possible the broadcasting of this program. But the equipment cannot work without the electricity that surges through the power-line on the outside. We call an electrician or a representative of the power company; we tell him we have to have electricity, and then he goes about his task of bringing the power into the building to make possible the use of the equipment. The same is true with a life of sin. It can be made into a beautiful life—a life of usefulness, but it takes the power of God and Christ to make it so. These lives made beautiful individually, and then working collectively, are the only means by which this nation of ours, or any nation, can be made a beautiful, glowing light of righteousness. Solomon of old said, "Righteousness exalteth a nation, but sin is a reproach to any people."

The first thing that must be done for men to be brought to Christ is for them to hear. The writer of Hebrews says in Hebrews 11:6, ".....without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." But the apostle Paul said in Romans 10:17 "so belief cometh of hearing and hearing by the word of Christ." You cannot bring men to Christ or Christ into their hearts until first men hear the word of God. Listen, my friends:

when the doctrines of men are preached, the word of God is not heard Christ said, "In vain do they worship me, teaching as doctrine the precepts of men." We cannot bring Christ to the nation nor the nation to Christ by discussing the philosophies of men and the political picture of the world. We can bring Christ to the nation and the nation to Christ only when the Bible, the word of God, is taught; for first men must hear! When men hear the gospel and believe the gospel and obey the gospel they will be in Christ and Christ will be in them. But that faith which cometh by hearing the word of God and which is necessary for men to come to God or Christ, is something more than just an assent of the mind. Christ said, "Not everyone that sayeth unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my father who is in heaven." James likewise being inspired said, "For as the body apart from the spirit is dead, even so faith apart from works is dead," (James 2:26). That is easy for us to see and understand. The saving faith of the Bible is a faith in Christ and in God. I believed that there was an Adolph Hitler. I never saw him, but I believe that he existed. But never did I believe in him. I believe that there is a Joseph Stalin, but I do not believe in him. I do not believe that there is a man or woman in the audience today who would not agree that the faith of the Bible means more than the faith which I had concerning Hitler or Stalin. And we cannot bring Christ to the nation or the nation to Christ until men have faith in Christ. Let us go one step further. It is impossible for a man to believe in Christ and not follow Christ in obedience. It is impossible for a man to believe in Christ and not love Him. Neither can you love Him without obeying Him, for Christ said in John 14:23, "If a man love me, he will keep my word." Well, that all goes back to what James and Christ said, "Not everyone that sayeth unto me, Lord, Lord" and, "Faith without works is dead." This faith of the Bible will move men to action. It requires that men turn from sin, or if you please, repent. In the days of Christ, He cried to the masses who had left God, "Except ye repent ye shall all likewise perish." And Paul in the 17th chapter of Acts said that "God commandeth all men everywhere to repent." We have to turn from our corruption and sin and immorality. I am sure you do not think for a moment that a man could have Christ and Christ have him when he refuses to cease the practices of sin. And so, step number 3 for bringing Christ to the nation and the nation to Christ is for a man to repent.

But that faith also demands that it be expressed both in word and in deed. It demands the throwing off of fear and all pride and confessing before men that we believe in Jesus as Christ the Son of the living God. Christ said in Matt. 10:32-33, "Everyone therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." The man who thinks he believes in Christ and will not confess Him before men is a man who has never been brought to Christ, nor is willing for Christ to come into his life.

But, not only must that faith be expressed in word, but it also must be expressed in deed. By being buried in the watery grave of baptism for the remission of our sins, we confess that we believe Christ died, was buried, and was raised from the dead that you and I might live. Romans sixth chapter, first to sixth verses, unfolds to us the marvelous picture of the death, burial, and resurrection of Jesus Christ that we portray by our confession of faith in baptism. "Know ye not, that so many of us as were baptized into Christ Jesus 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."

But there is one more phase that we can see of this in bringing Christ to the nation and the nation to Christ through baptism. The apostle Paul says in Gal. 3:27, "For as many of you as were baptized into Christ did put on Christ." Then for us to put on Christ, we must be baptized, and before Christ abides in us we must abide in Him. Christ said in John 15:5, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing." Then the baptized penitent believer has put on Christ, and certainly we can with assurance say that when man has put on Christ, Christ has been brought to him. The only way that Christ can be brought to the nation and the nation brought to Christ is for thousands and millions of us to rise up and say, "Lord, I will obey Thy commandments. I have heard Thy word, I believe in it, and Thy power. I want to repent, confess thy name, and be baptized that Christ might abide in me and

I in him. Then, continuing to live faithfully and to worship God acceptable in His sight according to His word. There are those of you in the audience today who have a part in this great movement to bring Christ to the nation and the nation to Christ by obeying Him and abiding in Him and letting Him abide in you. It is our prayer that at this hour of decision, your decision will be this day to obey Him.

The only money that goes far today is a coin rolling under the bed.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, June 12: It was my pleasure to teach a singing school and assist in a Vacation Bible School in Clinton, Oklahoma. The work was good. My nephew, Noah Sparks, Jr., is the minister there, and the work seems to be progressing. My nephew and I are in a meeting in Gans, Oklahoma, at this writing. Meeting starts off well. We were both reared in this County, and are interested in getting the work firmly established. We now have five small congregations and feel that the work is making progress. I go from here to Peoria, 111.

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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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## INSTRUCTION AND KNOWLEDGE

By LLOYD E. ELLIS

"Apply thine heart unto instruction, and thine ears to the words of knowledge" (Prov. 23:12).

One of the greatest needs of men is for knowledge. They need a knowledge of many things, but especially do they need a knowledge of the Lord and of his ways.

Men need to know how to work at different tasks in this life in order to be able to provide for their own needs and have something to give to those who have not.

Men also need to know how to work and to be usefully employed in order to maintain an honorable place in society. The lazy, indolent, and play-boy rich do not do the work of the world and they do not lift society to higher planes of living.

People need to have a knowledge of God in order that they may live according to the way of salvation, and have a safe conduct through this world into the other world, where they may live in the presence of God and enjoy the inheritance which is reserved in heaven for the righteous.

### Zeal Needed

One needs to set his heart and apply himself to receive instruction. Jesus stated that one who should seek would find. (Matt. 7:7). If one diligently seeks for wisdom which is from above he will find it. There are those who are willing to help him in his search for the truth, and the principles of truth are available to him in the Book, the Bible.

Too many people in the world today, even in a land that is known as a Christian nation, are indifferent to the things of the Spirit and devote their time and energies in the pursuit of earthly pleasures and the acquisition of earthly wealth, neglecting God.

### No Royal Road

The story is told that a king's son was not very enthusiastic about studying mathematics and desired an easier way than the work necessary for one to learn the rules and acquire the ability to solve problems in the science of mathematics. He was told that "there is no Royal Road to learning," or geometry. There is no royal road to the acquisition of Biblical knowledge. God has not promised to send supernatural knowledge to the seeker after truth. But He has provided a book which contains all of the facts necessary to our salvation. The Bible gives us the necessary facts, which can be learned through application and a diligent study of that word.

### Help Supplied

In those communities where a group of people meet together to worship the Lord according to his directions, there are some who try to help others in their efforts to learn of God.

Bible classes are provided and teachers are encouraged and trained to help both young and old in their efforts to acquire a knowledge of the Lord. This is as it should be for the Lord sent his followers out into the world to inform other men of the wonderful story of the love of Christ and to persuade them to come to Him who is able to bless them both here and hereafter.

A little less than two thousand years ago Christ instructed his followers to go into all the world and preach the gospel to all people, but at the present time only a very small percentage of all

the people in the world know of Him. It is true that Paul stated the gospel had gone into all the world in his day, but we have no more Pauls and each generation must be taught, if all are to know of God.

### A Task for You

The number of men who have been sent and who have gone into other lands from the United States, where most of the churches are at the present time, is pitiful. The various denominations have hundreds and even thousands of missionaries in other lands; we have two or three or a dozen or more. Most of the effort that is being made is in the home community, and most of the preachers are not interested in going to places where there is no congregation, but simply move from one congregation to another every two or three years.

Each one of us ought to be interested in helping in taking the gospel to someone else. Friend and brother, what are you doing?

## How To Be A Christian And Nothing Else

By FOY L. SMITH

There is no greater plea in the world today than that one which invites people to be "Christians Only." The name "Christian" includes all that is needed or should be desired for a spiritual appellation; and, indeed, a real genuine "follower of Christ" should be content in worshipping God as a "Christian Only." Anything less than a Christian is far too short and anything that goes beyond transgresses heaven's testimony for humankind. But the important question is: "How to be a Christian and nothing else?"

Obey The Doctrine of Christ And  
No More

To obey the gospel as revealed in the New Testament means: (1) Believe in Jesus Christ as the crucified, buried and risen Lord. (John 8:24; Romans 10:10). (2) Repent of past or alien sins. (Acts 2:38; 17:30). (3) Confess your faith in Christ. (Matt. 10:32; Rom. 10:10; Acts 8:37), and (4) Be baptized (immersed) for the remission of sins. (Acts 2:38; Mark 16:16; Rom. 6:4; Acts 22:16; I Peter 3:21). Upon such obedience we have the assurance that God will add us to "the church" (Acts 2:47). And we further know that such disciples were called "Christians first in Antioch" (Acts 11:26).

Wear The Name Of Christ And No  
Other

The fact that God promised a "new name," (Isa. 62:2) and that He gave it

"first in Antioch" should be ample evidence of the all-sufficiency of that name. To add to it, to put a handle on it, to weaken it by adding some human name, is but to mar its beauty, dishonor the head of the church, discredit Him who died for us and whose name we are to wear. (Acts 4:12).

It is then possible to wear the name

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of Christ and no other. The Holy Spirit even condemned the wearing of the names of inspired men in New Testament times. How should it benefit us to wear names of men who are not inspired, or names given by men who are not inspired, or names given by men who are without heaven's authority to give them? (I Cor. 1:10-13).

Accept And Abide By The Creed Of  
The New Testament And No Other

This must necessitate a repudiation of all man-made creeds that have become binding upon so many people. It must do away with human doctrines for governing worship. It takes the New Testament to make a Christian, it takes something more than the New Testament to make a person more than than a Christian. It is possible to make the claim "let us follow the Bible only," yet in actual practice, preaching and worship, accept along with it, the "doctrines and commandments of men," (Matthew 15:9). Creeds must be revised each year, but the word of God never has to be revised. Accept it and nothing else.

Be A Member Of The Church Of Our  
Lord And No Other

It is possible to obey the gospel, genuinely become a child of God, and then go off and "join something" unheard of in the Bible, join an institution not founded by Christ, not wearing his name, not worshipping according to his divine guidance. To do this, is not to be a "Christian only." God's book, the Bible is sufficient. The Lord's church, the Church of Christ, is enough. It is said: "It makes no difference what church one is a member of." The Bible says that the church is the body of Christ (Col. 1:18; Eph. 1:22-23). Paul says there is only ONE BODY. (Eph. 4:4). Since the church is the body and there is only one body, the conclusion is, there is only ONE CHURCH.

Have A "Thus Saith The Lord" For  
All That We Do

If followed this sacred principle would make it impossible for us to have in the public worship anything that is not authorized by our heavenly Father. There is something wrong with the man who is not satisfied to take just what the Bible has said. Our worship is to be one of faith. (11 Cor. 5:7). Without faith it is impossible to please God. (Heb. 11:6). Faith comes by hearing God's word. (Rom. 10:17). If we practice anything that we did not get from hearing God's word, it is not of faith. Whatsoever is not of faith is sin. (Rom. 14:23). When sin is finished it brings forth death. (James 1:15).

From these scriptures we see that in

order to be pleasing to our Father, we must have a "thus saith the Lord" for all that we do.

Different Speakers For "Herald of  
Truth" Broadcast

The plan decided upon by the elders of the Highland Church of Christ in Abilene, Texas, for the use of guest speakers and for alternating speakers on the Herald of Truth, nation-wide radio broadcast under their direction, has now become fact. Two guest speakers have already transcribed their sermons for use in the near future, and arrangements completed for the remainder of the year.

The first guest speaker is G. K. Wallace from Wichita, Kansas, well-known by his brethren for soundness of teaching and fervent appeal. A native of Texas and a graduate of Abilene Christian College, he has been preaching the gospel for twenty-seven years. The greater portion of his local work has been done among the churches in Wichita, Kansas, and Kansas City, Mo. He has done evangelistic work all over the nation. Brother Wallace has contributed to numerous brotherhood publications and has produced great numbers of tracts and booklets dealing with almost every phase of doctrinal error.

He is presently serving with the Herald of Truth as one of the preachers who helps answer questions coming in from all parts of the country, and will continue to serve in this capacity, although he begins full-time work with Florida Christian College in September of this year. His sermon to be heard over the ABC network on June 29, is "Cross-roads of Life."

The second guest speaker to be chosen by the Highland elders is another veteran preacher of near 30 years, Brother C. E. McGaughey. As Brother Wallace, Ellis McGaughey is no stranger to his brethren throughout the nation. He has done full-time work with the Tenth and Francis congregation in Oklahoma City, and other congregations including Washington, D. C. After several years of located work with the church in our nation's capitol, he de-

cided to enter the evangelistic field altogether and has held meetings in many states during the past few years. His two sons, Don and Paul, are also devoting their lives to the preaching of the gospel. Brother McGaughey has made his home in Springfield, Mo. C. E. McGaughey, in his preaching, possesses a rare talent of combining sound teaching with fervent evangelistic appeal. Listen for him on the Herald of Truth on July 13, when his subject will be, "The New Testament Church."

Beginning July 20 and continuing for twenty Sundays, Brother James D. Willeford of Madison, Wisconsin, will be the regular speaker. He has been a great help during the past two years, in making the nation-wide broadcasts a reality, speaking in many states on its behalf. Brother Willeford is another native of Texas, beginning his preaching career with congregations in that state. He has served full-time with congregations in Anson, Texas, Carlsbad, N. M., and other southwestern cities. Nearly four years ago, when the work in Madison reached the point that a full-time minister was needed, he was sent by churches in Texas and New Mexico to help develop this new work. During the time that he has been with the brethren there, the church has met with encouraging growth, moving into a new building in September of last year.

Brother Willeford's work in preaching by radio represents the beginnings of the nation-wide broadcasts. In 1949, he, with Brother Nichols, merged their local programs, in what was the first two stations of the now nearly 200 station hook-up. His preaching style is calm, logical, and very appealing. His first lesson will begin a series on why we of the 20th century should accept the Bible today, in a sermon entitled, "Why The Bible."

Brother James W. Nichols, who has been the regular speaker since the first broadcast on February 10, will continue to be heard each week in his short "personal word," just preceding the sermon. He will return to the radio pulpit in December.

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**Gospel Light Publishing Co., Delight, Ark.**

Mrs. Bert Kitchens, Dierks, Arkansas: Robert Allen of Portales, New Mexico will begin a ten days meeting at the Liberty Hill Church seven and one-half miles North of Dierks, on Highway No. 4, beginning August 2.

Gilbert Copeland, 1810 Buchanan St., Wichita Falls, Texas, June 11: Bro. Elmer A. L'Roy of Springfield, Mo., did the preaching in our meeting at Floral Heights, May 30 through June 8. One was baptized and one was restored during the meeting. Bro. L'Roy did an excellent job in presenting the gospel of Christ. The congregation is highly pleased with the good work he did for us. The church is strengthened because of his fine preaching, and we sincerely believe that we will be harvesting the fruit of his labors for many months to come. His love and sincerity for the cause of Christ is a factor for good where ever he goes. He is doing a fine work in Springfield.

#### DON'T ENVY OTHER FOLK

Don't think when you have troubles  
That your neighbor goes scott-free  
Because he shows a smiling front  
And battles cheerfully.  
No, man! He, too, has troubles,  
But herein the difference lies:  
While you go idly moping around  
The other fellow tries!

Don't envy other people;  
Maybe, if the truth you knew,  
You'd find their burden heavier far  
Than is the case with you.  
Because a fellow, rain or shine,  
Can show a smiling face,  
Don't think you'd have an easier time  
If you could take his place.

'Tis hope and cheery courage  
That incite one to retrieve  
One's past mistakes, to start afresh,  
To dare and to achieve.  
So smile, and if perchance you light  
The spark of hope anew  
In some poor sad and burdened heart,  
All honor be to you!

#### HE FINALLY GOT STRAIGHTENED OUT!

A new family moved into the community and was promptly visited by the preacher. The man assured him that they would be coming to worship as soon as they got "straightened out" from moving. At a later visit, he said, "I'm coming to church when I get my business all straightened out."

Finally death came, and as the preacher sadly spoke over his lifeless form, he said, "Well, he said that he was coming to church as soon as he got straightened out, and here he is."

This may not have actually happened in just this manner, but it is a true il-

lustration of the way we often deceive ourselves. One rarely finds a person who faces the facts that he is really not interested in the things of the Spirit. Instead, flimsy excuses are offered profusely while precious opportunities go unused and the body continues to "sow to the flesh."

Let us check over the excuses we make as a cloak of our failures and realizing that we are deceiving ourselves,

but not the Lord. Let us be ashamed of our shabby excuses and gladly serve Him who gave Himself for us.

"The great commission, 'Go into all the world,' does not apply exclusively to foreign missions, for the world begins where your front yard ends. When you leave your own doorstep you are in the world."—Unknown.



## The People's New Testament With Explanatory Notes

BY B. W. JOHNSON

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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.

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

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

#### CHAPTER XVIIL

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

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

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

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

VOLUME 22

DELIGHT, ARKANSAS, JUNE 26, 1952

NUMBER 29

## THE THREE SIDES OF CHRISTIANITY

By LINDSAY ALLEN

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." (John 3:16). This is, beyond doubt, the most familiar passage in all the Bible. Practically every child, who has had any contact with the Bible whatsoever, can quote this passage from memory. It contains so much in so little, that some have spoken of it as the "little Bible." It is familiarly spoken of as the "golden text of the Bible." Whether these titles applied to this passage are altogether applicable or not, it is safe to say that the entire scheme or plan of salvation is couched or hidden in these few words. It is indeed marvelous how much God has revealed in so few words, not only here, but in other passages as well. In this respect the Bible occupies a place peculiar and unique with respect to other writings.

When we read this passage of scripture, there are a number of things that stand out with a great deal of prominence. First of all, the love of God for fallen man evidenced by the gift of his Son. Secondly, this passage shows God's hatred for sin. So intense was that hatred that he was willing to give his only begotten Son that man might be released from his bondage to sin. Thirdly, the wonderful and far-reaching sacrifice that was made for man's redemption. Surely, my friends, such great and marvelous themes ought to bring us to a deep realization of how much has been done FOR us that we might enjoy the blessings of an eternal inheritance!

### Three Sides

A somewhat closer study of this passage will reveal that the Christian system of redemption is three-sided. First, one side is WHOLLY divine, second, one side is partly human and partly divine, third, one side is WHOLLY hu-

man. Presented in another way we have the love of God as the divine part, the meditation of Jesus Christ as the human-divine part, and the faith of the whosoever will have eternal life, as the human part portrayed in the redemption of man. In order for the salvation of man to be perfected and consummated it became necessary in the divine providence of God for all three of these factors to be included. All three were, and are, essential to man's eternal redemption, else God would not have included them. Let us now look at these three elements separately.

### The Love Of God—The Divine Element

It is evident to all that the love of God for fallen man is the prime or moving cause for man's salvation. Indeed, it is the first or primary cause and is behind every other cause and instrumentality in man's salvation. It is well to note that without the love of God and the manifestation of that love for man, that the great scheme of redemption would never have been conceived or enacted. It is clear then, that God did not love the world BECAUSE God loved it. The love of God, then, is the eternal spring from which all spiritual blessings flow. Without that eternal spring of love, how poor, wretched and miserable would humanity be! Even though it is not the portion of the human intellect to fully understand and comprehend this matchless and eternal love, yet we can enjoy its blessings and partake of its wonderful opportunities. The fact that this love is without limit is seen in the expression "the world" — the whole world. When Jesus gave his last and final commission to his disciples, he told them to "go into all the world and preach the gospel to every creature." The salvation made possible through the love of God was not to be confined

to any particular class or race of men, but was to embrace all responsible mankind. The matchless love of God has made it possible for all men to be saved. None are to be excluded because of race or caste.

### The Atonement—The Human—Divine Element

The mediation of Jesus Christ, the second member of the Godhead, for the redemption of the human race involves many questions and problems that we cannot hope to fathom or understand. Throughout the centuries, following the death of Jesus, innumerable volumes have been written by the philosophers and theologians, representing the various schools, endeavoring to set forth and explain WHY it was necessary for Jesus to die. Very few, if any, of the many theories set forth are satisfactory. They only leave the mind the more confused and bewildered. No amount of theorizing and speculating will explain the atonement. Just why it was necessary that Jesus, the Son of God, die to save man, we will never know this side of eternity. The finite mind cannot conceive or understand why it becomes necessary for the innocent to suffer and die for the guilty. Yet that is something that is evidenced and seen in nature. All nature suffers, bleeds and dies for man. We can see it on every hand. The very bosom of the earth must be ripped open that man may receive material blessings. The seed must die before it can reproduce. Even the beasts of the field, the fowls of the air and the fishes of the sea must continually bleed and die that man might live. Many times the innocent must suffer for the misdeeds and crimes of others. In fact all good things come to us through suffering, toil and labor. All life comes out of death. These things being so, though we may not be able to adequately explain everything involved in the vicarious suffering of Jesus, we can accept it simply because it is God's will and purpose that it be so. SOME-

HOW it became necessary that Jesus Christ be manifested in human flesh, "humble himself and become obedient unto death, yea, the death of the cross." Even though I cannot understand it, I can rejoice that Jesus condescended to come to this earth, suffer, bleed and die "for our sins according to the scriptures." Jesus died that I might live. That is enough.

#### Faith — The Human Element

"That whosoever believeth in him" introduces the human side of the plan of salvation. The identical thought is presented in another passage thus: "For by grace have ye been saved, THROUGH FAITH, and that not of yourselves: it is the gift of God." (Eph. 2:8). These passages are alike in teaching that the love and grace of God have made salvation possible for man. "For the grace of God that bringeth salvation hath appeared unto all men." (Titus 2:11). Salvation and eternal life have been provided through the love of God, but in order for that salvation to be a reality it must be ACCEPTED by man. It is, indeed, "the gift of God." It is not something to be paid for, merited or earned. No amount of working will PAY for salvation. It can never be merited. It is something to be accepted, by believing in Jesus. God offers salvation; man accepts by faith. But we do not understand "Believeth" in the text to mean simply a conviction of the mind or heart. Faith in Christ must be faithfulness to him. The kind of faith that receives and appropriates salvation must be a real, living, working faith. "Faith without works is dead, being alone." "Not everyone that sayeth unto me Lord, Lord, shall enter the kingdom of heaven, but he that DOETH the will of my Father which is in heaven." (Matt. 7:21). It is worthy of note that no man in all the word of God was ever blessed by his faith until that faith manifests itself in some kind of bodily act. The faith that saves and takes hold of the salvation offered by God is the faith that moves in obedience to the will of God. In giving the great commission Jesus commanded that the gospel be preached to every creature, then, "he that believeth and is baptized shall be saved." Being baptized at the command of Jesus is nothing more than an exercise of one's faith in Him. It is evident that one who refuses to be baptized or to follow any other commandment given by Jesus through his apostles, does not have the faith necessary in order to be saved. Let us accept, by faith the salvation so freely given by God.

It does not take long to make you hard-boiled after you have been in hot water a few times.



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 16)

Peter and John are arrested by a body of armed men inspired by the Sadducees who rush through the audience and seize them in a rather bold and startling manner.

The reason given by Luke for this arrest of Peter and John is that they were teaching through Jesus the resurrection of the dead. (Acts 4:1-4).

We can, therefore, understand what is behind this cowardly act since the proof of the resurrection charges them of murder. Peter's charge had revealed that these men had crucified the Christ, and they, not being big enough to correct their wrongs, decided that they would put a stop to their teaching; for Peter had diverted the minds of the people from the prayer in the temple which was to be conducted at that hour.

Peter and John are arrested "at evening," about three in the afternoon, which was too late to be brought before the Sanhedrin court since it was unlawful for this court to meet at night.

They thus had the night for meditation and mutual council before they were brought to trial on the morrow.

Luke tells us that "it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest." (Acts 4:5, 6).

The men who are called "rulers, elders, and scribes" constituted the highest court of the Jews, which in the New Testament is called the Sanhedrin.

Annas whom Luke here and in his first letter to Theophilus calls the high priest had been unlawfully appointed by a Gentile governor. No Roman authority had the power to appoint or to designate the high priest in the Hebrew temple.

Later Caiaphas, Annas' son-in-law, was appointed by the same unlawful procedure. Thus, while Caiaphas was serving as high priest, the people recognized Annas as the high priest even

though he had been appointed in violation of their own law.

Caiaphas was not only the high priest he was also the president of the Sanhedrin.

Through covetousness, Annas with Caiaphas had instigated a racket which was the chief cause in the crucifixion of Jesus.

They arranged for the money changers to exact a high rate of exchange so as to make possible the one half shekel for the people which was necessary for their offerings.

They also sold them their sacrifices and charged them a commission for the inspection of those sacrifices.

All of this brought to these two men an annual income of about forty-five thousand dollars.

The money changers moved their tables into the temple at the time of the feast. These tables Jesus overturned when he cleansed the temple.

This upset Caiaphas' apple cart and he couldn't take it. (John 2:13-16).

## A Sermon to Quitters

By P. H. WELSHIMER

Occasionally, people of the church are heard to say, "I am not attending the services for the reason that such and such a one in the church is dishonest;" or "I had dealings with a man of the church and he didn't treat me right;" or "I know that a certain individual is a hypocrite, therefore I don't attend."

Come, brace up! What's the matter with you Did you join some individual in the church? Were you baptized into an individual? Are you appointed judge of the sins of any individual?

Of course, you will find in a church so large a few who are not what they

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ought to be. They may be dishonest, maybe they are hypocrites, probably they do not treat you rightly, but what has that to do with your church membership and your church attendance?

The church doesn't endorse those actions, it doesn't teach that kind of doctrine, it doesn't approve of hypocrisy or crookedness on the part of any one, but it is powerless sometimes to compel people to do just what they ought to do. That is demonstrated in the fact that it doesn't seem to have the power to cause you who stay away for these foolish reasons, to square around and do your duty. Now, if the church doesn't seem to control you to the extent it ought, why do you object because it hasn't controlled some others who, as you think, ought to do differently?

The facts are, people may have rather good judgment about many things, but when it comes to matters of the church, too many times judgment is dethroned and one gives way to his own selfish feelings. If every member of the church were a hypocrite and you were the only straight fellow, it is a thousand times more incumbent upon you to be regular in your attendance and do your duty, and thus by your example show the others what to do.

The easiest thing in the world is just to quit. Anybody can do that. Quitters are found everywhere. The picture that John saw of the redeemed wearing the white robes and walking the streets of heaven was not a picture of quitters. They had tribulations aplenty but they came up through them. They did not quit; they stayed put, and they arrived.

Remember, good people, this will all end some day. You are going to die—there will be a time when the shades will be drawn in your room and people will tread softly; there will be the scent of roses, the undertaker will drive up with his funeral car, the preacher will be called upon to console your family, the judgment will be awaiting you and you will have to give an account of the deeds done in the body. Simply to stand before the Judge and say, "There was a hypocrite down on earth and a dishonest man who cheated me; he belonged to the same church I did; I couldn't stand him, therefore I quit," will be of no avail. You would better spend a little time with the faithful in the service of God and in the worship in the church, although there may be a few rascals around, than to quit, turn away from the church and Jesus Christ, and then have to spend eternity in the presence of a whole neighborhood of rascals.

The thing of quitting because you don't like somebody is all camouflage.

Suppose Paul had possessed that spirit. He would never have carried Christianity to Europe. Think of the long line of Christian heroes who have endured faithfully; do you think they had nothing to discourage them? Was their path sewn with roses? Did everybody treat them right? Are you willing to take your own little inconveniences, hang them up beside the suffering Christ on the cross of Calvary, and then say to Him, "I will quit"?

Let us hear no more of this; face about, and do your duty! Do the right thing yourself, though all the rest go wrong. Don't be a **quitter!**—In Sermons by Welshimer.

## A Divided Heart

By FLOYD J. SPIVEY

"Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. **Their heart is divided;** now shall they be found faulty: he shall break down their altars, he shall spoil their images." (Hosea 10:1, 2).

The prophet is here speaking of the nation of Israel; and he paints a dark picture of this nation which God had so graciously blessed. They were an empty vine, a vine that brought no fruit to God's glory. Why were they an empty vine? The answer is found in verse 2, "Their heart was divided." They tried to serve God and Mammon, Jehovah and Baal; but this is impossible. We find them in a similar condition during the days of Elijah: Ahab was ruling Israel, and through the influence of his wife, Jezebel, the altars of God had been torn down, and the worship of Baal had been instituted in the land. We find the Israelites torn between two desires: On the one hand they wanted to worship God, but on the other, they were afraid to offend the king and his wife Jezebel. Now we find Elijah speaking to them: "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him, And the people answered him not a word." (I Kings 18:21).

MAN IS COMMANDED TO MAKE A CHOICE. "And if it seem evil unto you to serve the Lord, **choose you this day whom ye will serve;** . . . (Joshua 24:15). We are commanded to make a choice to serve ONE because.....

IT IS IMPOSSIBLE TO SERVE WITH A DIVIDED HEART AND BE EQUAL IN OUR SERVICES AND AFFECTIONS. Listen to the Master: "No man can serve two masters: for either he will hate the one, and love the other;

Or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24). It is impossible for us to divide our heart equally between two masters and keep it that way.

OUR PURPOSE SHOULD BE TO PLEASE GOD. "For do I now persuade men, or God? or do I seek to please men, I should not be the servant of Christ." (Gal. 1:10). Paul was willing to give up all things to be pleasing to his Lord: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of **all things**, and do count them but dung, that I may win Christ," (Phil. 3:8). Paul's heart was not divided, but he was **WHOLLY** bent on pleasing the Master, because he realized.....

IN ORDER TO OBTAIN THE APPROVAL OF GOD, WE MUST GIVE OUR WHOLE HEART TO HIM. "And thou shalt love the Lord thy God with **ALL** thy heart, and with **ALL** thy soul, and with **ALL** thy mind, and with **ALL** thy strength: . . ." (Mark 12:30). God has always demanded the **FIRST** and the **BEST**. We must have a single heart, not a divided heart to please the Lord.

This principle is true in any walk of life, if we would make a success. The doctor, lawyer, teacher, and above all, it must be true of a Christian. If we would be pleasing to the Lord, we must put our whole heart into his work. This does not mean that we can think of our comforts and luxuries first, and then if we have any left over, we can give that to the Lord, but we must give the Lord the **BEST**. We must be willing to sacrifice our time, talent, influence and means (money) in **HIS** work and service. There are many people who just "TIP" the Lord in time and money. Many, many people put more time and money into recreation than they do into the service of the Lord. Don't you think it would be wise for each one of us to conduct a personal, self-examination and see whether we have a single or divided heart. If we wait till the judgment day it will then be too late to correct our error. We can tell where we stand by checking up on what we are **DOING** in God's service.

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### NO GOSPEL LIGHT NEXT WEEK

An issue of The Gospel Light will not be published next week, due to the fact that the first week in July is one of the two weeks in the year in which we do not publish. The next issue will be dated July 10.

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## EVIDENCES OF FAITH

By CARL R. MICK

In Hebrews 11:6 the writer says, "But without faith it is impossible to please him: For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Jesus Christ said in John 8:24, "Except ye believe that I am He, ye shall die in your sins." One must have faith in God before he can come unto him, and he must have faith in Christ who is God's Son in order to be delivered from the consequence of sin which is death. Paul said in Romans 6:23, "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."

But before one can believe in God, he must have evidence. One cannot believe in anything without some kind of evidence. If you believe in God, it is because of evidence that has convinced you that God exists. Likewise, if you believe in Christ, it is because of the evidence that has convinced you that he arose from the dead and is the Son of God.

Is there sufficient evidence to cause people to believe in God? Atheists disbelieve in the existence of God, but have they really examined the evidence that demands that there is a God? When the Atheist observes the glorious works of creation, he very candidly says it just happened, and that it was not created by an intelligent and infinite creator. Atheism assumes that in the beginning was matter (with no intelligence) and that matter created all things by spontaneous reactions. Atheism cannot be proven. They discredit the very creation which demands that there be an intelligent and infinite creator. When we see a house, we know it has a builder. Every house is builded by some man, and though we never find the builder, yet we know he exists. When people see the delicate workings of a watch, they do not say that the watch just happened, but they know that an intelligent being made that watch. Does the electric system of a great city have a maker? Then what about man's brain and spinal cord with nerves running to every part of the body? Did the telescope just happen, did it just make itself? If not, how could the human eye make itself? Is there an intelligent cause for the water system running to all parts of a city? Then what of the system of veins and arteries throughout the human body? We can look at the heavens and wonderful handiwork of God and know that God exists and know something about him by seeing the things which he has created. Benjamin

Franklin, while in Paris, made a model planetary system showing the earth and the planets nearest it. An atheist saw it and asked who had made it. Franklin answered in the same language of the Atheist by saying that no one made it but that it just happened. Of course the Atheist did not believe him, but it is just as absurd to believe that all the creation just happened.

Atheists say they do not believe in God because they cannot see Him. To be consistent they must disbelieve that life exists, for who has ever seen life? Though we cannot see life, we know that life exists because we can see the effect of life. We cannot hear life, but when we speak, we hear the effect of life. Can we feel life? No, but we can feel the pulse of a person and there feel the effect of life. Likewise, we have never seen God, but we know he exists because of His wonderful creation. The universe exhibits great precision and orderly arrangement, and design. If the universe exhibits design, there must be a great designer. If it shows thought in its orderly arrangement and precision, there must be a great thinker. If the universe is run by the laws of nature, there must be a lawgiver. If the universe gives us important chemical combinations, then there must be a great chemist. Thomas A. Edison said that the universe is an engineering feat. There must be a great engineer. From such inevitable conclusions, we cannot help but believe that God exists.

Atheists do not believe that we have intelligent and sound reasons for believing in God. But you consider these reasons for our faith in God and see if they are not intelligent and sound. First, we believe in God because Atheism, the only alternative, cannot be proven. Atheism is admittedly founded on assumption. Over him will always hang the possibility that there is a God. Before one can know beyond all doubt that there is no God, he must be a God and know everything, or the one thing he does not know might be that God exists. The one who believes in God has nothing to lose even if there is no God. If there is no God, then the Atheists are not better off than the believer, but is worse off because believers in God have lived in hope of life to come, have had joys that the Atheists cannot know, have had faith and hope that have sustained them in difficult times. On the other hand if there is a God, then the Atheists have lost everything and have been robbed of hope and purpose for life. The be-

liever in God has everything to gain and nothing to lose. The Atheist has everything to lose and nothing to gain. It is more logical, therefore, to believe in God than not to believe. It may be hard sometimes to believe, but it would be much harder not to believe.

Second, we believe in God because of the abundance of the evidence. We decide other questions by weighing evidence, and why not this one. Thomas Jefferson, the one of our presidents who was inclined to be skeptical, considered the evidence and wrote his friend, John Adams, these words, "An Atheist I can never be." It would be impossible to examine all the evidence that proves the existence of God, but the evidences are legion.

Third, we believe in God because all the objections to believing in God may be used with equal force against Atheism. For example the skeptics have objected that we do not know God perfectly and that there are too many things we do not understand about God. But matter in none of its forms is known perfectly. If we must know a thing perfectly before we can know it exists, then we cannot know that matter exists. We cannot know that life exists. We cannot know that electricity exists, the radio, television, and so on. If we knew God perfectly, we would then be as Gods ourselves. Every objection which an Atheist can make against the existence of God can be made against his belief in the eternal existence of matter.

Fourth, we believe in God because Atheism has difficulties of its own that it can not overcome. The Atheist criticizes Christians for assuming that God exists; then turns around and assumes the eternal existence of matter. The Atheist assumes that nature has no design, no plan; that matter existed before intelligence, and that all things exists as the result of chance. Atheism is founded on many assumptions. Atheism claims to be scientific, but proves to be very unscientific. Theism, or belief in God, assumes only that God exists and this assumption is based on abundance evidence.

Fifth, we believe in God because the majority of scientific men and philosophers in all ages have believed in God. The multitude of common people, all Christian scholars, and all others with only an exception here and there have believed in the existence of God. Contrary to the belief of many, most scientists are not Atheists, but are believers in God. In 1923 a statement was drawn up and signed by thirty five prominent Americans, among them fifteen eminent scientists, including such men as Campbell and Conklin, who stated that they believe in God. C. L.



Drawbridge conducted a survey in England, the results of which showed a ratio of nine to one who believed in God. Socrates, a renown Greek philosopher, believed in the existence of a supreme being and that the world bears the stamp of his intelligence. Aristotle, another famous Greek philosopher believed in God for three reasons: (1) The necessary idea of an eternal existence, (2) the idea that every effect must have a cause, (3) because the moral government of the world implies a moral Governor. Copernicus and Galileo believed in God and believed the Bible also. Darwin, one of the founders of the theory of evolution said that he could not conceive of the origin of life unless God had created it. Such testimonies could be multiplied without limit.

We have made the statement that faith is based on evidence and without it there can be no faith, but it takes more than evidence for one to believe in God. One must first have an honest and good heart. There is sufficient evidence, but not to convince a person who does not want to believe in God. To believe in God is to believe that right will triumph and that sin will receive its just punishment. But some people do not want right to triumph. They do not want sin to be exposed and rewarded. So, to get rid of sin and its punishment, they get rid of God by saying he does not exist. To convince a person that there is a God who is all wise and all powerful, that person must be honest and willing to believe—to accept evidence.

The poet has written, "God—that word may be read in the stars and on the face of the sun; it is painted on every flower; traced on every leaf; engraven on every rock; It is whispered by the winds, sounded forth by the billows of the oceans, and may be heard by the dumbest ear in the long-rolling thunder." David, the sweet singer of Israel, said in Psalms 19, "The heavens declare the glory of God and the firmament sheweth his handiwork." And again in Psalms 8, "When I consider thy heavens, the works of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? And the son of man, that thou visitest him?" Without faith in God one can have no hope and no purpose in this life.

It is my heart's desire that this lesson has strengthened your faith in God. If the Lord is willing, our next article will be a study of The Evidences for Belief in Christ, The Son of The Living God. There are millions of people who believe in God, but who do not believe in Christ as the Son of God. To believe in God and not believe in Christ is of

no avail. No one can know the true God without knowing Christ, and no one can come to God without first coming to Christ. Christ said in John 6:44-45, "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." What man could stand before the almighty God without having an advocate and mediator, even Jesus Christ our Lord and Savior. John writes (I John 2:1), "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And Paul writes in I Timothy 2:5, "There is one God, and one mediator between God and men, the man Christ Jesus."

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## Parable of The Tobacco Seed

(Arranged By Frank J. Dunn)

(Note: The following article first appeared in print some thirty or forty years ago. I have been unable to learn the author. After revising it and bringing it up to date, I submit it for the earnest consideration of every man, woman and child who desires to please the Lord).

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which is exceedingly small, but being cast into the ground, it grew and became a great plant and spread its leaves rank and broad so that huge and vile worms formed a habitation thereon. And it came to pass in the course of time that the sons of men looked upon it and thought it beautiful to behold and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly and said, "We are enslaved and cannot cease from chewing it." And the mouths of all that were enslaved became foul; and they were seized with violent spitting, and they did spit even in the parlors and in the house of the Lord. And the Saints of the Most High were greatly plagued thereby.

And in the course of time it came to pass also that others snuffed it, they were taken suddenly with fits, and they did sneeze insomuch that their eyes were filled with tears, and they did look exceedingly silly. And others cunningly wrought the leaves into rolls and set fire to one end thereof and did suck vehemently at the other end thereof, and did look very grave and calf-like; and the smoke of their torment did ascend up like a fog.

Moreover, it came to pass in later times that still others crumbled the leaves, and small quantities cleverly rolled in paper became very popular among the dudes and simpletons, who delighted in the smoke and aroma given

off therefrom, and the practice did also become fashionable among the women of the land. Mothers and grandmothers, daughters, sisters, wives and sweethearts became so incensed with the stupefying pastime that they were unashamed to puff their smoke even in the market place and to exhale the nauseating vapors in the face of friends and family and strangers alike. The strange fire did render them insensible to the disastrous effects of the filth and poison which crept into their bodies with every puff therefrom, until their lungs, and hearts, and minds, their stomachs, intestines and nerves were of little use to them except to torment them by day and night and cause them to spend many hours in doctors offices and operating rooms and hospitals. They did cry out from their misery, but in vain did they seek it. Moreover both men and women became immodest and immoral; their dispositions waxed irritable, and their children did cease to bless them. The condition of their souls and bodies did show forth in their countenance; the dullness of their eyes, the pallor of their faces, the blackness of their teeth and the repulsiveness of their breath did betray them. Some became yellow about the hands and fingernails, and some were taken with violent fits of coughing, others were packed with divers diseases, so that every year hundreds are robbed not only of their physical, mental and moral powers, but even of life itself. And the folly of their way became a great blight upon the manhood and womanhood of our beloved country even to this day.

And the cultivation thereof became a great and mighty business in the earth; and the merchants waxed rich by the commerce thereof; and the manufacturers thereof built a mighty industry upon the foolishness of the people and the deceitfulness of their own lies and hypocrisy. And it came to pass that the professed saints of the Most High defiled themselves there-

with; even the poor who could not buy themselves shoes, or bread or books for their little ones, spent money for it. And the Lord was greatly displeased therewith and said, "Be ye clean that bear the vessels of the Lord." "Let us cleanse ourselves from all filthiness of the flesh." "Wherefore come ye out from among them and be ye clean." But they with one accord began to make excuse and say, "We cannot cease from chewing and snuffing and puffing."

So go to it ye sons of iniquity and princes of filthiness, and render your Satanic vice as repulsive in the eyes of mankind as it is possible for it to be; for you are determined to deliver your own selves into the grasp of its tyrannic power, and perchance by the sickening spectacle presented before the young people of this age, some may be turned thereby away from the slimy paths of filth and degradation and delivered from the clutches of so vile and hideous a monster as the tyrant that holds you in his merciless claws and bids defiance to whatever purity and manhood you may chance to have remaining.

#### LAMENT OF A DEPARTED SOUL!

By BOBBY JOE BRUMMETT

When I was alive  
I did as I pleased;  
My life was a shamble,  
I lived at my ease.

I have now met my maker  
His judgment was just;  
He's passed me my sentence,  
And serve it I must.

I lived, Oh so merry  
And made myself gay,  
I chose the wrong buddy  
And the devil held sway.

I was never a Christian  
I mocked at my Christ;  
I sought my own pleasure  
Never counting the price.

I heard the dear gospel  
As it was proclaimed;  
But I rejected the Savior  
Earth's desires were my aim.

Man said it was simpler  
To go by his creed;  
Than to follow the scriptures  
That God hath decreed.

I believed that "Faith Only"  
Was God's power to save;  
I failed to obey  
The plan that God gave.

I laid my foundation  
Upon drifting sand;

And saw it demolished,  
By the force of God's hand

There was so much division  
And Oh so much strife,  
I failed to remember  
They go with this life.

Some look for salvation  
If I may speak bold,  
Where life is not promised,  
In silver and gold.

Most of you worship  
And some of you pray,  
But like Saul of Tarsus  
Arise and obey.

Oh please take my warning  
To God you must turn;  
Or in the hereafter  
With me you will burn.

The beauties of Heaven  
Are good to behold,  
Oh please turn and listen  
And let me speak bold.

This pain and this torment  
I hardly can bear;  
Oh! Why am I here  
When I could be there?!

Obey your dear Savior  
While living today;  
Your fate will be sealed  
If you longer delay.

Arise, be baptized  
Wash away thy sin,  
Calling on the Lord Jesus  
He'll welcome you in.

Make Heaven your home  
Prepare for it now!  
You should listen to me  
For I just told you how.

### The Tongue

"But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3:8).

Among the deadly instruments of destruction are guns, cannons, submarines, aircraft and poisonous gases. But greater than any of these as a destructive agency is the human tongue. The former destroys the soul. Contemplate upon the countless millions who have been slain dispatched and annihilated by the multitudinous instruments of warfare. Yet this number would appear microscopic compared to those who have experienced distress, sorrow, pain and eventually death, through the crimes of the tongue. Eventually death because many timid, sensitive and loving beings have gone to premature graves caused by malici-

ous and insidious attacks upon their reputation or character.

The crimes of the tongue are principally words of criticism, unkindness, envy, jealousy, gossip and lying.

Who is free from criticism? Even our friends are guilty of this crime. Possibly they do not mean to be untrue, nevertheless words once uttered can never be recalled. In this age of sensationalism news travels like wild-fire. The greatest distributor of criticism is not the printing press but the human tongue.

Then each informer consciously or unconsciously utilizes his vivid imagination in order to make the scandal more picturesque and impressive, so that ere long the speck of dust has become a mountain. In view of these facts would it not be expedient to demand, "Who then can judge the inward motives of his brother?" In the majority of cases the criticism was false and even if it were true, why not go directly to the offender and counsel with him as explicitly taught by the Holy Scriptures.

The men who are most criticized are generally the ones who are doing the most for mankind. As one ascends the ladder of success hundreds are ready to criticize him and the criticism increases in proportion to the height to which he climbs. However, the so-called critics always remain little beings. "Man" is too good an appellation for them. In due time this envy and jealousy with which they nourish their souls will destroy their usefulness in this life and their chance in the life that is to be hereafter. Such attributes

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as criticism, jealousy and envy cannot be tolerated by the God of love.

How cruel are the judgments of this world! If a wealthy man donates some large sum of money to a charitable institution, people say, "He is seeking some public office," or "He just wants to get his name in the newspaper and to be praised." If he does not give at all, they say, "He is an old miser!" Thus one is criticized whatever he may do or whatever his motive may be.

Apparently some people today prefer to tell a falsehood than to tell the truth. Indeed many think it to be intelligent to thus deceive their fellowmen. The injunction of their Creator has become null and void to them. In John 9:44 we read, "When he (Satan) speaketh of his own: for he is a liar and the father of it." The logical conclusion is that everyone who deals in lies is the adopted son of Satan. And when one criticizes and gossips, is that not frequently telling falsehoods? Only God can read the motives of the heart. What then is the excuse for harsh criticism or scandalous gossip?

The tongue, the most deadly of all instruments of sorrow, has caused untold misery. Friends have been separated forever, families broken up never to meet again, reputations killed, characters ruined and innumerable hearts crushed to the sod, with laughter and hope and joy gone, and the soul casting a fleeting look at the rapidly setting sun.

Surely it is the desire of everyone to bring peace and contentment to relatives, friends and acquaintances. This can only be accomplished by controlling the tongue. James says, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." Then let us go to the fountain of love — Jesus Christ. Only through him can we conquer our great enemy — the tongue.

## Changing Religions

By TED W. McELROY

Sectarians have sought to discourage people from making any change in their religious affiliation by stigmatizing those who change, calling them "traitors," "turn coats," and those who encourage changes are accused of "proselyting." The proverbial axiom, "a wise man changes his mind, but a fool never does" is appropriate here.

This is not written to encourage fickleness. A man should be firm for the truth, Paul said, "That we be no longer children tossed to and fro and carried about with every wind of doctrine" (Eph. 4:14). A man should be sure that his position is true and then stand immovable, this is different from

being stubborn in error. It is the depth of folly to stubbornly hold known error.

For an example of what a man ought to do when he learns that he is in error, look to Apollos. (Acts 18:24-28). Apollos was "eloquent," "mighty in the scriptures," and "taught accurately" concerning Jesus; but he was in error on baptism, "knowing only the baptism of John." Priscilla and Aquilla took Apollos unto them and they "expounded unto him the way of the Lord more perfectly." Apollos did not rebuke them and tell them it was wrong to try to get anyone to change religions.

They convinced him of his error and he changed to get right before God. Apollos next went to Achaia, he was a changed man; and he used his talents to change other folks, "for he powerfully confuted the Jews."

While we have time and opportunity we should examine ourselves, study the Bible, and correct our errors; just like Apollos did. After this life ends it is too late to make any changes. Be not afraid of change from wrong to right, from error to truth—but rather fear to continue stubbornly in religious error.

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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?**

**88 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 f Then they that gladly received h**

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## What We Need

By JAMES L. NEAL

The greatest need of the Church is faithfulness, honesty and purity of life among all its members. Many are far short on zeal. Their faith is weak. We need to be up and at work for the Lord now! The day is far spent. Night is coming. Some members lack honesty. They owe debts of long standing. They owe to the Church and do not contribute. The Lord requires strict honesty in service. Still others are guilty of ugly words, dirty deeds and shameful, immoral conduct. They say words unbecoming to a Christian. They do little things that bring reproach upon the fair name of the church. And sometimes their very character is questioned! What a pity! The Lord sees all these things. He knows the secret things of the heart. Idle words are noted, misdeeds are counted and the life itself is recorded. The Judgment! God bless your dear souls—let's live righteously, godly and soberly in this present world. Soon we'll pass over death's river and be known on earth no more! Lets make our calling and election sure.

## The Living Word

By CECIL B. DOUTHITT

The Bible contains the most striking illustrations and the most piquant phrases of all literature. The public speeches of the greatest force, whether religious or otherwise, are adorned with Bible quotations and references.

There is something about the Living Word that touches an immortal chord in human soul, and great men know it. Lawyers, statesmen and politicians use Bible phrases freely in their public addresses. They do not believe the old Book is either out of date or ineffective.

The good neighbor (Luke 10:30-37), the prodigal son (Luke 15:11-32), the voice of Jacob and the hands of Esau (Gen. 27:22), Belshazzar's feast (Dan. 5), the thirty pieces of silver (Matt. 26:15), the temple and money changers (John 2:14-16), and many other Bible references have been utilized with telling force by public men. Sometimes the applications do not exactly fit the Scriptures used, but it attracts attention anyway.

The men who wrote the Bible "spoke from God, being moved by the Holy Spirit" (II Peter 1:21). Then we would expect that word to be "living and active, and sharper than any two-edged sword" (Heb. 4:12). Theodore Roosevelt said: "To every man who faces life with real desire to do his part in

everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people."

Read your Bible carefully and prayerfully. When you come to a difficult passage, compare it with other versions. Every one should have a copy of the King James or Authorized Version, the American Standard Version, and

the newer 1946 Revised Standard Version of the New Testament. A comparison of these different versions is better than a commentary.—In Louisville Christian.

"The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).



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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.

**BUKKART.**—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

### CHAPTER XVIII.

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

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

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

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NUMBER 30

## INTELLECTUAL EXALTATION

By VAUGHN D. SHOFNER

The apostle Paul often reached into the rhetorical realm to reveal the spiritual lessons from heaven, as applications were drawn from his figurative portrayals. He often moved men with the language of the mariner; he makes war in the parlance of the soldier; he presents pictures of the efforts put forth by those who ran in the races of the amphitheater while thousands watched, and allows the rewards a place in the scenes at the end of the race; and each time he gives them a spiritual application.

We read of Paul's native country being the scene of fierce struggles in certain wars, and we learn that one of the great wars which took more than ten thousand prisoners ended several years before his birth. So, the ruins that lay in the wake of these wars evidently aroused the boyish imagination of Saul of Tarsus, and the impressions presented themselves in his later teaching as an apostle of the Lord. However, the banner under which he marched held a more sacred sign aloft than the standard of Caesar, and the campaign which he commanded with mighty military enthusiasm deals with a region more difficult of conquest than those entered by the tyrants of the physical field. Paul's is an invasion into the human heart, the human thought; he razes the ramparts of religious error; he moves mountains of enemy encampments to reveal the carnal retreats; and he brings human thoughts to the camp of Christ.

This apostle speaks of bringing the whole intelligence of man into the obedience of Christ. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5). He here asserts that the truth of Christ has complete right to rule the intellect of man. Truth, pure and undefiled, was the only thing

that had place in man's mind until the tempter came and invaded the purity with anesthetic art, leaving the deep imprint of a burning lie upon the fair escutcheon of man. The militant might of the church today must be used in keeping that right for mankind—the church is still "the pillar and the ground of the truth" (I Tim. 3:15).

The lexicographers tell us that the expression, "casting down imaginations" in the original language, emphasizes the need to destroy the exaltations of human thought much greater than does our language. They say the "imaginings," "logismos," are products of the reasoning of man which become hostile to the faith of Christians. Those "imaginings" come from learned men, men of letters, men skilled in literature and the arts, the lexicons inform us, but despite the great learning, their exaltation is at variance with the wisdom of the Lord. And they also tell us the "casting down" these exaltations literally means to demolish, destroy, refute their hostile intellectuality, that they be deposed from their magnificence.

There has always been the raging conflict between the church and that which exalts itself. The intellect of man has been in the past, and is today, exalted above the simple truths of the Testament of Christ. From this exaltation of intellect has come the giants of modernism, infidelity and atheism. Unwilling to be governed by something beyond finite power; too great in their own eyes to submit to a supernatural strength, they deny the miracles, set their intellectual ability up as a god, and they defame the living God as they worship their ego. Their ideas are far from bringing "into captivity every thought to the obedience of Christ."

This exaltation is bent on achieving a name, a reputation. It claims new writings which come forth to disparage

and traduce the Bible, and the souls with faith who see the blasphemy are made to suffer at heart while notoriety's victim basks in the fact that he is being noticed. He is guided by animal passion, sensualized intellect, and to get publicity is the end of his motives.

Religionists themselves have brought about much of this chaotic thinking. Too many professed Christians exalt themselves against the knowledge of God, and obey not the commands of Christ. Priests and prelates, reverends and doctors, in the religious realm, think more of self aggrandizement than the "bringing into captivity every thought to obedience of Christ." Were their imaginations cast down and their exaltation humbled, no titles would exist to feed the flames of ego and allow the infidel, the agnostic, the atheist a place of alleged impunity from which to scorn the true religion of Christ. Were thoughts captives of Christ, the simplicity of the gospel and the strength of his grace would cover the earth as the waters cover the seas.

These world-wizened intellects draw up a battle line of greatest strength against the command to "be baptized for the remission of sins" (Acts 2:38). They can accept the command to believe, have faith in God and his Son (Heb. 11:6; Acts 16:31), and are reconciled to the command to repent (Luke 13:3), but they exalt their intellects as gods, lift high their imaginations, and belittle and blaspheme the Saviour's "it is written again," "and is baptized shall be saved" (Mark 16:16). Should they marvel that the infidel, the atheist go on in disrespect to God and deny the whole Bible? The sectarian religionists deny the part they refuse to obey!

Every thoughtful mind, in this distracted day, is the scene of battle for these blaspheming principles. A time will come, however, when the struggle will have ceased forever; when the hopes and honors, wishes and watchwords, theories and tenets, which dazzle the eye that views the labyrinthic maze, will have passed into the solemn-

ity of eternity; "and the loftiness of man shall be bowed down: and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day" (Isa. 2:17). Beyond the agony of last ailment, beyond the dark, cold corruption of the grave, there dawns the vision of the throne of judgment and an everlasting, day. And in this short life, the journey is brief before the other world casts its shadow across our path. Think well, my friend, and submit to the Son of God while time awaits, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

## Walking After The Spirit

By LLOYD E. ELLIS

"But ye are not in the flesh, but in the Spirit, if so be that 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).

"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." (Rom. 8:1-4).

There is no condemnation resting upon Christians, those who live not after the flesh, but who follow the teachings of the Master. That is, they walk after the Spirit, and one who walks after the Spirit is one who observes to do all that the Lord commands.

Being "new creatures in Christ," "walking in newness of life," "walking after the Spirit," all have a similar meaning. The chief thought is that these who have been baptized into Christ, no longer go the way of the world, but are devoted to the Lord and put Him first in their lives.

"Knowing therefore the terror of the Lord, we persuade men." Paul, indeed, knew the strength of the Lord, and gave himself to the task of telling men of the Christ. (See. II Cor. 5:11). He was an ambassador for Christ (v. 20), and pleaded with men to accept the Christ and live for Him.

We, too, ought to realize something of how God should be held in reverence and truly serve Him.



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 17)

Caiaphas is the chief personality in the crucifixion of Jesus. From the cleansing of the temple, with the help of others, Caiaphas plots the death of Jesus.

He is now the president of the Jewish Sanhedrin before whom Peter and John are now to be tried. (Acts 4:5-10).

This meeting of the high court of the Jews was called to determine what was to be done with Peter and John for preaching through Jesus the resurrection from the dead.

If what these two men were teaching to these people in the temple were true then Caiaphas, with all those who were partners with him, is guilty of one of the darkest crimes in the records of earth—he had put to death a person against whom no man had ever found one thing, save only that he said that he was the Son of God.

When this Sanhedrin had assembled, Peter and John are brought before them.

But the cripple whom they had healed, not willing that these should suffer without an effort on his part to help them, enters boldly into the court to offer his assistance.

Peter and John were then asked: "By what power, or in what name, have ye done this?" See verse 7.

These two men well remember when Jesus stood before this same court to listen to all the false charges brought against him.

Who would not say that Peter, upon this occasion, did not remember his denial of the Christ and his bitter tears of repentance which come to him now as a warning and as a means of strength to face them under these circumstances and to defend his Master?

What an opportunity to make good wherein he had one time failed.

What strength it must have been to these two apostles to remember the words of their Lord who said: "But beware of men: for they will deliver you to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them

and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of my Father that speaketh in you." (Matthew 10:17-20).

Reminded of these words by the Spirit of God, these men stand before this court with a boldness that astonished the entire group.

The question asked Peter and John is a poor question to come from the highest court of the Jews, because it specifies nothing.

Caiaphas has purposely asked this vague question in hope that Peter and John, in their confusion, might say something for which he could accuse them. But he failed to take into consideration that these men "had been with Jesus."

The Holy Spirit is left free to choose the theme of their answer.

The court was stumped by the answer—they were struck cold as icebergs.

## Flowers of Grass

(I Peter 1:24)

By ELMER A. L'ROY

Naaman

The account of Naaman, the Syrian leper, is found in II Kings 5. An Israelite slave girl said that a prophet in Israel could heal leprosy, and Naaman heard of it. He went to the king of Israel. This was wrong since the king could not cure leprosy. Elisha, the prophet, sent word for Naaman to come to his house, and he did. Elisha sent a servant out and told Naaman to go dip in Jordan seven times. Naaman went away angry saying, "Behold, I thought . . ." He wanted to substitute waters of Abana and Pharpar for Jordan. He

## THE GOSPEL LIGHT

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was prevailed upon by servants to go to the Jordan and dip. He did and came out cleansed of leprosy.

From this Old Testament story we learn these facts: 1. Naaman was a good man. 2. But he was a leper 3. He went to God's prophet. 4. But he had preconceived ideas of what the prophet should do. 5. He was prejudiced and in anger went away. 6. In his bias, he wanted to substitute the rivers of Damascus for Jordan. 7. He changed his mind and obeyed. 8. He was cleansed.

Learn from the facts these comparisons: 1. Leprosy is typical of sin. 2. God only has cure for sin. 3. Many not cleansed because of preconceived ideas as to how God ought to do it. 4. Some are prejudiced and become angry when the truth is preached to them. 5. Many substitute — instead of dipping they want to be sprinkled or have water poured on them and call it baptism. 6. One is cleansed from sin only when he has obeyed from the heart. (Rom. 6-17).

#### Cemetery Sprays

I walked into A. W. Wilcox's Five and Dime Store around the corner from home a few days before Memorial Day. Beneath and at each end of a table directly in front of the entrance were two signs which said, "Cemetery Sprays For Sale." Between the signs was a fire extinguisher—**spray type!**

Mr. Wilcox said that it wasn't exactly the spray he had in mind to sell for cemetery use. However, the thought lingers—hmmmm, not bad; not a bad idea at all!!!

Somebody might need it.

#### No Use To Pray Unless You Obey

A little boy was noted for telling falsehoods, and he was rebuked by his mother. She said to him, "Now Sonnie, when you pray tonight you must remember to ask God to make you quit telling stories."

"But Mama," replied Sonnie, "I've asked Him a thousand times and He hasn't made me yet."

Too many people leave up to God that which they must do for themselves, with God's help.

A mother will give her daughter dancing lessons, equip her in every way to be worldly, push her at the boys and tell her to be popular. Then she will pray, "God, keep darling girl from sin and heartache."

A drunkard will confess his sin, and ask forgiveness of his wife and children, then go right straight into the company of those who will place the bottle to his lips. God has not promised to help a man who puts forth no effort to help himself.

There are no crop failures to the man who spends his time sowing wild oats, for "whatsoever a man soweth that shall he also reap."

A man who clasps a serpent to his bosom has no right to pray to God to preserve him from the serpent's venom.

The above article, which we copied from a church bulletin, is worth a second reading. The idea expressed in it that "leave up to God that which they must do for themselves" is found all too often, not only in matters of morality, but also in regard to religious duty.

Not long ago we attended a service at an Assembly of God church. We observed that the people there called upon God to do it all. They asked that He send a revival; that He send down power; that He convert sinners; even asked that He break sinful habits.

No doubt, these people are sincere, and there are some good things they have asked God to do. We also pray that souls should be saved and that sinful habits be broken. However, the idea was that God should do it. It did not seem to occur to them that THEY WERE ABLE TO CARRY OUT GOD'S WILL. They wanted Him to come and do it. We were impressed that they thought that if they worked themselves up to a certain pitch of excitement, God would step in and do these things for them. It seems impossible that some can learn that men are able to do these things themselves with God's help and blessing.

Instead of putting the responsibility on God for the work being done by asking Him to send power down, men should know that the "gospel is the power of God." The word of truth is sufficient unto every good work. Men can study it, know it, apply it, and the work will be accomplished. The "power of God" is already available, is at hand, but they don't use it choosing rather to call upon God to do it for them.

Men possess will and will-power—divinely given equipment to break sinful habits. They may invoke God's help, but they should realize that they must DO THEIR OWN PART.

The doctrine of "entire sanctification" makes man a puppet and places the responsibility of living a Christian life on God instead of man. The doctrine of "a direct operation of the Holy Spirit," if true, would deprive man of free will and make God alone responsible for his saved or lost state as the case may be.

We need to learn that MAN MUST DO WHAT HE CAN.

#### AN OPEN LETTER TO THE READERS OF THE GOSPEL LIGHT

By J. A. COPELAND

Many of my brethren and friends know that I have had a siege of ill health, and many inquiries come as to my condition. Yes, I have had the

longest siege of poor health of my life so far. I have had virus, a little trouble with my heart, nerve trouble, and I still have bronchitis. But, I am slowly recovering. I am able to be up most of the time. I go to church, to town, and it seems I may soon be reasonably well. But as my trouble now is bronchitis, which affects one's speech, I have called in my meetings for the summer, and it may be some time before I can preach any more. I have not preached any in about five months.

I have many things for which to be thankful. I have had good health a greater part of the time I have been preaching, and have been hindered comparatively little from my work on account of sickness. Besides the many, many brethren, sisters, and friends who have sent letters and cards expressing their love, sympathy, and hope for my recovery. We are indeed thankful for all of these blessings.

Another thing for which we are indeed thankful, is that we have received financial aid from several brethren and congregations, which was indeed a great help, while I was not preaching nor receiving any income otherwise. We thank all of you for what you have done, and we have not lacked for any of the necessities of life.

The doctors say it is very probable that I will be well again, and my greatest desire is to preach the gospel a few more years.

I would love to write every one of you who have written me or have sent a card, but it is too much for me. May the Lord bless you is my prayer.

#### Meeting at Saline, Arkansas

J. A. McNutt of Memphis, Tennessee, is presently engaged in a series of Gospel meetings at the Saline Church, near Delight. The meeting began Monday night, and will continue about ten days. Brother McNutt will go from Saline to the Pleasant Home church, near Murfreesboro, Arkansas. Both of these congregations are well known throughout Southwest Arkansas and many people in the area will be glad to know of the services that they may attend. A cordial welcome is extended by the congregations.

#### Antoine Meeting In Progress

As we go to press this Wednesday noon, a Gospel meeting is in progress at the church at Antoine, Arkansas. William Parsons of Denison, Texas preached through Tuesday night. The meeting closes this Wednesday night with Carl Mick, local minister, delivering the final sermon of the meeting. Fine interest has been manifest throughout the meeting, and we are sure the brethren will give a complete report of results next week.

Too many people want faith the size of a mountain before attempting to move a mustard seed.—Unknown.



## EVIDENCES FOR FAITH IN CHRIST

By CARL R. MICK

In a previous article we discussed a lesson on Evidences for Faith in God. Hebrews 11:6 says, "Without faith it is impossible to please God, for he that cometh to God must believe that he is, and that He is a rewarder of them that diligently seek Him." Faith in God is essential before one can come to God, but the only way to come to God is through Jesus Christ. John 14:1, Jesus said, "I am the way, the truth and the life: no man cometh unto the Father but by me." In John 8:24, Jesus said again, "Except ye believe that I am he, ye shall die in your sins."

Before people can possibly believe in Jesus Christ as the Son of God, they must hear and learn of Him. In Romans 10:24 the apostle makes the argument, "How shall they believe in him of whom they have not heard?" And in verse 17 the conclusion is, "so then faith cometh by hearing, and hearing by the word of God." The testimony they hear must be presented with evidence. One could not blame people for not believing in Christ as God's Son if there was no evidence and proof of His divinity and sonship. In this lesson it is purposed to show that there is sufficient evidence, if examined with an open and honest heart, to convince anyone that Jesus Christ is the Son of the Living God.

Jesus was proclaimed to be the Son of God with power by the resurrection from the dead, Romans 1:4. All the miracles and signs Christ performed testified as to His divinity, but the greatest of them all, the resurrection from the dead, proclaimed Him to be the only begotten Son of God. If the resurrection of Christ can be proven, then the fact that He is the Son of God is firmly established.

In the fifteenth chapter of First Corinthians Paul makes unanswerable arguments for the resurrection of Christ. If the arguments in this chapter are solid, then Christianity is true. Paul begins by saying, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day according to the scriptures." The Old Testament scriptures are a stalwart witness to the resurrection of Christ. The apostles often referred to them as Peter did on Pentecost to prove the resurrection of Christ. There are over 300 prophecies in the Old Testament. What better evidence could there be than these prophecies, made hundreds of years before, being

fulfilled in Jesus. The Bible stands today as sufficient evidence to prove beyond all doubt the resurrection and divinity of Jesus Christ. All these things were recorded that we might believe. (John 20:30).

Paul next appeals to the witnesses who had attested, or who had lived to attest, the truth of the resurrection of the Lord, and shows that it was not possible that so many witnesses should have been deceived. Christ was seen of Cephas, of above 500 brethren at once, of James, of all the Apostles, and Paul as well as many others. What more conclusive argument for the truth of His resurrection could there be than the testimony of more than 500 persons. If the testimony of five hundred could not avail to prove His resurrection, no number of witnesses could. And if over 500 men could be deceived, any number could, and it would be impossible to substantiate any simple matter of fact by testimony of eye-witnesses.

Paul shows the absurdity of the doctrine that Jesus had not been raised by showing that if Christ is not risen, He is preached in vain and the Apostles are found to be false witnesses and wicked men which we know, and they knew, to be untrue. He also shows how the Apostles and others had suffered many toils and persecutions in vain if Christ be not risen.

Thomas Arnold, who is a recognized Judge of Historical Evidence in England, said that the resurrection was the "Best attested fact in human history." Yes, no fact in history has as much evidence and proof as the resurrection of Jesus Christ.

All infidels, skeptics, and critics agree that Christ lived, died, was buried and the tomb sealed. They also agree that on the third day His body was gone out of the tomb, and that the disciples of Christ believed that He arose from the dead and that millions have believed it since. What became of the Lord's body? There are only three things that could have happened to it: First, the enemies of Christ could have stolen the body; second, the disciples of Christ could have stolen the body; and third, God raised Him from the dead. This is the battle over the empty tomb, and by the process of elimination we cannot help but believe that God raised him from the dead.

Did the enemies of Christ steal His body from the tomb? What motive could they have had? The body was already in their possession, the tomb was sealed, and Roman guards had been

stationed there. They wanted the Lord's body to stay in the grave. Only a few weeks after the resurrection, Peter preached that Jesus had been raised from the dead, and he preached in the same city where Christ had lived, preached, and was crucified and buried. Thousands believed the preaching of Peter and the rest of the apostles: Thousands who had been the Lord's enemies and were even accused by Peter of having crucified the Lord and Christ. Why didn't they produce the body and prove that Christ had not been raised. They not only did nothing to destroy Peter's testimony, but believed and obeyed. We can readily see that the enemies of Christ did not steal His body; they had no motive and had every reason to produce the body if they had stolen it.

Did the disciples of Christ steal His body? The Roman guards said that while they slept His disciples came by night and stole Him away. But this is absurd. If they had slept on guard, they would have been put to death, and if they had slept, they could have seen nothing; so how could they have said the disciples stole the body. The truth is the Jewish Priests paid the guard to give this false report. The disciples had no motive to steal the body of Jesus. They were not even expecting Christ to rise from the dead. It is apparent that none of the disciples believed in the resurrection until Christ actually appeared to them after the resurrection. They buried Christ's body in a new tomb after they had embalmed or prepared the body against corruption. They expected Christ to establish an earthly kingdom, but when Christ died on the cross, their hope was gone. In Luke 24:21 they said, "We trusted that it had been He who would have redeemed Israel." In John 20:9 Mary Magdalene was astonished to find the Lord's body gone. The Apostles did not believe the report of the women concerning the resurrection, but their words seemed to them as idle tales! Thomas, one of the Apostles, did not even believe what the other disciples told, but said, "Except I shall see in His hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into His side, I will not believe." Even if they had desired to remove the body of the Lord, it was physically impossible for them to do so. The Roman guards were stationed there, it was the passover season and time of full moon, thousands of Jews were in and around Jerusalem, and the man who believes the disciples got away with the body under these conditions need not scoff at what Christians believe.

Then what happened to the Lord's

body? The enemies of Christ did not steal it, the disciples did not steal it. There is only one thing left that could have happened—God raised Him from the dead. This became the straight forward testimony of His disciples: They didn't quibble, but answered boldly that He had risen. The honesty of the Apostles and other disciples is apparent because there was nothing, to induce them to lie, nothing to be gained except punishment. The lives of the disciples rebuke those who say they lied. Liars do not live like the Apostles or die like they died. They would not have died for a lie. Men do not seal their testimony with their blood if they know it to be a lie. Those who reject their testimony concerning the resurrection must account for the empty tomb, the great change in the lives of the Apostles who before he resurrection were afraid and forsook the Lord, but who were afterwards bold and in the face of death confessed Jesus as both Lord and Christ. They must account for the conversion of His enemies. Saul of Tarsus, one time an enemy of all Christians and who persecuted the church of Christ with great zeal, later became the Apostle Paul who suffered many perils for the name of Jesus. How did the Lord's day have its beginning? Why since that time have people observed this monument of the Lord's day? Why do millions of people observe the Lord's Supper? One might as well stand at the base of Washington's monument and say that George Washington never lived and served America as to stand before the Lord's Supper and say that Christ never lived, was crucified, and raised from the dead. Why were millions during the first century baptized in the likeness of His death, burial, and resurrection, and why have so many since then been baptized?

Yes, the facts are Jesus Christ was crucified for our sins, was buried, the tomb sealed, and while the guards stood by angels came from glory and rolled back the heavy stone, and Christ came forth victorious over death and the grave. He appeared unto men and women and to great numbers of people and ascended to heaven where He is now seated on the throne of His glory, reigning over the hearts and lives of His subjects. He is our hope, our life, our glorious King and Redeemer

No other religious teacher ever risked his claims on His own resurrection from the dead. Millions of Buddhists look to a great bell shaped building in India as a sacred spot because there lies the dust or ashes of their leader. But Christianity revealed in the New Testament rejoices in an empty tomb. The Kingdom of God has a living Christ and an empty tomb.

Just as it takes more than evidence for people to believe in God, it takes more than evidence for people to believe in Christ. They must have honest and sincere hearts. A person who will not even examine or consider the evidence and who is not willing to believe in the first place, can never believe in Christ. In Matt. 13:15, after Jesus had performed many signs and wonders and still the people did not believe, he said, "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 see with their eyes, and hear with their ears, and

should understand with their heart and should be converted, and I should heal them." It is fruitless and hopeless to try to convince people that Jesus is the Son of God if they turn their ears away from the truth and refuse to see the evidence.

It is hoped that this lesson has strengthened your faith in Jesus Christ the Son of the Living God. If the Lord is willing, next week our lesson will be a study of the Inspiration of the Bible and Why We Believe It To Be The Word of God. It is impossible to believe in Jesus Christ as the Son of God and not believe in the Bible.

## SPEAKING AS THE ORACLES OF GOD

By W. W. FREEMAN

There are doubtless many among those practicing sprinkling for baptism who judge the issue from the English dictionary rather than from the New Testament. Does not Webster tell us that "baptism" is performed as a religious rite by means of "sprinkling, pouring, or immersion?" Webster is regarded as an able authority on the meaning of words, and so what his English dictionary says is conclusive and final for many people. If Webster supports the traditional practices of certain churches, there are millions ready to decide for sprinkling.

What is wrong? The trouble is that these people fail to realize that the function of an English dictionary is to define words as they are used in customary speech. If a dictionary gives the original Greek or Latin, there is a chance that the student will thus see from the etymology what the root meaning of the word is. Nowadays there are fewer dictionaries that give the etymology of the word, and there are few people who pay any attention to such information as is thus revealed concerning words. Most professed Christians belong to groups that practice affusion for baptism. Moreover, although fewer people today believe the old dogma of hereditary depravity, the practice of the Catholics is retained by many branches of Protestantism. At one time it was taught, as by Catholics today, that baptism when administered properly by a member of the clergy effects regeneration in the soul of the child receiving this "sacrament." Protestant sects retain the form of this sacrament, "sprinkling" the babies, although many of them no longer believe and teach infant damnation (unless sprinkled by a priest or clergyman.) The masses are hoodwinked by their lack of knowledge and by the influence

of tradition, family and ecclesiastical.

In Greek, which is the language of the New Testament, there are three different words for the three different acts (sprinkle, pour, immerse) just as in English and in other languages. The Greek word for "sprinkle" is RAINO; the word for "pour" is CHEO; the word for "immerse" is BAPTIZO. Our English word "baptize" is obviously a transliteration (not a translation) of the Greek word BAPTIZO. The English translation should always be "immerse" or "dip" so as to fit the real meaning of the original in Greek.

Somebody asks, "Why was the word not translated?" The answer to this question is that when the English version was made the Church in England, like the Catholic Church from which it withdrew or was excluded, was practicing the same forms and sacraments, so called, as the Romanists. Translators were ordered by the religio-secular authorities not to make changes in the English translation that would call for condemnation and change of current practices in the Church of England. To meet this demand the translators found a way out: they would not translate the word, which would clearly indicate *the*, Romanist error of the church, but they would merely transliterate the word—spell the Greek word in English letters. This step would leave the people ignorant of the real meaning and would save the Church of England from embarrassment and from popular demands for reformation in this matter. These are the facts of history and the facts concerning the "Oracles of God." It is common knowledge today that the Protestant Reformation grew out of the enlightenment which came from translating the ancient manuscripts into the vernaculars of the various lands of Europe. But, in turn the several state

churches were ready to hedge and to refuse to give the full truth on these matters to the people in their own every day speech. Sad commentary upon priestcraft!

Perhaps it should be added that many of those who learned the true "action" of "baptism" have discouraged reforms by advocating the theory that, after all, it is not essential or important any way. Such an idea contributes to the disregard for the real meaning of the word as commanded by Jesus and his apostles—"be baptized in the name of Jesus Christ unto the remission of your sins." (Acts 2:38). Thus the people nicknamed "Baptists" are little less to be blamed than others that the practice of immersion has not become universal among Christian believers. The Baptist version uses "immerse" everywhere except in the name "John the Baptist." When one does what the Lord says ("immerse," "dip," "submerge"), there is no place left for an attempt to quibble.

Webster is correct in telling what English people do when they "baptize" infants and others, for his task was only to set forth English usage; but what the "Oracles of God" say is quite another matter. Get a Greek lexicon and see for yourself what BAPTIZO means. Anybody can do this. If you have no Greek lexicon (dictionary), just look in any dictionary that gives the etymology of the English word. You will find in this way just what the Greek and Latin words back of the English words meant. The "Oracles of God" did not, and do not, say RAINO ("sprinkle") or CHEO ("pour"); the inspired speakers and writers said BAPTIZO, that is, "immerse." Professed Christians, especially those posing as scholarly and trained and "ordained" leaders of believers in Christ, should practice common honesty and reveal to the people just what the Bible SAYS.

But one asks here, "Why do the preachers and priests not tell the folks the truth?" It is the same story given concerning the translators who turned practically all the Greek into English, and yet failed to do so for BAPTIZO—they do not want the people to know the truth. If the honest people know the truth, they will usually insist upon accepting the truth, and this acceptance would mean changing the traditional practice of the various denominations, including the Romanists. The Jews of Jesus' day preferred their traditions above all other things. Thus, said Jesus, "You make void the commandments of God by your traditions." One can understand the statement of Jesus, "Ye shall know the truth and the truth shall make you free." "Men love darkness

rather than light because their deeds are evil."

Yes, men cling to error rather than the truth, and they preserve their errors in authoritative creeds, for with the Bible and freedom the masses would soon get to the light of truth and take their stand upon "the Oracles of God." Most people in error do not know they are hoodwinked and are following men rather than Revelation. Those teachers who know the truth should realize this fact and be considerate and kind in dealing with such matters. It is the "blind guides" that are to blame. They are the ones who refuse to let the people know the truth and follow it.

#### WALLACE-KETCHERSIDE DEBATE

By J. A. McNUTT

The five nights debate between G. K. Wallace and W. Carl Ketcherside on the subjects, "Located Preachers," "Evangelistic Supremacy," and the "College Question" is now a matter of history. However I believe that it is a bit of history that Ketcherside will not want to see repeated soon. A telegram from the elders of one of the congregations in St. Louis asking for a repetition of the discussion in St. Louis, Mo., was read into the record the last night, but there was no immediate acceptance. If Carl was eager for another debate the audience saw no evidence of it on the night of July 4th.

Brother Wallace pressed Brother Ketcherside with the inconsistency of his practices on every proposition. A positive distinction was made between faith and opinion, between divine law and human legislation, in religion. The issue was pressed and pressed hard but Wallace conducted himself as a Christian gentleman, and I sincerely believe that the eyes of many people are now open to the serious effects of the hobbies advocated by Ketcherside and certain other brethren in that area. Brother Ketcherside has been quick to seize upon any quotation from the writings of others to serve his cause, but he met a man this time who was familiar with his history and practices and able to produce quotations from the advocates of "Sommerism" with devastating effect. Carl's own writings were turned against him on many points, and it was suggested that he might have to cease writing or else quit debating.

The debate is to be published by Bro. A. G. Hobbs, Jr., who was on hand to transcribe the proceedings by tape recorder. There was good order and decorum throughout, except for occasional laughter at some amusing turn in the discussion, and I believe that the cause of Christ will be benefited by this debate.

I served as time-keeper for Brother Wallace, and L. E. Ketcherside, Carl's uncle, served in the same capacity for him. You will want a copy of this debate for reference in your library.

#### Wallace-Ketcherside Debate

By A. G. Hobbs, Jr.

The public will be interested to know that the Wallace-Ketcherside Debate is to be published. Many in various sections are interested in the issues involved. The exact price or cost has not been determined. Send no money now, but send orders at once. The debate will be ready for delivery as rapidly as it can be rushed off the press which will be about 45 days. Order from Telegram Sermons Book Co., 608 Pear-dale Lane, Longview, Washington.

#### Pleasant Hill Meeting

Jady W. Copeland of Beaumont, Texas is now engaged in a series of meetings with the church at Pleasant Hill, near Prescott, Arkansas. The meeting began last Saturday night and will close with the Sunday night service. A cordial invitation is extended to all to attend the services.

Willis G. Jernigan, 1401 Ash Street, Commerce, Tex., June 20: Our renewed work here is three weeks old. Six have responded for membership. Our work with the church at Spur, Texas, was for the third year to direct a vacation Bible school. This school was of ten days duration ending on June 4th, and was a success in every way with an enrollment of more than 300. The daily attendance reached 246. Brother Ralph Russell, associate minister at Spur, was the assistant director and did his job well. In addition to Brother Russell and a local faculty of twenty-five, the high school group was under the tutelage of Brother Walter A. Brown, Crosbyton, Texas. Since the school ended Brother Russell advises that a high school girl, coming out of the Baptist denomination, has obeyed the gospel, and the entire family may soon take the same step.

O. E. Moss, 726 Glenwood Rd., Talladega, Ala., June 26: Bible school attendance records broken during our meeting. O. C. Lambert, preaching. Six immersed. Brother Lambert moves to 1709 9th Avenue E. in Decatur, Ala., July 1st. Then he begins labors with the South Decatur church where we worked prior to coming here. Note change in our local address to 726 Glenwood Rd.

J. D. Taylor, Hydro, Oklahoma, June 28: Recently we had another addition—a new family added to our attendance list—one restored. Horace Busby Taylor, our son, gave a fine lesson last Sunday and Joe Crumley gave a fine sermon here last night.

Ollie Martin, London, Texas, June 23: Our meeting will begin July 11th and run through two Sundays. Bro. Marshall Davis, of San Angelo, Texas, will do the preaching and Bro. Walter W. Leamons, Jr., of Junction, Texas, will direct the singing.

Wm. W. Anderson, 4312 Francis St., Kansas City, Kansas, June 11: Just returned from a meeting in Waldron, Arkansas where the interest and attendance were fine throughout. Closed with fourteen responses, four immersions and ten restorations. Presently, they are without a local man. Am now in a meeting here at Twin City where I labor regularly and we are greatly enthused as our meeting is only three days old and three have already been baptized and our crowds have increased every night. Signs of progress are prevalent on every hand here at Twin City. We recently conducted our "Ninth Annual Graduation Exercises" for our Week Day Bible School at this time we graduated some 28 boys and girls.

Claude Robertson, Haskell, Oklahoma, June 13: G. A. Dunn, Sr., just closed a meeting with us. There were eight baptized and three restored. Bro. Dunn certainly gave us some fine lessons. The church was strengthened.

V. E. Howard, 1128 Highway, Greenville, Texas, July 1: Just concluded good meetings in Benton Harbor, Michigan and White Bluff, Tenn. Two additions in Benton Harbor. The church there has its peculiar problems. There were nine additions in White Bluff. Andrew Brown is doing a very good work there. I shall be with the Burleson Street Church in Marshall, Texas, July 6-16th. Then to Rocky Branch, near Farmerville, La., July 18-27. Following, I shall be in Honey Grove, Tex., August 2-10 and Justin, Texas, August 15-24. Our next radio broadcast on KWKH, will be July 27th, August 24th, Sept. 21st, etc., 9:00 to 9:30 A. M. Sundays.

Robert G. Cook, 615 West Fifth St., Hope, Arkansas, July 4: Our first meeting for 1952 will close July 6th. We are in the Barrens Community, near Clinton, Arkansas, in the foot-hills of the Ozarks. Find several fine people here who are interested in the gospel of Christ; but many who seemingly are satisfied with the many beautiful scenes given them by the God of heaven and this taken with the spirit of the holidays, they are more interested in pleasure than in preaching. God help us! From here I go to Pleasant Grove near Stamps, Arkansas, to be with the church there from July 10th through the 20th. Next to Parma, near Bernie, Missouri, beginning July 30th to continue through August 8th. Then I will be at Manchester near Clarksville, Texas, from August 16th through August 24th. My last meeting for this year will be October 13th through 19th at Cotton Valley, La. This is where Otis L. Rowe is the minister, and is doing a fine work. Bro. Rowe was in a meeting with us at Fifth and Grady in Hope in June and did some excellent preaching.

Dan J. Ottinger, Box 214, Florence, Alabama, June 12: Charles Doyle of Japan greatly stirred us in a recent speech at Lone Cedar church. I visited Catoma Street Church in Montgomery where the ever gracious E. C. McKenzie insisted that I preach. Estes Macon of Chattanooga will conduct our meeting August 10-17. I am available for a Gospel meeting August 19-31.

A. E. Findley, P. O. Box 403, Refugio, Texas, June 16: Since last report seven more have been added to our working forces. Last night we baptized a former Presbyterian who is superintendent

of one of the major oil companies here. When four noble souls came forward yesterday and three the Sunday before, it made us think of the good old days of the past.

J. B. Lancaster, 503 Stilwell Street, De Queen, Ark., July 1: The work of our Lord continues to grow. Sixty were present for mid-week class recently. Two fine young men were baptized Sunday. Offering and attendance is good. Bro. Elmer L'Roy of Springfield, Mo., will be with us in a Gospel meeting September 1 to 10. We invite you to visit us when passing our way.

## *A Real Large Print*

# NEW TESTAMENT

## THE ACTS, 2.

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

**88 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 ~~it~~ and exhort, saying, Save yourself this untoward generation.**

**41 If Then they that gladly received h**

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## OBITUARY

Mrs. Lera Osburn, wife of J. M. Osburn, was born May 16, 1900 and died April 17, 1952 at the age of 51 years, eleven months and one day.

She leaves her husband, one son, two grandchildren, father and mother, Mr. and Mrs. J. T. Hawley; three brothers Roy, Denton and Frank; and one sister, Mrs. Clyde Carter.

Lera obeyed the Gospel under the teaching of Brother Brooks Stell. She lived a beautiful life. She never missed the services of the church when she was able to go. Her health failed and for two years she could not attend regular. She suffered so much, but bore it with patience and without a murmur.

Lera we do miss you so much but we know you are at rest out of all trouble and worry.

Funeral services were conducted by Brother Earl Smith of the Prescott church, assisted by Brother A. T. Oliver of Hope.—Written by her mother.

Wm. J. Shackelford, 323 West Sherman, Neosho, Mo.: Climaxing our VBS, in which 305 were enrolled with 252 in average daily attendance, a 30 minute portion of the final program was transcribed by KFSB, 5,000 watt voice of the 4-State area, for delayed broadcast Sunday, June 29. This school (June 16-27) was one of our greatest activities. Every member of the congregation worked together. Maximum publicity was used. A most outstanding faculty of 16 teachers worked unceasingly. Eugene Gilmore of Monett, Mo., high school music instructor and gospel preacher, served as Music Instructor. His work was exceptionally good, supplying the vital spark of enthusiasm which characterized the entire school. The Jefferson Street Church is united and at work with great plans for the future, including an even greater VBS next year, with Eugene Gilmore again directing the song work.

Will W. Slater, Box 7178 Sylvania Station, Fort Worth 11, Texas, June 25: The meeting in Gan, Oklahoma, resulted in two baptisms, and, seemingly much good done otherwise, as there were several outsiders attended and seemed to be much interested. My nephew, Noah Sparks, Jr., closed his part of meeting Thursday night and I preached over Sunday. We have five small congregations in the County, and we hope to have more, as it is "home" to us. This leaves me in a good meeting in Peoria, Illinois. I was here last year. Hope to have a good meeting.

Lee Starnes, 1238 E. Bennett, Springfield 4, Mo., June 21: I did the preaching in a meeting at Voca, Texas, June 7-15. No baptisms but we feel that good was accomplished. My next meeting will be as follows: Midway Church of

Christ, near Lewisville, Arkansas, July 20-30; Two Bayou near Camden, Ark., August 2-10; and at Nathan, Arkansas, August 17-24. If you should need my services in a meeting before or after these dates command me freely. Will go anywhere needed.

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.

We should live, act and say nothing to the injury of anyone.—Robert E. Lee.

A friend is the first person who comes in when the whole world has gone out.



## The People's New Testament With Explanatory Notes

BY B. W. JOHNSON

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

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(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 forme and thee.

### CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

### 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: 34, &c.

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

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# *The* Gospel Light

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

VOLUME 22

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NUMBER 31

## "GOIN' TO HAVE A MEETIN'"

By CARL MICK

In Luke 16:8 after the parable of the unjust steward the Lord said, "For the children of this world are in their generation wiser than the children of light." This is very true in the church today. Let a carnival come to town and every store, newspaper, telephone pole, and bill board carries an advertisement. Let the church have a meeting and often the only advertisement is simply the announcement, "We are goin' to have a meetin' startin' next Sunday."

The regular services of the church are primarily for the purpose of edifying and building up the church—those in Christ. A gospel meeting is a special effort made to reach those out of Christ. But those out of Christ must attend the meeting and hear God's word if the purpose of the meeting is to be realized. Many sermons in a meeting are preached to "the man who wasn't there." It is very disheartening to a preacher to plan a series of lessons on gospel obedience and to find that all his hearers have already obeyed the gospel. In such cases - some more appropriate lessons might be "How to Win Souls to Christ" or "Am I My Brothers' Keeper?" It is the responsibility of the local church (all members) to see that lost souls are at the meeting to hear the gospel.

Again the children of this world are in their generation wiser than the children of light because they know how to sell their product. A good salesman never approaches a person with the attitude, "You wouldn't want to buy my product, would you?" Rather he believes in his product and has faith that his customers will buy it. We as Christians are trying to "sell Christ to the world" but actually in our hearts we do not except those to whom we teach and preach to accept Him. We should expect every man to obey the gospel and should be surprised if he does not rather than be surprised when he does. Often times the preacher extends the

invitation in a routine manner and then stands staring in space during the invitation song. A preacher should have confidence in the power of God's word to convert people to Christ. A young preacher once wrote John Wesley that after a year of preaching he had had no conversions. Wesley replied, "How many did you expect?"

There must also be faith on the part of the congregation in making preparation for the results of the meeting. Often times a small group will start out with the defeatist attitude, "We're goin' to have a meetin' but there probably won't be any additions. We just can't seem to grow." At one place on the last night of the meeting during the last verse of the invitation song a man came forward to confess his faith in

Christ and to be buried with Him in baptism. The preacher turned to the congregation and asked, "Where will the baptizing be?" The brethren looked dumb founded and said, "We hadn't thought about that!!!"

One of the most enthusiastic preachers of the Restoration Movement was Racoon John Smith. The first thing he did when he went into a town to hold a meeting was to inquire about a place to baptize. On one occasion he dug steps in a steep river bank before he began preaching. When somebody asked, "Who's going to be baptized?" He replied, "I don't know but somebody is."

Goin' to have a meetin'? Be enthusiastic about it, advertize it widely, invite people personally to come, don't become discouraged, expect great results, pray fervently for the lost, work hard, and have faith in God to give the increase.

## Did Christ Ever Command The Gentiles To Be Baptized?

By ELMER A. L'ROY

Sermon delivered on "Words of Life," radio station KGBX, broadcast of the Broadway and Madison Church in Springfield, Mo.

I have been asked to answer this question for a listener to our radio program. I am glad to do so, especially, since the study we shall make is of general interest. There are three things we shall notice: I. How Christ commands. II. The command to baptize in Christ's name. III. The purpose of baptism.

### How Christ Commands

While Jesus was on the earth, God recognized him as His Son by speaking from heaven, saying, "This is my beloved son in whom I am well pleased." On one occasion Peter had proposed that a shrine be built for Moses, Elijah, and Christ. God said, "This is my beloved

Son, in whom I am well pleased; hear ye him" (Matt. 17:5). The people had heard Moses and the prophets, but the time was at hand, when God spoke this, when they should hear and obey the words of the Son of God.

After the death and resurrection of Christ, he met his disciples in Galilee. He, said to them, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations....." (Matt. 28:18, 19a).

One other passage of scripture will be cited at this time concerning the authority of Christ to speak and be heard. It is Hebrews 1:1, 2 which reads: "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....."

Jesus is God's choice to bring unto the world the truth. John wrote, "Grace and truth came by Jesus Christ." Jesus was "God with us" (Matt. 1:23), and God has, in these last days, spoken unto us by his Son.

Jesus possessed "all authority in heaven and in earth" (Matt. 28:18). The next statement in that passage is when he said to his apostles, "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit." Jesus was soon to ascend into heaven, and in order for his work to continue in the earth, he delegated authority to his apostles. That is the force of his words to them in Matthew 28:18-20.

In order that all may know that this is true, turn and read with me these passages of scripture. John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." Now, in the same 15th chapter of John, read verse 27: "And ye (apostles) shall also bear witness, because ye have been with me from the beginning."

Looking further into the 16th chapter of John we read verses 7:8: Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Now, on down in verse 13, we read: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

Still further on, in the 17th chapter of John, verses 6-8, we read: "I (Jesus) have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them (apostles) the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Verse 18 says, "As thou hast sent me into the world, even so have I also sent them into the world."

In the 20th chapter of John, verses 21-23, Jesus speaks to his apostles in these words: "Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained."

Finally, turn to the first chapter of Acts and read verse 8: Jesus speaking, "But ye (apostles) shall receive power; after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Friends, these verses of scripture establish the fact that Jesus, indeed, "has the words of eternal life." He commissioned, authorized, and empowered his apostles to "preach the gospel to ever creature" with the authority to "bind and loose," to remit and retain sins. Whatever, therefore, we find in the New Testament after the ascension of Jesus Christ into heaven taught and commanded by the apostles is taught and commanded by the Son of God. Paul, an apostle, (I Cor. 9:1; II Cor. 11:5) said, "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" (I Cor. 14:37).

#### The Command to Baptize in Christ's Name

Baptism in the name of Christ dates from the last, or great, commission of our Lord. In Matthew 28:19-20 we have a record of Jesus' words. 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: 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."

Mark's record of the great commission is found in Mark 16:15, 16: "And he (Jesus) 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." Baptism, as well as faith, is taught in these verses as a command of the Lord Jesus Christ backed up by "all power in heaven and in earth."

The great commission was carried out by the apostles of the Lord beginning from Jerusalem. On the day of Pentecost as recorded in Acts, chapter two, the first gospel sermon was preached and the terms of pardon laid down. Peter preached and the truth convicted many of his hearers. They believed his words and cried out, "Men and brethren, what shall we do?" Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall re-

ceive the gift of the Holy Ghost" (Acts 2:37, 38).

Jesus commanded baptism of the "nations," of "every creature" who believed the gospel that was preached to him. Peter did exactly as Jesus had instructed when he delivered the first gospel sermon. It is true that the audience that Peter preached to were all Jews or Jewish proselytes. The terms of pardon were given to them and have a universal application to this day. Some one may answer and say, "Yes, that's all right for them, but the question is, Where did Christ ever command baptism of Gentiles?"

It is not until some years after Pentecost day when Peter preached in Jerusalem that the first Gentile was converted to Christianity. The record of it is in the tenth chapter of Acts. Turn there and read the chapter. You will find that the same apostle Peter was there. He had been prepared for the task in hand by a vision of a sheet let down from heaven wherein were all kinds of animals. As a result of this vision, Peter knew 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). At the house of Cornelius, a Gentile, Peter was able to speak to an assembly composed of non-Jewish people. He preached Jesus to them; told them that it was God's will that they believed on him; and commanded them to be baptized. Yes, here it is right here in verse 48: I read, "And he commanded them to be baptized in the name of the Lord Jesus." Thus, our Bible question has received a Bible answer. Yes, Christ through the inspired apostle Peter commanded the Gentiles to be baptized. Other conversions of Gentiles recorded further on in the book of Acts all without fail show that the

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Gentiles had to hear the gospel, believe in Christ, and obey him in baptism.

Paul wrote in Romans 1:16 that "the gospel is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." This is exactly the way it was done as we have seen by( the preceding study in Acts of Apostles.

### The Purpose of Baptism

The purpose of baptism as revealed in the New Testament is further testimony that both Jew and Gentile need to submit to the Lord's commandment. Here are some holy relationships that baptism sustains:

1. Baptized into (ASV) the name of the Father, Son, and the Holy Spirit (Matt. 28:19).
2. Baptized into Christ (Gal. 3:27).
3. Baptized into (ASV) the name of the Lord Jesus (Acts 19:5).
4. Baptized into the death of Christ (Rom. 6:3, 4).
5. Baptized into one body (I Cor. 12:13).
6. Baptized for ("unto" ASV) remission of sins (Acts 2:38).
7. "Be baptized and wash away thy sins" (Acts 22:16).
8. Baptism saves us (I Peter 3:21).
9. "He that believeth and is baptized shall be saved" (Mark 16:15, 16).

All men everywhere need to obey the Lord in baptism. These holy relationships that the act sustains to God, Christ, and the church merits their most earnest consideration of the subject. Baptism, also, sustains these relationships for all men, both Jew and Gentile. Paul said in Romans 10:12: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." In Gal. 3:27, 28 we read: "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 then in I Cor. 12:13 we have this conclusive statement: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Notice that the apostle did not say we were baptized in one Spirit, but he said that "by one Spirit"—by the teaching of the Spirit—"are we all baptized into one body."

Perhaps, someone at this point wishes to object: He says, "I believe we are saved by faith." I do too, but I believe God has commanded baptism for both Jew and Greek. My faith leads me to obey. Baptism is an act of faith and by submitting to God's command, one becomes "obedient to the faith." Friends, the highest and best reason for ever



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 18)

Peter's answer to the evasive question of the Sanhedrin court, as he was guided by the Spirit of the Lord, put this court on the defensive and they know not what to say.

Recognizing the advantage which his answer has given him, Peter continues by saying: "He is the stone which was set at naught by you builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other, name under heaven, that is given among men, wherein we must be saved." (Acts 4:11, 12).

Peter has used a quotation from Psalms 18:12 which these men recognize as the words of David, and which put them in the ridiculous attitude of a group of builders that had rejected the chief stone of the corner, without which they could not complete the building.

He then tells this Jewish Sanhedrin that there is no salvation except in the name of that Jesus whom they had crucified.

This is a universal declaration, for there is no salvation for any man save only through the name of Jesus; for he had said of himself, "I am the way, and the truth, and the life; no one cometh unto the father, but by me." (John 14:6).

This is further borne out by two state-

doing anything is because God said do it. The best reason you have for wanting to be baptized is that the Savior said do it. He said, "He that believeth and is baptized shall be saved." We plead with you to study your Bibles; go out to the church of Christ in your community and hear these things taught; call upon the brethren to help you obey the truth. Make up your mind now that you are going to obey your Lord in baptism. Go to the church of Christ in your community and you will be given an opportunity to confess your faith in Christ and be baptized into Him. This decision on your part can be your real start toward heaven in the after awhile.

ments of Paul: "God hath blessed us with every spiritual blessing in the heavenly places in Christ." And, "In whom we have redemption through his blood, the forgiveness of sins." And again, "whatsoever ye do in word and in deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father through him." (Eph. 1:3, 7; Colossians 3:17).

Thus Jesus the Christ is our only medium between man and God. Mary, the mother of Jesus, has absolutely no part in man's intercession unto the Father, neither has any one else. Jesus the Christ is our only approach unto our God.

We must reject all teaching that would offer unto man another approach unto the Father than that of Jesus Christ.

This leaves no place for salvation through Mary the mother of Jesus. Even though she was the mother of Jesus, she was also the mother of other children. (John 2:12).

The boldness with which Peter answered the question of this court was more than they expected.

Caiaphas has been caught in his own trap, and is told, with the other members of this court, that this Jesus whom they had crucified had been raised from the dead and had made possible the healing of the cripple who now stands before them, and that there is no salvation except through the name of this crucified and resurrected Jesus.

This court is caused to marvel at this answer and now recognize that these men had been with Jesus.

The embarrassment of this court is now painful.

### Common Mistakes

1. Lacking constancy of purpose.
2. Worrying about things that cannot be helped.
3. Failing to live within your income.
4. Believing that individual advancement is made by crushing others.
5. Insisting that a thing is impossible because we cannot do it.
6. Attempting to compel others to believe and live as we do.
7. Forgetting that if you never earn more than you get you will never get more than you earn.
8. Believing that you can get more out of life than you put into it.
9. Neglecting development and refinement of the mind by not acquiring the habit of good reading.
10. Not knowing that 6 percent beats games of chance in the long run.
11. Refusing to set aside trivial preferences in order that more important things may be accomplished.
12. Not realizing that the best way to get even is to forget it.

## WHY WE BELIEVE THE BIBLE

By CARL R. MICK

In previous articles we have discussed Evidences of Faith. In this we are concerned with the inspiration of the Bible and why we believe it to be God's Word. Is the Bible inspired? If not, we are following man and not God and we have no infallible standard of truth. It is purposed in this lesson to show that the Bible is God's Word and that it is infallible truth and of divine authority.

There is no other book like the Bible just as there is no other person like Christ. Christ was born human and divine at the same time. He was clothed in human flesh and subject to the same temptations and desires as all of us, but at the same time, He was the divine Son of God. The Bible is also both human and divine at the same time. From Genesis to Revelation it bears the stamp of its human authorship; but at the same time, it is 100 per cent a divine production and bears unmistakable evidence of its divine origin. Human beings wrote every word of the Bible but the Holy Spirit so guided and directed these men that they wrote exactly what God wanted them to write without errors or mistakes. II Peter 1:21 says, "Prophecy came not in olden times by the will of man, but holy men of God spake as they were moved by the Holy Spirit." Men did the speaking, but God gave the impulse.

When we read the Bible, we are not reading what the apostles selected of their own accord—we are reading what the holy spirit guided them to select and to write. Jesus promised to send the Holy Spirit to guide the Apostles into all truth (John 16:13) and Paul said, we speak "not in words which man's wisdom teacheth but which the Holy Spirit teacheth." (I Cor. 2:13).

The words of the Bible are human words, but God guided the men who selected them and used these words to deliver his message to us. Of course, there are some difficulties to believing in the inspiration of the Bible. Every difficulty is caused by our lack of information. As we learn more, these difficulties vanish. It is a rather sorry excuse to make our own ignorance the reason for criticising the word of Almighty God.

We believe the Bible is God's word because of its scientific foreknowledge. It was written hundreds of years before modern science was originated, yet it is scientifically accurate. God in directing the writing of the Bible put into it many truths which were beyond the range of human comprehensions and

human knowledge at the time they were written. When the Bible was written, it was universally believed that the earth was flat. But the Bible says in Isaiah 40:20, "It is God that sitteth upon the circle of the earth," and in Proverbs 8:27, "He setteth a circle upon the face of the deep." We read that Christ is coming in the day time and that He is coming at night. (Luke 17). It will be day on one side of the earth and night on the other side when He comes.

The Greeks and Romans were the most advanced people of their time; yet they believed that the earth was held in place by poles or by the neck or shoulders of Atlas. Others said the earth floated on water, but when men sailed around the earth, they discovered that it touches nothing. But the Bible says in Job 26:7, "He (God) hangeth the earth upon nothing." The ancient book of Job is absolutely scientific. In that same verse the Bible says, "He stretcheth out the north over empty space." Astronomers have discovered that there is a great empty space in the north. Countless millions of stars may be seen in the south, east, and the west, but when the telescope is set exactly to the north there is a great empty space. They did not know until recently that there was such an empty space, yet Job 26:7 declares, "He stretcheth out the north over the empty space, and hangeth the earth upon nothing." Job could not have written by guess. It must be that he wrote by inspiration of God. This is by no means the limit of such statements in the Bible which prove it to be the Word of God by scientific foreknowledge. True modern science has never disproven any statement in the Bible but has proven and demonstrated the truthfulness of hundred of things the Bible anticipated.

The findings of archaeologists confirm the accuracy and credibility of the Bible. The discovery of ancient records, written on stone, clay, and wax, carries us back to the very time when the Bible was written. Skeptics once held that Moses could not have written the first books of the Old Testament because writing did not exist in His day. But the findings of a great French Archaeologist in 1901-1902 whose name was M. de Morgan, shows a high state of civilization existing long before the days of Moses. Skeptics also once claimed that no such nation as the Hittites ever existed since they were mentioned only in the Bible, but records of Egypt and Assyria have now been found

which show that the Hittites for nearly seven centuries occupied Northern Syria and Southern Asia Minor and were one of the greatest nations on earth. There have been many other such discoveries which help us to know that the writers of the Bible "spoke with authority" being inspired by the Holy Spirit.

Because of the great influence of the Bible, Christians believe that it is a revelation from God. Works of infidels, Atheists, and skeptics have never led people to live better moral lives and be better citizens, but the Bible has such an influence on all people. Where Christianity has gone, slavery has either retreated or been destroyed. Slaves were from the beginning admitted into the churches of Christ on the same basis as their masters. The Mohammed religion has enslaved millions, but Christianity has freed millions. The greatest statesmen and lawmakers of all time have been influenced by the laws of Moses. The founders of the United States were Bible men and believed that our government should be founded upon that book. When a tyrant seeks to take away the liberty of the people, one of his first acts is to take away the Bible and attempt to close or regulate the churches. Education has been promoted because of the influence of the Bible as men who believed the Bible have founded practically all our universities and colleges. Our own system of free schools for everybody owes its origin and growth to the principles of Christianity. Great indeed has been the influence of this one book—the Bible.

No stronger proof, not only of the truthfulness, but of the inspiration of the writers of the Bible can be found than prophecy and its fulfillment. One of the most remarkable and minute prophecies ever uttered is found in Deuteronomy 28. This prophecy was written by Moses and was fulfilled fifteen hundred years later. This prophecy was that God would bring against the Jews a nation from afar as swift as the Eagle flieth, with a fierce countenance caring for neither young nor old and speaking a language which the Jews would not understand. Moses said that this nation would besiege Jerusalem until the high and fenced walls should come down, that the people would suffer untold horrors; that they would devour human flesh and a woman would eat her own child. He prophesied that Jews would be sold into Egypt as slaves until no purchaser could be found and others would be scattered throughout the nations of the earth. He said that they would become a hiss and a byword, that they would find no rest and would be oppressed

and despoiled evermore, that their plagues would be of long continuance but that God would not utterly abhor them nor utterly destroy them. The fulfillment of each prediction of this prophecy is well known to all. In A. D. 70, a nation from afar, the Romans, speaking a strange language, besieged the city of Jerusalem. They were fierce men of battle having the swift Eagle for a standard and they regarded neither old nor young. Josephus, a Jewish historian, has given an account of the destruction of Jerusalem. He says that a mother ate the flesh of her own child, that the number slain was 1,240,490 and that 99,200 were taken prisoner. These were sold into Egypt until no buyer could be found and many were slaughtered while others died of disease. Jews are now found in every nation. Where have they not been oppressed and despoiled? Since they rejected their Messiah where have they found rest? Murdered by Russian mobs under the Czar, persecuted by modern dictators and driven from nation to nation, the Jews are today living monuments to the inspiration of the Bible. The Bible contains many other prophecies, all made hundreds of years before their fulfillment. Prophecies concerning the life and death of Christ (totaling about 330) being fulfilled more than 500 years later in Jesus prove to the thoughtful person that the Bible is the inspired Word of God.

The Bible bears internal evidences of inspiration. Its unity being free from contradictions and the fact that skeptics have been unable to find even one error in the Bible which cannot be said of human productions prove that it must be that God directed its writing. Within the covers of the Bible are unmistakable evidences for its inspiration.

We believe the Bible because it cannot be destroyed. Down through the centuries enemy after enemy has come forth to war against the book of God. Any human product would have perished long ago under such attacks, but the Bible lives. Jesus said, "heaven and earth shall pass away, but my word shall never pass away." Peter writes by inspiration in I Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."

The Bible is a lamp unto our feet and a light unto our pathway. It and it alone can instruct us in the righteousness of God. The Prophet Jeremiah said, "Oh, Lord, I know that the way of man is not in himself: It is not in man that walketh to direct his steps." If we would know what to do to be saved by the gospel of our Lord, let us not turn to men and their doctrines, but

God has revealed unto all men in His Word what they must do to be saved. Not one will be saved any other way. Notice what God has said through His Son in John 8:24, "Except, ye believe that I am He, ye shall die in your sins," and in Luke 13:3, "Yea, but except ye repent, ye shall all likewise perish." And again Christ said in Matt 10:32, "Whosoever therefore shall confess me before men, Him will I confess before my father which is in heaven." But when Peter spoke by inspiration of the Holy Spirit on the day of Pentecost, He spoke with no less authority when He said, "Repent ye, and be baptized, every one of you, in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Spirit."

People may say that one does not have to believe in Christ, that repentance is not necessary, that a confession of faith need not be made, and that

baptism is not essential, but what saith the scriptures? We need to realize that all will be judged by the Word of God. Jesus said in John 12:48, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." And James said in James 2:12, "So speak ye, and so do, as they that shall be judged by the law of liberty."

Be assured of this—when the last battle has been fought and the last victory won: when the last attack has been made and the last drop of martyr's blood has been shed: when the last song has been sung and the last prayer has been prayed, the earth will melt with fervent heat and the skies shall be rolled up as a scroll, but Christians will stand before the Lord, the righteous Judge, and see opened their book which guided their weary feet and brought them at last safely home.

## SOME GREAT QUESTIONS

By J. A. McNUTT

One of the most effective methods that the Lord used to impress sacred truths on the minds of His hearers was by asking questions. God's questions to man stand out boldly on the pages of the Bible from the time that Jehovah called unto Adam, the shamefaced sinner, and said unto him, "Where art thou?" down to the great judgment day pictured by John in the Revelation letter, when men shall cry out in consternation, "For the great day of his wrath is come; and who shall be able to stand?" There are questions in God's Book that raise eternal issues and search the very hearts of men.

By questions, the enemies of Christ tried to obtain an answer contrary to the law of God, or else in violation of the laws of Rome. They sought in vain for a real charge to lodge against him either before men or God. His answers were faultless and to their despair they found that Christ could ask questions as well as answer them. Evil and hypocritical men were always thrown on the defensive by the questions of Jesus and finally they were afraid to ask him any more questions.

Now, let us turn to our Bibles and consider a few of the hundreds of questions that God has asked of men, and some questions that have fallen from the lips of men after they had come to understand the will of God. Many of the questions that we will consider are the questions of sincere and earnest souls seeking a fuller knowledge of the will of God.

### "What Doth The Lord Require of Thee?"

This first question is taken from the writings of Micah and in order to get the connection we shall read Micah 6:6-8: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." In these verses the prophet of God fires a regular barrage of queries at the people. Micah conducts a regular cross-examination of a nation which had drifted into the observance of mere religious formalities. God demands strict and unyielding observance of his will but it must not degenerate into empty formality. Thus we hear the prophet saying, "What doth the Lord require of thee?" and then giving the scriptural answer to this most vital of all inquiries.

#### 1. "To Do Justly"

One of the first requirements that Jehovah ever made of man was to do justly. The blood of righteous Abel cried out from the ground against the injustice and brutality of Cain, the world's first murderer, and God held Cain accountable and inflicted punish-

ment upon him. Man's inhumanity toward his fellows has caused countless thousands to mourn. We are taught to be fair and honest with man and God. Paul speaks of "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." (II Cor. 8:21).

Again we hear the Psalmist saying, "Defend the poor and fatherless: do justice to the afflicted and needy" (Psa. 82:3). And Jeremiah pronounces a woe upon the man "that buildeth his house by unrighteousness" (Jer. 22:13).

## 2. "To Love Mercy"

All of us have heard and read stories of cruelty, during the last few years, that made our blood run cold. Horrible, and unmerciful examples of human perversity, where not even the innocent and hopeless were spared from torture and suffering. It was Christ who said, in the greatest sermon of all time, "Blessed are the merciful; for they shall obtain mercy" (Matt. 5:7). The mercy of Jehovah is boundless, "For thy mercy is great above the heavens and thy truth Teacheth unto the clouds." (Psalms 108:4). Let us then be merciful as our Father is merciful, showing kindness and compassion to all men.

## 3. "To Walk Humbly With Thy God"

It is a great blessing to walk with friends here on earth and enjoy the fellowship of kindred souls, but think of Enoch who walked with God and enjoyed the companionship of the Most High. What joys must have been his, what consolation and comfort, even before the Lord called him to his heavenly reward. We should walk, not in our way, not in the way that seemeth right but in the Lord's Way which is right and can't be wrong.

Gospel preaching never leaves a sinner with a feeling of false security but disturbs his heart and challenges the error of his way. The Word of God, when it is faithfully proclaimed, is like a sword thrust into the thoughts and intents of the heart of man. Such preaching as the apostles did always cut men to the heart and aroused them to action. Some one has said that when Paul preached in a city he either had a revival or a riot. This may be an extreme statement but we know that gospel preaching never leaves a sinful audience complacent and indifferent. Festus and Agrippa were disturbed and Felix trembled as Paul reasoned concerning "righteousness, temperance and judgment to come," so it is not surprising that under the influence of gospel preaching men should cry out, asking:

"What Must I Do To Be Saved?"

This question is a natural query of lost and dying men, when they realize their guilt and condemnation in the

sight of God. This question is found three times in the New Testament, in slightly different wording, and each time it receives a different answer. You may ask, "How can the answer to one and the same question be different, unless the Bible contradicts itself?" Well, here is the answer, and there is no contradiction whatever. In all three cases the person, or persons, were told what they must do in view of what they had already done when they asked the question.

The Philippian jailer asked Paul and Silas, "Sirs, what must I do to be saved?" and as an unbeliever he was told to "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16:31). He was not told to repent although a failure to repent would cause him to perish. (Luke 13:3). He was not told to be baptized although Jesus had promised salvation to the believer who is baptized. (Mark 16:16). The fact is he was told the first step to take in the light of his condition before God. Only a believer in Christ would have any inclination to forsake his sins through repentance. Only a believer in our Lord could scripturally be baptized, so they commanded him to believe, then "spake unto him the Word of the Lord" which produces faith (Rom. 10:17). Now let us sum up the results: the jailer "washed the stripes" of his former prisoners, indicating his repentance, and was baptized the same hour of the night. (Acts 16:33).

Therefore the command to believe was merely the beginning of this example of conversion. False and fatal is the reasoning of the preacher who contends that this, is a case of salvation by faith only. His eyesight must be very faulty indeed, if he overlooks the divine record of the gospel being preached, the evidence of the jailer's repentance, his baptism, and how he rejoiced having believed in God. Get your Bibles friends and read it over, all of these things happened the same hour of the night, and yet to hear some sermons on the sixteenth chapter of Acts you would get the impression that the jailer was never baptized at all.

Now, for the other two examples of this question being asked and the scriptural answer that was given. When

Peter preached the gospel of Christ on Pentecost, men were pricked in their hearts, and cried out, "What shall we do?" Peter's answer was, "repent and be baptized" because his auditors had already believed. (Acts 2:36-38). When Saul of Tarsus propounded the question, "What shall I do, Lord?" the answer given by the Spirit, through Ananias, was, "Arise, and be baptized, and wash away thy sins" because Saul had already believed and repented. Thus all three inspired examples agree perfectly, and even a "Simple Simon" should be able to see, that in all three cases they did exactly the same thing, they believed, they repented, and they were baptized.

## "What Doth Hinder Me To Be Baptized?"

This query was voiced by the Eunuch in Acts 8 after Philip, the inspired evangelist, had "preached Jesus" unto him. Philip must have been different from the modern "run of the mill" evangelists, for one might hear some of them a lifetime and never become concerned about being baptized. Have you ever wondered why this is true? If "preaching Jesus" did not include the Lord's command to be baptized, how can we account for the Eunuch's question, "what doth hinder me to be baptized?"

## Various Hindrances Today

Some would answer this question by saying the only thing needed is to get the consent of the church and then "thou mayest" be baptized. And at least one case is on record where a preacher followed the example of Philip and baptized a candidate upon a confession of faith without securing the approval of the church he served, with the result that he was strongly rebuked by the church, and criticized by his brethren for departing from custom and daring to follow a scriptural example. But remember friends, Philip was an inspired evangelist, and he said that there was but one thing necessary, "If thou believest, with all thine heart, thou mayest." The record tells us that when this sincere and honest man said, "I believe that Jesus Christ is the Son of God," they stopped the chariot and went down into the water and Phillip



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baptized him without any further questions.

The only thing that would really hinder anyone today is a lack of faith. Without faith it is impossible for us to please God, and only the believing, penitent person who earnestly desires to obey his Lord, may rightfully go down into the waters of baptism and claim the remission of his past sins. What the world needs first of all is faith in God.

#### "How Shall We Escape?"

This final question is found in Hebrews 2:3 and has to do with the inescapable penalty of neglecting the "great salvation which at the first began to be spoken by the Lord." To this

question there is no answer, except to say, that there is no escape. Paul points out in the Roman letter that the wicked have no hope of escaping the judgment of God. (Rom. 2:3).

Neglect is man's deadly enemy. We do not have to raise our arms in rebellion to the will of God in order to be lost. We can quietly fold our hands in neglect and shrug our shoulders with indifference and suffer the same fate as the most wicked and violent sinners.

Our greatest need is to hear Christ and obey him. "See that ye refuse not him that speaketh: for if they escape not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. 12:25).

the body is the church. Hence, there is one church. "Things which are equal to the same things are equal to each other." That is a self evident fact. If that is true, and everyone agrees, then it must follow that there is one church. Now does the religious world agree? No, for we have more than 250 in the United States alone. Then who is right, the religious leaders of the land or Paul? Now in the body of Christ we have many members. (I Cor. 12:20). Each member has a function to do; an undertaking to accomplish. Sometimes jealousy arises among members of the body of Christ, and how foolish this is. We need to realize that EACH ONE OF US HAS A WORK TO DO THAT NO OTHER PERSON CAN DO. I work in my capacity; in my field, and you do the same. What you can do, I cannot; for I do not have the opportunity, and maybe not the ability. I cannot convert your mother, or father, or friend, for I do not have the influence upon them that you have. You cannot convert to the Lord my acquaintances, for you do not know them; you are working in a different field of labor.

From the above scriptures, we can see that to be a member of the church of Christ does not mean to be a member of "one of Christ's churches." The erroneous idea that all churches belong to Christ is rather prevalent. They turn to Rom. 16:16 to prove it. "The churches of Christ salute you" said Paul there. In my library I have a commentary by one of the greatest of all Methodist and one of the greatest of all Presbyterian scholars who has ever lived. They deny that this passage means different churches clinging to different faiths. They tell me that Paul, being in contact with many congregations of the church of Christ in that area sent greetings to the congregation of the church in Rome. All scholars agree. The context of the passage shows this, and to anyone who has even a slight knowledge of God's word, this conclusion is unmistakable. People are too prone to try to find a passage that proves a theory that they gained from other sources than the word of God.

Next I would say that to be a member of the church of Christ means that you have dedicated your life to God for a life of love, sacrifice and worship of our heavenly Father. It is a life set apart, sanctified. It must be a sacrificial life. Paul says in Rom. 12:1-2, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind,

## What It Means To Be a Member of The Church

By JADY W. COPELAND

When one obeys the gospel of Christ he is added to the church of the Lord. The primary or fundamental steps in becoming a Christian are faith (John 8:24), repentance (Luke 13:3), confession (Matt. 10:32) and immersion in water unto the remission of sins. (Acts 2:38). When one obeys those primary commandments of Christ he is added to the church of Christ. (Acts 2:47). He is not added to some denomination, nor does he at that time join anything, but the Lord adds him to the church. Some have "softened" a bit and said that the expression "joining the church" isn't too far wrong. Let us see an illustration. I have a three year old daughter. Suppose she comes to me and says, "Daddy, put me on your shoulders." To which I reply, "If you will count to ten for me, I will." She promptly obliges by calling in order each number to ten. I then lift her to my shoulders, something SHE CANNOT DO ALONE. It seems to me that this simple comparison may help us to understand that we are dependent upon God in lifting us to a plane of spiritual height to which we cannot climb by ourselves. We are wholly dependent upon Him. If we show enough faith in Christ as the son of God, and motivated by love for God and his word to do these above named commandments, the Lord will lift us to higher ground "in Christ Jesus." Hence we become members of the church of Christ. I know that makes me a member of the church of Christ, for I have done what Christ commanded. If I wanted to become a member of the Catholic church, then I would do what the Priests, or Pope, tell me to do, which is not the same

requirements that the Lord has laid down to become a Christian. No, no, you do not become a Catholic and a Christian the same way. If I want to join the Baptist church, then I would do what the Baptist preacher, as he is guided by the Baptist Manual, told me to do. (Which is not the same thing that Jesus told me to do to become a Christian). Hence I know I am a member of the church of Christ and have given scriptures to prove that Christ commanded faith, repentance, confession and baptism.

But now what does it mean to be a member of the church of Christ. First I would like to say it DOESN'T mean being a member of a religious denomination. Christ did not establish a denomination. He established the church of Christ. (Matt. 16:18; Rom. 16:16). He condemned division in his prayer to God in John 17:20-21. Then if it doesn't mean joining some denomination, what is it to be a member of the church of Christ?

First it means that we have been added to the BODY OF CHRIST. Paul says in Col. 1:18 "And he is the head of the body the church." The body is the church. Also we can turn the statement around and still be speaking as inspiration spoke. "The church, which is his body." (Eph. 1:22-23). So the body of Christ is the church of Christ and the church is the body. No scripture can be plainer. But, says one, we agree. Let us see if the religious world agrees. If so fine, if not, then let us study to see who is right.

In the letter of Paul to the church at Ephesus, he said, "There is one body" (Eph. 4:4). We have just learned that

that ye may prove what is the good and acceptable and perfect will of God."

The church of Christ must be different from the world. Denominationalism is now going to the extreme by not fighting sin on every hand. If the church of my Lord will "keep ourselves unspotted from the world," then surely honest people can see that the church of Christ is not just another "fly-by-night" religion that partakes of worldly things. In our community not many months ago a meeting of preachers of the town was called to see if something could be done about dancing in the public schools. Three churches were represented. The church of the Lord and two denominations that still have some scruples concerning worldliness. Three of the largest religious bodies on earth were not represented. Why? Because it is popular to be of the world. To be a member of the body of Christ means that we must present our lives as sacrifices unto God. It means we have embraced the principles of Jesus, which are opposed to sin and its appearance. Paul said, "Abstain from every form of evil." (I Thess. 5:22). We must be holy and without spot or stain if we expect to present ourselves as true Christians.

Not only does it mean a life of Godliness, and holiness, but it means a life of service and worship. God has commanded that we worship him in spirit and in truth. We must not "forsake the assembling of ourselves together." (Heb. 10:25). This is to be done on the first day of the week. Furthermore we are to serve. We are saved to serve; we are saved to some purpose. Paul to the Ephesians said, "to the intent that now unto the principalities and the powers in the heavenly places might be made known THROUGH THE CHURCH the manifold wisdom of God, ACCORDING TO THE ETERNAL PURPOSE WHICH HE PURPOSED IN CHRIST JESUS OUR LORD." In the church we have a duty to serve our fellow man, other Christians and God. We can render a great service in the matter of physical blessings. (Matt. 25). But possibly more important we must serve fellow-man by teaching them of the "manifold wisdom of God." We have a duty to teach them of the Christ who died for the sins of the world. Denominationalism cannot save the lost; they do not have the truth. Clubs and lodges cannot save the lost; they do not have that as their aim, and both these are institutions of man, not of God. Men cannot save themselves, so we must carry the gospel to them which is God's power to save.

#### A SOFT ANSWER

A man who bought a farm soon afterwards came across his nearest neighbor.

"Have you bought this place?" asked the neighbor.

"Yes."

"Well, you have bought a lawsuit!"

"How is that?"

"Well, sir, I claim your fence is ten feet on my side, and I am going to take

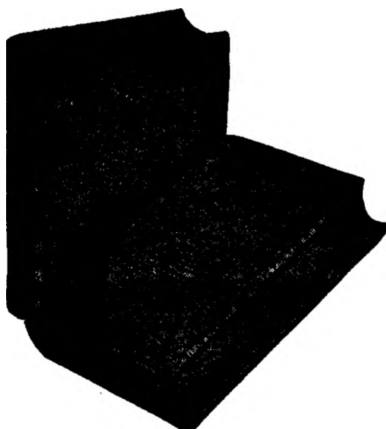
the matter to court to prove it." The newcomer said:—"Oh, don't do that. If the fence is on your side of the line we will just take it up and move it back."

"Do you mean it?"

"Of course I do," was the reply.

"Well, that fence stays where it is!"

—Selected.



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

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

#### CHAPTER XVIII.

In that hour came the 1  
disciples unto Jesus, say-  
ing, who then is greatest in  
the kingdom of heaven? 2  
And he called to him a lit-  
tle child, and set him in the  
midst of them, and said,

a Rom. 14:21; 16:1-3; 3 Cor. 6: 8. b Mark 6: 88; Luke 9:46, &c.; 33:24, &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 KINGDOM AND THE WORLD

By VAUGHN D. SHOFNER

In the following words Jesus made known the possibility of being born to be a king, of fulfilling the purpose, without having the kingdom of this world: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate saith unto him, What is truth?" (John 18:36-38).

The very design of a king determines the kingdom. A look at the designs of Christ reveal the proof that the Lord never purposed a palace of the physical world. The kingdoms of the world are directed to as many different ends as there are passions prevailing over the minds of the men lifted to the government of them. The design of some is sensuality; others a walk in the blaze of vain glory; and others are possessed by the desire to conquer the world. And we are not unmindful of the good done by kingdoms of this world, as we see trade flourish, battles of right won, and peace and prosperity procured for their subjects. But these quench not the thirst for happiness; offer no power against the darting fingers of the lightning; calm no frenzied mind when the voice of thunder rolls across the sky; nor can they legislate laws against death and the doors of the tomb. Whether society strolls in the warmth of peace, burns with the rage of war; whether commerce flourish or decline; whether armies conquer or are made captives, the kingdoms of the world stand helplessly by when the pale horseman rides.

The design of the kingdom of Christ

is far different from these belonging to the world. Picture, please, the Christ in the bosom of the everlasting God as all-seeing eyes were cast down upon the earth. Blind prejudice made miserable the sons of Adam, overpowering passions ruled with rigid hand, conscience condemned, vengeance pursued and an infernal hell yawned to swallow them up. Forth he came, the King of kings, to make prejudice yield within the melting fountain of divine demonstration; to change darkness to light and passion to reason. He came to calm conscience with knowledge of the truth, to arrest heaven's vengeance, to "swallow up death in victory" (I Cor. 15:54), and to close the yawning abyss. Think ye these designs belong to the earthly kings and political powers? They are far too noble and much too sublime to belong to carnal kings—"My kingdom is not of this world!"

The principles of earthly kingdoms are consentient with their end. Earthly powers rule that any way is right that leads to a throne; the high and holy virtues of sincerity, fidelity and gratitude belong not to public men, but only to private life; safety is the supreme law; religion binds its subjects, but the power of politics is free of its restraint. But how different are the principles of King Jesus. His precepts and principles point to justice and judgment as being the foundation of a throne. He pleads, "Render unto Caesar the things which are Caesar's, and unto God the things that are God's; seek ye first the kingdom of God and his righteousness, and all other things will be added unto you; whatsoever ye would that men should do to you, do ye even so to them; let your communication be yea, yea, and nay, nay: for whatsoever is more than these cometh of evil." What maxims of mortal man can cast a shadow in the presence of

these? "My kingdom is not of this world!"

The power of Christ's word is introduced by prophets as one whose mouth is like a sharp sword and like a polished shaft (Isa. 49:2); and by his words man shall be judged (John 12:48). No human orator has ever been so eloquent as to produce equal effects, in persuading, in enlightening, in confounding, in confirming, in comforting or in subduing.

Christ was a perfect example of purity. He was a model of the virtues he asked others to observe. He preached separation from the world, and himself was so far from being bound by it and its enticements, he "had not where to lay his head." He preached meekness, but was the example of the "meek and lowly in heart." He taught benevolence, and "he went about doing good." He plead for patience, and "when he was reviled he reviled not again." He preached the cross, and he bore it. How great the power of the preacher who explains by example the things he desires to be done!

The crucifixion of Christ was thought of as a triumphant time by the enemies of Christ. They had condemned him to death with infernal hatred. But from this profound night, from this hour of horrible darkness, which covered the hopes of his followers, arose the most illuminating light, for in his crucifixion Christ destroyed the enemies of our salvation. Then, "having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col. 2:15). Then he placed himself as a rampart around sinners and purchased with his blood, which he shed in the richest profusion of love, the salvation of all who obey him (Heb. 5:8, 9).

Behold the princes of the earthly kingdoms, compare them with the courtiers of the kingdom of Christ, then the Lord's statement, "My kingdom is not of this world," stands out in bold relief against the carnality of earthly



courts. Earthly kingdoms are filled with cowed courtesies, feigned friendships, fawning flattery, artful adulation, by which the subjects rise to favor with the ruler. But the subjects of Christ's kingdom are bound by a union that accepts those who respect the will of God and walk a humble path of sincerity as being the great in the King's sight. For, said he, "Behold my mother, and my brethren: for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:48-50). The favors of an earthly king are obtained directly opposite the way they are received of Christ, and again we see the folly of man's attempt to attach an earthly kingdom to the Christ whose "kingdom is not of this world."

The rewards of King Jesus are not kept within earthly vaults, but transcend the temporal and abide in eternity. No, friend, by imitating Christ, you will not acquire riches nor rank, but you may meet scorn and shame, poverty and pain! But great is the peace of your conscience, though it travels by way of a martyr's crown, for an eternal "mansion in the Father's house" (John 14:2), the association of angels, the heavenly Jerusalem—these are the rewards which Jesus himself has received, and has promised to his faithful followers! Talk of an earthly reign of Christ for a thousand years, and you spoil the scenes of heaven, make void Christ's varied glories, and defiantly deny his words, "My kingdom is not of this world!"

Christ is the king of truth! Said he, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Countless Pilates still ask, "What is truth?" and the Lord still answers, "O, Father, sanctify them through thy truth: thy word is truth" (John 17:17).

Any departure from the word of God today is an entrance into untruth, in exactly the same fashion as it was in the garden of Eden. Truth, the very opposite of falsehood, gives the only hopes there are for that which is real, the opposite of the imaginary. Truth, which Jesus came to bear witness unto, prophesied in the long ago that the scepter of the Messiah was to be a "scepter of righteousness" (Psa. 40:6), and not as a physical scepter over a material kingdom. Truth prophesied, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah. I will put my law in their inward parts, and write it in their hearts" (Jer. 31:31); and again, "I will have mercy upon the house of Judah, and will save them by the Lord their God; and will not save them by bow, nor by

sword, nor by battle, by horses, nor by horseman" (Hos. 1:7).

Think ye that Christ was to be an earthly king! Believe ye that a literal kingdom was to come by Christ! Then what is that covenant which engages to put divine law in the hearts of them with whom it is made? What is this salvation which comes NEITHER BY BOW NOR SWORD? If a material kingdom for the Messiah were written of in THE TRUTH, then we expect a literal accomplishment of them; and we'd see God raising up children unto Abraham from literal stones (Matt. 3:

9). The unprejudiced person can accept the words of Christ, "My kingdom is not of this world!"

The kingdom of Christ is not of this world, still people pretend to be Christians while they declare deliberately in conversation and deportment that the maxims of the world belong to Christ. They affect to be Christians, and yet they long for an earthly kingdom whose every purpose murmurs against the prophecies. Worldlings profess Christianity, yet deny that man abandoned by all mankind, living to suffer, but in face of it all praying and praising God and wrapping his affections about eternal things, is happier than the worldling of an earthly kingdom, living in splendor and pomp, surrounded by servile flatterers, and parading in long processional state.

Open your eyes to the truth, O friendly reader, behold the realities of spiritual value, and learn the extravagance of your pretensions, if you are one clamoring for an earthly kingdom. Had we hope only in material kingdoms, whither should we flee in those moments when our minds, palled with worldly objects, finally discover the vanity of them. Had we hope only in a terrestrial kingdom when Christ comes again, whither could it flee when the "heavens shall pass away with a great noise, when the elements shall melt with fervent heat, the earth also and all the works that are therein shall be burned up" (II Peter 3:10), which the truth of God declares shall happen at his coming?

Then receive, gentle reader, the truth; be not deceived by the lies of the wicked one. "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). Place your affections on the real things above—"My kingdom is not of this world!"



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 19)

"When the Sanhedrin court commanded Peter and John to go outside the council, they conferred among themselves, saying, What shall we do to these men?" (Acts 4:15-19).

This court admits that "a notable miracle, or sign, hath been wrought through them, and is manifest to all that dwell in Jerusalem; and we cannot deny it."

The fact that this court admits that a notable miracle had been performed in their midst is proof that they had been "utterly hypocritical and heartless" in their dealings, not only with Peter and John upon this occasion, but also with Jesus the night of his trial and condemnation.

Why these men will not admit the truth of the matter and accept the terms of pardon from their guilt which the Lord is willing to give them, is more than I can understand.

But the next statement of Luke reveals the motive of their procedure.

Luke says: "that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name." (Acts 4:17).

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This Sanhedrin court did not know Peter and John.

These are no longer the timid men that stood at the trial of Jesus—they have seen their resurrected Lord, and are now ready to plead his cause.

This court thought that they had solved this problem when they threatened these men “not to speak at all nor teach in the name of Jesus.” (Acts 4:18).

This is the first time in the history of the church of our Lord that his disciples are forbidden to preach any more in his name, but it is not the last time. There are still men in the world today who would stop the “preaching through Jesus the resurrection from the dead” if they thought they could get by with it.

This court could have more easily drained the Dead Sea than they could have stopped the teaching of these men who had seen their Lord after his resurrection, and had received his final charge just before he left them for glory.

We shudder to think what might have happened had these two men heeded the charge of this high court of the Jews.

But thanks be to God for the boldness that enabled them to say to this Sanhedrin: “Whether it is right in the sight of God, to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard.” (Acts 4:19, 20).

What boldness these men now demonstrate as they stand before the men before whom they trembled at the trial of their Master!

What a change has taken place in Peter! This can be accounted for upon no other ground than that, since his denial at the trial of Jesus, both he and John had seen their Lord raised from the dead.

They now know who is on the throne of the universe and they are not afraid of men.

This court thought they had gotten rid of Jesus when they crucified him.

Who differs from him. Love is frank but it is kind. Men also know the difference between one's seeking to uphold the truth and one's seeking to destroy an opponent. In personal wrangles we find ourselves unkind and selfish. Then it is time to relax, repent, and try again with a better cue. One cannot wound a brother or sister in Christ without hurting the church and oneself. We reap what we sow. Hate is poison; it marks and mars the one harboring it or breathing it forth. We as Christians must be sincere and frank without being hateful.

We should so live as to be useful and happy. What the Lord has asked of us is for our own good and our own happiness. God's commandments are good and they are good for us. He knows how to direct us toward true happiness. “If any will be my disciple,” says Jesus, “let him deny himself and take up his cross daily and follow me.” Discipleship is more than theory and knowledge and self-righteousness—it is living daily the devoted life of a Christian. It is not mere church membership; it is a relationship expressed in consecrated living. This should be a convincing argument when all our other claims and assertions fail. Love is essential to a happy home as well as to true discipleship in Christ. —Commerce, Texas.

## MEN SHALL KNOW YOU

By W. W. FREEMAN

Jesus gives his disciples a mark of identity that “men may know you are my disciples.” What was the distinguishing characteristic? It was something convincing, and it was something obvious and conclusive to the outside world. Yes, “if you love one another.” Here was a mark of Christ-likeness, a definite indication they were Christ's disciples. If this was a valid criterion in the time of Jesus, does it apply today? Yes.

Brethren in the family of God are devoted to each other. They are “sons and daughters of the Lord Almighty.” No man can truthfully say he loves God unless at the same time he loves God's children. “Love” includes respect, to say the least. There may be intellectual differences among disciples, and there may be many things they do not and can never know, but there can be and should be mutual respect. Here is something for us “loyal” preachers among churches of Christ to consider. When our arguments fail to bring conviction, our devotion may still go a long way toward reaching those without. What good is salt that has lost its saving power? Coolness, unkindness, lack of positive devotion among members of the church leads outsiders to conclude we are not real, Christians. But love manifested among Christians is a convincing characteristic and an indispensable quality in a child of God.

When we consider this requirement, we may feel that some of God's chil-

dren are not lovable and are undeserving of sincere devotion. We begin to hedge and to excuse ourselves for a lack of respect, much less devotion. When we “bite and devour one another,” we commonly excuse ourselves by quoting some passage of the Bible that calls for our “stand for the truth” in contending earnestly for the faith. We then assume that such a stand justifies our ugly spirit, acrimony, and egotism. In discussions we ought to seek to make the truth clear and to urge others to judge it for themselves.

We should avoid ridicule. We should beware of seeking a personal triumph. Honorable discussion requires that we deal fairly with a proposition and with an opponent. It is our duty to present the strongest arguments we can to establish the truth, especially religious truth. We can do this without impugning motives in those who do not altogether share our conclusions. It is possible that one's sincere devotion and fairness will count for more in the minds of the listeners or readers than do our strong assertions. At any rate, we know that there is little chance to win a person while we are showing an ugly and unkind spirit and seem to be trying to drive him.

Yes, the Christian must know it is his duty to stand definitely for what he finds the Bible teaches. No lack of devotion to truth need occur when one is at the same time showing honorable and Christian personal regard for one

### A New Congregation in Arkansas

Reuel Lemmons, Cleburne, Texas, July 20: In a short one Sunday meeting at Walcott, Arkansas, several were baptized and several restored, and a new church was begun at that place. Forty-six members were left meeting at the end of the meeting. Roy Greenway, elder in the Southside Church in Paragould, and who lives , at Walcott will worship with them, and help them to direct the Lord's work there.

### BANISTER AT E. T. S. T. C.

By WILLIS G. JERNIGAN

It has been announced by Dr. James G. Gee, president of East Texas State Teachers College, Commerce, that the baccalaureate sermon for the summer graduating class will be preached on August 17 by Brother John H. Banister, minister of the Skillman Ave. Church, Dallas.

Brother Banister will preach at the regular morning service of the Commerce congregation of that day before delivering the commencement sermon. A large number of candidates are expected to receive degrees in both the graduate and under graduate levels.

The greatest happiness in life is the conviction that we are loved, loved for our selves, or rather loved in spite of ourselves.—Hugo. ^

## WHAT MUST WE BELIEVE TO BE SAVED?

By CARL R. MICK

The Lord said, John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life," and in John 3:18, "He that believeth on Him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." In Mark 16:16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

There are thousands of people who are members of churches, but who do not know what they believe. They cannot tell others what they must believe to be saved simply because they themselves do not know. What does the Lord require of us to believe to be saved? The Lord has made it clear in His word what we must believe. He said in Mark 16:15, 16, "Go ye into all the world, and preach the gospel to every creature. He that believeth (believeth what? Believeth the Gospel they were to preach) and is baptized shall be saved: But he that believeth not (believeth not what? Believeth not the Gospel) shall be damned." The Gospel, then, is something that must be believed, for if one does not believe, the Lord said, he shall be damned.

Is every preacher preaching the gospel? If he is, then people must believe his preaching or be damned. But ask denominational preachers if they are preaching something that people must believe or be damned. Most of them will say that one does not have to believe their preaching to be saved, and by this they admit that they are not preaching the gospel of Christ. If a church is preaching and teaching something that people do not have to believe to be saved, then that church is preaching something other than the gospel of Christ. One cannot be a Christian and not believe the gospel. But denominations themselves admit that a man can be a Christian and not believe their doctrine: therefore denominations are not preaching the gospel of Christ. In Gal. 1:8-9 Paul said, "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." Those who are preaching a gospel different from the gospel of Christ are accursed, and let it be remembered, if they are preaching the

gospel of Christ, all must believe their preaching to be saved."

Someone might ask, "Do you think that people must believe what you preach to be saved?" Yes, I do. If people did not have to believe what I preach to be saved: Then I would be preaching another gospel and the curse of heaven would be upon me. No preacher should preach a gospel that is not necessary for people to believe, and anyone who does stands accursed before God.

The central idea of the gospel is Jesus Christ. To believe the Gospel is to believe that Jesus died for our sins, was buried, and rose from the dead the third day. In I Cor. 15:1-4 Paul said, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: and that He was buried, and that He rose again the third day according to the scriptures." If we believe in the death, burial, and resurrection of Christ which are the fundamental facts of the gospel: Then we can accept all other facts of the doctrine of Christ. The doctrine of Christ cannot be separated from Christ. Reject his teaching which is the New Testament, and you have rejected Christ. The Apostle said in II John 9, "Whosoever goeth onward and abideth not in the doctrine of Christ, hath not God, but he that abideth in the doctrine of Christ, hath both the Father and the Son." And Christ said in John 12:48, "He that rejecteth me and receiveth not My word, hath one that judgeth him: The word that I have spoken, the same shall judge him in that last day." The answer, then, to the question, "What must we believe to be saved?" Is believe the death, burial, and resurrection of Christ and all His doctrine of teaching which is the New Testament.

But now the question, "What must we obey to be saved?" That we must obey something is made evident from such passages as Heb. 5:8-9, "Though he were a son, yet learned he obedience by the things which he suffered: and being made perfect, He became the Author of eternal salvation unto all them that obey Him. And in II Thess. 1:7-9, we read that the "Lord Jesus shall be revealed from heaven with his

mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." What must we obey? Paul says it is the Gospel of our Lord Jesus Christ. Is every church preaching the gospel of our Lord Jesus Christ. If they are, then we must obey all of them although their doctrines and commandments conflict. But ask denominational preachers if they are preaching something that people must obey or be lost. All of them, again, will say that people do not have to obey their particular doctrine and by this they admit that they are not preaching the Gospel of our Lord Jesus Christ. You might ask me, "preacher, do you think that people must obey what you preach to be saved?" My answer is yes, for if people did not have to obey the doctrine I preach, I would be guilty of preaching a false doctrine and the curse of God would be upon me.

The Gospel of Jesus not only consists of facts that must be believed, but it consists of commands that must be obeyed. Just as there are three fundamental facts that must be believed, there are three fundamental commands that must be obeyed: Repentance, Confession and Baptism. In Luke 13:3 Jesus said, "Nay, except ye repent, ye shall all likewise perish." In Acts 3:19 after Peter had preached the death, burial and resurrection of Christ, He said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." No one can be saved unless he repents and turns from sin. The Gospel also commands that believers must confess with the mouth the Lord Jesus. Romans 10:9-10 reads, "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." By confessing that Jesus is the Christ the Son of God, one is under the strongest possible obligation to observe all the commandments of the Lord. The third fundamental command of the Gospel is baptism. It is impossible to preach the Gospel without mentioning baptism. No preacher in the New Testament ever preached the Gospel to sinners without telling them to be baptized for the remission of sins. Jesus said, "He that believeth and is baptized shall be saved." Peter said in Acts 2:38, "Repent ye, and be baptized every one of you, in the name of Jesus Christ for the remission of sins." One cannot accept the Gospel without accepting these fundamental commandments, and by obeying them

he becomes a child of God and a member of the church that Christ established, and being a new creature in Christ Jesus, he is to be taught to observe all the commandments of the Lord. Matt. 28:19-20, Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: 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. Just as Christ and His doctrine cannot be separated, so it is true concerning Christ and His commandments. If people reject His commandments by disobeying them, they have rejected Jesus Christ. Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: But he that doeth the will of My Father which is in heaven." (Matt. 7:21). And in Luke 6:46 Christ said again, "And why call ye me, Lord, Lord, and do not the things which I say?" People might confess their faith in Jesus as Lord, but unless they obey His commandments, their calling on the name of the Lord is in vain. The answer to the question, "What Must We Obey To Be Saved?" Is repent, confess Jesus before men, and be baptized in order to have our sins washed away by the blood of Christ, and then as a member of the Lord's Body, the Church, to observe His commandments.

Of course the Gospel consist not only of facts to be believed and commandments to be obeyed, but it also contains promises to be enjoyed. The Gospel tenders to fallen and degenerate man the greatest blessing ever before offered unto mankind, and that is the remission of sins. There is nothing greater than having the terrible and heavy burden of sin lifted from our hearts and to know by the Word of God that the blood of Christ has cleansed our hearts and made us pure. The Jews on Pentecost were promised the remission of sins if they would repent and be baptized in the name of Jesus Christ. (Acts 2:38). Saul of Tarsus who was guilty of many sins of persecuting the church of the Lord was promised by Ananias that if he would arise and be baptized his sins would be washed away. (Acts 22:16). Of course Saul was already a penitent believer and all he lacked was having his sins washed away in obedience to the Lord's command to be baptized. Another wonderful promise of the Gospel is the gift of the Holy Spirit. As to how the Holy Spirit dwells in us, the Bible does not reveal, but we know that He dwells in Christians. The Holy Spirit and the Word of God are inseparable. The Word of God is the Word of the Holy Spirit when the Word of God dwells in Chris-

tians, the Holy Spirit dwells in them. "Let the Word of Christ dwell in you richly" (Col. 3:16), is the way for Christ to dwell in us: And it is the way for the Holy Spirit to dwell in us. The gift of the Holy Spirit is promised to those who will repent and be baptized in the name of Jesus Christ. (Acts 2:38). And in Acts 5:32 Peter said, "And we are his witnesses of these things: And so is also the Holy Spirit, whom God hath given to them that obey Him." No one can receive the Holy Spirit without obeying God. And a third wonderful promise of the Gospel is eternal life. I John 2:25 says, "And this is the promise that He hath promised us, even eternal life." This promise is also only offered to those that obey Him. (Heb. 5:9, "And being made perfect, He became the Author of eternal salvation unto all them that obey Him."

The Gospel of Christ revealed in the New Testament is the only hope of man's salvation. No man should be ashamed of it even though some laugh and mock. Paul said in Romans 1:16, "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." Where this message is not preached 'in its purity and simplicity, there is no salvation. "It pleased God by the foolishness of preaching to save them that believe." (I Corinthians 1:21). Not by foolish preaching, but by what the Greek philosophers called foolishness. People could not be saved if this message of salvation was not preached; therefore Jesus said, "Go ye into all the world, and preach the Gospel to every creature." (Mark 16:15). And this Gospel must be believed, for Jesus said He that believeth not shall be damned. Not only believed but it must be obeyed. Many might hear the Gospel and believe it, but if they fail to obey, there is no hope of their salvation. One might have faith in Christ and in the last day call Him Lord, Lord, but Jesus said, Matt. 7:21, "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of God, but He that doeth the will of My Father which is in heaven."

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## CAN CATHOLIC PRIESTS FORGIVE SINS?

By JADY W. COPELAND

From a Catholic publication entitled "THE TRUTH ABOUT CATHOLICS" by the Catholic Literature society of Los Angeles, with imprimatur by Most Rev. John J. Cantwell, D. D., Archbishop of Los Angeles, comes the following statement: "The Bishops and Priests of the Catholic Church, as the inheritors of Apostolic prerogatives, profess to exercise the MINISTRY OF RECONCILIATION AND TO FORGIVE SINS IN THE NAME OF CHRIST. (Caps mine, JWC). He gives as scriptural proof John 20:23 which reads, (Catholic translation) "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." First let us see an explanation of the passage. This was immediately following the resurrection of Christ from the dead. The two disciples had just run to the tomb and found the body gone. The disciples went home, but Mary stood there and wept. A few moments later she turned and saw Jesus, but didn't immediately know him. Later in the day we find Jesus with the disciples and gave them the commission. Verse 21 of that chapter reads, "He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this he breathed on them; and he said to them, Receive ye the Holy Ghost." Then he continued with the text "Whose sins you shall

forgive, they are forgiven them; and whose sins you shall retain, they are retained." This was a statement directly to the apostles of Christ. They of course went out under that commission and preached.

Now what did they do as they went out to "forgive sins," and "retain sins?" If we can find out how they did this we will know what Jesus meant when he told them to "forgive sins" and "retain sins." This same commission is given in Matt. 28:18-19 in these words, "And Jesus coming, spoke to them saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In Mark the Great commission is recorded thus; "And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." (Mark 16:15-16). And in Luke the commission is recorded like this: "Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead, the third day: and that repentance and remission of sins should be preached in his name unto all nations, beginning in Jerusalem." Now we have the commission by the four gospel writers. Matthew said that Christ

has all power. Now it is easy to understand that what power the apostles had in going out to preach the gospel must come from Christ, for he himself said, "All power hath been given to me in heaven and in earth." THEN HE SENDS THEM OUT TO PREACH. According to Luke they were to begin in Jerusalem after the Holy Spirit came unto them. (Luke 24:46-49). In Matthew and Mark, they were told how that people could have their sins forgiven—namely by faith and baptism. You see they were to preach the terms by which men's sins could be, and would be forgiven. "He that believeth and is baptized shall be saved." (Mark 16:16). "Baptizing them into the name of the Father, Son and the Holy Ghost." (Matt. 28:19-20). Hence we can see that is the way, as is mentioned in John's record that they were to "remit sins" and "retain sins." This is all that Jesus could have meant by the verse. These men as John says, were to preach the gospel. They were to teach all nations. They were to teach faith repentance and baptism for the remission of sins. And in Acts 2 and in other chapters of Acts we see the apostles doing just that. This corresponds exactly with what Jesus told Peter when he said, "And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." Hence, the apostles, after the Spirit came on the day of Pentecost, went out as guided by the Holy Spirit preaching the gospel. They told people what to do to have their sins remitted. (Acts 2:38; Acts 3:19; Acts 8:26-39; Acts 22:16). These are only a few of the passages that show that to have their sins remitted a person must believe Christ, repent of his sins and be baptized for the remission of the sins. This is exactly what Jesus had told them to preach as we have just seen in the commission. They were "remitting sins" and "retaining sins." They were preaching the things which would bring about remission of sins. Jesus did not mean that the apostles themselves had power to forgive sins. They were "remitting sins" by preaching the gospel, which is the power to save from sins, and when obeyed, God will "remit the sin."

Furthermore I know that the apostles, of their own power, could not remit sins, for the Bible plainly declares otherwise. We have no record of anyone on earth forgiving sins except Jesus, and Jesus had that power because he was God in the flesh. He was both human and divine. When the sick man was brought through the roof to Jesus to be healed, Jesus said, "Son,

thy sins be forgiven thee." (Mark 2:5). Then the scribes asked, "Why doth this man speak thus? he blasphemeth. Who can forgive sins but God?" Of course no one could, but Jesus was God in the flesh. He was the son of God, hence had the power of God to forgive sins. That at least shows that even the scribes realized more than the Catholics do. They realized that only God had power to forgive sins. What they didn't want to believe was that Jesus was the son of God. . . GOD IN THE FLESH.

But now back to the Catholic claim. This booklet that we are reviewing says, "The Bishops and Priests of the Catholic Church, AS THE INHERITORS OF APOSTOLIC PREROGATIVES, PROFESS TO EXERCISE THE MINISTRY OF RECONCILIATION, AND TO FORGIVE SINS IN THE NAME OF CHRIST." (Caps mine, JWC). Now note. First he errs when he says that the Priests and Bishops of the Catholic Church are "inheritors of apostolic prerogatives." He makes no attempt to prove this, and just as well, for he CAN'T PROVE IT BY THE BIBLE. The only proof of that is that the Catholic Church, or one of their "infallible priests" (??), said it, and of course that doesn't make it so. Now he makes a statement. They inherited, he says, the power to forgive sins and that from the apostles. In the first place even the apostles didn't have the power of themselves to forgive sins like the priests claim today. So we conclude that they didn't inherit it—they thought that one up themselves. There are no successors to the apostles. And the man who makes a statement like that has the task of proving it. It just isn't so because a man says a thing. If he will prove it by the Bible, I will believe it. Otherwise I will take it as a "commandment of man." The truth of the matter is that the apostles were given power of the Holy Spirit to (1) Reveal the truth to the world before the written word was given. (John 16:13). (2) Confirm the word. They did miracles to confirm the word that they preached to show that they were from God. (Mark 16:20). (3) To establish and perfect the saints. (Rom. 1:11). Now

all three of these things have been accomplished. The word has been given and it is enough to make a man perfect. (II Tim. 3:16). The truth has been revealed. The word has been confirmed, and written for us. (John 20:30). The church has been established and is no longer in its infancy; therefore we no longer need spiritual gifts nor do we need apostles as was necessary in the first century. The Bible is silent on any sort of "apostolic succession." That idea came from the Catholic Church, and has not root in the truth of Almighty God. If they had the power to "forgive and retain sins," then they should have also the power to "raise the dead, cast out devils, heal the sick" etc. But they know, and so does everyone else who know just a little about the Bible, that they cannot do so. We have no longer need of the miracles and mighty works done by the hands of the apostles. We have the word. It has power to save and to guide us in all things religious. (Rom. 1:16, II Tim. 3:16).

The doctrine of "forgiving sins" on the part of Catholic priests and bishops came from exactly the same place so many of their other dogmas did—directly from actions taken by the church without any respect shown to the word of God in doing so.

These things will cause no revolution in the Catholic church, but if one honest Catholic is caused to think and see the truth, or if one soul should be warned of this danger of the evil force which is sweeping our nation my time will not have been in vain.

Ben Stark, Verndale, Minn., July 7: The Lord's Church in Wadena, Minnesota is small, but is growing slowly. Recently there were baptized into Christ three new members. Our next meeting begins July 9, with Brother Lloyd Connel of Big Springs, Texas, doing the preaching. This is the only church in the central or northern part of the state of Minnesota so anyone who is planning a vacation in the north should plan to be in Wadena on the Lord's Day. During the summer months quite a few tourists do stop with us and it is a source of encouragement to us to have brethren from the South visit us.



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# FROM EARTH TO HEAVEN

By LLOYD E. ELLIS

"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).

The greatest problem in all the world is that of how to live in this life so that one may live in that other life beyond the grave.

If each person could come to the knowledge that he is in need—spiritual need—and that God in his infinite love and mercy has provided a way that leads from an earthly, sinful life to joy incomparable in the heavens, he would be more interested in acquainting himself with the means of reaching that latter place.

When one reads his Bible he learns that it is the will of the Lord that all would come to repentance and that they would not perish. (II Peter 3:9).

He learns that it is the prayer of the Savior that all his followers be one in order that the world may believe. (John 17).

He learns that the Savior invites all to come to him (Matt. 11:28-30), and pleads with men to open the doors of their hearts and let him come in. (Rev. 3:20).

One reads that the Savior saves those who obey Him, (Heb. 5:8, 9), and that those who do not obey the gospel of the Lord, will be sent away. (II Thess. 1:7-10).

You have heard many sermons and may hear many more, but I am giving you enough in this short article to point you to the way to Christ—Will you listen? Will you come in obedience to the Savior?

The first thing which one must do is to hear the word of Christ. To be freed from sin one must come to know the truth. (John 8:32). The Bible is written that one may believe, (John 20:30, 31), and without this information one cannot believe. (Rom. 10:14).

One must believe, for without faith God will not be pleased. (Heb. 11:6). This faith comes through hearing the word of Christ. (Rom. 10:17).

One must repent, for he cannot continue to live in his own sinful, neglectful, disobedient way and still please God. Repentance is commanded. (Luke 13:3, 5; Acts 17:30).

One must acknowledge a faith in Christ before men, and this is done by word of mouth and obedience to what Christ says for one to do. (Matt. 10:32, 33; Romans 10:10).

One must be immersed, for this is what Bible baptism is, and Jesus commanded it. (Matt. 28:18-20; Mark 16:15, 16). One is baptized into Christ, (Gal. 3:26, 27). Every Christian in the early days had been immersed, and was not known as a Christian until he had been so baptized.

After one has heard, believed, and obeyed as indicated above, he moves on toward heaven by living in continued obedience to Christ. One must live for Him. A child of God must be an obedient child if he is to be welcomed into God's eternal presence.

One who has heard, has learned and has obeyed from the heart the form of teaching delivered unto him is made free from sin, (Rom. 6:17, 18), and has thus been transferred from darkness to light, or from the kingdom of Satan into the kingdom of the Son of God. (Col. 1:13).

While life continues on earth this child of God is to refrain from evil and do the will of the Lord. He is to meet with the saints upon the first day of the week, (Acts 20:7; Heb. 10:25), give of his means toward the work of the Lord, and help in every way possible to teach the truth to others. One is to leave off anything that is evil and live godly and righteously and be faithful until death.

If you have not been immersed into Christ, come and obey Him now.

## BOOK REVIEW

By P. D. WILMETH

THE BOOK OF CONVERSIONS, by Frank L. Cox. Privately published, 1952. 78 pages. Price 35 cents per copy.

The Book of Conversions, or Case Studies from the Book of Acts, is one of a series of adult Bible courses in the series being produced by R. B. Sweet, on Journeys Through the Bible. This unit of fourteen case studies may be used for study without reference to what has preceded or of what is to follow. It can be taken up at any time of the year, used for Sunday morning, Sunday evening, or Wednesday classes. It is also worthy of Vacation Bible school work for adult groups. The unit may also be used for high school and college age groups. Each lesson is built on the pattern of an exposition of the conversion studied, followed by a caption—LET US LEARN. This is followed by a list of daily Bible Readings which connects the previous lesson with the one in hand. This is followed by a list of provocative questions for class discussion. When the studies are completed, the entire Acts of Apostles will have been read through,

provided the student has read the daily readings.

Having known the author many years, this scribe can commend the material as worthy of use and should have a wide circulation. Of real merit is the Bibliography, and the treatment of four non-conversions. Order a sample from Brother Frank Cox, Box 104, Mineola, Texas, or a supply for your class.

John G. Reese, Box 251, Longview, Texas, July 10: The work at Mobberly Avenue is making progress. Audiences are increasing. Two baptisms and four to place membership during the last week.

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, July 9: One baptized and six placed membership here during the month of June. A substantial increase in Bible School and regular worship attendance. I am at the present time in a gospel meeting at Chandler, Texas. Brother Mason Adair is the faithful preacher here.

J. D. Taylor, Hydro, Okla., July 17: Joe W. Crumley of El Reno is in a fine meeting with us. The last two weeks we have baptized two fine people into Christ. I am to meet E. H. Miller this fall in debate.

Earl E. McCord, Corning, Arkansas, July 11: Our meeting began last night. Bro. Emmett Smith doing the preaching. Had a very good start. We hope to do many things in this meeting. Our needs are many. I have a call for a school in Oklahoma. Would like to have more schools out there. Write me when you would like to have me with you for a school or meeting.

Lou Eva Whisenhunt, Grandfield, Arkansas, July 12: The meeting at Grandfield closed Thursday night. Bro. Robert L. Allen of Portales, New Mex., did the preaching. We believe much good will follow the wonderful lessons he taught. Brother Allen's health failed during the closing sermons. If it be the Lord's will may he be restored to his health and have many more years in the wonderful work he is doing.

Roy Henderson, Box 299, McCrory, Arkansas, July 15: I closed my meeting in McComb, Oklahoma July 10th, with two baptisms. Am now engaged in a meeting at Higden, Arkansas. Will go next to Colony Church of Christ, Bee Branch, Arkansas. This meeting will be July 28 through August 6. I preached in following spring meetings: McCrory, Grays, Brinkley, Des Ark, Wynn, and Banner, Arkansas. We are enjoying the work in McCrory. Our meeting in McCrory will begin August 4th with Brother H. F. Sharp of Blytheville, Arkansas, doing the preaching\*

Earl E. Smith, 6 Cale Rd. Place, Prescott, Arkansas, July 17: The ten days meeting in which I preached at Evening Shade, six miles south of Hope, Arkansas, closed last night with two baptized. Interest was good. We are not having a "summer slump" here in Prescott as regular contributions and Bible study attendance are at an all time high, even when the preacher is away in meetings. Visit with us when traveling Highway 67 through Arkansas. Large highway signs identify us.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth, Texas, July 8: The meeting in Peoria, Illinois, resulted in one baptism, a Baptist lady. Good done otherwise. It was my second meeting there. This leaves me in a singing school, Lockhart, Louisiana. I conducted two meetings here some years ago. Good interest is being manifested. I am glad that churches are taking more interest in singing, giving their young folks an opportunity to learn. I go from here to Marked Tree, Arkansas, for a meeting.

Hoyt Bailey, P. O. Box 745, Irving, Texas, July 8: J. M. Tharp will be engaged in a series of meetings here from August 1-10. A total of ninety-nine responded here during the first half of this year. Twenty-three of these were baptized. Richard Palm who has directed the singing here for about two years while attending school in Denton will join the faculty of Abilene Christian College in September. Due to the planning expansion here which calls for a new auditorium in the near future, our contribution averaged nearly \$700.00 a week for the five weeks in June. Now that our work here is planned and the plan in operation, I am in position to accept a few calls for meetings during 1953.

H. H. Dunn, Huntington, Arkansas, July 8: Beginning the 25th of May I was with the congregation in Covington, Tennessee. A very pleasant work with their fine young preacher F. D. Northern. No additions but Brother Northern wrote to me that he baptized two ladies who had attended the meeting the next night after it closed. Promised to return to Covington at the same time next year. Began at Talihina, Oklahoma the 13th of June and was there ten nights. J. W. Jones has just begun work with that small but growing congregation. Bro. Jones is a good man and will do good work there. One restored and one baptism. Promised to return there also. Have time for a meeting the latter part of August.

A. G. Hobbs, Jr., Box 7334, North Kansas City, Mo., July 7: I just recently closed a meeting in Hamilton, Mo. Four were baptized, and one restored. Last week I attended the Wallace-Ketcherside Debate and took it down on tape. It will be published as soon as possible.

We are interested in knowing how many want this debate. It was a discussion of the "located preacher," the authority of an evangelist, and Christian colleges. Brother Wallace did his job well. The charts he used will all be in the book and they alone (9 in all) are worth the price of the book, which will be about \$3,000. Send your orders now to TELEGRAM SERMONS BOOK CO., 608 Peardale Lane, Longview,

Washington. My next meeting will be at Indian Gap, Texas. Due to a change in plans I have a little open time for meetings."

"Keep Trying, it is often the last key that will unlock the door."—Cooied.

I hate to see things done by halves. If it be right, do it boldly, if it be wrong, leave it undone.—Gilpin.



## The People's New Testament With Explanatory Notes

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

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

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, who then is greatest in the kingdom or 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 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.

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VOLUME 22

DELIGHT, ARKANSAS, JULY 31, 1952

NUMBER 33

## DEATH, HELL AND ANNIHILATION

By VAUGHN D. SHOFNER

In the May 8, 1952 issue of this paper, we had an article dealing with the slander of the skeptic. A gentleman in Omaha, Nebraska read the article and requested that a part of it be explained further.

We believe the letter presents the attitude of an honest man who has convictions and who is ready to place his positions in the light of Holy Writ. We are just as honest about our position, and we are just as eager to have it examined. Therefore, integrity demands that we allow the Bible to make our decisions and forward our arguments in consideration of the portion of above mentioned article that is challenged.

The only part of the article with which our correspondent does not agree, is the statement that declares confusion and skepticism are sweeping millions into "an unending hell." The dissenting gentleman says that he "understands that Hell is the grave and a man in death knows nothing." He then goes to Rev. 20:12-14 and finds reference made to death and hell being cast into the lake of fire, concludes that this is what I have in mind, and since it is declared to be the "second death," he asks, "Would he know anything after the second death?"

We appreciate his zeal to teach the tenets of the doctrine he has been taught, for says he, "I followed the Adventists in their year long crusade in New York City and was immersed before I left New York for Nebraska." Yes, we admire his zeal as a new convert to the religion of the Adventists, but we are ready to show the error of their teachings which deny the immortality of the soul and the plain teaching of the Bible on hell, and declare that death is annihilation. This Adventist teaching is the reason for his question. The gentleman makes the mistake, as do thousands of others,

of accepting the errors of Adventism that say "hell" means the grave, and that the dead know nothing—that as an unintelligent animal all there is to man is buried in the grave.

In the first place, "hell" does not mean the grave. The King James version translates "hades", "hell," and "geenna" too is called "hell;" but the American Revised edition makes the distinction, and the word which means "grave" or unseen realm is kept "hades" and the place of eternal punishment is "hell." In the passages the gentleman referred to in Revelation, the American Revised version has "hades" instead of "hell."

But we said the Bible would plainly point out our positions and state our arguments in a way all can see, so to the writings of this book we go. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 19:28). "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him" (Luke 12:5). It would require much writing and teaching to keep an intelligent person from seeing that the body and soul are not the same, and that when the body is stilled by death the soul still lives. We see clearly, too, that "hell" in these verses is not "hades," the unseen realm of disembodied spirits, nor is it the "grave" as Adventists teach. Notice! Why fear being cast into the grave, if the grave is "hell," after being killed? Is it more terrible to be buried by the undertaker after we are dead than to be killed by a murderer? Is the undertaker to be feared more than the murderer? Is that the teaching N®i the "hell" of these passages is the place where the unrighteous shall go when the "Son of man shall come in his glory" and separate them from the

righteous. The "hell" of these verses is the "everlasting punishment" of the unfaithful, and the length of the punishment is described by the same word that measures the length" of eternal life. (Read Matt. 25:31-46).

Death is not annihilation! Death is separation! Physical death is the separation of the body and the soul, the everlasting spirit. "For the body without the spirit is dead, so faith without works is dead also" (James 2:26). The physical body can be so treated, punished, by man that the spirit leaves it and it is dead, but the Bible tells us that man has no power over the immortal soul, the everlasting spirit. He may kill the body, cause it to no longer live, but he is "not able to kill the soul" (Matt. 10:28). Spiritual death, "the second death," is separation of the immortal soul from the presence of God to the "hell" prepared for the devil and his angels (Matt. 25:41). This death is separation from all that is good, yea, separation from the presence of the Giver of all blessings and bounties. That is why our Lord pleads with man to fear this separation more than the separation of the soul and body when man "kills."

Since the real man, the eternal soul, resides in the body for a time and allows life in the physical realm, and since death occurs when the spirit leaves (James 2:26), and since the Bible makes known, and actual experience confirms, that man can destroy the body and not the soul; then what rational mind could conclude that this immortal soul, over which man has no power, is as dead matter and knows nothing when the body is destroyed? The eternal soul is not destroyed by the destroyer of the physical body (Matt. 10:28), but man can destroy the body and put it in the grave; therefore, man should be shamed by the Adventists' idea that there is a "know-nothing" bland brought about by the death and burial of the physical body. Why, any blaspheming unbeliever can kill

and bury a body, but these infidels and unbelievers have no power over the spirit!

More than that, the Bible says, "For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you" (Phil. 1:21-24). The lexicons inform us that the word "gain" means "profit; advantage." Then Paul says there would be an advantage in dying above that of living. This advantage was a personal one, because he plainly says living "is more needful for you"—those with whom he could associate in physical life. Friend, do you think for a moment that Paul would have been helped by entering a state of unconsciousness, which materialists teach occurs at death? Yet his personal gain was by death! What personal advantage could have been realized by a soul that knew nothing being "with Christ?" But Paul desired to depart and be with Christ in order to a better advantage! And if all there is of man is buried in the grave at physical death and nothing is known by him, then man is driven to deny and blaspheme the holy Word of God. That the soul of man lives on after death is too plainly taught in the Bible to intelligently deny.

Again, in the passage we have previously quoted (Matt. 10:28), the Lord warns of the death of the soul. That is, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power" (II Thess. 1:7-9). Now if the physical death brings a state of "know-nothingness" to the soul of man, why be warned of an everlasting punishment? Materialists say when a man is dead he knows not a thing! What difference does it make what happens after physical death? Gentle reader, hear it, "Fear him, which after he hath KILLED hath power to cast into HELL!" (Luke 12:5—emphasis mine, V. D. S.) If the death of the physical man ends all power of thought and understanding, the writers of the Bible, Christ himself, knew nothing of it. Why will mortal desires mock the word of God?

Again I say, until the truth is reached for with conviction and confidence by a dying world; until the powers of mind that attend the makeup of man are used to settle the questions that



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 20)

A fear of the people must have been the thing that restrained the Sanhedrin from doing to Peter and John what they had done to Jesus the night of the crucifixion.

They only threatened them and let them go, for they could find no fault in them whereby they could punish them.

Regardless of what the people thought of the teaching of Peter and John, they were willing to praise them for the good deed done to this man who had been a cripple all the forty years of his life.

Thus again the miraculous power of these men of God has served its purpose—attracted the attention of the people to the teaching of the word of the Lord.

Peter and John had won this trial, and they left in this court a group of embarrassed judges.

This victory no more affects Peter and John than did the trial before and the charge from this Sanhedrin.

What a lesson for us today, that we should keep our evenmindedness in the face of victory and honor as well as in difficulties and trials.

The people of God should never be moved—and they won't if they have their souls staid on God.

Luke then says that when Peter and John were let go by this court, "they came to their own company, and reported all that the chief priests and elders had said to them." Read Acts 4: 23-30.

Here is a prayer worthy of our consideration. The challenging thing in this

arise relating to the soul of man, and that by the searchlight of truth; until man humbles himself to the realization that no finite power in infallible, and that there is but one standard to measure all things temporal and eternal by, confusion and skepticism will continue to sweep millions into an unending hell.

prayer is the reference which they make to their enemies.

After they had mentioned that Herod, Pilate, the people of Israel, and the Gentiles who had done "whatsoever the hand of the Lord and his counsel for-ordained to come to pass" concerning Jesus of Nazareth, they asked God to behold the threatenings of this Jewish Sanhedrin, and grant unto them as his servants that they may be able to speak the word with all boldness. (Acts 4:27-29).

This prayer of these early disciples of our Lord will be profitable unto us today if we will study their attitude toward and what they say about their enemies who had threatened them and charged that they teach no more in the name of Jesus.

We need to pray for our enemies today in order that they may see the foolishness of their way, and that the Lord may give unto us the necessary wisdom to be true to Him.

We should have sufficient confidence in the Lord to believe that he is still on the throne of the universe, and that "all things will work together for the good of those who love and serve Him." (Romans 8:28).

These apostles will have no fear of what man can do unto them. The disciples of the Christ today can be assured that as long as they are true to the teaching of their Lord that he will keep his promise never to leave them alone.

God thinks no less of his people now than in the ages past.

Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, July 21: Three baptized and one placed membership at the morning service yesterday. In the evening Brother Hans Nowak of Frankfurt, Germany, brought a great message on the work of the church in Germany.

## THE GOSPEL LIGHT

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# TEACH ALL PEOPLES

By LLOYD E. ELLIS

"Thou therefore, my son, be strong in the grace that is in Christ Jesus.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:1, 2).

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." (Mark 16:15).

The narrow nationalistic exclusiveness of the Jews was brushed aside by Him who came to die for all men and in majestic love and compassion for the entire human race, the one who came to die on behalf of all sent forth his chosen ones to proclaim to all men that salvation may be had by each individual who will respond to the invitation of the Lord which is contained in the glad tidings.

While Jesus lived the Jews tried to make Him king in order that He might rule over them, and so make of them a great nation which would triumph over their enemies and subjugate other nations. But He refused an earthly crown, and by his death, broke down the wall that stood between the descendants of Abraham and the rest of mankind.

The throne of Jesus was not to be one like unto the thrones of this world, but He was to be enthroned in the hearts of all who would receive the wonderful message of life.

From the frozen tundras of the North, to the tropical isles of the southern seas—wherever men may dwell, the wonderful message of the eternal love of God is to be taken by those who have learned of God and of his truth and have become obedient to the Christ. If we love Him we love the souls of our neighbors and friends and will try to encourage others.

The message of salvation is to be proclaimed to those who sit in the shadow of ignorance and superstition, as well as to those individuals who have searched the depths of knowledge and who have looked into the secrets of the skies.

Sin is no respecter of persons, and not only keeps the one down who is already living in the lowest strata of human society, but would pull down the very elect of God to the slime and filth of deepest degradation.

The love of God, in turn, is no respecter of individuals, but in contrast to the power of the Evil one, will raise up the lowest individuals to the very heights of glory, and honor, and eternal happiness.

Jesus said to go teach people this wonderful news of salvation. Into the hands

of his followers He committed the task of telling others the great story of eternal salvation.

Those persons who hear of Jesus, and become convicted that He is the Son of the living God—as He is the Savior of men—will be willing and anxious to do his bidding.

So, they will desire to acknowledge him before men, as they obey him. They will turn from their own ways of living to do his will. They will be willing to be immersed by his authority, and then they will desire to live as He directs, during the remainder of their days upon this earth.

Moreover, when they have come to know the Savior and the peace and happiness which come to them as a result of submission and obedience to his will, they will want to tell others of the wonderful story of love. Thus the chain of teaching, obedience and the teaching of the story to others, is to go on and on until the end of this age of ages, and Jesus returns to receive unto himself the redeemed of the earth.

May each one of us, not only resolve to become children of God ourselves and live righteously, but realize that a part of following Jesus is to help others to come to know the truth.

## What Jehovah Requires

(Micah 6:6-8)

By FRANK L. COX

That the Lord requires something of his people is plainly taught in the Bible. When we come before him, what shall we bring? On what condition will he accept us? "How can man be just with God?" is an every-recurring question, pressing upon people of every age of the world's history.

In the text we hear:

I. Man's earnest question: "Wherewith shall I come before Jehovah, and bow myself before the high God?" Convicted by the prophet's previous warnings and appeals, the people inquire how the Lord may be appeased.

1. With rites or external forms? "With burnt-offerings, with calves a year old? etc." Men naturally cling first to outward forms, trusting in customary rites to heal the wounds of the soul. They are liberal in their offerings, and ready to sacrifice anything for ease of conscience. But we are reminded

that the blood of animals cannot take away sin.

2. With human sacrifice? "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Heathen nations have "burnt their children in fire" (II Kings 17:31). Feeling their unworthiness and the weight of guilt, they have been driven to desperation, and sought to appease divine anger by inventions of their own. Neither a spotless beast nor human blood can make men acceptable to God.

II. God's simple answer. "He hath showed thee, O man, what is good." In his revealed will, he has given the requirements. In the Bible and the Bible alone we have God's reply to man's earnest question. Without the sacred volume, man would indeed be in the dark. The world by its wisdom knew not God. The light of nature is dim. In the text, three things are specified, namely:

1. To do justly. Injustice and oppression are destroyed by the teaching of God's word. In all of our dealings with men, the law of justice should prevail. (See Matt. 7:12).
2. To love mercy. Mercy is the element that gives more than justice requires. Mercy should season justice. Mercy is manifested in three general ways: In forgiveness (Eph. 4:32); in deeds of benevolence (Luke 10:36, 37); in manner of judgment (Matt. 7:1). Not only should we show mercy; but we should also delight to do so. (See Luke 6:36).
3. To walk humbly with God. The first two requirements have to do with the human relationship, the third with the divine. "We walk by faith, not by sight" (II Cor. 5:7). It is when we walk by faith, doing what the Lord tells us to do—no more and no less—that we walk with God. (Gen. 5:24).

In the life we now live, various requirements are made of us. Some are made by our fellowmen—just requirements, also unjust requirements. Some are made by ourselves, i. e., we demand certain things of ourselves. We are often too lenient, or too exacting with ourselves. But the important requirement is the three-fold one that God makes—

To do justly,  
To love mercy, and  
To walk humbly with our God.

This, my brother, is the essence of man's duty. Unto this noble purpose, let us rededicate our lives.

## EVIDENCES OF DIVINE PARDON

By CARL R. MICK

There is no need for us to be in doubt about our religion. God has provided infallible proof, evidence beyond question. When people doubt their salvation, it is because they don't have sufficient evidence to erase doubt. Christianity is a religion of faith. Christians are to walk by faith, not by sight. The faith by which we are to walk is not "blind faith." We believe in God, but as we have studied in a previous article, faith in God is not without evidence. We believe in Christ and in the Bible as the Word of God, but this faith is founded upon infallible proofs, unmistakable evidence. By faith we rejoice in the great salvation by Christ and know our sins are washed away by His precious blood, but this faith is also based upon sure and undeniable evidence.

The question as to how we may know we are saved is a problem of great importance, especially so, as there are different theories in reference to the answer. How may we be fully assured that we have accepted Christ so as to be saved by Him? There is often doubt in the minds of people as expressed in the poem:

"Tis a point I long to know;  
And oft it causes anxious thoughts;  
Do I love the Lord or no,  
Am I His, or am I not?"  
"Lord, decide the doubtful case,  
Thou who are thy people's sun;  
Shine upon thy work of grace,  
If indeed it be begun."

If we can't be assured God has saved us, how can we be happy? Yet Paul says, "Rejoice in the Lord always: and again I say, Rejoice." (Phil 4:4). Again we are told to draw near with a true heart "in full assurance of faith." (Heb. 10:22). Peter says, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." (I Peter 1:8-9). How could we rejoice, draw near with full assurance of faith when in the midst of doubt. Doubt breeds unhappiness; doubts dispel assurance. This indicates that God's people are to have no doubt in this respect, but that they are to be fully assured of their redemption and salvation from sin.

### Feeling as Evidence of Divine Pardon

Often one contends that he is gloriously saved because of certain feelings he has experienced at some particular time in his life. Let us examine "feelings" and see if they are infallible evidence of pardon.

1. Every system of religion can be proved true by feelings. The heathen, Catholic, or Mormon can as certainly prove his doctrine right by feelings as well as any one else. If feeling be evidence, then all these systems are true; if all are not true, then feeling is not evidence.

2. How can we know the right feeling? Our feelings are very changeable and unreliable; how can we know the certain feeling we had was the right one? One can "feel he is saved" as the result of false teaching just as profoundly as he can "feel he is saved" upon the basis of the truth.

3. Feelings produced by the Holy Spirit. Someone says, "I know I am saved because my feelings were produced by the Holy Spirit. Someone says, 'I know I am saved because my feelings were produced by the Holy Spirit.'" Paul says, "The Spirit itself beareth witness with our spirits that we are the children of God." (Rom. 8:16). The Spirit beareth witness WITH our spirits not TO our spirits. Then how does a person know (beyond doubt) that his feelings were produced by the Holy Spirit? Is there any **one** way the Holy Spirit makes one feel?

Those who say, "I know I am saved because of the way I feel in my heart," are honest and truthful. They do "feel" they are saved, but so does the heathen who worships idols; so does the devout Catholic who serves the Pope of Rome. I might say, "I feel that you are not saved." Of course you know my feelings are not evidence as to what takes place in your heart. Neither are your feelings evidence of what takes place in the mind of God. Pardon takes place in the mind of God, not in the mind of man.

### Honesty and Sincerity as Evidence of Divine Pardon

Others contend that one is saved if he is honest and sincere; thus making honesty and sincerity the evidence of salvation. The characteristics of honesty and sincerity in any person are to be admired and respected. One who is not honest and sincere is not a proper subject for the gospel, for his heart is not right to receive the Word of God. However, just because a person is honest and sincere in what he believes (as well as what he doesn't believe) is no evidence he is saved. One may be honest and sincere in believing a lie. Paul was honest and sincere in persecuting Christians and "thought" he was right (Acts 26:9; 23:1), but he was wrong and had to obey the truth to be

saved. The value of honesty and sincerity is in seeking for the truth. One who is honest and sincere, like Paul, will change when he finds he is wrong and will not close his mind by prejudice. We have no evidence for us to believe that the honest and sincere belief of a life will save our souls. Jesus said, "Ye shall know the truth, and the truth shall make you free." (John 8:32).

### Dreams, Visions, Angels, and Voices as Evidence of Divine Pardon

Still others claim eternal salvation upon dreams, visions, angels, or a small voice which whispered sweet peace to their soul. This is all the proof they have. People tell an exciting story of a dream or a vision of Jesus in a dark room, corn patch, or woods and this is accepted as divine evidence of pardon. How do they know they saw Jesus, for the devil transforms himself into an angel of light? (II Cor. 11:14). Cornelius saw a vision (Acts 10:3) but he didn't accept it as evidence that he was saved, for he was told that Peter would tell him words, whereby he and all his house would be saved. (Acts 11:14). Samuel mistook the voice of the Lord for the voice of a man (Eli); then would not it be possible for one to mistake the voice of man or the devil for the voice of God?

After all the devil doesn't want people to feel that they are lost and in need of a Savior, but he wants them to "think" they are saved without obeying Christ or "feel" they are all right even though they haven't conformed to His will. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21). It doesn't make any difference how you feel, if you haven't obeyed the will of God, you shall not enter into the kingdom of heaven. It doesn't matter how sincere and honest you have been, it doesn't make any difference what dreams, visions, angels, or sweet voices have appeared to you, the important thing is HAVE YOU DONE THE WILL OF GOD? Jesus further said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22-23). They might have "felt" they were saved, been honest and sincere, seen dreams, visions, angels, and heard voices, but the one thing they lacked which kept them out of the kingdom of heaven was their failure to do God's will.

## How We Can Know We Are Saved

### From Past Sins

God in His sacred word offers salvation, forgiveness, and pardon from all past sins upon these conditions:

**FAITH.** "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31). Nobody else knows whether we have really believed in Christ or not, but we know in our own hearts whether or not we have faith in the Lord Jesus.

**REPENTANCE.** "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19). Again we know whether or not we have sincerely repented. If we didn't intend to turn from sin and obey the Lord, we never did repent.

**CONFESSION OF FAITH IN CHRIST.** "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). If we have confessed with our mouth our faith in Christ as God's Son, we know we have done what God has commanded. Each one knows in his heart whether or not he meant what he confessed.

**BAPTISM.** "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16). "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38).

1. Saved before and without baptism. Some claim salvation before they were baptized on the basis of their faith and repentance only; yet, is there any evidence in God's word that one is saved before baptism? Jesus said, "He that believeth and is baptized shall be saved," not "he that believeth is saved and should be baptized." Saul was told to "arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16). When the word of God tells us to be baptized for the remission of sins (Acts 2:38) in order to have our sins washed away (Acts 22:16); in order to enter Christ where all spiritual blessings are (Gal. 3:27); and in order to be saved (I Peter 3:21), would it be safe to consider it non-essential and to teach men so? There is no room for doubt when we obey what the Lord has commanded us to do in order to be saved.

2. Sprinkling and pouring as substitutes. Others say, "I was sprinkled instead of immersed, but the preacher

said that sprinkling was just as good." Man's word is not sufficient evidence; we want to know if there is evidence in God's word for us to accept sprinkling or pouring as baptism. Paul says, "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). Also in Col. 2:12 the Scripture reads: "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." Many have been filled with doubt about sprinkling and pouring and because of this doubt, they were later buried in water. But have you ever heard about one who was buried in baptism wanting to be sprinkled or poured later? There is no doubt about immersion and all are willing to accept it, but there is doubt and suspicion concerning sprinkling or pouring. The only evidence that we have that God will accept it is MAN'S word.

The devil would want to destroy man's faith in baptism by teaching that it is non-essential or that a substitute would do as well. But the fact remains that God has commanded baptism and has promised salvation from past sins only after we have believed in Christ, sincerely repented of our sins, confessed His name before men, and been baptized into Christ.

### How Christians Can Know They Are Saved

Sometimes Christians doubt their salvation and wonder if they are still saved. There is no reason for us as Christians to doubt our salvation for God has furnished infallible proof in reference to our salvation. The apostle John says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that

ye have eternal life, and that ye may believe on the name of the Son of God." (I John 5:13). The apostle Peter said that we can make "our calling and election sure," for he said, "If ye do these things ye shall never fail." (II Peter 1:10). Then Paul said that we can always examine ourselves to see if we be in the faith. (II Cor. 13:5). Let us now consider some ways we can know we are saved:

1. If we keep His commandments. "And hereby we do know that we know Him, if we keep His commandments. He that saith, 'I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.'" (I John 2:3-4). If we aren't keeping the Lord's commandments, there is plenty room for doubt, but we can have this evidence that we know God if we keep His word.

2. Love the brethren. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (I John 3:14). Is there brotherly kindness in our heart? If not, we abide in death. Brethren who have hate in their heart have no hope of eternal life for John says, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (I John 3:15).

3. Be faithful. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). We can examine our lives and see if we are living faithful to the Lord.

We can "know" we have eternal life when we can read our title clear to mansions in the sky by reading in God's word what he tells us to do in order to be saved and by knowing in our own hearts that we have obeyed and continue to obey those things from our hearts.

## THEY CRY "CAMPBELLITE!"

By GEO. B. CURTIS

A Mr. Waller in the May 10th issue of the *Missionary Baptist Searchlight*, published in Little Rock, Arkansas, thinks that he has fixed the name "Campbellite" upon those of us who want to be Christians irrevocably. Failing to find any scriptural grounds against the people of the church of Christ he turns to Webster and Richardson as his star witnesses. He garbles Richardson and sadly misapplies him. He swallows Webster hook, line and sinker; but before he is through with him the nausea will be great as to cause a regurgitation.

Mr. Waller, when you quote Richardson as saying that Campbell originated a new institution calling it a church, I shall be happy to deal with the matter. The gropings toward the truth by this group demand your hearty approval and emulation. You must remember that after your long rambling among the early struggles of those men to reach New Testament ground you place them in the ranks of the Baptists in full fellowship, having received baptism at the hand of the Baptist preacher, Luce.. But be careful of your hell born group which you say originated the people

known as the church of Christ or you'll have the Baptist originated by the same sort. "Thou art the man." So much for your dissertation on Richardson.

As I write I have Webster's New Collegiate Dictionary on the desk before me. To quote you: "Do not blame it on me for calling you and your sort Campbellites. I got my information from Alexander Campbell's Memoirs by Br. Richardson and from Webster's Collegiate Dictionary." You didn't get any such information from Dr. Richardson, and you will not stick with your other witness either. Webster goes ahead to state that those whom he has referred to as being called Campbellites (This statement placed in parenthesis by Webster) that those who are thus called "rejects human and sectarian names." So really your witness is squarely against you where might you quote him.

I quote now from the same author—Webster's Collegiate Dictionary—on the word baptize: "to dip or immerse in water, or to pour or sprinkle water upon, as a religious rite." Webster is your star witness, Mr. Waller; hence, according to you must be unimpeachable in all things. By Webster you think that you have me proved to be a Campbellite, and if you stay with your witness, I know that I have proved H. E. Waller to be a full-fledged Methodist and an advocate of sprinkling and pouring. Stay with Webster and I'll see that you are turned out of the Baptist Church before the summer is half over. Try, it, friend. So much for Webster.

The lengths to which some people will go to perpetrate error and shun truth is alarming. Hear Mr. Waller: "All elements of a multiple form name in original scriptures must be in the same case: all words nominative or all words genitive (possessive), etc." Then follows an argument that churches of Christ of Romans 16:16 is not a name. No one that I know is contending that the expression is a name in the sense that Mr. Waller's name is Waller. If he had read my writings and regarded them instead of what he wanted me to say, he would have known that I said this stated that churches belonged to Christ. But his argument to try to get rid of an imagined argument is so wrong that he almost proves what he sets forth to disprove. Remember he makes a play on the "original scriptures" and says that a multiple (I suppose that he means compound name) name must be composed of words all having the same case. Let's look at a few: Benzoheth" means son of Zoheth. Here is a multiple name. Is son and zoheth in the same case? Try another: "Benekedem" means children of the east. Is children and east in the same

case? Still another, "Bethlehem," means house of bread. This is a compound name, both meaning house and lehem meaning bread. Even you can see that you didn't know what you were talking about, can't you?

Hear this prize piece of verbiage: "Webster is not going to get caught on language using epheneous multiple form names when the case does not agree in the original scriptures." Just what does Mr. Waller mean here? I don't know, and Mr. Waller doesn't know either. I thought the printers had probably made an error in the printing of the article from the pen of my "EPHENEIOUS" friend. I went to his manuscript, and lo and behold, there was the expression in all of its EPHENEIOUS glory. Mr. Waller, I challenge you to find this word in the English language. I'd hate to label the whole expression by the slang term, "bull," so I'll just put a ring in its nose and send it back to the green pastures of human ignorance.

Mr. Waller thinks that he has found a "mare's nest" in that Bro. Curtis Porter answered the old Baptist question: "Do you baptize a child of God or a child of the devil?" by saying he baptized a rebellious child of the devil. He states that some twenty or more other church of Christ preachers also made the same statement in writing, and that a number refused to make the statement that they baptized a rebellious child of the devil. Mr. Waller, I doubt sincerely that any recognized preacher of this century in the New Testament church, or any other age of the church of the Lord would refuse to answer the question as Bro. Porter answered it. Then to complete his findings on this matter he learns that I made the same answer on one occasion. If it will do you any good, Mr. Waller, I'll come right out and say in print that those I baptize are rebellious children of Satan—of the kingdom of darkness. Now I have answered fully, freely and unequivocally. Will you answer me one? Whom do you invite to the altar of prayer, and pray over for God to forgive, a child of God or of the devil? Now, truthfully, which? If he is a child of God, why do it? If he is not, don't you know that man is stand-

ing between the sinner and God, and you make his salvation depend upon a man? Again to whom do you preach, to a child of God or of the devil? Is the preaching necessary at all? If no, then why do it? If yes, then can't you see that you have interposed a man between God and the sinner and our whole contention evaporates into the air? The truth is, Mr. Waller, that this question is asked not to elicit truth but to try to confuse. Instead of getting a minister of the gospel into difficulties you try to get God into a mess.

God says, "He that believeth and is baptized shall be saved." "Repent and be baptized for the remission of sins." "Arise, be baptized, and wash away thy sins." "Baptism doth now save us." "For as many of you as have been baptized into Christ have put on Christ." "We are raised with him in baptism." "The old man—the body of sin—is put away in baptism." That we walk in newness of life following baptism. That when we obey from the heart the form of doctrine—and he is discussing baptism—that we are then made free from sin. That at this point we change masters. Can't you see that, Mr. Waller?

At some point God must meet and save the sinner. Mr. Waller thinks that it is at the point of faith; and I think

## "Tommy and His Mother"

By J. H. Curry

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that it is at the point of faith—obedient faith. The Bible is on my side. The preaching of the gospel causes the sinner to rebel against the evil kingdom in which sin has cast him. He starts for the kingdom of God, rebels. Mr. Waller leads the sinner to rebel, and leaves him in a state of rebellion short of God's kingdom. He, nor any other Baptist preacher, never told a sinner how to get out of the kingdom of Satan, and they have tried to keep my brethren from telling them how God delivers. It sometimes looks as if they were working for the king of the kingdom of darkness. Christ died to make possible this deliverance and Baptist preachers will not let the sinner know about it. He even denies the plan. He ridicules it. He calls a man a "Campbellite" who preaches the truth. He is bitter against the manner of deliverance that the blood of Jesus purchased. Mr. Waller when you, too, rebel against this false teaching and all the rest of the works of the king of the kingdom of darkness, my brethren stand ready to baptize another one who has rebelled against the kingdom of sin. Don't wait, friend, too long. And don't try to dodge the issue by hiding behind the old excuse, "Baptism makes man the one who saves." Remember, if this be true, "Preaching makes man the one who saves."

#### "MITIGATING CIRCUMSTANCES"

According to recent press reports a young man, who confessed to killing an elderly companion in northeastern Arkansas, asked the court to consider, as mitigating circumstances in fixing the penalty, the fact that he was drunk at the time of the killing.

Recently, in the Saturday Evening Post, there appeared a series of four articles under the caption, "The Morey Case; Why Did They Kill?" In that case an innocent nurse was robbed and murdered by one of three boys as they were out on a wild drunken spree. Earlier in the night they had drunk a case of beer in their car in company with two girls. Two of the boys were sentenced to life imprisonment in Michigan where life sentence really means "for life." The other boy received a twenty-one year sentence. The lawyers for the two boys sentenced for life argued before the court that the fact that they were drunk should be taken in account in determining the degree of a homicide.

It was stated, in the series of articles that, when the crime was discovered and it was determined that the murder was committed by school boys on a wild drunken spree, "everybody started to blame everybody else." It was stated that "everybody" made a scape goat of

the tavern keeper who sold them the beer. His license was revoked and the circuit judge sentenced him to a year's probation, the first fifteen days in jail, and two hundred dollars costs.

Who is really to blame when young men, normally peaceful, become robbers and murderers when under the influence of liquor? The one who suffers most is the lad who, with intellect stupefied and inhibitions dulled by drink, actually commits the crime. However, for the people who make it possible for the state to license the liquor dealer to sell the lad liquor which makes him temporarily insane and capable of mur-

der there are no defensible mitigating circumstances. We may piously make a scapegoat of the lad who actually commits the crime and think that we, as citizens, have met our responsibility in the matter but we may be sure that the books of justice are not closed there.—Arkansas Methodist.

Murray Marshall in Franklin, Texas  
Revival August 4 to 13

Murray Marshall is to preach in the summer revival at Franklin, Texas, August 4 through 13. Murray is the local evangelist for the South Side Church in Frederick, Oklahoma.

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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 I**

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**James Brasher in Delight August 5 to 14**

James C. Brasher of Louisville, Kentucky will preach in a series of Gospel meetings with the church in Delight, beginning August 5, and continuing through August 14.

A cordial invitation is extended to all. Carl R. Mick is local minister for the Delight church.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, July 22: The singing school with Lockhart church, Lillie, La., was a success in many ways. Much interest manifested, especially the young people. I am glad that many congregations are taking more interest in singing and giving their young people an opportunity to learn vocal music. This leaves me in a meeting in Marked Tree, Arkansas. I was here in 1945. Much improvement and progress has been made, a new, native stone building erected and the work is growing. Thos. L. Conner is the minister and is doing a good work. I go from here to the Remel Church, Route 3, Newport, Arkansas.

**Brother Pierce Reports From Africa**

On May 20th the annual lectureship at Namwianga was started. Our teachers came for a short course and many other Christians came for the Bible studies and lectures. It closed on June 7th.

On June 11th, with my interpreter and one of the teachers, I started on a tour of the villages between Kalomo and Kabanga Mission 50 miles to the southeast. We visited 59 places including Kabanga and some African farms, many of which I have never been to before. One purpose of this tour was to get as accurate a count of the Christians as possible. We counted 1,064. Many of the older people, who had once been Christians have gone back into the ways of the heathen. The main purpose of the tour was to teach a strong lesson on giving and to collect help for the new church so badly needed at Lusaka. One point in my evangelistic work here is to try to make the African feel responsible for the development of the church and to get him actively participating in it both in work and in financial support. We collected \$65, but if the lesson was put across and the people are interested and encouraged by participation, that is of greater value than the money. The tour extended over two weeks. We usually made four or five stops per day.

Seeing so many people who have been baptized, and because of neglect, have gone back to the beggarly elements of the world makes me very depressed because I see how futile our work is when there are so few of us to do all that needs to be done. We need preachers! Rhodesia is a pioneer country but the pioneering is being done with air planes, heavy machinery of all

sort and Jeeps. Don't be afraid to come over and help us.

Three more were baptized at the new airport congregation, Livingstone during June. This brings to 26 the total in the first three months of this church. A man was baptized and another restored at the Baramba congregation, Livingstone, on June 30th.—H. E. Pierce, Namwianga Mission, Kalomo, Northern Rhodesia.

**GRATITUDE**

O Thou, whose bounty fills my cup  
With every blessing meet!  
I give thee thanks for every drop—  
The bitter and the sweet.  
I praise Thee for the desert road,  
And for the riverside:  
For all Thy goodness hath bestowed,  
And all Thy grace denied.

—Jane Crewdson



## The People's New Testament

### With Explanatory Notes

BY B. W. JOHNSON

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

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.

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

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

**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; 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 alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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

VOLUME 22

DELIGHT, ARKANSAS, AUGUST 7, 1952

NUMBER 34

## "KEEPERS OF ORTHODOXY"

By HOMER HAILEY

An interesting article appeared lately, telling of a man who has devoted his life to the study of the Navajo language, translating it into English, and translating certain religious teachings from the English into that tongue. His life has been spent in that great task; his influence will be felt among the Navajo people for generations to come. But he was not a member of the church of Christ; he was a Roman Catholic.

A village in New York by the name of Dunkirk, practically unknown till recently, decided to do something for Dunkerque, France, after which the New York town was named. Within a short time, instead of \$2,500, the original goal, \$100,000 worth of goods and money were gathered together; and sent to the other Dunkerque. The venture drew all the people of the contributing city together; it made them feel that they were one big family; it also made them feel good to think that they had done something worthwhile. The gesture drew nation-wide attention. But it was not a church of Christ; or a combination of churches of Christ; it was a little manufacturing town in the state of New York.

Numbers of ships loaded with missionaries for Japan, China, and other sections of the East have stopped over in Honolulu for a few hours, but among all the hundreds headed for the field, only one family of the church of Christ has been in the group. True, some few have gone with other shiploads that by passed Honolulu. The point is: the number going with the New Testament message is infinitesimally small when compared with the total going. The teachers of religion going into foreign countries are not of the church of Christ.

One becomes ill in a city; he looks over the list of local hospitals in search

of one founded and supported by Catholic, Lutherans, Adventists, Presbyterians, Methodist, Baptists, and many others; but where is one conducted by members of the Church? This writer knows of none. The church of Christ has provided no hospitals.

As an aftermath of the war, many babies have been born out of wedlock; these are on the mercy of the public. The church is a people redeemed unto Christ for his own possession, to be "zealous for good works." (Titus 2:14). It is charged: "And let our people also learn to maintain good works for necessary uses, that they be not unfruitful." (Titus 3:14). But who cares for these babies, unfortunate victims of sin, who are in the world and on the mercy of the world? The Church? No, the Salvation Army, local welfare association, and various denominations. Who ever heard of a church of Christ taking any interest in such matters?

But though the church may not do anything like support a man while he gives his life to work among American Indians; it may not send a shipload of food, clothing, and implements to the destitute and babies, nor send gospel teachers and preachers into suffering; it may build no hospitals, care for no foreign lands—it does have its "keepers of orthodoxy." Just let a man start out to do something like any of these things, and there are plenty who can tell him what is all wrong with it, and before they get through will be telling what is all wrong with him. Then let someone raise a word in defense of the man or what he is doing, and he too becomes an outcast.

What have the members of the church done aside from holding a few meetings over the country, building a few buildings, and conducting a few poorly arranged and directed Sunday morning Bible classes? They have

built a half dozen colleges and are directing a half dozen orphan homes. What else? That is about it. And who have been instrumental in even this little? Not the "keepers of orthodoxy;" they have been too busy telling these few what is wrong with their methods and efforts to lead in anything constructive.

There is no one more determined that error shall be met and apostasy averted than this writer; at least, he trusts that in the sight of the Lord he may be counted among that number. But it is deploring to know that the Bible instructs Christians to feed the hungry, clothe the naked, support the widows and orphans, send evangelists into all the world with the saving message of Christ—then to consider that the church is spending so much time and energy in fussing and quarreling, even to the point of bitterness and division, while the world is heading nearer and nearer the brink of destruction.

Let a man offer to go into a foreign country to work, and immediately someone finds fault with him—he is not sound. One wonders why none of the completely orthodox never offer to go. Is it true that false teachers are more zealous for their doctrine than the teachers of truth for the truth? Or do the "keepers of orthodoxy" consider their job at home so much more important than getting done the things that Jesus said do?

This raises the question: Suppose the orthodoxy is kept, but the work Jesus left to be done is not done; then what? Those on Christ's left hand in judgment (Matt. 25:45) were not there because they were unorthodox, but because they had done nothing. There is no indication that the rich man in Hades was unorthodox, but his orthodoxy had led him to do nothing for the man who needed his help. The Levite and the priest could have been on their way to Jerusalem to debate certain points of orthodoxy; certainly they would have been capable of such, for no doubt

they were as orthodox as any men that could have been found. But to what avail was their orthodoxy if they could not stop to render a service to a man beaten and robbed, who needed help? Christ's charge against the Pharisees was not that they were "unorthodox"—in fact, they were "keepers of orthodoxy." But it was that "they say, and do not." Would Christ be able to make such charges against some of us in the present day?

As long as the church stands, there will be need for men to stand firmly and staunchly against innovations and against departures from the truth. But when contentions for the truth degenerate into personal feuds, characterized by vituperation, satire, sarcasm, and personal animosities, such "keepers of orthodoxy" then serve no good end.

Their works become that of destruction, not of the error they set out to meet, that will have been forgotten, but of whatever good the church may have been doing, which, heaven knows, is little enough.

## Wallace-Ketcherside Debate

By H. H. DUNN

This debate was held near Paragould, Arkansas, for five nights beginning June 30th. Perhaps 700 people or more were in attendance. It was estimated by some that there were between two and three hundred preachers present. The speakers were G. K. Wallace and W. Carl Ketcherside. Three propositions were discussed. The first two nights Brother Wallace affirmed that the employment by elders of preachers to assist them in their work as practiced by the Second and W. Walnut Streets congregation in Paragould is scriptural. (In giving the propositions I do not have the exact wording but give the gist of them. H. H. D.) Brother Ketcherside denied. Brother Wallace insisted that elders may use whomsoever they choose to teach the word of God in congregations over which they have the oversight. His arguments were clear, logical, precise, pointed yet full and were never in any danger of being overthrown. Bro. Ketcherside insisted at one time that the elders must do all of the teaching and at another time that all must teach. A system that he calls the mutual ministry. Brother Wallace asked him more than once, if the elder must do all of the teaching personally. It was this question that got Carl tangled and caused him to make contradictory statements. He tried to make a play on a distinction between "preach" and "teach." Brother Wallace showed that "teach" is generic and includes "preach." Bro. Ketcherside insisted that an evangelist is different from a preacher and that he cannot preach to

a congregation where there are elders but admitted that he does. Brother Ketcherside admitted that a preacher should be paid and paid well for his work and that he may stay and work with a congregation indefinitely, even for years, if necessary. But that he must not be called "the minister." Bro. Wallace read from Carl's paper the Mission Messenger, published in St. Louis, that where elders call for a preacher to come and help them in their work that is all right but he should be called the "Elders Aid." Bro. Wallace showed then that according to that hobby the preachers who labor with congregations may make their sign boards on the church building ground scriptural, if instead of having them read, "John Doe, minister, they will have it read, "John Doe, Elders Aid."

The third night Bro. Ketcherside affirmed that it is scriptural for evangelists to have the oversight of congregations until elders are appointed over them. Bro. Wallace showed that when those brethren accuse congregations who employ preachers to work with them of having the "pastor system" it is in reality they who have it. Bro. Ketcherside admitted that he had taken the oversight of a number of congregations even in states distant from where he lives. Brother Wallace showed the usurpation of authority by preachers in taking over the work of elders. Something that no preachers in New Testament times was allowed to do. He commended Carl for confessing publicly that he had done that very thing and asked for others to confess. Frank Killibrew who is another one of those brethren working with Carl stated that he has now the oversight of three congregations and is sorry of it and trying to get rid of them.

Brethren, this hobby has but little hold in the south but is working its way down and is one of the most pernicious, if not the most, that has tried to fasten itself upon the church. Elders every where should be on their guard against it.

The fourth night Brother Wallace affirmed that the establishing of schools such as Freed-Hardeman College is scriptural. He showed from Eph. 6:4 the responsibility of the parent to the child and that in the matter of education the parent may use any of the three types of school (public, church, private) that he or she may choose. That Freed-Hardeman is a private school chartered as an institution for the education of boys and girls. Bro. Ketcherside insisted that it is owned by the church; that it is a preacher factory usurping the work of the church. Bro. Wallace explained fully that Freed-Hardeman is not owned by any congregation or group of congregations and is not an adjunct to the church in any way. That, if it is and adjunct to any thing, it would be to the home but that it usurps no authority over any parent. Parents send their children there of

their own free will and he defended their right to do so. He also showed that whatever charge Brother Ketcherside might try to bring against Freed-Hardeman as chartered he would bring against Brother Ketcherside's school in St. Louis. Also that Bro. Ketcherside's paper the Mission Messenger, is on a par in its line of work with what was charged against Freed-Hardeman. The last night Brother Ketcherside affirmed that the establishment of such schools is sin. It was just the same proposition except his trying to affirm a negative.

Brethren, I would like to tell you so much more about this discussion but space forbids. It was a debate that was needed. Brother Ketcherside and those in line with him have caused trouble in many places and will wherever they can get an opportunity. When he was called upon for this debate he refused to meet Sterl Watson and W. L. Totty with whom he has debated before but agreed to meet G. K. Wallace. I am predicting that the next time he will refuse to meet Bro. Wallace. The last night of the discussion Bro. Wallace read a telegram from the elders of the West End congregation in St. Louis asking that the discussion be repeated there by the same men. Again I am predicting that this will not be.

The debate is to be published in book form. Price will be about \$3.00. It may be ordered from A. G. Hobbs, Jr., Box 7334, North Kansas City, Mo. Send him your order now that he may have some idea as to the number to print. This book should be in the hands of every preacher, teacher and parent among us. Get it by all means. Brother Wallace is fully prepared to meet and expose these hobbies. His work is that of a master.—Huntington, Arkansas.

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## THE WORD OF THE LORD

By LLOYD E. ELLIS



### A Study in the Book of Acts

By HARVEY SCOTT

NUMBER 21

After discussing the first persecution of the early church and the reaction of the disciples, Luke now turns his attention to the internal condition of the church.

He tells Theophilus that "the multitude of them that believed were of one heart and one soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common." (Acts 4:32-35).

This is a natural reaction on the part of the early church which was caused by love for each other—the pooling of a common fund is not a commandment of the Lord.

When we consider that the membership of this church is now about 10,000 we are caused to marvel that "they are of one heart and one soul."

What a lesson for the saints of the Lord today.

Here is being fulfilled the prayer of Jesus in which he said. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou sent me." (John 17:20, 21).

No finer example of unselfishness can be found in all the records. They said that the things which they possessed were not their own, but they belong to those who were in need.

This is the result of the teaching of their Lord that they should love one another as he had loved them.

For a group of people to sell their possessions for the purpose of helping the poor was something new.

The effect which that had upon the multitude gave the apostles great power in their witness of the resurrection of the Lord Jesus Christ.

This fresh power is shown in the effect which it had upon the people of the city of Jerusalem when they saw the liberality of the saints of our Lord.

It was the effect of this unity and liberality on the part of the people of

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

### I. Power of the Word.

1. One is begotten by the word. "Of his own will begat he us with the word of truth" (James 1:18). One who inquires about how to become a Christian ought to be told that the word of the Lord is the means of his beginning to come to God. Like the seed sown in the ground, the word of the Lord is the seed which if sown in a good and honest heart will bring forth fruit unto life everlasting. (Luke 8:11). By a "good and honest heart" we simply mean that an individual is honestly seeking to know the truth.

When this seed of the kingdom is sown into the minds of interested persons and they think upon the truths of the gospel, come to accept them and turn to obey the Lord they are said to be born again. This spiritual birth is a result of the operation of the Lord through his word. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Peter 1:23).

### II. Living by the Word.

Not only is one begotten by the word of the Lord, but he is to live by it, for it has power to bring to Christ and power to direct in the right way. "For

God that turned so many people unto the Christ. It will do the same thing now.

This unity and liberality is essential to the growth of the church of our Lord, not only in the city of Jerusalem then, but also in the cities in which we happen to live today.

This was no socialistic club, for there was no uniformity of distribution among the members — the distribution was principally among the widows.

This distribution was only to those who had need—those who did not need were the givers.

True Christian benevolence requires that the poor among the number must be cared for, even though it requires a sacrifice on the part of those who have.

But individuals must make themselves worthy of the help of others. Those who will not work have no right to eat; they pay the price of idleness.

Christianity is a sharing religion.

the word of God is quick, and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). If one follows the word of God he will become separated from all that is evil and will be directed in the right ways of the Lord.

One is to be a doer of the word, for the one who is to be blessed must not only hear of the Lord, but he must obey Him. "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). Thus do we learn that one must not only be convinced that he ought to be baptized into Christ in order to be saved, but he must actually obey the Lord. One should be taught from the word to worship God and do good unto all men, but he also must actually do that.

Each one who becomes a Christian is to grow and it is the word of the Lord which is needed to help him develop. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). If the word of the Lord did this for the Ephesian elders and the members of the church in Ephesus, it can do as much for us.

### III. Preach The Word.

God saves those who hear, believe and obey the word, and so those who know the word ought to be teaching it to others. Jesus said that one must do the will of the Father to enter into heaven, (Matt. 7:21). Those who hear the sayings of Jesus and do them are wise, (Matt. 7:24). Men must be taught in order that they may know the will of the Father and the teachings of Jesus. (Rom. 10:14).

The word of the Lord is the only perfect rule of faith and practice. It is complete. (II Tim. 3:16, 17). No substitutions or additions to his word are availing in the sight of God. This does not mean that one is not allowed to read other books—to search, to study, to know history, and to obtain a knowledge of the world about him; but, it does mean that no other religious doctrines are of any value in the salvation of the soul and no human writing is to be taken as authority.

Everyone who knows and who endeavors to follow the teachings of the Lord, ought to proclaim the word to others—by whatever means he has at his command. Let us live it ourselves and then tell others by using every legitimate, or Scriptural way.

## DO WE REALLY BELIEVE?

By CARL R. MICK

In previous articles we have endeavored to emphasize the importance of faith and give some of the reasons why we believe in God, Christ, and the Bible. When we open our eyes to the wondrous evidences that God has provided, we cannot help but believe in God, the Creator of the heavens and the earth; when we examine the evidence to establish the claims of Jesus as the Christ, the Son of the Living God, we again must believe because of the abundance of proof; and when we investigate the Bible with an open and honest heart, we are led to believe because of the unmistakable evidence in the inspiration of this book and we can know that when we read it we are reading the revealed will of God.

We are sure that all who read this believe in God, the Father, in Jesus, the Christ, the Holy One of God, and we are sure that each one believes in the Bible as the Word of God. But how great is your faith. The scriptures speak of different degrees of faith. In Rom. 4:19 we read of a weak faith, in Matt. 6:30 a little faith, in James 2:17 a dead faith, and in Matt. 8:10 a great faith. Our faith is weak when we do not fully and completely trust the promises of God; our faith is little when we doubt the power, the love, and mercy of God; our faith is dead when we do not obey the commandments of God and have faith only; our faith is great when we are willing to say to the Lord, "Speak Lord thy servant heareth, command and I will obey."

We confess to believe in a place called heaven, but do we really believe? Do we have our hearts set on things above? We are told in Col. 2:3 to set our affections on things above. Do the cares and affairs of this life take so much of our time and attention that we do not have time to prepare for heaven? Can our friends and neighbors tell from the kind of life that we are living that we are looking for a city which hath foundation, whose builder and maker is God? It is easy to tell where a person has his affections. It is easy to tell where a person has his heart by the way he acts and the words he speaks. If we don't have our hearts set on going to heaven, we need not expect to ever reach that happy and blessed home of the soul. Someone has said, "one will never get to heaven whose heart has not been there before." We need not expect to reach heaven when we don't have our hearts set on going there and when we don't take time to prepare ourselves. In other words we can never reach heaven if

we don't have faith enough to prepare to go to this eternal home.

We also profess to believe in a place called hell which is described in the Bible as such a terrible place of eternal suffering, but again, do we really believe? Certainly if our faith was very great we would do more to make our calling and election sure. One good old Gospel preacher preached a soul stirring sermon on hell as it is described in the Word of God. After the meeting one fine old lady came to the preacher and asked him the question, "Do you really believe in hell?" The preacher replied, "yes, of course I do." The old lady very seriously said "No you don't, because if you did, you would do more to try and save people from it." What are we doing to try to keep people from going there? Fathers and mothers, what are you doing to keep your children from going to the place of eternal punishment?

We profess to believe in a final judgment day when everyone will be judged according to the deeds done in the body whether they be good or bad. But do we really believe? We often act as if we will never be called to account for our deeds. If we really looked for the appearing of Christ who will come the second time to judge the world in righteousness, we would make sure we are found of Him spotless and without blame. The Apostle Peter said, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."

We profess to believe that Christ died for our sins and that he arose from the dead, but do we really believe it? What a difference it makes in a person's life when he begins to really believe that Christ died for his sins. We may mentally believe Jesus died for us, but Christ will not mean very much to us until we really trust Him as our personal Savior. We often say we believe Christ rose from the dead when we have never thoroughly been convinced of this great truth. It is faith in this great fundamental fact of the gospel that will move us to obey His commandments. We also say that we believe that Jesus Christ is Lord, but our actions speak louder than our words. We can't have a very strong faith in the authority of Jesus as the Lord of lords when we neglect or refuse to obey His will.

Our faith in these great fundamental and foundation truths of the Gospel may be great, little, weak, or dead. We know that we cannot be saved by a

dead faith. James 2:20 says, "That faith without works is dead." And in verse 24 the inspired writer says, "Ye see then how that by works a man is justified and not by faith only." Though we may lovingly and piously boast of our faith in heaven and hell, in the judgment, and in Jesus as our personal Savior and Lord, if we are not striving to reach heaven and turning from sin to avoid hell; if we are not preparing for the judgment and trusting and obeying Jesus as our own dear Savior and Lord, our faith is dead.

But how strong does our faith have to be in order to be saved? We may not have a faith that is entirely dead, but it may be very little or weak. Do the scriptures teach how great our faith must be?

First let us consider how great the faith of one who is not a Christian must be in order for him to be saved from his past sins. I am starting with the assumption that the person believes in heaven, hell, the judgment, and in Jesus as the Savior and Lord; now how great does his faith have to be? We have already noticed that if all we do is believe and nothing else our faith is dead, and we cannot be saved by a dead faith. First of all one's faith in these truths of the Bible must be great enough for him to repent of his sins. Jesus said, "Except ye repent, ye shall all likewise perish." (Luke 13:3). Peter said, "Repent ye therefore and be converted that your sins may be blotted out." (Acts 3:19). To repent means that we make up our minds to turn from sin and obey the Lord. If our faith is great enough to cause us to be worried and sorry about our sins, but not great enough to move us to make up our minds to turn from sin and obey Christ: then our faith is not great enough to save us. There is no hope in God's word for those who will not turn from sin.

One's faith must be great enough to lead him to confess Christ before men. Jesus said, "Whosoever shall confess me before men, him will I confess before my father in heaven, but whosoever shall deny me before men him will I deny before My Father in heaven." (Matt. 10:32-33). Romans 10:9-10 says, "That if thou wilt confess with thy mouth the Lord Jesus and 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." In John 12:42 we read of where many of the chief rulers believed on him: but because of the Pharisees, they would not confess Him. If we as these chief rulers do not have faith enough to confess before men our belief in Jesus

Christ, the Son of the Living God, our faith is not great enough for the Lord to save us.

Then one's faith must be great enough for Him to obey the Lord in water baptism. Certainly one's faith is very little and weak when he refuses to be baptized. How can a person believe very strongly that Jesus is Lord and neglect to obey the ruler's command enjoined upon all penitent believers? Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (Mark 16:16). If our faith stops short of baptism, we have no promise of salvation from past sins. If our faith was great enough to move us to repentance, surely it would be great enough to move us to obey the Lord in baptism. Of the two commands that we must obey to be saved, baptism is by far the easiest. For one to repent requires an exertion of the will and the making of a great decision to turn from sin and obey the Lord. For one to be baptized requires only the submitting of our body to the baptizer, and if anybody does any work, it is he who baptizes. It is far harder to persuade a person to repent than to persuade a person to be baptized after he has repented. If one sincerely repents, he will not refuse to obey the Lord in baptism because he has made up his mind to turn from sin and obey. The main reason we know our faith must be great enough to move us to obey the Lord in baptism is because baptism according to the teachings of the scriptures is essential to forgiveness of sins. Acts 2:38 says, "Repent and be baptized, everyone of you, in the name of Jesus Christ, for the remission of sins: and ye shall receive the gift of the Holy Ghost." This passage makes it clear that we must be baptized as well as repent in order to have the forgiveness of sins.

We have considered how great the faith of one who is not a Christian must be in order for him to be saved; now, how great does a Christian's faith have to be for him to remain saved?

A Christian must have faith that is strong enough to lead him to endeavor to observe all the commandments of Christ. Jesus said, that those who were taught and baptized were to be taught to observe all His commandments. (Matt. 28:20). Our faith isn't great enough if after we have been baptized we don't seek to learn to observe all Christ's commandments. Of course no matter how great our faith is we will make mistakes, but our faith must be great enough that whenever we do make a mistake and sin, we will be moved to repent of the sins we have committed, confess them, and pray for forgiveness. In Acts 8:22 we read of

Simon who had believed and was baptized who later sinned. He was told to repent of His wickedness, and pray God for forgiveness. In I John 1:9 we are told that if we will confess our sins God is faithful and just to forgive our sins and to cleanse us from all unrighteousness.

Christians must have faith that is great enough to keep them faithful in the service of God. Rev. 2:10 says, "Be thou faithful unto death and thou shalt receive the crown of life." If our faith is not sufficient to keep us walking in the straight and narrow way that leads to eternal life in heaven, we lack that much having faith sufficient to please God.

How great is your faith in heaven, in hell, in the final judgment, and in the death of Christ for your sins and His glorious resurrection? If you are not a Christian, is it great enough to move you to make up your mind to turn from sins, confess before men your faith in Christ, and be baptized? If you are a Christian, is your faith great enough to move you to strive to keep all the Lord's commandments, to move you to keep right with God and to always be faithful in His kingdom?

We may believe in the wonderful truths of the Word of God; we may know the Lord's precious commandments; but may God help each one of us to realize that it's not the believing of these truths nor the knowledge of His commandments that will save our souls. We must make the truths of the Bible a part of our life and obey His commandments if we hope to be saved and enter into the beautiful city of God. (Rev. 22:14).

#### I HEARD CHARLES ESTES PREACH

By R. J. FINDLEY, JR.

Shortly after noon, July 23rd the phone at my office rang, and I was called. A voice at the other end said, "Brother Findley, this is Charles Estes. I am at Brother Richardson's, and I am going to preach at Mobberly Avenue Church tonight and would like for you to be there to hear me."

I was delighted and told him so. We had expected Charles some time back, but for some reason he had not come. I now had my opportunity to hear him and meant to do so. As the day wore on, my thought kept going back over the few short years when I first saw Charles and Edward (twins). They were little tykes then, full of life and gave no indication at that time of any special careers. Brother Estes, you being a preacher of the gospel, it surely must have been the desire of your heart that one or both of your sons would follow in your footsteps in the ministry. You must, therefore, at an early stage of their lives, planned and dreamed,

too, of the time when it would become a reality. Therefore, I am sure it must be a source of the greatest pleasure to you and to Sister Estes that Charles has decided and charted his course. With a Christian home, a faithful gospel preacher and teacher for a father, he could hardly "miss." But when one considers the trend of today; its modernistic teachings (which he, no doubt, came in contact with); the tendency to preach sermonettes and all the loose thinking prevalent in the land, we realize one must have careful training and watching or one is apt, or likely, to fall with the crowd. With these things in mind one cannot help but wonder and speculate as to what extent this younger generation has imbibed this sort of thing. Certainly these things and thoughts came to me about Charles. I would just have to wait and see and hear him, and this I did.

At the evening service at Mobberly Avenue (Longview, Texas) there was a good crowd composed of members from both congregations who had known him from a baby. After the introduction by Brother John G. Reese, who mentioned his long acquaintance and close contact with Brother Chester Estes, and after due thanks and an expression of appreciation for the invitation and opportunity to speak to us, Charles launched into his subject which was: "Alexander Campbell, His Part in The Restoration Movement."

As he began, I marveled at his poise. He showed no embarrassment no faltering of speech, no lack of knowledge of the subject he had selected. His historical facts were good and his thoughts well organized. As he progressed, it became clear he had acquired in a few short years a true conception of God's plan through the gospel, a conception which seems to have eluded the minds of scholars of the denominational world. He showed the condition of the religious world at the turn of the century, how vain efforts had been made and was then being made for the reform, a system that was beyond reformation. How with eloquence the Campbells had made their plea for the ancient order of things; how they, with others, had begged the people of their time to go back to the first peg that was driven in Jerusalem and begin anew from there. He challenged those present to show any "new thing" being preached in the church today. He touched on the name, organization and practice of the church and ended with a strong appeal for those present to accept the terms of the gospel, render an intelligent obedience to it, live it out in their lives and contend earnestly for it.

Yes, I have heard Charles Estes, and I came away with a less troubled mind about the church. So long as we have such young men strong in mind and body, fired with the spirit and impelled by a zeal and a desire to preach the gospel, the church is safe. May Charles live long to preach the word, study

hard to know it, fight manfully to defend it, is my prayer.

(NOTE: The above was received in the mail today from our great and beloved friend, Jimmie Findley, of Longview, Texas. He is a great Bible student, and an excellent preacher of the gospel. He was a great source of pleasure, inspiration, and encouragement to us while we lived in Longview.

Charles and Edward are twins, only sixteen years old. I asked Charles to preach for me here at Highland Park more than a year ago (when only fifteen). He has been busy ever since, hardly missing a Lord's day preaching. For two months he has been in Southwest Texas, a great part of the time he has been with Brother Edgar Furr and Brother Austin Taylor. On his way back through Longview he preached for the Mobberly Avenue Church, where Bro. John G. Reese labors. Brother Findley heard him and sends this letter in the form of an article, which I am passing on to the public. This is only one of the many letters that come to us concerning his preaching. I have not had a chance to hear him but once, when he first started. Edward, his twin is just as precious. He takes part in the church work, many times leading the song service. Of course, we are thankful for them, and the service they can render to the church, and thankful to the many people who have expressed their appreciation for them. —Chester R. Estes, Sheffield, Ala.

Claude Robertson, Haskell, Okla., July 30: Six have been baptized, three restored and two memberships since last report. The church recently purchased a preacher's home. We are air conditioning our auditorium this week. I will begin a meeting at Porter, Okla., August 11. Ernest Highers, Fort Smith, Arkansas, will be with us in a meeting in September.

William L. Da Vee, 303 South Morrow, Waynoka, Oklahoma, July 22: I will soon be completing a year's work with the church here at Waynoka. The work has been pleasant, the congregation is at peace, and contains some of the very best of Christians. We began here the first of September with a membership of fifty. To date, four have come to be identified with us by transfer from other congregations, thirteen have been baptized (nine of these in the past four weeks), and we have lost two. Our present membership is sixty-five, with great prospects for future growth. We solicit your prayers. I begin a meeting in Leedey, Oklahoma in August.

Lloyd E. Ellis, 361 College Drive, Abilene, Texas: On and after August 1st, please send all mail to the above address. The first of November, 1950, I moved from Upland, California to Dallas to edit the Gospel Treasure Graded Bible Lessons, and to write the Intermediate section of that ma-

terial. July of 1952 saw the completion of this task, and after my removal to Abilene I will no longer be connected with the Good News Press, Gospel Broadcast, or the Gospel Treasure Graded series, in any way. While in Dallas I preached for the Pleasant Grove congregation, and this group grew from a membership of 54 to 154, when one placed membership and another was baptized yesterday. The enlarged auditorium is already filled on Sunday morning and the class rooms are so filled that a new building program will need to be launched soon. This is one of the finest groups of people with which it has been my lot to work and we regret to leave them very much. In Abilene I am connected with the Christian Chronicle Publishing Co., as business supervisor, as well as engaging in congregational church work and writing.

Walter W. Leamons, Junction, Texas, July 26: There were eight baptisms in the meeting Marshall Davis conducted at London, Texas. My son, Walter, Jr., was the song leader and my daughter, Lola Faye was one of those baptized. It was my privilege to preach in San Angelo, Texas (Fairgrounds Road church), the past two Sundays. I am to preach at Cleo, Texas, tomorrow.

H. C. Finley, Route 1, Box 115 A, Star City, Arkansas, July 23: I have just closed a two weeks singing school at the Culpepper church of Christ, nine miles west of Clinton, Arkansas, in Van Buren County. Had a splendid school not so large in number but just enough to make it interesting. Taught both day and night for the benefit of those who could not attend the day session. The community assured us they were well pleased with the way and manner the school was conducted and lessons arranged. I also preached three times for them while there. The school was of two weeks duration. If there are other communities needing a school or meeting, I will be glad to come to your community and help you in either or both.

C. R. Nichol, Clifton, Texas: Have been in the following meetings. June 1 to 15, Jackson Miss., Capitol Hill Congregation; June 16 to 26 at Dothan, Ala.; June 27 to July 6, Marietta, Ga.

Elmer A. L'Roy, 901 South Broadway, Springfield, Mo., July 21: There was one man restored in the meeting at Fort Cobb, Oklahoma, in which I preached. Brother Tom Silva is doing a good work there. I am preaching in a meeting at Edward's Chapel, Webster Co., Mo. I go next to Southside in Bonham, Texas, July 28 to August 6th, then to Valliant, Oklahoma, August 12 to 24, and to De Queen, Arkansas, Sept. 1-10.

Tice Elkins, Alamogordo, New Mex., July 26: I shall start a trip back east to West Virginia and Kentucky, also other points, about August 10th to 15th. My own grandson and his mother, my oldest daughter, will take me through in their car, and I would like to stop at any place that wants me to preach one or more nights on the way. We will go the northern route, and return later by the southern route. Address me to my home address as usual, but if you want a visit and a sermon, send letter in time to reach me here by August 10th. Thankful to say that I am getting well again in a very fine way, and expect to do a lot of work yet. Please write.

Earl E. McCord, Corning, Arkansas, July 21: The meeting came to a close last night. We had 17 confessions and baptisms and seven restorations. Was indeed a great meeting, to God be all

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the glory. Brother Smith did some wonderful preaching. We take courage and press on. I could lead the singing in some more meetings. If you need my services call me.

Bob Brummett, 608 Louisiana, Fort Worth, Texas, July 21: In the absence of the regular minister, Brother Johnny Richter, of East Side, Cleburne, Texas, I preached as fill-in at the morning and evening services of the East Side Church. One baptism and one restored was the result at the close of the evening service. There was a goodly attendance at both services. I am formerly of Nashville, Arkansas.

L. Reese McDougald, Prescott, Ark., July 10: In our meeting, June 23 to July 2, 21 responded to the invitation, 11 for baptism. Ernest Highers of Midland Boulevard church in Fort Smith, Arkansas, did the preaching. The evangelistic services consisted of a series on "Why I Believe" which covered the principal Christian doctrines. These evidences were presented as only Highers can present them. At the day services which were held at 7 p. m. and were held to 40 minutes, the general theme was Christian living and soul winning, and the average attendance was 101. We believe that to be unusual in that the average attendance at the day services exceeded the membership of the church. On Sunday, a goal of 150 was set for the Bible study. 160 came and the contribution was \$300. This was Bro. Highers' second meeting. He baptized 12 here last year. Bro. G. K. Wallace is to hold our meeting next June. Bro. Earl E. Smith continues to do a good local work here.

## Hebrews, Chapter One

By J. H. BREWER

The apostle begins this most learned epistle with the proposition the subject of which he is about to discover. He gives four important facts on which the authority of the gospel as a revelation from God is built, and which if well established, should make unbelievers, whether Jews or Gentiles, renounce their infidelity and embrace the gospel.

Of these facts the first is: the same God who spoke the former revelation to the fathers of the Jewish nation, in these last days spoke the gospel to all mankind. This states the apostle first of all to show the agreement of the gospel with the former revelation, for if there were any real opposition between the Jewish and Christian revelation, the authority of one of them or both would be destroyed. Whereas these revelations agreeing in all things, they mutually explain and support each other.

The second fact of which the apostle

proposed to discourse is that the person by whom God hath spoken the gospel is his Son, who is the image of God's glory and a true image of his substance by whom he also made the worlds. Hence, it follows that the author of the gospel is far superior in nature to angels by whose ministry God spoke the law, also that the revelation which he made to mankind is more perfect than the revelation made to the Jews by angels, and the dispensation founded thereon is a better and more permanent dispensation than the law.

The third fact is that the author of the gospel, in consequence of his having made the worlds, is heir or lord and governor of all, and although after becoming man he died yet being raised from the dead he had the government of the world restored to him. To the faithful this is a source of the greatest consolation because if the world is governed by their master he certainly hath the power to protect and bless them, and everything befalling them will issue in good to them. Besides being the judge as well as the ruler of the world, he hath authority to acquit

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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 baptised 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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them at the judgment, and power to reward them for all the evils they have suffered on his account.

The fourth fact is that the author of the gospel laid down his life a ransom for sin, and toy that sacrifice made an atonement, of which when offered God declared his acceptance by setting him at his own right hand. The gospel, therefore, hath a priesthood and sacrifices of the Son of God himself. A sacrifice made by a person so great in himself and so dear to God as his own Son, and made by appointment of God could but accepted to him. Consequently, it must be a sure foundation that hope of pardon by which the gospel encourages sinners to repent.

The authority of the gospel supported by these four facts, the apostle judged it necessary to establish a solid foundation and for that purpose wrote this letter to the Hebrews because being the keepers of the former revelations, they were fitted judges both of the facts themselves and of the proofs brought from the ancient revelations to support them.

#### NEW BOOK ABOUT PREACHERS

By Batsell Barrett Baxter

Several weeks ago announcement was made of plans to publish a book of brief biographical sketches and pictures of gospel preachers of today. "Information Blanks" and pictures have been secured from preachers in every state in the union and from most foreign countries where our brethren are working. Almost 1,000 preachers have responded.

Originally it was thought that no more than 1,000 sketches could be included in a book of reasonable size, but the printer has re-planned the book and now estimates that 1,200, or possibly even 1,500, can be included without ruining the size of the book. The editors of the new book hope to include in this one volume every gospel preacher who would like to be included. From the beginning there has been an earnest desire not to exclude anyone. If you know of any gospel preacher who has not heard about the book, have him contact the writer at 3909 Granny White Pike, Nashville.

The book will include the following information about more than 1,000 preachers: Name, address, birth date and place, wife's maiden name, children, when and where began preaching, training, churches served, publications, debates, radio experience, permanent contact, meetings per year, and other facts of interest. Approximately 85 per cent of those sending in sketches are also sending pictures. There is yet time for others to send their sketches and pictures, though the book will be edited and sent to the printer by the end of August or mid-September.

W. J. Shackelford, 323 West Sherman, Neosho, Missouri, August 1: The Jefferson Street Church in Neosho sent me to Carterville, Mo., for a mission meeting, July 21-31. The cooperation of all the congregations in this section helped make this meeting a success. One was restored. The Carterville congregation is small, but they have a good, new building, and are doing their best. Murvin Spencer of Rocky Comfort, Mo., preaches regularly for them.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, Aug. 5: The meeting in Marked Tree, Arkansas, resulted in two baptisms, one a Baptist, and four restorations. I was with them in 1945. The church is growing, a new, native stone building in a good location. Bro. Thomas L. Conner is the local minister, and is doing a good work. I enjoyed my labors with him in this meeting. The future looks brighter.



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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.

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

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

a Rom. 14: 21; 1<sup>b</sup>: 1-8; 2 Cor. 6: 3. b Mark 6: 33; Luke 9: 46, &c.; 22: 24, &c.

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

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DELIGHT, ARKANSAS, AUGUST 14, 1952

NUMBER 35

## The Sufficiency of The Scriptures

By VAUGHN D. SHOFNER

In the sixteenth chapter of the gospel according to Luke, record is kept of our Savior's description of a man in misery, who, by asking Abraham to employ a new way to convert his five-brethren, clears himself, and apparently charges God with having formerly used imperfect and improper means to convert man. But Abraham attends to his audacity with strong reproof, and attests the all-sufficiency of God's means of grace.

Included in the conversation were these words: "The rich man said, I pray thee, father Abraham, that thou wouldst send Lazarus to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them." The rich man then makes known his idea of God's imperfection in dealing with man previously, as he gives a plan he thinks better. 'And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Whether the Lord narrates true history in relating these things concerning Lazarus, Abraham, the rich man, and circumstances which agree better with real facts than fiction, or whether the whole is a parable, the principles taught are not altered. The lessons of our Lord show the error of the ways of worldlings, infidels, atheists and agnostics, for the picture shows that God's revelation to us is sufficient to convince every reasonable creature who will take the pains to examine it; and that the exhortations of this all-sufficient revelation are founded on motives most productive of obedience.

Therefore, mortal man has no right to require additional revelation, nor mightier motives to obey it! When man today asks for or claims new revelation; asks for or claims additional power to turn souls to Christ (such as overwhelming, miraculous power of the Holy Spirit which is claimed by many cults of religion), he is in need of the same reproof and correction received by the rich man, for he is charging God's plan with imperfection. But, were God to indulge these blasphemous requests of sinners; were he even to condescend to send souls from the grave to testify of the gospel of Christ and to appeal to man by new motives, "neither will they be persuaded." He who resists God's revelation, "in time past unto the fathers by the prophets, in these last days unto us by his Son" (Heb. 1:1, 2), would not yield to any evidence that might arise from a person raised from the dead, and would be in an undesired condition were he forced by miraculous might to do the will of God.

In the realm of unbelievers there are some who are such because of ignorance. "Having the understanding darkened, toeing alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). Ignorant infidels! whose dark and disorderly mind enslaves reason; who are incapable of entering the most accessible door of discussion; whose genius has been imprisoned in the darkness of the world until it is blind to the easiest arguments.

We are made to wonder if these unbelievers of world-wizened capacities have not a right to expect a revelation, a plan, proportionable to their abilities. But in serious consideration we know they are limited to a large extent by their own choice to let the world blind

them. And we see by the scriptures that we are expected to do only that which we are able to do—talents are given according to our several abilities (Matt. 25:15). And, too, the fundamental truths of Christianity lie within the reach of all.

There are indifferent unbelievers—those, who refuse to believe because of failure to examine the facts. God has revealed himself in the most affectionate way; has announced the truths of heaven and hell, a solemn alternative of endless bliss or eternal misery; has confirmed these truths with thousands of plain proofs; and careless unbelievers will not search the field for the treasure. They choose to follow vain and useless objects and complain of religion's obscurity. "Neither would they be persuaded though one rose from the dead."

Then comes the crowd of intellectual infidels; philosophical pettifoggers. These have gathered all the tinsel of science, and have left the prudent path and flown into fields of fancy. They are alert in answering; their wit sparkles with ready repartee; and being anaesthetized with conceit of their own superiority, they study only to excel in substituting jests for solid arguments. They claim a thousand investigations entered, the reading of a thousand volumes, give no satisfactory proof of Christianity. "Neither will they be persuaded though one rose from the dead."

There are unbelievers, even in religion, who demand a new miracle be performed on each sinner to save him from his sins. Were miracles wrought as often as asked for, on that very account, they would lose their power to convict and convert; and as the Israelites who were so accustomed to them they ceased to impress them, so would it be today. The might of the Miracle Worker is made manifest with each passing moment, as man views the heavens and the earth, the works of nature — a great variety of divine demonstration; and this irrefutable

proof of the existence of the Creator demands the homage man ought to give him. Yet, unbelievers behold without emotion of virtue, and so would it be if miracles were still performed: yea, even the raising the dead.

Verily, God's revelation with its confirming signs and wonders is all-sufficient! And, friend, before you set your heart against true religion and claim nothing credible in Christianity, we plead that you seriously enter into the reasonable disposition of desiring to know and obey the truth. How dreadful is the disposition of doubt, for people doubt because they desire to doubt. And what gain is there to be found by the unbeliever's road? What is its charm that lulls the soul into a determined ignorance of its origin and end? This unbelief which is endeavoring to destroy the very vitals of Christianity finds its principles in the bonds of iniquity.

Were my pen dipped in the deluge of celestial displeasure, I'd bring to you the condition of a man dying amid the cruel uncertainties of unbelief. In that expiring state he sees, in, spite of himself, the truth of the revelation and religion which he tried so hard to put from his heart. Had I the power with pen, I'd picture him in the deep despondency of certain death; beyond the aid of trained physicians and the comfort of friendly words; away from the help of his little fortune and into the shaded vale of shortening breath! Had I a trumpet-tongue, I'd let you hear thundering echoes of the sermon he hears—not from a religious book by man; not from a despised preacher; it is death itself that preaches to him! He feels the shivering cold in his blood, the dying sweat of his face; he soon shall be but a corpse by his own law. Had I the eyes of infinitude, I'd behold and depict to you the deeper scenes of his mind; the dismal shroud, the coffin, the pall, the funeral march, the subterranean stay, carcasses, worms, putrefaction; and the realities he once overlooked—"whither am I going? What will become of my soul?" His infidelity renders him ignorant of his destiny, but he now hears the groans of the damned, chokes in the smoke of the bottomless pit, catches a glimpse of the immortal mansion of glory shut against him—and he now grasps the significance of the sufficiency of revelation and wails because his brethren would not be persuaded though one rose from the dead!

H. H. Dunn, Huntington. Arkansas, August 4: Three baptisms in a meeting recently closed at Cartersville, Okla. Now at Antioch, Missouri. One restoration last night. Close here the 10th.



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 22)

"Joseph, who by the Apostles was surnamed Barnabas,... having a field, sold it, and brought the money and laid it at the apostles' feet." (Acts 4:36).

We must remember that there is nothing in the law of Moses against a Levite, individually, acquiring lands.

Then, too, the system was all changed when they returned from the captivity in Babylon.

You may read with interest the significance of the name Barnabas—a son of exhortation—in Acts 11:22-24.

In Acts 5:1-11 Luke reveals an interesting story of discipline in this early church. The liberality has become an occasion of covetousness.

Too many times we want to appear just as righteous as others without paying the price. We forget that we cannot fool other people all the time.

We think too much of what men may think of us and not enough of about what the Lord thinks. We seek to justify ourselves before the world.

At the Judgment we must appear before the Lord and not before men. That will be one court we cannot bribe. Sapphira and Ananias learned this to their sorrow.

Luke says that these two people "sold a possession, and kept back part of the price, and brought a certain part and laid it at the apostles' feet." Acts 5:1, 2.

The language of these two verses implies what is acknowledged later—that this part which they had given to the apostles was represented by them to be the entire price of the land.

Two unholy desires prompted this deed. They wanted to receive the honor which prompted them to keep part of it back.

The spirit which prompted the group which Luke previously mentions is not to be found in the gift of these two people.

We must recognize a small amount of liberality in the heart of these two people, for had they been like many people today they would have kept all of it until their death.

They gave a large part of the price of their land, but they misrepresented it as all of the price. They misrepresented their gift to the Lord.

Luke then reveals one of the most astonishing incidents to be found in the New Testament—these two people die instantly; the husband is buried three hours before the wife and without her knowledge, and even without any kind of funeral service.

They had lied to the Holy Spirit about their gift. I wonder if these are the last people ever to lie to the Lord about their contributions? This heart-searching question of Peter shows that while Ananias was tempted by Satan to lie to the Spirit of God, Ananias is as guilty before God as if Satan had had no part in it.

Thus, man is responsible unto God for his every act.

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# The Church of Our Lord

By HARVEY SCOTT

1. Christianity is a New Testament religion and the law that makes possible the church of our Lord is the gospel of Jesus Christ and not the law of Moses. (Rom. 1:16).

The history of the beginning of the church is to be found in the New Testament and in the book of Acts of the Apostles. In this book of Acts, we learn how men and women became Christians, and thus members of the church. This information is not found in the Old Testament.

This is no denial of the truthfulness of the Old Testament nor is it a denial of the purpose for which the Lord gave it. God did not record that part of the Bible to direct men and women in their knowledge of the church. He gave that part of His book to the church for the purpose of showing that men and women should be faithful unto Him in the dispensation in which they lived. It is a warning to the unfaithful.

Therefore, do not look into the Old Testament to learn what God wants you to do today: there you will find what He wanted those people to do who lived in that period covered by the history of the Old Testament; but, since we do not live in that period of Bible history, we cannot find in that part of the Bible the law of the church of our Lord.

At all times you should keep in mind in all your Bible study that the book of Genesis and the first nineteen chapters of the book of Exodus contain the record of God's dealings with the people who lived from the creation to the giving of the Law of Moses. The rest of the Old Testament contains the regulations of the Lord for the people of Israel from the giving of the Law of Moses until the giving of the gospel of the Christ. In this period you will find the people and the incidents which are mentioned in Matthew, Mark, Luke and John. From the book of Acts to Revelation we find the record of God's dealings with men and women from the beginning of the gospel to the end of the first century; and in this part of the Bible we have the record of the Law of God that is to govern the religious life of individuals unto the end of time.

Therefore, the New Testament becomes our rule of faith and practice; and what the New Testament teaches concerning becoming Christians, and living Christians, is the guide that all are to follow in our efforts to be well pleasing unto God. On the other hand, those things which the New Testament does not teach or authorize should be left out of our religious practices today.

Since we live in the Christian Age, and not in the Jewish or the Patriarchal Age, we begin the study of the Bible at the book of Acts of Apostles in order to learn of the church of our Lord. Here we learn how to become Christians, and the beginning of the church. If you will begin the study of the book of Acts with an open mind, you will be led to the truth and to your salvation.

Yes, Christianity is a New Testament religion, and the law which makes one a Chris-

tian and a member of the church is the gospel and not the Law of Moses.

2. Since no power less than the power that makes a law can change it we must conclude that the law of Christianity cannot be changed by man.

But the law of Christianity is the gospel of Jesus Christ; for that is God's power unto salvation unto all the world. (Romans 1:16) We would, therefore, conclude that the gospel of Christ cannot be changed but by the powers of heaven and earth.

Since the Lord has given us no record of any change in the gospel which he gave through the Holy Spirit, we must accept the message of the inspired teachers as the final message which God has for the human race in order that man might be redeemed.

This message is recorded in the New Testament which is to furnish man as his only rule of faith and practice today in his efforts to make the necessary adjustment between him and his maker.

No wonder Peter could say: "According as his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us 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." (II Peter 1:3, 4).

Thus, by His divine power God has given unto us the gospel of the Christ that pertains unto life and godliness: this being made possible through the knowledge of Him who gave it. Through this means, exceeding great and precious promises are given; and by means of all of this, we might be made partakers of the divine nature after we have escaped the consequences of sins through our obedience to this gospel.

This gospel of Christ, which makes all of this possible, has been given by the power of heaven; for said Jesus: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matthew 28:18-20).

This is the same gospel which Paul said that he had preached unto the Galatian Christians; and he pronounces the anathema of the Almighty upon either man or angel who preaches any other. Paul said that there is no other gospel; but some men were troubling them and were perverting the gospel of Christ. (Galatians 1:7-12).

Thus, any message in religion that can be changed by the councils of men is certainly not the message of heaven; for that message cannot be changed except by the power of heaven. Jesus who gave the gospel said that all power both in heaven and in earth had been given unto Him. Therefore, the power

of the gospel of Christ is the power of heaven and earth; and no power less than that can change the gospel.

Since the law of the church is the gospel of the Christ, it remains that the law of the church of our Lord cannot be changed by man.

3. The New Testament church is a called together group of people who have been called together by the Lord and are to be governed by his law—the gospel of Christ.

Any group of people who have been called together may be referred to as a Church; but they are not the church of our Lord unless they have been called together by Him, and are being governed in all of their work and worship by His law, which law is the gospel of Christ, and recorded in the New Testament for our guidance.

In answer to Peter's confession that Jesus is the Christ, our Lord told His disciples that He would build His church; and that the gates of the unseen world would not prevail against it—would not exceed it in power. (Matthew 16:18-20). When this was spoken by Jesus, the building of the church was in the future—it had not yet been built, for He said, "I will build my church."

In order to be the church of the New Testament, it is not enough that the group be called together by the message which the Lord has had recorded in the New Testament; but the group must be governed in all of its work and worship by what the New Testament teaches—they must have nothing in their worship and service to God which the gospel of Christ does not authorize. To do so, would be to be governed by something different from that which our Lord has given to govern His church.

Sufficient information for both the worship and the government of the church of our Lord is found in the gospel of the Christ which is recorded in the New Testament. To be governed by something different from the New Testament is to be a church different from the one built by our Lord—it is to be a church which is different from the New Testament church. How could it be the New Testament church when it is governed by something different from the New Testament itself?

The New Testament contains all the information "that pertaineth unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us 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." (II Peter 1:3, 4).

Thus, to be governed by something different from that which we find in the New Testament is to admit that the Lord did not understand how to arrange for the government of His church; and that man can do a better job of it than did the Lord. There is no greater folly than this: and nothing leads men and women farther away from the Lord and His church. To do such, we cease to be the church of our Lord, and become a church of our own arrangement which is not entitled to the blessings of the Lord.

No wonder Paul said: "But though we, or an angel from heaven, preach any other gos-

(Continued on page five)

## WHAT OUR PLEA SHOULD BE!

By CARL R. MICK

We believe that a statement of our purpose and policy will not, at this time, be amiss. Also, since we desire to present a series of lessons dealing with the church you read about in the New Testament, we want to give a summary of what our plea is.

By our plea we mean that for which we are earnestly pleading and praying and toward which we are constantly moving. All religious bodies have their own distinctive plea. We are earnestly pleading and praying for and are endeavoring to constantly move toward the restoration of Christianity minus denominational marks, minus the party spirit, minus the traditions of men. We are confronted with much difficulty in presenting this plea because of the modern conception of Christianity which is wholly denominational and sectarian. We speak of undenominational Christianity when there is no Christianity except undenominational. We speak of New Testament Christianity as if there was Christianity outside of the New Testament. It is a very difficult task to present what our plea is and do so in an undenominational and an unsectarian manner. We are not pleading for our church or some new church; neither are we pleading for any denomination. Our plea is a plea that all Christians should have. A plea that should be common among all who love the Lord. We all should plead most earnestly for the restoration of Christianity in its ancient purity and simplicity minus the party and Pharisaic spirit of modern denominationalism.

Such a plea would of necessity involve the restoration of the faith and practice of the church spoken of in the New Testament. The restoration of the faith of the New Testament Church would be the restoration of the faith once and for all delivered to the saints (Jude 3), the faith revealed in the New Testament minus the opinions and traditions of men. This faith is the one faith spoken of in Eph. 4:4 where the inspired apostle says, "There is one Lord, one faith, and one baptism." Not the restoration of the faith only, but also the restoration of the practice of the New Testament Church. Many times we restore doctrines long before we restore the practice along with it.

This plea would also include the restoration of the spirit and reality of Christianity. What is the spirit of Christianity? Webster says the spirit of a thing is its animating principle, its pervading influence, its peculiar quality. What does the word of God teach is the animating principle of

Christianity? Jesus said in John 13:34-35. A new commandment I give unto you, that ye love one another; as I have love you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Col. 3:12-14 says, "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another and forgiving each other, if any man have a complaint against any; even as the Lord forgive you, so also do ye: and above all these things put on love, which is the bond of perfectness." The spirit of Christianity, its animating principle, is the love and kindness which is to characterize the Lord's people. The reality of Christianity is that which would move us all to live the Christian life everyday. Our religion should not be superficial, something that is put on on Sunday and put off on Monday, but our religion must be real affecting our everyday life.

This plea would of necessity involve the restoration of the unity of the spirit in the bond of peace. The Lord earnestly prayed for the unity of His people; the Apostle Paul by the Holy Spirit pleads for unity; and certainly we should include in our plea that for which the Lord prayed and that for which the beloved Apostle Paul by the Holy Spirit pleaded.

How can such a plea be accomplished? To restore Christianity we must restore the preaching and teaching of the New Testament. Paul commanded the preacher Timothy to "preach the word" (II Tim. 4:2). We must begin to preach what the scriptures teach instead of what we think about it; we must begin to speak where the Bible speaks and be silent where the Bible is silent. It is because preachers and teachers have not spoken where the Bible speaks but have voiced their own opinions and traditions as if they were the commandments of God that we have so many different denominations and sects in the world today. If the preaching of the word in the days of the Apostles produced Christians and members of the Lord's church, if the same word is preached, the result will be the same. We must have New Testament preaching to have Christianity. If only the New Testament is preached, it will produce nothing but Christianity. It takes something besides the New Testament to make something besides a Christian, and it takes something besides the New Testament to make one a member of

some church besides the one spoken of in the New Testament.

Also to accomplish this plea for the restoration of Christianity, we must restore New Testament conversion. People who were converted under the preaching of the Apostles were converted to Jesus Christ, the crucified one, the Savior of men. When the Apostle Paul preached at Corinth, he said later (I Cor. 2:2) that he determined not to know anything among you, save Jesus Christ and him crucified. He wanted to convert people to Jesus, the crucified one, the Savior of men. But not only did the Apostles convert people to Jesus, the Savior, they converted people to Jesus, the Lord, the ruler, the King of kings, and Lord of lords. In Acts 2:36 Peter said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The Apostle Paul said that every knee should bow and every tongue should confess that Jesus Christ is Lord (Phil. 2:10-11). Too many have been converted to Christ as the Savior, but have never obeyed Him as Lord. Christ will not save us until we obey Him as our Lord. (Matt. 7:21; Luke 6:46). Hebrews 5:9 says that Christ is the Author of eternal salvation unto all them that obey Him. Also the Apostles converted people to the Lord's church. They were converted to the church that the Lord built, purchased with His own blood, and which He was the Head of. They were not converted to denominations because they did not exist in the days of the Apostles and did not exist until men began to depart from the teachings of Christ giving heed to false doctrines and the traditions of men. Neither did the Apostles convert people to party religious names, but they converted people to the name of Christ. 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). The name in which we are to glorify God is Christian. Hence, being a Christian only surely meets the approval of the will of God. Attempting to serve God through any other name detracts glory and honor from the Holy Name of Christ. "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." (Col. 3:17). When the Apostle Paul stood before King Agrippa, the King said, "Almost thou persuadest me to be a Christian." (Acts 26:28). What kind of Christian was Paul trying to persuade Agrippa to become? What denomination, sect, or party was Paul trying to persuade Agrippa to join? No denomination, sect, or party; but he urged Him

to become a Christian, a member of the Church the Lord built.

What would be the result of such a plea if it was adopted by the professed Christian world? The results to be accomplished by the plea to restore Christianity are great. Some of these results, briefly presented are:

1. The original church that the Lord built and purchased with His own blood would be fully restored, or reproduced, among all Christians everywhere

2. All the followers of the Christ would be simply Christians, just as they were in the days of the Apostles. They would be just plain Christians and not something else; and they would have no party names to distinguish them from other Christians.

3. All Christians would belong to the church spoken of in the New Testament, and they would not be members of denominations or sectarian churches.

4. Among all Christians there would be the "one body," the "one spirit," the "one hope," the "one Lord," the "one faith," the "one baptism," the "one God and Father of all."

5. The earnest prayer which Christ prayed for the oneness of all His disciples would be answered. There would be Christian union, fellowship, fraternity, and love among all professed Christians everywhere. There would be no denominations, sects, nor conflicting creeds, to mar the peace and harmony of the children of God.

6. The world would believe the Father has sent the Christ to bless and save it.

We are thankful that we can plead for people to step out on the promises of God, to believe nothing except what the Bible teaches, and to obey no commands except what the Lord has commanded. We want people to wear no other name except the Christian religiously, not because we wear it, but because it is what the Lord wants us all to wear. We plead for people to become members of the church that the Lord built, not our church, because we don't have one, and not some denomination because they are without divine authority.

We plead with you to study your Bible with a prayerful heart and an earnest desire to know the truth

## WITHDRAWING

By LLOYD E. ELLIS

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us: for we behaved not

ourselves disorderly among you." II Thess. 3:6, 7).

It is quite notable at the present time that very little "discipline" is exercised by the church. If a member of the church goes wrong, all too little effort is made to assist that one to become right, and very few congregations "withdraw fellowship" from the ones who are living in sin notoriously.

Certainly much more teaching is needed along this line and more effort should be made to help people keep in the right way, and if someone refuses to amend his ways, the fact should be known and the people of the community made to understand that God's people do not tolerate ungodly ways. But this article is not about that question especially.

The Scripture quoted above may be most often used to refer to the problem noted concerning fellowship in the church, but I see something else which the apostle likely had in mind.

Notice that he referred to his own behavior in their midst, and the fact that he admonished them to be followers of him (and other Bible teachers). This is stated just after he had mentioned the withdrawing from every brother who walks disorderly.

I am minded that he is teaching that a Christian should not walk, or live, as the brother who walks in a disorderly manner. The true Christian is to withdraw himself from such manner of life. He is not to associate with people (a brother mentioned), who live in such ungodly ways.

Even though Timothy was a young man Paul admonished him to be a good example to others. That advice is just as good for people now as it was for Timothy. Each one, whether young or old, ought to be living so close to Christ that he will be a good example to others.

One is to withdraw himself from all manner of evil. He should withdraw himself from all lying and hypocrisy. He should withdraw himself from all evil speaking, from hate, envy and malice. He should withdraw himself from association with those who do these evil things. One should not have the reputation of associating with one who claims to be a brother in Christ and lives an ungodly life.

A church which is known to have ungodly members in its midst will have an evil reputation in the community and its influence for good will be greatly curtailed. If one who claims to be a Christian lives as an ungodly person, he too will become ungodly. A person should not imitate those who refuse to follow the commands of the Lord, but should follow in the way of Paul who

did the will of the Lord and gave his life to the cause of the gospel.

Each one should withdraw himself from the one who does evil and imitate the one who does right in the sight of God.

If all who claim to be members of the Lord's church followed Paul and imitated him, matters of discipline would afford no problem, but when some of the members of the church think more of the things of the world than they do of the work of the Lord, and other members begin to imitate them instead of following Paul, there will be trouble in that congregation indeed.

If you will read carefully you will understand that the emphasis in this study is on watching yourself and not the other people so much. Those who find faults in the lives of others often fail to see their own shortcomings.

The Bible teaches that one should seek to clear up his own mistakes, that is, remove the beams from his own eyes, before he is capable of criticising and helping the other person. Let us be followers of that which is good.

## THE CHURCH OF OUR LORD

(Continued from page 3)

pel unto you than that which we have preached unto you, let him be accursed."

Are you a member of the church of our Lord?

4. The church of our Lord is not named—it is called simply the church. There are twenty expressions in the New Testament for the purpose of identification.

Some of the twenty expressions in the New Testament are for the purpose of stating its ownership, and at the same time to show the relationship unto their Lord of those who constitute the church. They belong to Him, and their relationship is thus declared.

Any of these twenty expressions may be used in referring unto the church of our Lord, for the simple reason these were used by inspired teachers of the Lord for the very purpose which we have just given. But let us notice these expressions.

(1) The church of firstborn individuals. Hebrews 12:23. (2) The kingdom of heaven. Mark 9:1, and Hebrews 12:28. (3) The church of Christ. Matthew 16:15-18 and Romans 16:16. (4) The church of God. I Corinthians 1:2. (5) The church of the living God. I Timothy 3:15. (6) The church in Christ. Galatians 1:20-22. (7) The church of the saints. I Corinthians 14:33. (8) The church. Acts 5:11 and 11:25, 26. (9) The household of Faith. Galatians 6:10. (10) The household of God. Eph. 2:19. (11) The house of God. I Timothy 3:15 and I Peter 4:17. (12) A holy nation and a royal priesthood. I Peter 2:9 and Hebrews 13:15. (13) The people of God. I Peter 2:10. (14) The one body. I Corinthians 12:13 and Ephesians 4:4. (15) The body of Christ. I Corinthians 12:27 and Eph. 4:11, 12. (16) The body. Eph. 3:6 and 5:23. (17) Children of God. Romans 8:16, 17. (18) A spiritual house. I Peter 2:5. (19) The kingdom of God's dear Son. Col.



1:13. (20) The church of God in Christ. I Thess. 2:14.

These are the twenty expressions found in the New Testament referring to the church of our Lord for the purpose of showing identification, ownership, and state of relationship. These expressions show to whom the church belongs, and the state of relationship of those constituting the church. Any one of these expressions may be used; provided we use it as it was used of the Lord in the New Testament. We are not permitted to use any of them out of their purpose and setting.

For example: if you wish to identify the church, you may say: The church of Christ, the body of Christ, the church of the living God, or the people of God. These identify the church as one that Jesus built. If you wish to state relationship, you may say: The church of God in Christ, the household of God, a spiritual house a holy nation and a royal priesthood, or the church of firstborn individuals. These state relationship of those constituting the church. However, if you wish to state ownership, you might say: The church of God, the church of Christ, the body of Christ, and the house of God. These state to whom the church belongs.

Let us use New Testament expressions in referring to the church of our Lord.

5. The agencies of the church are those individuals arranged by the Lord for the purpose of carrying out his instructions in relation to the church.

These agencies are clearly outlined in the New Testament which is the law of the church to govern it in all its works and worship. It is to have no other influence in its government; for to do so would cause it to lose its identity as the church of our Lord.

These agencies are: (1) Jesus the Christ is the head of the church. Col. 1:18. (2) The apostles and prophets of the New Testament are its teachers. These were to be guided by the Holy Spirit in all their teaching—the Holy Spirit was to guide them into all the truth. John 14:26; 16:13. There is to be no teaching other than that which these men gave through the guidance of the Spirit of the Lord. Gal. 1:8-12; II Peter 1:3, 4. (3) In order that the instructions of these inspired men may be given to the world, and that the church should be guided by these instructions, the Lord made arrangements for Elders, Overseers, or Shepherds to see that this was done. There are six terms applied to these men: Presbyters or Elders, which refer to age and experience in Christianity. Bishops or Overseers because of their ability to oversee the work of the church. Pastors or Shepherds because of their ability as leaders. These six terms refer to the same group of men arranged of the Lord to see that His church was governed by His instructions. You will find a plurality of these men in each local congregation of our Lord in the New Testament. (4) That these men may be assisted in their work the Lord provided for Deacons whose duty is to assist the Elders in their work. (5) The Evangelist, or minister was arranged for by the Lord whose duty under the Eldership is to do the public teaching of the church. Nowhere in the New Testament is this group referred to as the one who has charge of the congregation, or has the oversight of the work. (6) Then there are the teachers of the church. Paul

said that this group should be able to teach others of the Christ, but instead many of them needed to be taught again the fundamental principles of the gospel. All Christians should be teachers of the gospel of the Christ.

Beyond this group of six agencies, there is no other arrangement of the Lord for the purpose of carrying out His instructions in relation to His church. All the work of the church is to be done through these, with the apostles and prophets of the New Testament furnishing us with all of our information or teaching, and the responsibility of the Elders or Bishops is to see that the New Testament is taught and applied to the lives of individuals. It is the duty of the Evangelist to publicly proclaim this teaching unto the world.

This is the order of the Lord concerning the work of His church. Any other order would be that of men and not of the Lord, and could not apply to the church of our Lord.

6. The New Testament church has no authority except that which is revealed in the gospel of the Christ. No special authority has been delegated to it.

The authority of God in salvation has been invested in the Christ who in turn has given His authority unto the apostles and prophets of the New Testament. This New Testament contains the gospel of Jesus the Christ which is the power of God unto salvation unto all the world. Romans 1:16.

It is the duty and responsibility of the church of our Lord through its agencies to carry out the instructions of its head, the Christ, as found in the gospel. It has no other teaching, and is dedicated to the task of defending that teaching which was revealed through the Holy Spirit and is being preserved by the Almighty in the Bible. The church is to guard this teaching, and is to see that nothing new is added to that which the Lord has revealed. Paul told the Galatians that the wrath of the Almighty was against either man or angel who would offer any other gospel than that which he had preached, said Paul, "the message which I bring to you is not of men, neither was I taught it of men; but by revelation of the Christ. Gal. 1:8-12.

Any teaching other than that of the gospel of the Christ which the church may offer to the world must be the teaching of men; and will produce a vain worship for those who practice it, and will bring upon him who offers it the wrath of the Almighty. See Matt. 15:7-9 and Galatians 1:8-12. The doctrine and commandments of men are not according to the will of the Lord, and should never be offered to the world by the church. The Lord has furnished us all that pertains unto

life and godliness, and to add anything to this is to declare that the Lord did not know what was sufficient for his people. See II Peter 1:3, 4.

The authority of the church therefore is in its head, the Christ, and the inspired teachers of the New Testament, and in none other. Christ has delegated no authority to any one else, and he who claims authority in Christianity other than that which is revealed in the New Testament is claiming that which the Lord has not given; and is speaking without divine authority.

No wonder Peter warned that "If any man speak, let him speak as the oracles of God." I Peter 4:11. The oracles of God are recorded in the New Testament which are sufficient unto life and godliness—God revealed through the Holy Spirit all the truth unto the men selected by the Christ. See John 16:13 where Jesus told the apostles that the Holy Spirit would guide them into all the truth. It this he did, there is no other truth for us than that which these men recorded in the New Testament.

Thus, the New Testament church has no authority other than that which is revealed in the gospel of Christ. No special authority has been delegated unto it.

7. It is not sufficient to use the term found in the New Testament for the purpose of identifying ourselves as the church of our Lord—we need more than this.

You may place the name of "Lincoln" on the front end of a "Ford," but that does not make a "Lincoln" out of it. The same is true in relation to the church. The name "Church of Christ" over our door, or in our announcements, does not of itself make us the New Testament church.

Raise the hood of the car, and look inside, and you will clearly see what kind of a car it is. Open the door of the church, and look on the inside, and you will see what is taking place; this will reveal what kind of a church it is. If what takes place on the inside of that church is not that which the New Testament authorizes, then you can be certain that it is not the New Testament church.

Thus, it is not enough that we use the term that the New Testament declares that the church of our Lord should use; we must carry on our work and worship in keeping with the law of the New Testament; namely, the gospel of Jesus the Christ. We must, therefore, have nothing in our work and worship that the gospel of Christ does not authorize in order that we may identify ourselves as the church of our Lord.

The items of worship for the New Testament church are thus named: "And they continued stedfastly in the apostles' teaching and fellowship and in breaking of bread, and in



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prayers." Acts 2:42. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Ephesians 5:19. Here we have the five items of worship for the New Testament church. (1) Teachings of the apostles' doctrine. (2) The fellowship or joint-participation, or contribution. (3) The breaking of bread, or the communion. (4) The prayers. (5) The singing; making melody in the heart unto the Lord. These are the five items of worship of the New Testament church—items which must be found in the Lord's Day worship of the church today if it is the New Testament church.

You will notice in item five that the melody that was authorized in the church of our Lord, is the melody that is made in the heart. This is the only kind of melody that is permitted in the worship of the church of our Lord. If we permit any other kind of melody to enter into our worship than that which is made in the heart, then we definitely declare to the world that we are not the New Testament church—we are not the church of our Lord. There are other kinds of melodies than that which is made in the heart, but they are not permitted in the worship of the Lord. The Lord asked for the melody which is made in the heart—this excludes all other kinds.

Thus, to identify ourselves as the New Testament church, we must not only use the term that the New Testament declares the church of our Lord is to use; we must also have in our worship only those items which the New Testament authorizes.

8. The use of the correct New Testament term, and the five items of worship, are not sufficient to identify us with the church of our Lord; we still need more.

Since the church of our Lord is governed wholly by the New Testament, we must look to the New Testament for the characteristics of identification. Even though we use the term found in the New Testament when referring to the church which we represent, and have in our worship the five items mentioned in our last study; we must offer to the world the same requirements for membership that are found in the gospel of Christ.

If we accept in our fellowship those who have not met the requirements of the gospel, we thus declare to the world that we are not the church of our Lord; for the Lord "added to the church, daily, such as were being saved." Acts 2:47. We must remember that the Lord does the adding unto His church—man has no choice in that matter. And the Lord adds to His church only those who are saved. Thus, the same thing that saves an individual, is that which adds him to the New Testament church.

Thus, for us to be identified with the New Testament church, we must not accept into our membership those who have not obeyed the gospel as is outlined in the New Testament; and man cannot misunderstand them unless some one shows him how. In this, there is to be no guess work—we can be absolutely certain. We have the New Testament to guide us in this respect, and there is no excuse for any one missing the truth as it is in Christ Jesus.

But what is the teaching of the New Testament concerning salvation of the individual

in order that the Lord might add him to His church? This is a good question; one that must be given serious consideration; for salvation of the souls of individuals. To answer it wrong, will be the loss of the soul, and at the same time bring upon him who thus answers incorrectly the wrath of the Almighty. Galatians 1:8-12.

The gospel of Christ, which is the power of God unto salvation, had its beginning in fact on the first Pentecost after the crucifixion of the Christ, the record of which we find beginning with the book of Acts of Apostles. Thus, to this book we must go for our information concerning the requirements of our Lord in regard to the salvation of the soul, and how to become a member of the church of our Lord.

When the gospel was offered through Peter

by the guidance of the Holy Spirit, men and women were told to repent and be baptized in order that their sins might be forgiven. See Goodspeed's Translation of Acts 2:38. Thus, being saved, the Lord added them to the church. In order for us to be the New Testament church today, we must make the same requirements.

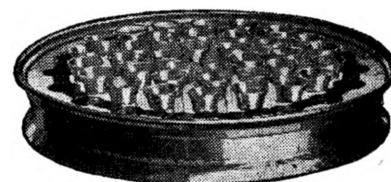
John G. Reese, Box 251, Longview, Texas, August 7: Four have been baptized at Mobberly Avenue during the last three days. I will begin a meeting at Thalia, Texas, next Monday night August 11 to continue ten days. Clois Fowler, of Vernon, Texas, will lead the singing.

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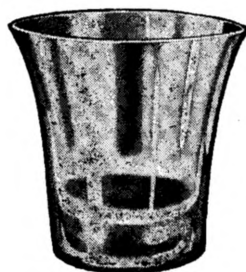
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Guthrie Dean, Box 23, Judsonia, Ark. Aug. 9: After working at Camp Wildewood for two weeks, I have been in meeting work over this section of the country. The meeting at Bald Knob resulted in 16 responses. The meeting at Grand View, near Center Ridge, resulted in 17 responses. The meeting at Holly Grove, near Judsonia, resulted in 21 responses. I am now in a meeting at Cross Roads, near Bradford. Thus far three have been baptized. After this meeting I will go to Over Cup and then back to Judsonia to resume my regular work with the church there. The church at Judsonia has doubled attendance in the past two years. Around 40 have been baptized. Pray for us.

Murray Marshall, 309 S. 15th, Frederick, Oklahoma, August 5: C. E. McGaughey of Springfield, Mo., held one of the finest revivals ever held in Frederick, Oklahoma, recently. July 23 the meeting closed, held in the City Park each night, by both congregations, and eight were baptized and six restored. Glenn Boyd of Frederick led our singing. Both congregations were spiritually strengthened. The truth was preached, error was condemned, and the Lord and His way was exalted. Frederick looks forward to 1956 when he is to return for another City Park meeting. I am in a fine meeting at Franklin, Texas; it began last night.

Cleon Lyles, Little Rock, Arkansas, August 11: Twelve have been baptized, fifteen placed membership and four were restored at the Downtown church (Sixth and Izard) in Little Rock the past two months. Our attendance at all services continues to increase. We are averaging 560 in Bible study, above 1100 for morning worship, above 700 for Sunday night worship and more than 400 on Wednesday nights. We are enjoying our new building and our work continues to be pleasant.

Frank L. Cox, Box 104, Mineola, Texas, August 11: Thirty-three were added to the membership roll of the Mineola congregation during the first year of our ministry here. We have launched into our second year. Even in the heat of mid-summer, every feature of work is on the upward trend. One was added to the membership roll yesterday. Our program for the year calls for a meeting with George S. Benson beginning October 19, a mid-winter lectureship, and a combination vacation Bible school and an evangelistic meeting the first part of next June. God is gracious we are hopeful and happy.

A. H. Bryant, 1445 Nogales, Del Paso Heights, California, August 6: Our new work here is pleasant, and moving forward in a very appreciable way. We have had three baptisms and as many acknowledgments of wrongs since moving here the middle of June. One baptized last Sunday evening. Others are favorable prospects. The work is

interesting and we trust will prove to be profitable. We have hopes of beginning a building movement soon. Our auditorium is not adequate now for our Sunday morning attendance. I will be away from the work here for a period of eight days, beginning next Tuesday. We are to assist in a Youth Encampment, a new project for this section. This will be our first effort of the churches in this community, but with one hundred teen-age youngsters enroll-

ed, we anticipate a very fine Encampment. My family will accompany me and Mrs. Bryant will teach a group of girls. The work generally, in this busy, western state, seems to be making some progress.

### SUNSHINE

Those who bring sunshine to the lives of others cannot keep it from themselves.—James Barrie.



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

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

### 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; 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 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 22

DELIGHT, ARKANSAS, AUGUST 21, 1952

NUMBER 36

## "HONOR THE LORD WITH THY SUBSTANCE"

By ELMER A. L'ROY

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10).

This is an Old Testament passage, but there is in it a statement of duty and truth agreeable to the teaching of the New Testament.

### Honor The Lord

" . . . For them that honoreth me I will honor" (I Sam. 2:30). "Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices. . . ." (Isa. 43:23). " . . . If any man serve me, him will my Father honor" (John 12:26).

There are many verses that teach us to sacrifice. "Through him let us offer up a sacrifice of praise to God continually, that is, the fruit of lips that make confession to his name" (Heb. 13:15).

### Sacrifices

An offering to be acceptable to God must be a sacrifice, and, obviously, it is not a sacrifice unless it costs us something. David was aware of this fact, and he felt his duty to God very keenly. He was told to "rear an altar unto the Lord in the threshing floor of Araunah." David went up as the Lord commanded. When Araunah saw the king, he bowed before him and asked why he had come. David said, "To buy the threshing floor of thee, to build an altar unto the Lord."

"And Araunah said unto David, Let my lord the king take and offer what seemeth good unto him: behold here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee. And the

king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver" (II Sam. 24:22-24).

We err when we think we sacrifice when our offerings cost us nothing. Our gifts must honor God. But what kind of giving honors the Lord?

1. It is not the quantity but the spirit of the giving. King David very probably did not seriously deplete the treasury in giving Araunah fifty shekels of silver. It was not the richness of the gift; David was intent on doing the right thing in the right spirit.

2. Think of God's love. Remember that God gives us all things temporal and spiritual. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "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. 8:9).

3. Purpose to give sin offering that expresses love for God. What do we do when we love? We give. When God loved man, He gave freely unto him (John 3:16) "to the praise of the glory of his grace, which he freely bestowed on us in the Beloved" (Eph. 1:6) The liberality of the Christian's gift proves the sincerity of his love (II Cor. 8-8).

4. Give sacrificially. David said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24). Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom . . ." (Luke 6:38). The kind of giving God blesses is that which costs

us something and which is given in love and reverence.

### The Promised Blessing

Our text says: "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." In the Old Testament we read God's promises as follows: First, in Proverbs 11:25, "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

Then in the last book of the Old Testament, we read, "For I am -the Lord, I change not; . . . Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me here with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:6a, 8-10).

Someone may say that these promises are in the Old Testament. Yes, 'but the New Testament contains others just as clear and as full as these. Paul wrote the brethren in Corinth of the promised blessing as follows: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. ' Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness);" (II Cor. 9:6-10).

Upon receiving help from Philippi, the same apostle wrote that "my God

and our Father shall supply all your need . . . (Phil. 4:19). In Hebrews 13:5, we read: "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee" (ASV).

Finally, Jesus said: "Give, and it shall be given unto you" (Luke 6:38a) The last phrase of the verse shows when in that "men shall give into your Bosom."

"Honor the Lord with thy substance."

## The Faith That Saves

By LLOYD E. ELLIS

"He that believeth and is baptized shall be saved" (Mark 16:16).

There are many kinds of faith in the world, and some have written about the faith of infidels, even as incongruous as that may seem. It seems that one could hardly live without some kind of faith, or faith in something.

Men are so weak and know so little that much with which they have to do must be taken on faith. All our business establishments are built upon faith, or confidence, and when people lose confidence in something it begins to fall.

We do not know all about our friends but because we do know something about them, we have faith in them. We do not know all about God or Christ, or heaven, but because we can read about them and find many promises in the Bible, we believe.

It is necessary that we believe in Christ if we are to be saved and have the privilege of enjoying the blessings of heaven. This saving faith is the one about which we should be particularly concerned."

Some persons read the Bible and are convinced that Jesus is the Christ, but never do anything about the matter. Others read, believe and obey his commandments. These last ones are the people who will be saved for one must not only hear and believe, but one must obey the Lord if he is to be saved. (Heb. 5:8, 9). Christ saves the ones who obey Him.

Christ is proclaimed to men in order that they may learn of Him and be persuaded to believe and respond to his invitation. Christ invites all to come to Him, and follow Him all along the journey of life, both believing in Him and obeying his commands.

### Some Thoughts Concerning Faith

"Thus the word reveals the Divine Essence; His incarnation makes that Life, that Love, that Light, which is eternally resident in God obvious to souls that steadily contemplate Himself. These terms Life, Love, Light—

so abstract, so simple, so suggestive—meet in God; but they meet also in Jesus Christ. They do not only make Him the center of philosophy; they belong to the mystic language of faith more truly than to the abstract terminology of speculative thought. They draw hearts to Jesus; they invest Him with a higher than any intellectual beauty."—Liddon.

"Faith—saving faith—whatever other definition may be framed—is best described as that act of the soul by which the whole man is given over to the guardianship of the Mediator. He who thus resigns himself to Jesus avouches two things: first, his belief that he needs a protector; secondly, his belief that Christ is just that protector which his necessities require."—Melvill.

"When a miner looks at the rope that is to lower him into the deep mine, he may coolly say, 'I have faith in that rope as well made and strong.' But when he lays hold of it, and swings down by it into the tremendous chasm, then he is believing on the rope. Then he is trusting himself to the rope. It is not a mere opinion—it is an act. The miner lets go of everything else, and bears his whole weight on those well braided strands of hemp. Now that is faith."—Cuyler.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Jesus, (Matt. 7:21). \*

"Seest thou how faith wrought with his works, and by works was faith made perfect? . . . 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."—Jas. 2:22, 24, 26.

Do you have saving faith? Believe in the Lord, turn to Him and obey his commandments that you may have life and have it abundantly.

Frank L. Cox, Box 104, Mineola, Texas, August 16: I have made a special study of the Sermon on the Mount (Matthew 5, 6 and 7) and have prepared five lectures on the same. I am in position to deliver these lectures for any congregation within 500 miles of Mineola, beginning on a Monday night and closing the following Friday night. I can do this without much interference with my local work. If I can service your congregation, write me soon.

Mrs. Bert Kitchens, Dierks, Arkansas, August 14: Robert Allen of Portales, New Mexico, closed a series of meetings at this place August 10. No visible results but we are sure the congregation was strengthened by his fine lessons. The Lord willing, he will be with us again next year.



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 23)

As a result of the Holy Spirit's detection of the lie of Sapphira and, Ananias, Luke says, "Great fear came upon the whole church, and all who heard." (Acts 5:11).

This result was caused not only by the sudden death of these two people, but also by the ability of the apostles to detect the deceptive heart.

The disciples now have a better understanding of the ability and power of the apostles, and those on the outside stand in reverence and respect.

The world will stand in respect of the church today when it takes its stand against sin on the part of its members.

Too many times we look too lightly upon the sin of the members of the church—that is one reason that the church does not stand any higher with the world. The church must stand for the right.

Luke reveals three definite results of this incident of Sapphira and Ananias. There are: 1. There are a greater number of cures wrought by the apostles through the power of God. 2. There

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is a greater reverence for the church by those on the outside. 3. There are a greater number of people added to the Lord.

The faith of the people in the ability and power of the apostles increased. The attention of the people is attracted to the teaching of the apostles. (Acts 6: 12-16.)

Had the apostles tolerated the sin of Sapphira and Ananias and kept them in the fellowship of the church in the city of Jerusalem, as is often done today, it is altogether possible that the "ways of Zion would have mourned."

The sudden punishment and the burial of these two without ceremony made the people feel that here is a group among whom sin will not be tolerated.

In this church there was a safe place for a person who desired holy communion with his Lord to help him live the Christian life.

-People who are willing to compromise with sin, and who become mem-

bers of a church just because they are afraid to live without some form of religion, will avoid such a church as Luke is picturing here to Theophilus.

But those who are in dead earnest about their souls will seek such a place as their church home.

Will this rigid discipline which God demanded of his early church ever be seen on earth again? The leaders of the Lord's church today are the only ones who can answer this question.

Luke also states that "believers were the more added to the Lord." I like that expression — "were added to the Lord." The Lord does the adding to his church. He adds all the saved.

The expression, "being saved and then joining the church," is not to be found in the New Testament—this is the doctrine of men and not of God. We should follow the teaching of God and not that of men.

The thing that saves a person adds him to the church of our Lord.

## "MARRY, ONLY IN THE LORD"

By GEO. B. CURTIS

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." (I Corinthians 7:39).

My attention has been called recently to this passage, and its bearing on the matter of second marriages among Christians. It is the contention that the phrase in the Lord does not teach that the Christian widow must marry a Christian man. It is contended that in as much as the home is an institution of God and older than the church, that this is a law regulating the affairs of the home and does not have reference to marrying one in the church. Therefore a Christian woman is at liberty to marry any one, within or without the church, that does not come under restrictions of God's law regarding the home. I have taken it upon myself to make as thorough an investigation of the meaning of the phrase in the Lord as time and opportunity permits. Facts are too conclusive to set aside the injunction as has been usually taught for an easier construction of the passage. We cannot amend nor ameliorate God's marriage laws to suit the whims of humanity. He made them, and knew why He made them as they are and we cannot change them.

The phrase in the Lord comes from the Greek Phrase *en kuriO*. The Greek *kuriO* occurs close to a thousand times in the New Testament. About six hun-

dred eighty times it is used as a proper name and refers either to Christ or God. We shall first notice what Thayer has to say about the meaning of this expression—*en kuriO*.

On page 211 of Thayer's Greek-English Lexicon, he discusses this phrase at length. He says, "Of frequent use by Paul are the phrases *en Christo*, *en Christo Iesou*, *en kuriO*, ingrafted as it were in Christ, in fellowship and union with Christ, with the Lord . . . **game-thenai** (marry) I Cor. 7:39 . . . or is equivalent to in things pertaining to Christ, in the cause of Christ." If we take Thayer then as an authority for the meaning of the phrase in the Lord, to marry in the Lord then must be to marry one in union with Christ. He regards in the Lord and in Christ to be identical phrases. I see no reason for any other construction.

How has the world's scholarship regarded the meaning of this phrase? I know of no other biblical phrase where there is less disagreement. In fact, I know of no disagreement in their understanding of the expression. We give the results of our research on this subject:

Conybeare and Howson: "The wife is bound to the husband by the law of wedlock so long as her husband lives; but after his death she is free to marry whom she will, provided that she choose one of the brethren in Christ."— (Life

and Letters of the Apostle Paul. Vol. 2, p. 47).

B. W. Johnson: "She must marry in the Lord; that is a Christian."—(Johnson's Commentary on I Cor. 7:39).

Thomas Scott: "Afterwards she might without sin marry another man, provided he were a Christian."—(Scott's Bible in loco).

Adam Clarke: "But only in the Lord; that is, she must not marry a heathen nor an irreligious man; and she should not only marry a genuine Christian, but one of her own religious sentiments."—(Clarke's Commentary, I Cor. 7:39).

Meyer: "Only in the Lord, not apart from Christ as the specifically determining element of the new union, only in a Christian way, i.e. only to a Christian sc. so let her marry."—(Meyer's Commentary on I Cor. 7:39).

McKnight: " 'Only in the Lord'—That her second husband must be a Christian."—(McKnight on the Epistles in loco).

John Wesley: "Only in the Lord"—That is, let Christians marry Christians; a standing direction, and one of the utmost importance." — (Wesley's Translation with Notes in loco).

Preacher's Homiletic Commentary: "In the Lord — Christian must wed Christian." — (Preacher's Homiletic Commentary in loco).

Patrick Lowth: "(*en kuriO*) That is omopisto to one of the same faith say Tertullian, Cyprian, and Jerome, declaring that all marriages with the heathens is forbidden to Christians. Hence also it is evident that second marriages are permissible." — (Patrick Loth's Commentary in loco.)

John W. McGarvey: "Only in the Lord i.e. to a Christian."—(McGarvey and Pendleton in loco.)

Rowe and Klingman: "How only in the Lord? only within the limits of the Christian body." (Rowe and Klingman on I Cor. 7:39).

We have noted the most profound minds of the world's scholars on the meaning of this phrase, including some of our own brethren. There is not a dissenting voice that the Christian widow is here commanded to marry only another Christian. To argue any other meaning is to fly in the face of recognized scholarship and in the face of a plain commandment from the God of heaven. To convince men and women they are at liberty to marry outside the church, and they do, that man will be responsible for their souls.

There is another avenue to the understanding of this phrase—the meaning placed upon by the early church. Tertullian was one of the great scholars of all times. He was born about 145 A. D. and died A. D. 220. He was the

(Continued on page five)

## THE CHURCH

By CARL R. MICK

We sing, pray and preach about the church, but people in general do not understand what the church of the New Testament is. Some have the impression that the church is a non-essential institution and that one doesn't have to be a member of it to be saved by the Lord. There is so much error and false doctrines taught regarding the church that few understand what the church is.

The church that we can all read and study about in the Word of God was built by Jesus Christ. After Peter had confessed the great truth that Jesus Christ is the Son of God, Jesus said (Matt. 16:18), "And I say also unto thee, that thou art Peter, and upon this rock I will build My church: and the gates of hell shall not prevail against it." Psalms 127:1 says, "Except the Lord build a house, they labor in vain that build it." In Hebrews 8:2 it states that Christ is a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. The church we read about in the Bible was not built in vain because the Lord built it and not man.

This church that the scriptures reveal was purchased with the blood of Christ. Acts 20:28 says, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." We learn from Eph. 5:25 that Christ loved the church and gave Himself for it. We judge the value of anything by the price that is paid for it. Christ purchased the church with His own precious blood.

Furthermore, this church that we read about in the Word of God has Christ as its head. Col. 1:18 says that Christ is head of the body, the church. We judge the worth and efficiency of a body or organization by its head. Christ is the head of this church spoken of in the Bible; He built it; and He paid for it with His own precious blood. We want to study what this church is that Jesus built, purchased with His own blood, and which He is the head of. %

Before we consider what the scriptures teach the church is, let us consider what the Church is not and thereby correct some prevailing misconceptions about the church.

Often when the word church is mentioned we think of a material building. We take it that all know that the building in which Christians meet for worship is not the church mentioned in the Bible. We may meet in a brick

building, or wood building, or we may meet out in the open with no building at all. God's people are His church. We read that the whole church was scattered abroad except the Apostles (Acts 8:1). The word church is never used in the Bible to refer to a material building. The church of the Bible is not a building made of material stones, but it is the temple of God made or composed of living stones. Christ, the foundation of the church (I Cor 3:11), is spoken of as a living stone, and Christians are living stones which are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (I Peter 2:4-5). "

The church is not the old Jewish institution carried over into this age. The church is a new institution referred to in Eph. 2:14-15 as the new man "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Christ made it plain to Nicodemus, though he was a member of the Jewish assembly, that he had to be born again before he could enter into the kingdom of heaven (John 3:3-5). The church has a new foundation, a new head, a new door of entrance, is composed of new living stones, and has a new covenant or law. ^

The church we can all read and study about in the New Testament is not a denomination. The word church is used 18 times referring to all the redeemed or saved everywhere; 97 times it is used to refer to a local group of Christians. Every denomination is an organization larger than a local group of Christians and smaller than all the saved; that is all denominations include more than one congregation, but none claim to include all the saved. The word church in the New Testament is never used to refer to a body of people smaller than the universal church and larger than a local church or body of Christians. Yet, most people think of a denomination when the word church is used. The idea of a denomination did not originate until long after the completion of the New Testament and the death of the last inspired writer. The Apostles never used the word church in a denominational sense. One can be a member of the church you read about in the New Testament and never belong to any denomination. If a person has been saved by the Gospel of

Christ and meets with a local group of Christians, why should he associate himself with a body of people larger than a local church and smaller than all the saved and thus become a member of something the Bible says nothing about? Neither has the church we read about in the Bible ever been named or denominational. This church is simply called the church. The Bible doesn't name the church and no one has the right to give it any specific name or denomination. Expressions like "Church of God," "Church of Christ," or "Church of the Lord" are used for purpose of stating ownership or identification. Men have named or denominational their churches; the Lord never named His church. The name that all who are members of God's church are to wear to separate them from others is the name "Christian." This name is to distinguish those who are in Christ and His church from those who are not of Christ; never were the people of the Lord to wear "party religious names" to separate them from other Christians.

The church we read and study about in God's Holy Word is not a material building or meeting house; it is not the old Jewish institution; and it is not a denomination. Now let us with open minds study the scriptures carefully to find out what the church spoken of in the Bible really is.

Everywhere in the New Testament where the term church is used, it means "the called out." The church is the called out of God or those who have been called out of darkness. Into the light of God's son. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into His marvelous light." (I Peter 2:9). The church has been called out of darkness (evil, wickedness, and ungodliness in the world) and called into a new and blessed relationship to live a new life of godliness and righteousness.

This church spoken of in the Bible is the Kingdom of God. Many times Christ and the Apostles called the church the kingdom of God or the kingdom of heaven. Christ used the terms church and kingdom interchangeably in Matthew 16:18, 19 when He said, "And I say also unto thee, that thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven . . ." The Apostle Paul said in Col. 1:13, "Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear son." The people of God are called out of the world or power of



darkness and translated into the kingdom of God. The church is called the kingdom to emphasize its type of government—it is not a democracy, the majority does not rule, but Christ is the King of kings and Lord of lords and rules over His kingdom with all authority in heaven and in earth.

The scriptures also speak of the church as being the house of God. Paul said to Timothy (I Tim. 3:15), "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The statement is plainly made that the house of God is the church of the living God. The word house is often used to refer to a family as in Acts 10:2 (Cornelius feared God with all his house) and Hebrews 11:7, (Noah prepared an ark to the saving of his house or family). The house or church of God is the family of God, and those who are in the church are children of God in God's house or family.

The Bible says that the church is the body of Christ. Col. 1:18 says, "And he is the head of the body, the church . . ." The church is called the body of Christ to emphasize its unity (there is one body) and to compare the church with the physical body as in I Cor. 12:12, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

The church is even spoken of as being the "bride of Christ." Paul said to the Romans (Rom. 7:14), "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Writing to the church at Corinth Paul said, "For I am jealous over you with Godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2). In John 3:29 John the baptizer said, "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy, therefore, is fulfilled." John was the forerunner of Christ. He came not to form a separate party, but to prepare the way of the Lord that the people might be ready for the coming of the Lord's kingdom. John said, "He that hath the bride is the bridegroom." This is another illustration drawn from marriage. The bride belongs to her husband. So the church, the bride of Christ, belongs to him. Even as a bride wears the name of her

husband; so should the church wear the name of Christ, not the name of others or the name of the friend of the bridegroom who was John the Baptist. The name Christian signifies that we are married to Christ and belong to him. It is the name that the church is to wear: "And the disciples were called Christians first in Antioch." (Acts 11:26b).

Many believe that the church is one institution, the family of God another, and the kingdom of God another. If we were to speak of a man being a white man in reference to the color of his skin, the same man being a farmer in reference to his occupation, and still referring to the same man being a Democrat in regards to his political views; we would still be referring to the same man though we called him one time a white man, another time a farmer, and still another time a Democrat. The same is true with the church. If your interest is with reference to its Organization, consider it as a body, with Christ as the head and Christians as the members. If you are studying it in reference to its government, it is a kingdom, Christ being the king and Christians being citizens of his kingdom. If you are studying the church with reference to its relationship to the world, remember that Christ said His kingdom, or His government, was not of the world: therefore, it is the called out or those who have been called out of the evil and wickedness in the world into the kingdom of God.

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.—Lloyd Jones.

## "MARRY, ONLY IN THE LORD"


(Continued from page 3)

most voluminous and the most profound writer of the ante-Nicene period. He has this to say about the meaning of I Corinthians 7:39: "Marriage too, decks the bridegroom with its crown; and therefore we will not have heathen brides lest they seduce us even to the idolatry with which marriage among them is initiated. You have it from the patriarchs indeed; you have the apostle enjoining people to marry in the Lord."—Ante-Nicene Fathers, Vol. 3, p. 101).

Again Tertullian says: "Assuredly also, when the apostle rules that marriage should be 'only in the Lord,' that no Christian should intermarry with the heathen; he maintains a law of the creator, who every where prohibits marriage with strangers."—(Ante-Nicene Fathers. Vol. 3, pp. 443-4).

These things are submitted in the interest of truth. I could wish that it were true that men and women were at liberty to marry a second time outside the body of Christ, seeing that so many violate this command. But I can come just as near changing God's law on any other matter as I can on this. My preaching brethren, let's face the truth on this without wavering.

**Lee Starnes, 1238 E. Bennett, Springfield 4, Mo., August 4:** I am now in what promises to be a good meeting at Two Bayou. Will continue through August 10th. We closed a good meeting at Midway, near Lewisville, Arkansas, Wednesday night, July 30th. Three baptisms and one restoration there. I have time for other meetings this fall.



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## Deaf Group Worships In Lubbock



Pictured above is the class for deaf-mutes that meets each Sunday at the Broadway congregation in Lubbock. The class averages 12 or 14 in attendance with Jack Price pictured on the right front row acting as teacher and interpreter. Brother Price not only teaches the class and interprets the sermons and songs during the services, but is active as advisor and counselor to deaf-mutes throughout this section of West Texas.

Interest has been increasing the last few months among this group and it is hoped that within a few months 25 or 30 will be in attendance.

Other groups of deaf mutes throughout the country could be interested in attending services and learning the gospel. In times gone by too often our brethren have neglected to reach this group of people, but efforts along this line will do much in reaching souls.

### THE HIGH SCHOOL GRADUATE OF '52 FACES A TIME OF DECISION

Athens Clay Pullias, President  
David. Lipscomb College

Last spring thousands of warm-hearted young people were thrilled to receive their high school diplomas. As the summer has passed, the glowing sense of achievement so strong then has gradually been replaced by the sobering responsibility of planning for the future.

Shall I go to college? If so, where shall I attend? These far-reaching questions are facing an army of young people across the land. For most of them this summer will be a time of vital decision in their lives. The opportunity to go to college comes only in youth to the great majority. Those who let this opportunity pass will likely never have it again. High school graduate, September '52 is a time of decision for you!

#### What Does One Decide in Choosing a College?

The most important factors for the success and happiness of any person would be:

1. The formation of one's spiritual faith and moral convictions.
2. The selection of a life companion—a husband or wife.
3. The selection of a life work—an occupation.
4. The making of friends and associates that will be a part of one's entire lifetime.

In choosing a college several of these factors, and sometimes all of them, will be seriously affected. The entire course, nature, and purpose of a young person's life is involved in the selection of a college.

### An Important Question — How Much Does College Cost?

This will vary widely from college to college. There are many factors that go into making up the cost of a year in any particular college. As in other things the course of wisdom is to select a college that will provide you with the education for life that you need.

### A More Important Question — How Much Is College Worth?

In talking to a father about his son, or daughter, one might ask this question, "How much would it be worth to you for your son to grow into maturity among genuinely Christian people, to do his work in the field of higher education under faithful Christian teachers, and through this to develop faith in God's word and a conviction of right that will guide him safely through life?" The answer would immediately be, "That would be worth any amount of money."

Christian education provides for your boy or girl physical development, intellectual growth, social development—the art of living with one's fellows, and most important of all, spiritual instruction and guidance.

The right kind of education is so valuable that its worth cannot be measured in terms of money. Parents who deny their sons and daughters the best in education opportunities to save a small amount of money will find in time that they have made a disastrous mistake. At the Christian colleges the **cost** of education is **low** and the **value** of the education given is **exceptionally high**.

#### Choose a Christian College

The most important element in human life is spiritual. "For the things which are seen are temporal, but the things which are not seen are eternal." It is wisdom to "hold fast to the eternal things." Therefore, any educational plan which omits, or neglects, the spiritual is fatally defective.

I want to urge young people everywhere to attend a Christian college. There are a number of excellent colleges operated by faithful Christians. Be sure in planning your education to consider the advantages offered by the Christian colleges.

J. D. Taylor, Hydro, Oklahoma, Aug.

18: One more baptized here and our work is going forward.



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L. C. SEARS Dean

GEORGE S. BENSON  
President

Lee Starnes at Nathan, Arkansas  
Beginning August 27



Lee Starnes of Springfield, Mo., will begin a series of Gospel meetings with the church at Nathan, Arkansas, August 27 to continue through September 7.

Brother Starnes is well known in this section of Arkansas, and has many friends who will welcome this opportunity of hearing him proclaim the gospel of Christ. The Nathan congregation extends a cordial invitation to all to attend the meeting.

Glenn A. Parks, 105 Prospect St., Camden. Arkansas, August 11: Recently the church at Locust Bayou conducted a gospel meeting in which I did the preaching. The meeting began with excellent interest and remained so until the last service. There were two restored. Brother Nathan Jackson has been dividing his time with Locust Bayou and Hampton, Arkansas, but beginning October 1 he is to work full time with the church at Hampton. He has, and is, doing a good work with these congregations. Our work goes well here at home with three restored lately. Sterl A. Watson is now doing the preaching in a good meeting with the West Washington Street church. One has been baptized to date. The truth is being preached and people are enjoying it. Our daughter, Modena, remains in the Childrens Hospital at Little Rock, but is showing gradual improvement in her come back from an attack of polio suffered in April. We hope to bring her home in about six weeks. She is being fitted for braces on both legs, but we pray and hope in time she can walk without them. Continue to pray for her recovery.

Hastings, Nebraska Needs Help

The Gospel Light is in receipt of a communication from Brother and Sister E. G. Stepp of Phoenix, Arizona in which they appeal for help for the small group of Christians who are try-

ing to establish the cause in Hastings, Nebraska.

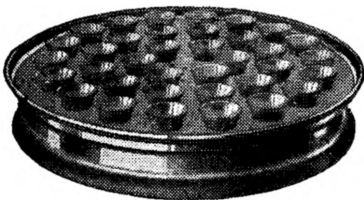
It is our understanding that Brother Stepp is stationed with the Army unit in Phoenix, but that for some time Brother and Sister Stepp were in Hastings and were instrumental in helping to get the Cause planted at that place. At the present time a small group in Hastings is trying to purchase a lot and build.

If any congregation or individual desires to help in such an effort as is being undertaken in this northern state we are sure it would be a fine work. Those interested should contact the church in Hastings, or if more information is desired we would suggest that you contact T-Sgt. E. G. Stepp, 3602 Maint. Sqdn., Luke A. F. B., Phoenix, Arizona.

Hoyt Bailey, P. O. Box 745, Irving, Texas, August 12: Two identified in meeting here with J. M. Tharp. Seven deaths may have hindered meeting. Seven responses in July, one baptism, bringing to 130 responses during my first nine and one half months here. Weekly contributions in July averaged \$276 in 1950; \$361.70 in 1951, and \$606.07 in 1952.

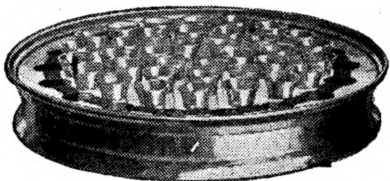
J. D. Taylor, Hydro, Oklahoma, Aug. 8: I am visiting in Dill City, Oklahoma, with Brother John Makin, who is a very faithful and able preacher of the Gospel. Hydro church closed a meeting two weeks ago with Joe Crumley of El Reno doing the preaching. Joe is a wonderful preacher and we had the largest crowds ever, so the brethren tell me.

COMMUNION SUPPLIES



No. 136 Non-Collecting aluminum tray with 36 plain glasses (shown at left)..... \$8.00

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**H. E. Pierce Reports From Africa**

May was a month of school closing. I have three central schools under my care. The children finishing these schools (equal to sixth grade) are required to take a government examination. Five days are required to finish it. The two rural schools go in to our Livingstone school and all take the examination together. While being there for the exam I also preached every night and continued the meeting over three Sundays. This meeting was for the second congregation at Maramba (Livingstone's largest African suburb). The lessons were presented in three languages, English, Luchazi, Lubali. The attendance was not large but the interest was good. On the last night a man of upper middle age arose and said that in all his life he had never heard the Bible preached in its purity as it had been in that meeting, and that he wanted to obey the Gospel and become a New Testament Christian. He was baptized the following afternoon.

During the two weeks eleven children who had had daily Bible study at school were baptized.

After 18 months of teaching, teacher Ginger Sitali, reaped the first fruits of his labor among the women of Livingstone Central Prison when he baptized three of them in their big concrete bath tub. This brings to 36 the number baptized at the prison in the 18 months. Two of the women are long termers and will be a core for work among them for many years.

We also remodeled our old school house at Maramba for the use of the Luchazi-Lubali congregation as a meeting place. Electric lights were also installed in our big five room school there. This will greatly increase the Bible study work of the two congregations there.

**J. W. (Jim) Gordon, Clayton, Oklahoma, August 14:** We have just closed the 33rd revival meeting at the Buffalo church, six miles North of Clayton, Oklahoma. We had a very fine meeting and extra large crowds. We had visitors from a radius of 100 miles. There were four additions. Theodore King of Crawford, Oklahoma did the preaching. George Files of Albion, Oklahoma led the song services.

**BOOK REVIEW**

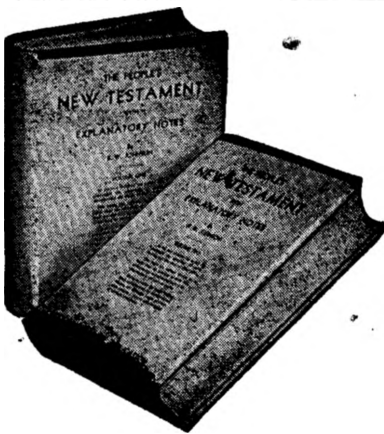
By GLENN A. PARKS

Recently there has come from the press a book containing one hundred sermon outlines by John G. Reese and D. C. Lawrence. I have not seen a collection of sermon outlines that surpass them in subject matter or in arrangement. The outlines are full enough that most any preacher, regardless of experience, can use them in his own way. They are also brief enough that personal effort and study are not eliminated. I unhesitatingly recommend this fine collection of sermon outlines. Also the work can be used very profitably in class work. <sup>†</sup>No questions appear in

the work, but a resourceful teacher could plan the questions.

I have known John G. Reese for many years. He is a very fine preacher of the gospel and has done an outstanding work with some of our very finest congregations. He is loyal to the truth and demonstrates his ability and loyalty in this book.

The book sells for \$2.00 and may be ordered from John G. Reese, Box 251, Longview, Texas, or from D. C. Lawrence, Box 737, Lefors, Texas.



## The People's New Testament With Explanatory Notes

BY B. W. JOHNSON

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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.

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

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

**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, AUGUST 28, 1952

NUMBER 37

## Christian Citizenship, The More Abundant Life

HOYT BAILEY

Jesus Christ said: "I am come that they might have life, and that they might have it more abundantly." (Jn. 10:10) The Christian Citizenship is over and above ordinary citizenship. The Christian life is the most comprehensive life known; it is as deep as the heart; it is as wide as the world; and it is as high as heaven. It is the happiest life to be lived, and it is a life, for Christ to "bring life and immortality to light"—not immortality alone, but life also, and the word life comes before the word Immortality. One reason that he or she does not engage in all the amusements of the world is because the more wholesome ones crowd out the objectionable ones, for the Christian Citizen finds more real pleasure and more enduring satisfaction in the things that are innocent and helpful. Paul said to those living the more abundant life: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." (Eph. 2:19).

It is Jesus Christ who gave the world new date, new law, and new religion. "Take Jesus from Civilization and you change its history, its poetry, its art, its literature, its government, its morals, its religion, and its hope of the great hereafter. Since the death and resurrection of Christ, art is purer, prose holier, poetry sweeter; man enjoys more, lives better, dies happier; truth has new significance; life better objects, hope brighter prospects, and death new revelations."

Christ first taught mercy to the world. The Jews, Grecians, Romans, and others had ideas of justice, but mercy was untaught, as a principle, before Christ. It is Christ who says: "Blessed are the merciful: for they shall obtain mercy." Every thought of benevolence originated either directly or indirectly from the teaching of Jesus Christ. This ques-

tion is for our consideration: "Before Christ and beyond Christianity where are the institutions of benevolence for the lame, halt, blind, orphans, aged and suffering?" The answer must be returned: No benevolence of importance before Christ—No benevolence in nations where Christianity is not embraced, and no benevolence by infidels, no, nothing.

Though Jesus Christ stands alone in contrast with the great of earth, being the wisest of the great and the greatest of the wise, having taught the wise wisdom and the great greatness, we can pattern our life after his life only as we follow the example left us by him.

Jesus was born in poverty and surrounded with the selfishness and bigotry of his age. Jesus was subject to parental authority. When he was twelve, he went with his parents to the annual feast in Jerusalem. He tarried there while his company started homeward, being missed from the company, the parents returned and found him in the Temple. After the parental reproof and his reply, he went with them down to Nazareth and was subject unto them. It is after this experience that Luke records the words: "And Jesus advanced in wisdom and stature, and in favor with God and men." (Luke 2:52). Mr. Bryan said: "Parental authority is not only essential to the child's welfare during youth but it is necessary as a foundation upon which to build respect for government and for laws. The Christian home is the nursery of the State as well as of the Church. Loyalty to God and loyalty to government are easily learned by those who from infancy are taught obedience to those who have the right to instruct and direct." I say to you that parents are in position to give children sound advice while they are in High School and College. Parents know that their sons

and daughters are not better by sowing wild oats. A captain on a ship sailing the great Mississippi River was asked if he did not know most of the danger spots up and down the River. His reply was "No," and his explanation was that he kept his ship going in the main stream where the sailing was safe. One of the foundation principles of success is to learn to be obedient, to follow instruction, cheerfully and willingly submit to authority, and one of the first and finest places for this submission, to begin is in the home. Children young or older should learn to submit to parental authority. A Christian Citizen cannot be loyal to his profession while disobeying a Christian parent. A failure to obey parents has resulted thousands of times in failure for young people in professions and in marital life.

Christ set the example in humility as the road to greatness. Christ said: "He that exalteth himself shall be humbled, but he that humbleth himself shall be exalted." Paul said: "Let this mind be in you, which also is 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 himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." (Phil. 2:5-9) This lesson of humility, of submission must be learned. Christ learned to obey, because the Hebrew writer says: "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). Jesus was humble, submissive, or obedient unto the Heavenly Father even unto the death of the cross. It was after exercising his humility, submission, or obedience that he was resurrected from the dead and exalted to God's right hand as both Lord and Christ. One reason some succeed in life more rapidly than others is because humility prompts those to follow instruction without question.



or quibble. You may have learned better how to do things than some of those who will employ you, but you must never overlook the fact that you are in the position of taking instruction rather than giving it out. One must have sufficient humility to prompt him or her to carefully follow instruction if that one is to be successful in life.

Jesus Christ was subject to the civil government. He paid taxes. The apostle Paul said: "Let every soul be subject to the powers that be." (Rom. 13). The Christian Citizen will respect the civil law. He will obey the civil law unless such law conflicts with God's higher law. Paying taxes and other dues involved by the government is the citizen's means of helping to pay for his keep. No loyal citizen would want the others to pay his way or provide him protection without his sharing the responsibility.

As you go out in life, there will likely be those who will not be too much in sympathy with your efforts. Some had rather see you fail than succeed. Such may act the part of an enemy to our personal success. How will you succeed over them? How did Jesus succeed under similar conditions? When they persecuted Jesus, spake falsely of him, and slandered him, he did not overcome by retaliation. "When he (Jesus) was reviled, he reviled not again; when he suffered he threatened not, but committed himself unto him who judgeth righteously." He put the principle to use of turning the other cheek, or of giving his cloak, or of walking the second mile. Jesus set the example of how men overcome evil with good.

Every human being is daily faced with the fact that he is traveling one direction or the other—either upward toward the highest plane that man can reach, or downward toward the lowest level to which man can fall; Christ gives us a vision of our possibilities and the strength to realize them. The teaching of Christ is practical. He deals with the every-day things of ordinary life and in his quiet way irons out difficulties and makes rough paths smooth. His words need no interpretation; they are the words of the people, the language of the masses. Learned ones sometimes speak over the heads of their hearers, using words that are unusual and long-drawnout. Jesus talked to the multitude and they not only understood Him but "the common people heard him gladly."

Abundant living is founded on love. It is the greatest force in the world. Note how Christ weaves this principle of supreme virtue into human experience. He says: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the

altar and go thy way; first be reconciled to thy brother." What infinite woe and heartache will be prevented when this lesson is learned and applied throughout the world. A word spoken in anger has often cost a life because neither party to the quarrel was big enough to obey the best promptings of the heart and beg pardon. Families have been rent asunder; communities have been divided; nations have gone to war just because some one lacked the spirit of Christ and refused the plain, and easy road to reconciliation. Deliberate injustice is proof of hatred, and it would work a revolution in society if all citizens proved their love for God by fair dealing with their fellowmen. It is to our fellow citizen in Christ and to our neighbor that we largely pay the debt we owe to our Heavenly Father.

The Christian Citizen has every reason to be happy because he has the privilege of sympathetic touch with all that is good and noble. The abundant life is not the gloomy, forbidding, and long-faced thing that some have pictured. Some recently have talked about the destruction of our civilization by germ or atomic warfare, but the Christian need only look back to the destruction wrought by the flood during Noah's day, and he can see that God has brought about our great civilization from the eight people left there. Regardless of conditions, the Christian salutation says: "Be of good cheer." To be happy, the hands must be busy, the mind must be occupied, and the heart must be Satisfied. No beauty doctor can make a face as winsome as the face of one whose heart overflows with loving-kindness; just as no face specialist can impose from without such lines of strength and intelligence as can be written upon it by the thoughts that pass through his brain.

The abundant life is a decided life, because moral decision is principle; a means of elevation. The Christian Citizen looks for and gives the most valuable things to the needy. It has been suggested that if we "Give a man bread—he hungers again; give him clothing and his clothing will wear out; but give him an ideal—something to look up to through life—and it will be with him through every waking hour lifting him to a higher plane and filling his life with the beauty and the bounty of service." A Bible costs a few cents and yet upon it may be built a life that is worth millions to the human race. It was a Bible that made William E. Gladstone for a generation the world's greatest statesman. Christ teaches us the true value of those things which touch the heart and, through the heart, move the world.

The Christian Citizen decides in favor

of what is right and relies upon that decision. Much of the moral indecision in the world, results from the lurking suspicion that somehow it is not quite safe to take a decided stand in favor of the right. It stands to reason that a course of moral decision must be a safe course, whether we regard this world or the world to come. Is it not an obvious law of our being, that we shall be decidedly in favor of truth and right, and opposed to falsehood and wrong? It is true that God's providential government is exercised in favor of right, and against wrong, and discriminates in favor of those who are decided in virtue, and against the vicious and depraved.

One of the foundation principles upon which the government of the United States was founded is "The right to worship God according to the dictates of one's conscience." If this nation of ours is to maintain its lofty ideals; then young men must continue to rise up from generation to generation who will see to it that individuals continue to have the free right to worship God according to the dictates of one's conscience.

The abundant life would call for the individual not only refusing to do to others what he would not have them do to him, but in turn do the things for others that he would have done unto himself. He would also keep his body healthy, his mind clean, and his spirit in harmony with the divine Spirit that he may be the greatest possible service to his fellow-men and to God, because both the body and the spirit belong to God. Christian Citizenship calls for abundant living upon the part of those who contemplate marriage that both the young man and the young woman may prepare well and wisely to make a happy and livable companion. Surely abundant living calls for character, health,

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and intelligence upon the part of the one to be married in preference to material goods or good looks. Christian Citizenship continues to recognize that marriage is a sacred institution, and it is to be engaged in only with the view that the vows taken therein are to be respected and kept binding as long as life shall last. No married couple can hope to have the more abundant life without rearing children. No one with genuine character can ever live with his or her conscience after cheating or accepting bribes in any form. Every genuine Christian demonstrates the abundant living by doing more for others, and giving more to others than he in turn receives. This type character also wishes to share his responsibility toward his community, or his nation by cheerfully sharing the costs and work for his protection and improvement. Careful thinking and careful planning upon the part of every good citizen behooves him to continue his education in health, in character, and the proper application of wisdom so long as he lives.

We spend the first twenty years of life in an effort to develop the body, the second twenty years of life in art effort to keep it in a state of health, and twenty more trying to preserve it from decline, and then the three score have passed. It matters not how successful we may be in lifting the body toward physical perfection, we have no assurance that any physical perfection can be made of in the world above.

May we be reminded that the foolish parent cannot be saved from the sorrow inflicted by a spoiled child; the idle cannot be saved from hunger and want; the lazy cannot be given the rewards of the diligent. The success that attends effort and rewards character cannot be awarded to the underserving without paralyzing all the incentives to virtue and industry. Christ did not come to relieve men of responsibility—He came to light the way—"That they might have life and that they might have it more abundantly."

As I draw these thoughts to a close, I call your attention to one of the most courageous men of the Old Testament. Joshua was a man of courage and he was among those who possessed the land of Canaan, the land that flowed with milk and honey. Please consider some of the closing words of his life. Joshua said: "And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof." May I assure you that God will make every good thing come to pass unto every one of you who do his will? Thank you!



By HARVEY SCOTT

## A Study in the Book of Acts

(NUMBER 24)

Since Luke says that "believers were the more added to the Lord" he must have meant the "obedient believers," because there is no salvation for the disobedient.

Then, when I teach that for a person to be added to the Lord he must be an obedient believer, I am teaching just what these apostles taught as they were guided by the Spirit of the Lord.

This, I believe, is what Jesus authorized these apostles to teach or the Holy Spirit is not guiding them into the truth which Jesus had taught them.

Thus, to be true to the New Testament pattern today we must teach what these apostles taught men and women to do in order that they may be added to the Lord.

But this excitement in the city of Jerusalem which had resulted from the strict discipline which the Spirit of the Lord directed, and which was resulting in such an increase in number for the church, was too much for this high court of the Jews which had threatened Peter and John not to teach any more in the name of Jesus.

They are moved to action against these men through the instigation again of the Sadducees, and they arrest Peter and John and put them in ward.

But they are not satisfied just to put Peter and John in prison this time, they arrest the entire company of the apostles and put them in prison.

These authorities are now determined to put into execution the threats they had made unto Peter and John not to preach or to teach.



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Although disappointed as these apostles must have been this night in the prison, this disappointment does not last long.

This imprisonment was not a surprise to them, for they had been warned. But what follows was a surprise; for "an angel of the Lord by night opened the prison doors, and brought them out, and said, Go, ye, and stand and speak in the temple to the people all the words of this life, and when they had heard this, they entered into the temple about day break and taught" (Acts 5:19-21).

But whom could those apostles find in the temple about day break?

This is an early hour to tell these men to go to the temple and speak the words of life—many of us would have complained that this was too early.

In all probability there are a few of their brethren who would not sleep who have gone into the temple for prayer.

When the early worshipers enter the temple and find these apostles here they are not long telling others about it, and the apostles do not have long to wait for an audience.

Again, one of the purposes of the Holy Spirit has been accomplished—brought together the people to be taught of the apostles.

But what was the effect of this miracle upon this Jewish Sanhedrin? This will be our next study.

What strange things people will do in rejecting the truth!

### MISERABLE

If you want to be miserable think about yourself, about what you want, what you like, what respect people ought to pay you and what people think of you.—Charles Kingsley.

### TRUE CONTENT

Be content with your surroundings but not with yourself till you have made the most of them.

### ABSURDITY

What an absurd thing it is to pass over all the valuable parts of a man, and fix our attention on his infirmities.—Addison.



## CHURCH MEMBERSHIP

By CARL R. MICK

What does it mean to be a member of the church that Jesus built? Many people consider the church to be a non-essential institution and that one doesn't have to be a member of it to be saved by the Lord. Even some members of the church take their membership for granted and fail to appreciate it. The church that the Lord built does not occupy the place in the hearts of men that it should until they realize that by staying on the outside of His church they rob themselves of life's greatest blessings and of the hope of eternal life.

In a recent article we discussed what the church is that we can read and study about in God's word. The scriptures plainly teach that the church that Jesus built and purchased with His own blood is the called out or those who have been called out of darkness into the light of Jesus Christ. It is also the kingdom of God for it is composed of those who have been called out of darkness and translated into the kingdom of God's dear Son (Col. 1:13). The church is the house of God or the family of God and is composed of all of God's children. The church we read about in the Bible is the body of Christ and the bride of Christ. When we know what the scriptures teach the church is, we can better understand what it means to be a member of it.

The church is the called out of God; therefore to be a member of the church means that you have been called out of darkness to walk a new life according to the light of the teachings of Christ. The church is the kingdom of God; to be in the church then is to be in the kingdom. There are only two kingdoms: the kingdom of God and the kingdom of the devil. If one is not in the kingdom of God, he is in the kingdom of the devil. The church is the family of God; to be a member of the church means to be in the family of God. Now if one is not in God's family, he is a child of the devil. The church is the body of Christ; to be in the church is to be in Christ's body and to be united together in this one body with all the redeemed. The church is the bride of Christ; then to be a member of the church is to be married to Christ. I know we can all see why it is entirely necessary and essential that we be a member of the church that Jesus built that you can read about in the New Testament; Because we can't be saved and not be called out of darkness. If one can be saved outside the church, he can be saved without being called out of the world into God's kingdom (if one is not in God's kingdom, he is in the

devil's kingdom). Can a person be saved and not be in the family of God? and not be a member of Christ's body? And not be married to Christ? Though it is true that a person doesn't have to be a member of any denomination, but the church spoken of in the Word of God is not a denomination and membership in this church is essential. It is not a question as to whether or not we can be saved out of a denomination, but can we be saved outside of the church that Jesus built and purchased with His own blood?

To be a member of the church means that we have a great responsibility and a most serious obligation. If we are members of God's church we must identify ourselves with a local group of Christians who meet to worship and serve God according to his will and assemble with them for fellowship 'in the work of the Lord. No one can be a faithful Christian and neglect to assemble with a group of Christians. The church is referred to in two senses in the New Testament—referring to all the called out (all Christians) everywhere, and referring to all the called out (all Christians) in a definite locality. When Jesus said, "Upon this rock I will build my church" (Matt. 16:18), the reference is to the church including all the saved everywhere. However, when Paul writes to the "church of God at Corinth" (I Cor. 1:2), the reference is to the local church there in that city. If we are a member of the church, we must, if faithful to the Lord, be identified with, be a part of, be responsible to, and have fellowship in the work of a local group of faithful Christians. To be a member of the church means that we must be the salt of the earth and the light of the world, living such lives as to lead others to the precious lamb of God who takes away the sins of the world. Jesus said, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out, and to be trodden under foot of men." And again in another place, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Every relationship in life which is worth while involves responsibility. To be a member of the blessed church of the Lord bestows upon one the highest and greatest blessings and involves the greatest responsibility and most serious obligations.

What do the scriptures teach in regard to what we must do to become a member of the church that the Lord

built? If we examine the scriptures carefully, we find that the same process and conditions that saves one from sin also make Him a Christian and a member of God's church. There is no such thing as being saved by one process and then joining the church by another. When a person is saved, the Lord adds him to the saved. Acts 2:47 says, "and the Lord added to the church daily such as should be saved."

We are cleansed from our sins and added to the church when we obey the Gospel of Christ. Obedience to the Gospel includes: (1) Believing on the Lord Jesus Christ. Acts 16:31 says, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." This includes believing he is the son of the living God and trusting in Him as our Savior and Lord. (2) Repentance is included in obedience to the Gospel. The Apostle Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19). This means we must not only feel sorry for our sins but determine to turn from them and serve our Lord on whom we have believed. (3) Confessing the name of Christ before men is also included in obedience to the Gospel. Jesus will not confess us before His Father in heaven if we fail to confess Him here. The Apostle Paul said, "That if thou wilt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. 10:9). (4) Baptism. We have not obeyed the Gospel of Christ until we have been buried in water baptism. Jesus said, "He that believeth and is baptized shall be saved; he that believeth not shall be damned" (Mark 16:16). The Apostle Peter said, "Repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). We have not obeyed the Gospel; we have not entered the church of the Lord; and we have no promise that our sins have been washed away in the blood of Christ if we do not obey the Lord in baptism. There is no example in the New Testament of any one entering the kingdom of God without being baptized. Jesus said, In John 3:5, "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The only connection water has to salvation from sins and entrance into the kingdom of God is water baptism. This is not teaching water salvation because baptism alone is not enough. It doesn't do a person any good to be ducked in water if he doesn't believe in the death, burial and resurrection of

the Lord and if he hasn't sincerely repented of His sins. But baptism is a command of God which God, not man, has made essential to salvation, and man has no authority to teach that this command is nonessential any more than he has to teach that faith is non-essential or that repentance is non-essential. The fact remains that the word of the Lord teaches that we cannot enter into the church of the Lord and be numbered among the redeemed until we believe, repent, confess, and be buried in baptism for the forgiveness of sins.

Why is it so important to become a member of the church that Jesus built? Psalms 127:1 says, except the Lord build a house, they labor in vain: that build it. If we become a member of some organization that the Lord did not build, we become a member of something that was built in vain. It is important that we become a member of the church that Jesus built because He purchased His church with His own precious blood. Acts 20:28 says, "Take

heed unto yourselves and unto all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood." Then it is important that we become a member of the church the Lord established because all the saved are added to it. Acts 2:47, "And the Lord added to the church daily such as should be saved." If we are outside of the church that Jesus built, we are outside of the saved, outside of salvation, outside of the blood bought church of God.

The church you read about in the word of God is composed of those who have been redeemed from sin. The ones in this church who are faithful and overcome will be ushered into the city of God to be clothed in robes of white and to enjoy the blessings God has prepared for them in this eternal home of the soul where there shall be no more death, neither sorrow, nor crying, and where God shall wipe away all tears from their eyes.

Protestants criticize Catholics for accepting papal decrees as matters of faith, yet these same people convene councils, conferences and synods in which rules are drafted for their denominations. Truly the legs of the lame are not equal.

I have made these observations to exhibit an indisputable fact: the masses do not regard the Bible an all-sufficient guide. Catholicism and Protestantism are not built solely on the written Word of God. Human traditions, creed books, and decisions of church councils are placed on a par with the Bible.

#### The Proper Attitude Toward The Scriptures

An improper attitude toward the Bible has been the parent of much evil. The correct point of view one should hold respecting the Bible may be expressed in three propositions:

Proposition One: The Bible contains the Word of God. To say the same idea a bit differently, the Bible is inspired of God; it is a product of God, not man. Countless arguments may be advanced to sustain this proposition but the following will be sufficient for our present purpose.

1. The Bible is impartial. Men are prone to minimize the faults of friends and to exaggerate the faults of enemies. But God's book not only tells the good things about man but also the evil things. Abraham was an outstanding man in Old Testament history but even so the inspired writer did not fail to tell how he lied about his wife (Gen. 12:10-20). Peter preached the first gospel sermon under the reign of Christ (Acts 2) but the divine record is not silent on his denial of Christ (Luke 22: 54-62). The Bible, unlike other books,

## RELIGIOUS AUTHORITY

By DON GARDNER


The fundamental difference between churches of Christ and other religious bodies is this: We believe the Bible is a complete, perfect revelation of God's will to man and that it alone is authoritative in matters religious. Other differences there may be but this is the primary one for out of this difference others arise. It is a question of our attitude toward the Scriptures.

Others give lip service to the authority and completeness of the Scriptures but their practice drowns out their words. The masses have not been content to accept the Bible as their only rule of faith and practice.

Catholic attitude toward the Bible. Tell a Catholic that much of his faith is not sustained by the written word of God and he will admit it. Many Catholic doctrines are not asserted in the Bible and a countless number of her practices are not commanded by inspired writers of the Scriptures. In fact, the Catholic church does not claim the Bible for many of her dogmas and customs; she appeals to tradition and papal decrees. This concession gives rise to this question: Is the Bible alone an all-sufficient spiritual guide? Catholics will not answer "yes" for such an admission would deal a death blow to many tenets and practices peculiar to themselves.

Protestant attitude toward the Bible. Protestants chide Catholics for their "lack of respect" for the Scriptures, yet

in so doing they convict themselves of sin. Protestants, like Catholics, have not satisfied themselves with the Bible as their only guide. Protestants have betrayed their "lack of respect" for the Bible by adopting hundreds of creeds, confessions of faith, and church manuals. Denominational bodies are governed by creeds ranging from intricate manuals of faith to mimeographed sheets.



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is "no respecter of persons." It speaks the whole truth about every man.

## 2. The brevity of the Bible is another evidence that it is the Word of God.

Think of the theme of this book—the scheme of human redemption! The theme is so great and the details from which to select material was so abundant that one views with astonishment the perfect results (John 20:25). Volumes have been written concerning the beginning of all things. Yet Moses in a most confident manner sets forth the origin of all life in one short chapter (Gen. 1). Matthew, Mark and Luke do not give any record of the resurrection of Lazarus (See John 11). Why? Were these men made of stones? Didn't they possess an emotional nature? The answer to all this is simple: these men were directed by God in all that they wrote (**II** Peter 1:21). This explains the brevity of the Bible.

Since the Bible contains God's word every man should receive it as just that — the Word of God and not the word of man. We must emulate the example of the Thessalonians. Of them Paul wrote, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (I Thess. 2:13). When you read what the Bible says about Abraham you should say, "This is what God wants me to know about Abraham." When you read what the Scriptures say about prayer you should think, "This is the Lord's will for me respecting prayer." Let us hold the Bible in reverence as the book of God.

**Proposition Two: The Scriptures contain God's complete, perfect, and final revelation to man.** Large numbers believe that the Bible contains the Word of God but do not believe that it contains all of God's will for us. They believe that God has made and will make additional disclosures of His will. We vigorously maintain that the New Testament contains a Complete and perfect revelation of God's will for us today. Our eyes have not been closed to reason in reaching this conclusion. There are sound considerations which brought us to this view. Will you not pursue them as candidly as possible?

Since it has been established that the Bible contains God's word, its testimony must be accepted regarding the question before us: Does the New Testament contain all God's will for us? If the Bible cannot be accepted in its statements about this question it cannot be accepted in any other statements and cannot, therefore, be the word of God.

## 1. The apostles received "all truth."

Jesus promised to send them the Spirit who would in turn guide them into "all truth" (John 16:13). Now if the Spirit did not guide the apostles into all religious "truth" Christ is guilty of misrepresentation. On the other hand, if the Spirit did guide the apostles into all truth those professing to bring us additional spiritual truths outside the Scriptures are mistaken. Christ did not misrepresent matters.

## 2. The gospel has been delivered "once for all."

Jude exhorts, "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3, Revised Version). The word translated "once" here is defined by Thayer's lexicon "once, one time." Thayer says the word is "used of what is so done as to be of perpetual validity and never need repetition; once for all." He gives I Peter 3:18 which says Christ hath "once suffered for sin" as an illustration of this meaning as well as Jude 3. The comparison is obvious: Christ died one time and his death needs never to be repeated; the faith (gospel) has been delivered one time and needs never to be delivered again. Furthermore, how could Christians contend for the faith if some of it is yet to be delivered? This argument for the completeness of the Bible is unanswerable.

**Proposition Three: Since the Bible if God's word and contains His complete will for man, it is our only guide as to our practices and beliefs religiously.** It is novel that we find ourselves compelled to defend the authority of the Word of God before religious people who profess to believe it. Yet, as we have seen, the majority of religionists have accepted the Bible with reservations. They hold it as a book of God but will not admit that it alone is authoritative.

Jesus declared, "He that rejecteth me, and receiveth not my word, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). The word spoken by Jesus is the standard by which men will be judged in the last day. Men will be judged in terms of the way they have dealt with the will of Christ expressed in the New Testament.

The object of all religious service ought to be to please God. The manner in which we may know what pleases God is by what He has said and what He has said has been recorded in the Bible. Speak where the Bible speaks and be silent where the Bible is silent ought then to become our slogan.—In The Christian Advocate, Johannesburg, S. Africa.

# Catholicism "A Whited Sepulchre"

VAUGHN D. SHOFNER

"Whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27).

The Roman Catholic Church shows herself to be as a whited sepulchre. Outwardly she appears pious and pure, but inwardly she is full of dead men's bones and filth. She tries any scheme imaginable to promote her plans and doctrines. She will appear as an innocent lamb, or as a suffering philanthropist to gain a friend or promote a plan; but if there be a test, she proves herself a hypocrite. She begs alms of "Protestants" in the guise of a friend, but would toss the same person to the flames of Inquisition, or force them by legislation to pay for the transportation to her parochial schools. She is indeed a whited sepulchre.

Several weeks ago the people of this community received a "form" letter begging for money to carry on a program which was contrary to the belief of the "Protestants" and church members to whom it was sent. The letter follows.

"Holy Name Parochial School  
Rev. Thomas J. Taafe  
Rev. Robert C. Rehkemper  
Rev. Henry McGill  
1007 E. Terrell  
Ft. Worth, Texas

" 'Let the little children come to me' St. Mark 10:14.

"The care of the orphaned is a godly work. To direct the hearts of little ones in the way of the Master is a holy and sacred privilege. It is a work that is doubly blessed—those who do it, and those who make it possible. The helpers are as necessary as the **doers**.

"In Christ's name and in the name of the children committed to us, I ask you to be a helper.

"Here is the story behind my appeal. Back in 1909, long before I was born, the good sisters of St. Mary built the school you see in the background. (On the first page of the letter was a picture of Mr. Rehkemper, two girls, a boy and a cat, standing in front of the school building—V. D. S.) It was a fine school and filled a great need for the community.

"After 43 years of service, time has finally won the battle. Holy Name

School is no longer a fit place to educate our children. These children are of low income families and a large portion have no families at all. (Many of our students are from St. Teresa's Orphans home like Jimmy, Patty and Margie in the picture with me. Fluffy is an orphan too.)

"By prevailing on Washington, we have been allocated the steel for a new building. Without the aid of any tax dollars, local or federal, we have slaved and saved enough to build a new school, a school that you and Fort Worth can be proud of.

"The work is under way now, and if you will drive by Mitchell Boulevard and Birchill, you can see the progress being made. With the help of God, we will have the school finished in time for September classes. We will have a school finished, but here is where we need your help. We have no equipment. After spending all of our available money to build the school, we need finances to buy the desks, tables, chairs and other equipment necessary.

"Just a dollar or two in this cause will go a long way toward helping us. This project will save the taxpayers of Fort Worth over \$200,000.00. If we don't provide these facilities, there will be an additional load on our already overcrowded public schools. Perhaps you saw in the Star-Telegram on February 21 where Superintendent Joe Moore said he would need sixteen million dollars for 700 more classrooms here in the Fort Worth public schools.

"So, Mr. and Mrs. Taxpayer of Fort Worth, as we have helped you by saving you many thousands of dollars, won't you in turn mail us just one or two dollars to help provide equipment to educate children like Patty, Margie and Jimmy? You may be sure that not only they, but all the other children in our school will be deeply grateful.

"Thanks for your interest, and may an abundance of God's graces be yours.

Sincerely yours,

Rev. Robert C. Rehkemper

"P. S. Won't you mail us your dollar or two today in the enclosed envelope? The amount is deductible from income for tax purposes."

We challenged his statements of the letter by the following.

"Mr. Robert Rehkemper  
1007 East Terrell  
Fort Worth, Texas

"Dear Sir:

"Several copies of the conventional letter you are sending out have been received by members of the church of Christ which meets in Highland Park. I now have one before me.

"As members of the Lord's church we believe all that you mention and quote concerning teaching of the New Testament. We know that it is a sacred privilege to take care of the unfortunate children, and we have homes which are owned and operated by church mem-

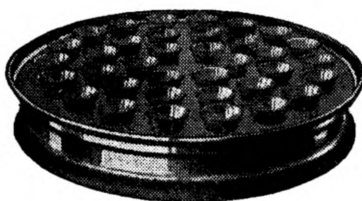
bers in which many of these children are kept. However, we do not beg alms of other religionists in order to do our work, and we do not make an unfair appeal that declares the help given us will relieve the taxpayers of America. We believe in America, and we understand that there must be tax money to carry on our democracy.

"But you should be the last one to call attention to the Testament of Jesus Christ, because your doctrines deny it and when pressed you admit it. You place the traditions of your man-made institution above the Word of God relating to authority, and you do not abide in the teaching of it. We are the only people on earth who believe and obey the Testament, of Jesus Christ.

"You are not honest in appealing to people to build your parochial school by deceiving them with a quotation of how much it will save the taxpayers. Taxes will remain the same when your school is finished, and that you well know. Also, that is in no way the motive of your school building. Your people want to teach Romish doctrine from early childhood, in order to feed your church of the future and you are not building to save the taxpayers money. Why hide your motives behind such a plea?

"The members of the Lord's church have a number of schools owned and operated by church members, but we do not hide our motives behind taxes—we intend to teach in these schools with-

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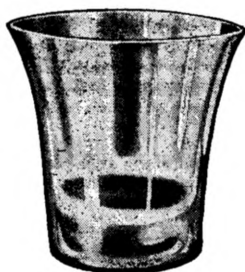


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out being bothered by the influence of Catholicism or other forms of infidelity, and also we plan to escape the atheistic views that are now taught. We do not beg alms of anyone, and we do not use deception in any form.

"As long as America is free she shall be free of your idea of consolidation of church and state. Hence, your demands are not consistent with your position regarding taxation, for if you had your way the taxpayers would now be paying for transportation to your parochial schools, and soon they would be paying for every move you make toward your doctrines. Motivated by the desire to save money for the taxpayers, indeed!

"Your begging for help from those who are not in accord with your teaching bespeaks the breaking down of your once boasted independence. But more than that, it manifests a dwarfing of honest principles to ask alms for the support of something from those who are opposed to the principles that are peculiar to you and your school. Pride alone will banish the idea.

"If you should think your positions in any of the points of our differences are worth contending for, please know that we are ready to go to the test with you.

Sincerely yours,  
Vaughn D. Shofner"

Then came the proof of their hypocrisy in answer to my challenge. It came not by letter, for that would be "exhibit A" in showing the world they are not what they claim. It came by telephone after hours of business had ceased. Shortly after 8:30 in the evening, my telephone rang, and "Father" Taaffe, with the "brogue" of a foreigner, gave forth with a sluice of bitterness and high-powered "cussing." Not the kind you hear in the barroom and

gaming house, but "cussing" in se-quipedalian splendor. For minutes he gritted his "Fatherly" teeth and hissed his hatred at me. This was climaxed by a threat to harm me bodily.

There is Catholicism! Hypocrisy from core to cover, and they keep their subjects blinded to the corruption within. She'll beg and borrow, plead and promote to gain an ounce of power, and, friend, when that power is great

enough, she'll gnash on any opposition with tooth and talon, drive to the submission of slavery that can be seen in the highly illiterate countries now controlled by Catholicism.

### "BE STILL!"

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." (Psa. 46:10).



## 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.

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

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

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom or heaven? And he called to him a little 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 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 22

DELIGHT, ARKANSAS, SEPTEMBER 4, 1952

NUMBER 38

## THE FAITH OF CHRISTIANS

By LLOYD E. ELLIS

### 1. We Believe That The Bible is the Word of God.

God has revealed His will to men through the Bible. It contains all that we know of the way of salvation and the eternal home of the soul, which we call heaven. We believe that the word of God is a lamp to our feet; a light to our pathway, if we will study and follow it. (Psa. 119:105). The Bible is all that it teaches, but we need to study it in order to be able to know what God says to us now. (II Tim. 2:15).

### 2. We Believe That the Christ Is The Savior.

Christ is the way, the truth and the life, and it is not possible to reach the Father or to have salvation unless one lives for Christ. (John 14:6). Christ is our mediator (Heb. 12:24) and our advocate. (I John 2:1). We believe that one must have the spirit of Christ or he does not belong to Him. (Rom. 8-9). If one has the spirit of Christ he will desire to do what God has said for one to do, for Christ came into the world to do the will of the Father. There is no condemnation for the ones who are in Christ and live after the Spirit, that is, their lives are guided by the teaching of the Bible. (Rom. 8:1-4).

### 3. We Believe the Gospel is the Power of God to Salvation.

Paul said that he was not ashamed of the gospel for it is the power of God to salvation. (Rom. 1:16). He also stated that those who do not obey the gospel will be lost. (II Thess. 1:8, 9). By the gospel people are saved if they keep in mind what they have been taught through the Bible. (I Cor. 15:1, 2). The gospel is the story of Christ and His commandments. One may learn of them through the Bible. Others may help us to understand and to become convinced that we ought to live for Christ, but each individual must accept the gospel

and live by it, for no one can worship God for another. We need to believe in Christ and obey Him.

### 4. We Believe the Gospel is for All Men.

Among the peoples of the world are many great differences. Men differ in language, in racial characteristics, in nationality, in occupations, and in attainments. No matter what men are or what they may have been, the gospel is for all. God makes no distinction in people when it comes to the gospel—God is no respecter of persons. (Acts 10:34, 35; Rom. 2:11). Paul further stated that there is no difference in people, but that God will bless all who will call upon Him. (Rom. 10:12, 13).

### 5. We Believe in Unity of Christians.

A unity "platform" for all Christians is stated in Eph. 4:4-6. If all who profess to believe in the one Christ also believed in one God, in one Spirit, in one Hope, in one Christ or Lord, in one Faith, in one Body, and one Baptism, and would endeavor to keep the unity of the Spirit "in the bond of peace" just as Paul stated in these verses then all could be united. We pray that men may think and act along these lines.

### 6. We Believe in Worship and Service.

Christians are to worship God in spirit and in truth. (John 4:24). They should have a desire to do just what the Lord wants them to do and they should search the word of truth, which is the Bible and be guided by it in their religious activities.

### 7. We Believe in Eternal Life.

Those who follow the Christ have hope that they will be raised from the dead to be with Christ. (I Thess. 4:16, 17). Sin will take people away from God forever, but to those who are in Christ, eternal life will be given. (Rom. 6:23). We believe that people should become Christians and then be faithful

until death in order to receive this gift of eternal life. (Rev. 2:10). We believe that each one will be judged according to his deeds. (Rev. 20:12, 13).

Believing these things we desire to help men to come to Christ, believe and obey Him.

## THIS AND THAT

By BATSELL BAXTER

### Grave Danger

Brother B. lived in the midst of a community of churches up and down the valley. He had established most of them. This is the way he had done it: He owned a good farm. After his boys got big enough to work it, he went up and down that valley preaching in school houses and establishing churches. As material in a congregation had the qualifications he ordained elders. When any problem arose in a congregation, they sent for "old Brother B." Other preachers heard of this situation. They sailed into it! "First a circuit rider, now he is the bishop; just like the Methodists; progressing toward the Catholics." This nearly broke the old man's heart. When a congregation would send for him to help settle trouble he would refuse to go. He stopped holding meetings for these churches. The critics moved in! When one of them would hold a meeting he "would set things in order," being careful to relegate to the background anyone who still wanted Brother B. These fellows would have resented the charge that they were doing the very thing which they had falsely accused old Brother B. of doing. They saw to it that there was no longer any spirit of cooperation in that valley of Christians. Each of these critics had his sphere of influence and defended it against all comers. When a congregation got tired of him for meetings he had a man ready who would hold the next meeting and then turn the congregation back to him. That kept others out; it kept him in!

Might Go Astray

A favorite "scarecrow argument"



against any constructive work is the "it might go astray." Then the ones using this scarecrow will point to similar setups that have gone astray. Then they conclude with the admonition: "Brethren, let it alone; have no part in it." Let us examine this. The churches established by the apostles and other men who preached under their directions all went astray or died. Therefore don't establish churches; they will go astray. Many churches were led astray by the ambitions of elders. That started the idea that grew into the papacy. Therefore let us not have any elders: they might get too ambitious. They established the Roman Catholic Church—ambitious elders. Preachers devoting their full time working with one congregation brought on the "pastor system." Therefore let us not have any located preachers, they might develop into pastors. A good many boys and girls break the hearts of their parents and many of them land in the penitentiary. Therefore let us have no more children. They might go astray. They are innocent enough at first; but look what they might be at the last.

In mission work, if a congregation can support and see after its own work without any outside help; let it do so—if it desires. But if the work gets too big for one congregation, don't solicit any help from the outside. To do so might turn into a missionary society. Thus like a horse on a cold day; we shy at every leaf and every paper beside the road. If a thing is unscriptural let us have no part of it; but let us not try to kill any good work because of some fanciful fear of what might later happen to it.

### That Unity Plea

Nearly one hundred and fifty years ago a group of men began preaching the necessity of getting back to the Bible. These men preached unity upon the foundation of New Testament faith and practice. "Away with man-made creeds to keep religious' people divided! This plea charged that it was the creeds and the creed-bound preachers that were keeping religious people apart and at variance with one another. "Abolish the creeds of men; unite upon the Scriptures; let the New Testament be our rule of faith and practice; that will cure all religious divisions. We can unite upon that." The man who preached unity upon the New Testament made a profound impression upon those who heard their sermons. Men and women by the thousands left the shackles of creeds. Thousands of alien sinners were baptized by these men. Some of the protracted meetings approached Pentecost in number of converts. The plea to come to the New



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 25)

It must have been an uncomfortable night for Caiaphas as he contemplated the calling of the Sanhedrin the next morning for the purpose of trying the apostles.

When the court is called there is a surprise for him, and for those who are partners together with him. (Acts 5:21-41).

The men who were sent to the prison for the apostles found them gone, but the prison was "shut in all safety, and the keepers standing at the doors."

This court was staggered at this announcement, and knew not, for the moment, what to do. They were unwilling to admit of divine intervention.

The astonishing thing is that instead of wondering what God was going to do with them for trying to interfere with His plan they wondered "whereunto this would grow."

Things look bad for this court. They had warned Peter and John not to teach or to preach in the name of Jesus the resurrection from the dead; and now these men are in the temple teaching the people all the words of this life, and the number continues to grow.

Here we see demonstrated the impossibility of this court to stop the

Testament seemed likely to sweep the country. It was an attractive plea; it seemed so simple; it could not help but work! Then the glorious dream was shattered! Divisions began to arise in the Bible ranks. Then people began to lose faith in the plea; they began to see that it was not working. That has certainly hindered the plea—as fine a plea as men have ever preached to a divided and creed-bound people! When will we learn that we are hindering the work Jesus died to accomplish? Why liberalize the New Testament? Why add restrictions of our own making? Why put our personal ambitions for leadership ahead of saving the lost! It will be a glorious day when men put the truth of God ahead of their own written or oral creeds!

teaching in the name of Jesus the resurrection from the dead. The Lord released these men and told them to go into the temple and tell the people the message that the Holy Spirit was revealing through them.

But the teaching of Peter and John in the temple could not long be kept from the Sanhedrin; for "there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people."

The officers need no further orders from this court—they go of their own accord and bring these men to trial. They do this without force—they fear lest they might stir up the people against them.

There was a greater fear of men than of the Lord on the part of this court.

Caiaphas is not as vague in this trial as he was in the other one. The court had charged Peter and John not to teach in the name of Jesus, and now they have been found in the temple in violation of this charge.

This Sanhedrin tells these apostles, "We straitly charged you not to teach in this name; and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us."

Three things are involved in this charge: 1. This court has previously charged Peter and John not to teach any more in the name of Jesus. 2. These apostles have filled Jerusalem with their teaching. 3. They are bringing the blood of Jesus upon these judges of the Sanhedrin.

It is this last statement that is disturbing Caiaphas and the other members of his court, for they had crucified Jesus.

The truth of the apostles' teaching is too much for this court.

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## Misrepresenting The Dead

(By A. G. HOBBS, Jr.)

Just the other day, I received a pamphlet, "One Hundred Bible Facts upon the Sabbath Question" by D. M. Canright, author of "Seventh-day Adventism Renounced."

The letter was post-marked, Aug 14, 1952. With all due respect for our Adventist friends, they should be sharply rebuked for misrepresenting Mr Canright. The pamphlet is "Reprinted from a tract published by the Review and Herald Publishing Association about the year 1885."

Mr. Canright was an outstanding Adventist and one of their debaters for a number of years. He saw the error of his position, renounced it, and wrote a powerful book, "Seventh-day Adventism Renounced." This book has been a "thorn in the flesh" to Adventists ever since. This book is such a complete refutation of their position, that they are trying to break the force of it by circulating a pamphlet by Mr. Canright BEFORE he saw the error of his way and changed his position. It does not represent his position. It is a **misrepresentation**.

This is one of the most unkind, and unchristian things a person can do. Then to misrepresent one who has passed on and is not here to defend himself is still worse. How can Adventists deliberately break one of the Ten Commandments that they claim to cling to and bear false witness against their dead neighbor? Their cause is certainly weak and hard put when they have to resort to such tactics. They ought to be ashamed and put out a tract confessing that they have sinned in so misrepresenting the dead and breaking one of the commandments.

Furthermore, whoever sent me the pamphlet did not give his name or address. This shows some more of their deceitful work. If they are not ashamed of it, why did the person not sign his name? Many of the Adventists are no doubt honest but just deceived. But their high-up leaders are subtle, conceal their true identity much of the time, working under cover; and they make arguments all the time that they cannot but know do not prove their position, still they keep making them.

For instance, they cite where Paul preached on the Sabbath—insinuating that it proves Paul was keeping the sabbath. Yet they preach on Sunday and at the same time deny that they keep Sunday. They know that preaching on a day does not prove that one is keeping it as a holy day. Yet for the lack of

logical and scriptural proof they just keep repeating points that they think people will accept as proof.

### HOWARD TO BEGIN A WEEKLY BROADCAST ON STATION XEG

A radio broadcast of the gospel, produced and conducted by V. E. Howard, of Greenville, Texas is now proposed to be presented over one of North America's most powerful radio stations, XEG, in Monterrey, Mexico, each Sunday night, 9:30 to 10:00 o'clock (Central Standard Time).

XEG is now a 100,000 watt station, already twice as strong as any station in the U. S., but will increase its power to 150,000 watts October 5th, the date of the beginning of the proposed broadcast. It will then be one of the world's most powerful commercial radio stations, being heard in every State in the nation, in Canada, Mexico—all of North America and parts of South America and Central America.

This gospel broadcast will be conducted by Brother Howard, under the direction of the elders of the Henry Street church in Greenville where Bro. Howard's membership is now maintained. (This congregation will be known as the Walnut Street church upon completion of the new church building soon). The churches supporting the work will have fellowship with Brother Howard in preaching the gospel to possibly many millions of listeners throughout North America by paying for the radio time and cost of production of the programs. Of course, Brother Howard is responsible to the elders of the Henry Street Church for the conduct of his part of the work.

The cost for this broadcast is less than \$75.00 per week, although more money is desired in order to mail copies of sermons, tracts, etc. Brother Howard is giving his time to this work without remuneration for his services because he is in position to do so and wants to do so. Efforts are now being made to interest brethren in having fellowship in the work. Immediate action on the part of those interested is necessary.

During the past eight years Brother Howard has conducted the church of Christ Hour broadcast over the 50,000

Watt station, KWKH, Shreveport, La., under the sponsorship of the Portland Avenue Church in Shreveport. The broadcasts have been heard on several other stations in other states. Brother Howard began regular radio broadcasts over KTSH, Hot Springs, Arkansas more than seventeen years ago and has continued to produce and conduct radio programs since.

"There are some type of programs heard over XEG, which we do not appreciate," Brother Howard stated, "but the station's powerful coverage, reaching millions and millions of listeners throughout North America affords a great opportunity to teach the truth to many millions of people."

The 30 minute broadcasts will consist of a gospel sermon and gospel hymns by some of the best singing groups in the church, including good congregational singing and special songs by the Abilene Christian College Chorus and other choruses and quartets.

"We are very anxious to hear from brethren who might be interested in helping us in this great work and it is very important that we hear from you immediately. It is almost unbelievable that we have an opportunity to preach the gospel to millions throughout North America at a cost less than \$75.00 per week. The regular price for Class A time on this station far exceeds the price of our contract. While in Chicago I discussed our program in detail with the management of XEG and we were successful in securing a most desirable time at 'the very lowest possible cost,'" Brother Howard declared.

Those interested in having fellowship in this work are urged to write immediately. Address: Church of Christ Broadcast, P. O. Box 113, Greenville, Texas.

"Thus the word reveals the Divine Essence; His incarnation makes that Life, that Love, that Light, which is eternally resident in God obvious to souls that steadily contemplate Himself. These terms Life, Love, Light—so abstract, so simple, so suggestive—meet in God; but they meet also in Jesus Christ. They do not only make Him the centre of philosophy; they belong to the mystic language of faith more truly than to the abstract terminology of speculative thought. They draw hearts to Jesus; they invest Him with a higher than any intellectual beauty."—Liddon.



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## UNITY OF THE CHURCH

By CARL R. MICK

The greatest curse on earth is religious division; the greatest hindrance to the cause of Christ; The greatest cause of infidelity and people turning their backs to all that is called religion. Religious division divides the home; it divides communities; and wastes strength and money. We as a rule do not look upon religious division as being a sin, but it is severally condemned in God's word as a sin. In Gal. 5-19-20 division, parties, and factions are condemned as the lust of the flesh, and the writer says that they who practice such things shall not inherit the kingdom of God. In Romans 16:17-18 we are commanded to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by their good words and fair speeches they deceive the hearts of the simple." Titus 3:10, 11 says, "A factious man (one who causes division) after the first and second admonition refused. Knowing that he that is such is subverted and sinneth, being condemned of himself."

We can all see the importance of unity. In unity there is strength; in division there is weakness. Jesus said a kingdom divided against itself cannot stand. The Lord earnestly prayed for His people to be united. In John 17:20-21 Jesus prayed, "Neither pray I for these alone, but for all them that shall believe upon me through their word: that they may all be one, as thou Father art in me and I in thee, that they also may be one in us: that the world might believe that thou didst send me." The purpose of this unity: that the world may believe that thou didst send me. It is implied that religious division produces unbelief and that unity is the most effective weapon against it.

Now let us consider the oneness or unity of the church we read about in the New Testament. When the New Testament speaks of all the saved or the church in its universal sense, the church is one. The church is the called out and includes all who have been called out of sin into the kingdom of God. God has but one kingdom and all who are saved are in this one kingdom. The church is the family of God, and all God's children are in His church, for He doesn't have any children outside of His one family, the church. The church is the body of Christ, "And He is the head of the body, the church." (Col. 1:18). If the New Testament emphasizes anything, it is that there is but one body. "By one Spirit were we all

baptized into one body." (I Cor. 12:13); "There is one body and one Spirit even as ye are called in one hope of your calling." (Eph. 4:4).

The unity of all believers in one body, one family, one church permits the existence of separate congregations. In New Testament times the Christians in each local community formed a congregation for religious work and worship. Each congregation was the church, the body of Christ, in that place. But each local congregation of Christians were to be united in one body. Writing to the local church at Corinth, the Apostle Paul says, "Now I beseech you brethren by the name of our Lord Jesus Christ, that you all speak the same things, 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).

In Ephesians 4:1-6 God sets forth seven items of unity. The Apostle of Christ writes, "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love: giving diligence to keep the unity of the spirit in the bond of peace. 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 you all."

Let us notice these items of unity, not particularly in the exact order they are given in the reading, but in such an order as to make clear the ones on which the religious world is agreed and to emphasize the ones on which they disagree.

First, there is one God, Father of all, who is above all, thru all, and in you all. In I Cor. 8:5 the Apostle says, "For though there be that are called Gods, whether in heaven or on earth, (as there be gods many, and lords many), Yet to us there is but one God, the Father, of whom are all things, and we unto him." All professed Christians acknowledge this.

Item two, there is one Lord. Continuing the quotation from I Cor. 8:5, we hear Paul say in reference to this, "And one Lord, Jesus Christ through whom are all things and we through him." Most people who profess Christ believe that He is the only Lord; although there is one major division who insists that there is also the Lord God, the pope, the vicar of Christ on earth.

Item three, there is one Spirit. That is, one Holy Spirit. We are all to

walk by one Spirit. Of course the only way we can be assured we are walking by one Spirit is to walk by the word of God.

Item four, there is one hope. One hope of our calling which is the hope of eternal life through our Lord Jesus Christ; which hope we have as an anchor of the soul. The one hope by which we are saved if we continue steadfast and faithful unto the end. All cherish in common this glorious hope and there is no disagreement as to there being but one hope among those who claim to be followers of the Lord Jesus Christ.

Item five, there is one faith. A preacher may preach there is one God, one Lord, one Spirit, and one hope, but when he begins to preach there is one faith, he is called narrow minded, radical and old fashioned. Men have no more divine right to acknowledge more than 250 faiths, than they have to acknowledge that many Gods. For every faith taught in the Bible there is but one God. More than one faith demands more than one God. This one faith is that spoken of in Jude 3 that was once, and for all delivered unto the saints. In Phil. 1:27 Paul said, "Stand fast in one spirit, with one mind, striving for the faith of the Gospel." It matters not what we may think, say, or do if we have not the faith once for all delivered to the saints, our religious service is vain and unacceptable to God. Instead of it being the means of our salvation, it will be the cause of our damnation.

Item six, there is one baptism. This one baptism is the baptism of the great commission that all believers must experience in order to enter the kingdom of God. Jesus said, "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world, amen." (Matt. 28:19-20). This baptism is to last unto the end of the world. This one baptism is not in three different modes. The one baptism spoken of in the word of God is a burial in water. Romans 6:3-4 says, "Know ye not that so many of us as were baptized into Christ were baptized into his death: therefore we are buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the father, even so we also should walk in newness of life." Col. 2:12 says, "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." This one baptism is for the remission of sins when it is preceded by faith, repentance, and con-

fession. We do not mean that baptism alone is for the remission of sins for that would be water salvation, but when we believe in Christ with all our heart, sincerely repent of our sins, confess the sweet name of Jesus before men, we are commanded to be baptized for remission of our past sins. The Apostle 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).

Last, item number seven, there is one body. Since the body is the church (and He is the head of the body the church—Col. 1:18) it follows that there is one church authorized by the Word

of God. This one church isn't my church; it isn't your church; it is the church spoken of in the Word of God which Jesus built.\*

Now this important question: How can people who profess to believe in Christ unite upon the basis of God's standard of unity revealed in the Word of God? Remember we cannot be united upon the basis of the unity God demands 'until we recognize the one God, one Lord, one Spirit, one Hope, all have the one common faith, all obey the one baptism, and all members of the one church. Some might say, "It is impossible for unity to ever be achieved." God demands unity, Christ prayed for it, and Paul pleaded for it. Does God require the impossible? Would Christ pray for the impossible? and would the Apostle Paul plead for the impossible? It is possible for the professed religious world to be united on the basis of God's standard of unity, and those who really love the Lord must work continually to gain and keep the unity of the spirit in the bond of peace.

Of course the only basis of unity is God's word. We can achieve the unity Christ prayed for and God demands by uniting upon the word of God. This would mean that we all would have to be willing to give up what God's word does not authorize and accept what God commands and teaches without changing it, adding to it, or taking from it. If we would endeavor to unite upon this basis, we would have to give up religious names the Bible does not authorize God's people to wear, and all wear the name Christian. This is the one name the people of the Lord are to wear, "and the disciples were called Christians first at Antioch." (Acts 11:26). "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this name." (1 Peter 4:16). All who love the Lord would be willing to give up wearing human party religious names, and wear the name of Christ. We would have to give up all human creeds. A creed is

what one believes. Our creed would have to be what the Bible teaches. Then we would have to give up all unscriptural religious organizations and be members of the only organization the New Testament speaks of which is the church the Lord built. To be a member of religious denominations is to be a member of something the Bible says nothing about. Again, we would have to give up all acts of religious worship not authorized in the New Testament. Our worship is limited and must be according to the truth of God's word. Jesus said, "God is a spirit, and they that worship Him must worship Him in Spirit and in truth." (John 4:24). We must have authority in God's eternal truth for every act of religious worship. We must give up all requirements for membership except what the Lord requires. The Lord doesn't require the telling of religious experiences or a vote on the part of the church, but the Lord requires faith, repentance, confession, and baptism. All who obey what the Lord commands us to do in order to be saved are added by the Lord to His church. "And the Lord added to the church daily those that should be saved." (Acts 2:47). However the most important thing on the part of all in maintaining the unity of the Spirit is brotherly love. We are told to "walk worthily of the calling wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." (Eph. 4:2). The secret of unity is found in brotherly love. If we will practice what the New Testament abounds in teaching, that is love, we will go a long way in gaining the unity which God demands, the unity for which Christ prayed, and the unity for which the Apostle begged.

Jesus died that he might bring all unto God in one body, one church. We are earnestly pleading for people to be simple Christians, to believe what the Lord teaches in His word and let that be our creed, to be members of no religious organization except the church built by the Lord which is revealed in the Bible. This is not simply our plea, but this is what the word of God would teach all of us to be.

#### Record Enrollment Expected at ACC

An estimated 1,300 students are expected to enroll in Abilene Christian College for the fall semester of the 1951-53 school year.


Registration for the fall semester begins Sept. 9 with the upper-classmen. Classes begin Sept. 11 at 8 a. m.; two hours later the official opening of the 47th annual session will take place in Sewell Auditorium.

President Don H. Morris states, "The admission of the college to the Southern Association and commencement of construction on the new men's dormitory with numerous other signs of progress last year, all of these have caused an increased interest in. ACC throughout the United States.

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As of Aug. 23 the total room reservations was ahead of the 1951 total.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" —Jesus, (Matt. 7:21).



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## Sermon Outline

By FRANK L. COX

### The Church that Jesus Built

(Matt. 16:13-20).

In verse 18 of this paragraph we have the first appearance of the word "church," meaning, "the called out," the band of Christian believers, the family of God.

We see—

- I. **The Foundation of the church:** "Upon this rock," etc. The church was not built upon the man (Peter), but upon the great truth he had confessed (v. 16). "Thou (second person) art Peter (petros, masculine for stone), and upon this (third) person rock (petra, feminine for bed-rock) I will build," etc. Peter, a foundation stone; Christ, the bed-rock. (See I Cor. 3:11; Eph. 2:19, 20)
- II. **The Builder of it:** "I (Christ) will build." The church is spoken of in the Bible as an edifice. We read of stones, of workmen, of a house, of a temple. Zechariah (6:13) predicted that the Messiah should "build the temple of the Lord and bear its glory." Jesus claimed this prophecy as having been spoken of him. He is at once the Foundation and the Builder—the divine Carpenter, no longer the carpenter of Nazareth.
- III. **The Possessor of it:** "I will build my (Christ's) church." If he is the Foundation and the Builder of the church, surely the church belongs to him—by right of creation
  1. It is Christ's spiritual body (Eph. 1:22, 23).
  2. It is his flock, purchased with his own precious blood (Acts 20:28).
  3. It is his bride (Rev. 21:9; 22:17).
  4. It is the bearer of his name (Rom. 16:16).
- IV. **The singularity of it:** "My church." We note that Jesus employed the word "church" in the singular. When used in the universal sense, the word always appears in the singular. (See Eph. 1:22, 23; 5:23, 25; Col. 1:18). For the unity of his people, the Savior most earnestly prayed (John 17:20-23). The person who promotes or sanctions strife and division among God's people hinders the Savior's prayer and is guilty of sin (Gal. 5:19-21).
- V. **The safety and security of it:** "And the gates of Hades shall not prevail against it." Death is the entrance into Hades, the abode of the dead. Therefore "gates" denotes death. Death cannot destroy or conquer the church of Christ. We are here reminded—

1. That death did not hinder its establishment. Ordinarily, a building program miscarries when the builder dies, but the crucifixion of Christ did not thwart the plan of God. The church was erected (Acts 2).
2. That the church shall not become extinct by reason of the death of its members. In spite of death, the church of our Lord lives and grows.
3. That death shall not take from the members of the church the bliss of eternity (Eph. 5:23 Rev. 14:13).

Friend, seeing the safety and security of the church, why not become a member of it? and live as Christians should until the call of the death angel?

## Astoria, Oregon

By GILBERT COPELAND

I am in receipt of a letter from sister E. C. Wilson, whom I have known for many years, and know that she is interested in helping to build the cause of Christ wherever her lot is cast. The following is her letter in full, and it is self explanatory.

"You will remember me as Fay Strippling of Center Ridge, Arkansas. My husband has duty here at the Naval Base, and we hope to leave a church of Christ in Astoria when he is transferred.

"Here is our progress: While attending the camp meeting at Milwaukie, Oregon, where Bro. C. E. McGaughey and other ministers did a lot of good work, I was called into a meeting for those interested in establishing a congregation of the church in Astoria. The first member contacted here is already a good worker—Sister Karl Smith. So far we can count six members, but there are others on our list to interview.

"While at the camp meeting, a teacher from Columbia Bible School,—a Bro. Butcher, promised to come once a week to help us. He is a young fellow recommended by Bro. L. D. Webb of the Portland Central Church. Our meeting place at present is sister Smith's home, and we hope to have Brother Butcher's help beginning July 27.

"Brother Webb told me that they could furnish workers but no money, due to their efforts to build Columbia Bible School and many other financial obligations. About October, after we have had a good start, Brother Webb of Portland, Bro. Chas. W. Andrews of Vancouver, Wash., Bro. Choice L. Bryant of Salem, and Bro. Clinton Storm of Eugene, anticipate combining their efforts in a protracted meeting here. Then Bro. Arley Moore is pleading our cause in Oklahoma now while on vacation. But no matter how much support he gets for the church here, it will not be enough because we already have two possibilities for a full-time mission

preacher to come in a few months. Then comes building a house of worship for those who live here permanently.

"Will you please plead our cause briefly in The Gospel Light? Any one wanting to "adopt" us can be directed to Bro.. Arley Moore at Coos Bay, Ore., for a full report from him.

"Let us Hope, Pray, and keep the Faith."

(Signed)

Respectfully,  
Mrs. E. C. Wilson.  
18 Nimitz, Apt. 3  
Astoria, Oregon

It gives me pleasure to "plead this cause" in The Gospel Light. Of course this is too far from home for me to know about this cause, first hand, but I do know some of those who are connected with the work, and I know (by faith) that it is worthy of your consideration. There are many hundreds of individual readers of the Gospel Light that are able to send a nice contribution to this worthy work. There are many congregations in the country who are not putting forth their best efforts in the way of "going into all the world and preaching the gospel," and this is an opportunity that knocks at your door.

A congregation of the Lord's people cannot be rightly counted "loyal" unless they are loyal to the great commission. The congregation that does not preach the gospel is not faithful to that commission. The Christians in the first century felt the obligation and had the love of souls to the extent that they preached the gospel to "every creature under heaven." I sincerely believe that it is the obligation of **our generation** to do the same thing. And again I sincerely believe that we have the means to do it with equal ease and perhaps with less sacrifice than they did it.

Consider this appeal, and let your contributions be on their way to one of the above named parties. Let us not fail our Lord in this hour of great need.

### H. E. Pierce Reports From Africa

July was almost a full month of touring through the villages in the same effort (as June) of counting Christians and taking a collection for the new church in Lusaka. We went to more than seventy different villages. We counted 756 Christians in those villages. We found many older people who had been baptized some years ago, but because they knew that they were not faithful they would not be counted. Then there were also a good many who were baptized years ago who said that baptism could not still have effect on them since it was so long ago. Neither were they counted.

This touring took me into many places where I had never been. It impressed me anew and even more keenly with the great need of preachers to go out into the fields and preach directly to the masses. The schools operated by our brethren here for so many years have done a great work in laying

a foundation and preparing the way for building the church in this country. There is not a town in Northern Rhodesia but where a nucleus of boys can be found, who have been to Namwianga, for the beginning of the church in each place. All that is needed is some one to go and collect them together and work with them. This has been well proven by the beginning of the work in Lusaka last year. There are also vast areas in the Southern Province (Kalamo-Livingstone District) where the church has been started but no preaching is being done to keep it alive and build it up. For two years I have been trying to reach some of these places, but by the time I preach at one place and get around to all the others it would be five years before I could get back to that one again. Such as that is almost futile, so recently I have been more or less concentrating on the city of Livingstone itself. I have almost run my little old jeep to death but one can hardly see the imprint which I have been able to make.

It is so discouraging to struggle against such overwhelming odds of space and time. **WON'T SOMEBODY COME TO HELP?** Builders for Christ are sorely needed to establish the church solidly and firmly upon the ready foundation which has been laid by years of sacrificing and devoted labor. Pray the Lord that he will send forth laborers into this field.

During the past week four have made confessions of sin and have asked for the prayers of the church in their behalf.

**Cleon Lyles, Little Rock, Arkansas, September 1:** Eleven were baptized, ten placed membership and six were restored at the Downtown church (Sixth at Izard) in August.

**George E. Darling, Box 836, Floydada, Texas:** Two have been baptized since we entered our new building on August 24th. The church is located at 5th and Tennessee Streets.

**M. H. Peebles, Saratoga, Arkansas, Sept. 2:** My nephew, Henry Peebles of Nashville, Tennessee, conducted a gospel meeting at Kirby, Arkansas, from August 24 through 31. There were ten baptisms. All of these except one were adults. The Kirby congregation had done much work in preparation for the meeting, and interest was good the entire time.

**Tice Elkins, Alamogordo, New Mex., August 28:** One married woman was restored to duty last Lord's Day. Another young lady will be baptized tonight. I am still doing a little teaching, and preach once each Lord's Day, but my heart is too bad for any hard work.

**A. G. Hobbs, Jr., 3156 Jane Lane, Fort Worth, Texas, Sept. 1:** The writer has just closed a meeting in Franklin, Tenn., with the West End congregation

with which Brother Kenneth L. Fielder labors. Ten were baptized, two restored, and three placed membership. From the 5-14, I shall be with the church in Pottsville, Texas for a meeting; and then to Portland, Oregon, for the last two Sundays of Sept. Please note my new address.

**Elmer A. L'Roy, 901 South Broadway, Springfield, Mo., August 28:** There were three baptized and one restored in the meeting at South Bonham (Texas) church in which I preached. Brother Norman Doan is doing a good work there. We had the full support and cooperation of the North Bonham church in the meeting. From August 12-24 the church at Valliant, Oklahoma, conducted a gospel meeting in which I preached. The Valliant church is

making wonderful progress in the Lord's work. Brother W. W. Starnes of Idabel preaches there two Sundays each month. He is a splendid preacher and a real Christian man. Mrs. Henry Reich was baptized during the meeting and Brother Reich returned to the church and was restored; thus a family was added to the congregation. Their two children now have the advantage of a truly Christian home. I shall be with the brethren at De Queen, Arkansas, where I lived for five years, for a meeting September 1-10. The Broadway and Madison Church is supporting me in the meeting there. Willis G. Jernigan of Commerce, Texas will preach in the Fall meeting at Broadway and Madison in Springfield. The dates are Sept. 21 through October 1. Visit with us when coming this way.

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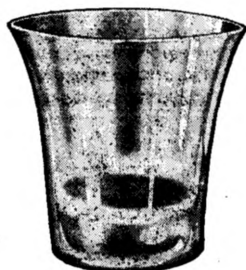
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Tillman B. Pope, Box 217, Alma, Arkansas, August 29: The attendance in the meeting at Harrison, Arkansas, was fair; and it was a pleasure to be associated with Lewis Fullerton, who so faithfully serves this congregation as preacher. He has been serving this congregation for many years. He preaches somewhere almost every night. He has baptized more than five hundred people in Boone and Newton Counties. From Harrison, I went to a rural congregation, near Stillwell, Oklahoma. Attendance and interest were very good. Eight were baptized. Next I went to Sycamore Grove congregation, near El Dorado, Arkansas. This, too, is a good congregation and I enjoyed the work. I shall go there again next year, the Lord willing. Next I went to Cameron, Oklahoma. Good attendance and one was restored. I have promised to help them in monthly appointments thru this winter. I go next to Darrouzett, Texas, beginning Sept. 7th, continuing for ten days. I go next to Keota, Oklahoma. Then to Alvord, Texas in October. I have time for one meeting in October and one in November. Write me soon if you desire either of these dates.

rope as well made and strong.' But when he lays hold of it, and swings down by it into the tremendous chasm, then he is believing on the rope. Then he is trusting himself to the rope. It is not a mere opinion—it is an act. The miner lets go of every thing else, and bears his whole weight on those well braided strands of hemp. Now that is faith." — Cuyler.

"Faith—saving faith—whatever other definition may be framed—is best described as that act of the soul by which the whole man is given over to the guardianship of the Mediator. He who thus resigns himself to Jesus avouches two things: first, his belief that he needs a protector; secondly, his belief that Christ is just that protector which his necessities require.—Melvill



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

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

### 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: 83; 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.

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Earl E. McCord, Corning, Arkansas, Sept. 2: The meeting came to a close at Dorena, Mo., Saturday night, August 30th. One baptism. Brother G. E. Woods did some good preaching. We did the baptizing in the Mississippi River. This was our first experience in that river. Began a meeting last night in East Prairie, Mo., with Brother M., Robert Adamson of Princeton, Ky. Will be here until September 12th. Then I go to Doniphan, Mo., for a singing school.

"When a miner looks at the rope that is to lower him into the deep mine, he may coolly say, 'I have faith in that

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# The Gospel Light

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VOLUME 22

DELIGHT, ARKANSAS, SEPTEMBER 11, 1952

NUMBER 39

## "CAN A MAN BE SAVED THEN LOST?"

By VAUGHN D. SHOFNER

Young birds must try their wings. So, the young in every walk of life reach the point of thinking their wings are strong enough to bear them away. At this stage of life they make braver attempts than at any other. We are not opposed to this procedure, but we are happy that it is used.

A youthful Baptist Bird, calling himself Roy N. McInnis, Pastor, the other day felt so strong and self-reliant that he just had to try his wings. Now, usually, when these birds get to feeling like they have giant-strength, the sound of their wings can be heard wildly flapping over the heads of the members of the church of Christ. That's where Mr. McInnis made his wing-noise, and that by the pages of the paper he edits, *The Challenger*.

A brother in the church of Christ passed the paper on to your writer. We are happy to have the privilege of reviewing this maiden flight, and we wish the young man was not cumbered with the Baptist doctrines and creeds, for with all this bound to him, his flight will never be lofty. Therefore, we accept the opportunity of helping him, and other Baptists, throw the shackles of tradition and man-made manuals aside.

Says Roy N. McInnis, Pastor, "There are those, the Baptist Denomination specifically, that teach, preach and believe beyond any shadow of doubt that once a man is saved from his sins, there is not a chance of him falling from grace and being lost again. Now since we are Baptist, and are the ones that teach and preach the Security of the Believer with no apology to anyone for doing so, let us first set forth the position of the Baptists on the matter of salvation."

This was at the very beginning of his flight, and with the strength of this beginning, didn't he sail out in the "blue yonder?" Now if you are a Bap-

tist, you know your position; and there is no apology for it. Yet, we have heard many Baptist preachers deny that such is true. And we're never talked to a member of the Baptist church separated from their "Pastor" who did not deny this doctrine. See! he has much to gain by experience. But it is Baptist Doctrine! Therefore, we see honesty displayed in the statement, for to be a Baptist is to stand by the tenets of their Manual. Friend, if you don't believe "Once saved always saved," then you lack that much being a Baptist!

But more information from Mr. McInnis. Says he, "The Baptist do not believe that works in any manner has anything to do with your salvation. That Baptism, sprinkling, pouring, in fact, water in any manner has anything to do with your salvation. That Church affiliation has nothing to do with your salvation."

Mr. McInnis banked wildly here, turned against his Creator's plan, and unless he changes his course to agree with the Master's, his wings will never be the wings of an angel. And, friend, if you are a Baptist, you are with him. Remember, the Baptists do not believe that "works in any manner" help save a soul from sin. But look here, friend, this wild flapping is in direct contradiction to what Holy Writ says. "Work out your own salvation with fear and trembling; For it is God which worketh in you both to will and to do his good pleasure" (Phil. 2:12, 13). "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power" (II Thess. 1:11). No manner of work, indeed! And faith is a work! "Remembering without ceasing our work of faith, and labor of love" (I Thess. 1:3). Baptists have no works, says Mr. McInnis, but no work, no faith;

and no work, no love. Gentle reader, you aren't a Baptist, are you?

It is easily seen that the ideas presented relative to baptism are in combat with the word of God. Mr. McInnis says baptism, and water in any way are not needed to save a soul, but the Bible says, "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). "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). "The like figure whereunto even baptism doth also now save us, (not the putting away of he filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (I Peter 3:21). Baptism has nothing to do with salvation! Mr. McInnis said Baptists taught this. If he and the Baptists are right, isn't that which we have quoted from the Bible odd language to have been stated by the Lord's authority about baptism and salvation?

Now Mr. McInnis quotes from the Bible partly, but does not use quotation marks, so we are not sure whether he means it to be a quotation. He has in the article, "He that believeth on me though he were dead, yet shall he live. John 5:25. (John 5:25 is nothing like this, but John 11:25 reads, "He that believeth in me, though he were dead, yet shall he live." So we reckon this is the passage he has in mind.—V. D.S.) . . . My friends, Faith and Repentance, not Repentance and Baptism. Three steps: Believe, repent, receive. Now the whole thing is believe, repent, and receive and ye shall have everlasting life."

Well, he went into a tail spin here. He quotes a passage of scripture that other Baptists use to prove that a person is saved at the point of faith, and" due to the fact that he is not well trained in Baptist theology he gets Baptists saved without repentance. He says, "Three steps: Believe, repent, receive." So, by



the doctrine of the Baptists he has salvation before repentance—the first one we have known who admitted it. Of course this part of the teaching is right, for a person cannot repent, change his will and way, without having believed something that makes known he is wrong. But all other Baptists put repentance before faith, for they argue that a person is saved eternally the moment he believes. He'll probably change his course on the next flight.

Now to prove there are no works in salvation, he continues, "The works enthusiast readily quotes James 2:20, Faith without works is dead. Paul wrote concerning the redemption of man, and James wrote to the Christian that was looking for a reward without works, and had failed to let their light shine before men."

Didn't he do a wing- over here? Now he says Paul in writing, "For by grace are you 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), "wrote concerning the redemption of man, and James wrote to the Christian that was looking for a reward without works." What is a Christian's reward? Why, everlasting life. But what does the redemption of man do? Gives everlasting life. Another flight like this, and "good Baptists" will ground this boy. But let's see to whom the apostle Paul was writing in Eph. 2:8, 9. Says Paul, "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus" (Eph. 1:1). Uh huh! Mr. McInnis says, and correctly, "Paul wrote concerning the redemption of man." But Paul wrote to "saints which are at Ephesus, faithful in Christ," and there wasn't a Baptist there, for "Baptist saints" and "Baptist faithful in Christ," by their doctrine, have no need of redemption — they are "once saved, always saved!" Let's be just Christians, and avoid all this "stuff" Baptist doctrine gets one into.

Now let us look at this work affair referred to by Mr. McInnis. We'll begin where he began. "But 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" (James 2:20-24). It isn't hard to see that some works are in the picture of salvation by faith.

They of course are the righteous works of God, and not the work of man. But to obey the plain commands of God is to be saved by faith, and we regret that Baptists do not like the command of the Lord by way of inspired apostles, "Be baptized for remission of sins," but unless you are willing to do God's commands, your faith is dead.

Here comes the noisiest wing flapping of our young friend. "Now the Church of Christ to my knowledge, believes a man can be saved and lost again, and they believe baptism is essential. At the same time when one of their members fall from grace they receive them back into their fellowship without rebaptizing them. Mind you, baptism is essential though. Figure it out for yourself. If common sense makes good sense, seek no other sense."

Our boy did a loop here! He's sure to hate that he was so blunt, because he "poked" fun at the Lord's way. Read with me. "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. Then Simon himself believed also: and when he was baptized, he continued with Philip . . ." (Acts 8:12, 13). That is exactly what we do. Having a divine example we are persuaded it is right. But this baptized man—baptized like we baptize, and for the same reason—sinned. He saw the apostles lay hands on man, giving them power of the Spirit, and asked to buy the power. "Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right with God" (vv. 20, 21).

Notice that the man who had been baptized was in a sinful state. The man whom God had saved from past sins was again a sinner. No, it wasn't in the fact that he was never saved! Listen! He was doomed to perish with his money, "BECAUSE THOU HAST THOUGHT THAT THE GIFT OF GOD MAY BE PURCHASED WITH MONEY," not because he never was converted! But Peter didn't rebaptize him, and "mind you" Peter thought baptism essential, for you remember, he said, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins." But now he said, "Repent therefore of this thy wickedness, and pray God, . . . For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:22, 23). Notice! Peter said, "Repent of THIS THY WICKEDNESS," the thinking you could buy the power of God, not wickedness done long ago!

Yes, friend, you are right, he fell

from grace! And the Good Book makes known how to get back to the fellowship of the faithful in Christ without doing that which is expressed in disparaging drivel by our Baptist Bird as "rebaptizing." "If common sense makes good sense, seek no other sense," indeed! And they are falling daily, and daily being brought back to the plan of God. "Wherefore 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). Let's believe the Bible!

Notice another position of absurdity crowed from our flying bird. "Now in order to be saved one must be born again. That comes by faith and in acceptance of the Lord Jesus Christ as our Savior. Once we have received him as our Savior we are in the family of God and no longer citizens of this earth but of heaven. (Eph. 2:19). Now may we ask a simple question and insist on an honest and fair answer. How can you undo a birth, natural or spiritual?"

Our Baptist Challenger hit a vacuum here, and his flight will end in a crash. There are so many things that must be taught those who take such positions, but it cannot all be done at one time. So, we turn his great Baptist gift of reasoning to the Lord's word, and let him quibble, as he loves to do, with its statements. Jude calls attention to the falling done by the Israelites (and I Cor.

10 will help bring it to mind) in the wilderness, and then said, "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 6). Do you suppose these angels were "unborn" in order to lose their first estate? And Mr Me-

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Innis says of us, "Man, because they have accepted fallacy into their belief have become spiritually blind," and again he says, "If common sense makes good sense, seek no other sene."

And we warn with this writer's words — "Jude, the servant of Jesus Christ, and brother of Jesus, to then that are sanctified by God the Father, and preserved in Jesus Christ, and called." (Jude 1). Would you, friend, read slowly again to whom the warning goes? "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called!" Now listen! "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto ETERNAL LIFE. (Emphasis mine—V.D.S.), . . . Now unto him that is able to keep you from FALLING (Emphasis mine—V.D.S.), and to present you faultless before the presence of his glory with exceeding joy . . ." (Jude 21, 24). Now you do some answering, friend Baptist. If eternal life comes at the moment a person is saved, "sanctified," "preserved in Christ," how look for mercy unto eternal life? Or why attempt to 'keep yourselves' anywhere or for anything? Aren't they safe?

**W. L. Fritts, 1707 W. Eighth, Texarkana, Texas, Sept. 9:** The Rose Hill Church of Christ, is now meeting in our new auditorium, and the interest is fine. We have had 14 to respond to the invitation since we began to meet in our new place of worship. Eight last Sunday. Some for baptism, others for restoration and membership. We have been unable to finish all the room, owing to the fact that we are unable to get the material, but we will have our opening day Sept. 21st. The afternoon will be spent in singing, and speaking from the several preachers who will be present. We are looking for a good day. We are glad that the interest is still very fine. Come and worship with us when you pass this way.

**Lee Starnes, 1238 E. Bennett Street, Springfield 4, Mo., Sept. 8:** Closed a good meeting last night at Nathan, Arkansas. Five were baptized and we feel that much good will yet come as a result of this effort. Have time for other meetings this fall. If needed address me at above address.

**Willis G. Jernigan, 1401 Ash Street, Commerce, Texas, September 8:** The Cross-Roads Edgewood meetings closed the night of September 5, and resulted in fifteen responses to the invitation, eleven baptisms and four restorations. I was- at each place nine days. Among those obeying the Lord were six Baptists and one Methodist. Last Lord's day two were restored here in Commerce. Our fall meeting begins November 3, with Brother B. C. McCarley of San Angelo as preacher.



## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 26)

Peter had already told this Sanhedrin that they had crucified the Lord of Glory, and now he tells them that "we must obey God rather than men." (Acts 5:29-32).

The apostles pled guilty to the charge of violating the order of the court not to preach or to teach in the name of Jesus.

These men were doing what Jesus had told them—"preach the gospel to every creature."

But Peter turns the other charge against them by telling them that they had shed innocent blood in crucifying Jesus, and that it had been proved by the resurrection from the dead.

This answer of Peter came very near turning this court into a mob. Peter's charge was more than the Sadducees could stand, and had it not been for one wise Pharisee in the group it would have been the end of Peter and John, and this court would have been guilty of another murder.

Luke tells Theophilus that "When they heard this, they were cut to the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while."

It is possible that these men are removed from the court in order to keep them from hearing an admission which these judges make.

The indications are that Gamaliel keeps his position on the floor while

the men are being removed, and is ready to speak as soon as they are out.

How Luke obtains the information which he records about the conversion of this court in the absence of the apostles has caused some to wonder. It could have come from two sources. Luke is a companion of Paul who was a student of Gamaliel, and the Holy Spirit is guiding Luke in this record.

How a man like Gamaliel could be calm in such circumstances and make the speech here recorded by Luke, and at the same time not see the truth in the teachings of Jesus, is more than I can understand. Perhaps he understood more than we give him credit for.

He intimates in this speech that he thinks that this work might be of God—how could he think otherwise? If he did, he did not have the courage to declare himself.

This court accepts the suggestion of Gamaliel in that they do not kill the apostles, but Luke says that "when they had called the apostles to them, they beat them, and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the presence of the council, rejoicing—that they were counted worthy to suffer dishonor for the name, and every day, in the temple and at home, they ceased not to teach and preach Jesus as the Christ." (Acts 6:40-42).

Thus, the early Christians suffered in their efforts to tell the world that Jesus of Nazareth had been raised from the dead, and had been placed on the throne of the universe to rule over men and angels.

The reaction of these apostles was more astonishing than their miracles.

What an example of nonretaliation!

### Report On Work In Germany

Elsewhere in this issue of the Light is a report by Paul Sherrod of Lubbock, Texas, on the work being done in Germany. Brother Sherrod has just recently returned from Germany, and he gives us a very comprehensive view of the growth of the Kingdom in that country. We are sure many Christians in America could, and will, be inspired by the untiring efforts of those who are making this fine work possible in Germany.



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## THE IDENTITY OF THE CHURCH

By CARL R. MICK

We want to emphasize the fact that we are not studying about any denomination, but we are concerned with the church you and I can read about in the Word of God. We want to consider the identity of the New Testament Church.

It is best to begin with matters upon which all of us will agree. It is a fact that is well known and upon which everyone will agree that there are hundreds of different churches in the world today, the majority of which claim to be the one Jesus built. Then every one will agree that Jesus Christ did build a church. The Lord plainly stated in Matthew 16:18 that He would build His church, and there is not a doubt in any of our minds but that He did build it. In connection with this church that Jesus built everyone will agree that the Lord built but one church. The Bible plainly states that there is but one church or one body. Col. 1:18 says, "He is the head of the body the church." Eph. 4:4 says, "There is one body and one spirit, even as ye are called in one hope of your calling." Jesus did not say he was going to build more than one church, and the Bible clearly teaches that he built but one and to this we all will agree.

Now among all the religious bodies in the world today, can we find the church that Jesus built? The church that he established is described in the New Testament, and we all know and agree that the church spoken of in the New Testament is the church that Jesus built. We need to study carefully the pattern of this church spoken of in God's Word, and in our lesson at this time we want to consider the essential characteristics of the Lord's church for the purpose of identification.

One of the identifying marks of this church we read about in the New Testament is the date and place of its beginning. When we carefully study the Word of God, we find that the church was established on the First Pentecost after the resurrection of Christ in the City of Jerusalem. This is according to the prophecies made by Isaiah, Daniel, and Joel. Both the Old Testament and the New Testament join to abundantly prove that the church had its beginning on the first Pentecost after the resurrection of Christ, in the year A. D. 33, according to the calendar we now use. Any church originating at any other place or on any other date is not the one Jesus built. Another observation we might make in regard to this church is that its charter members were Jews;

Any church founded by Gentiles is not the Lord's church.

Another essential characteristic of this church we read about in the word of the Lord is the terms by which it is called. When we study the Bible, we find that the Lord's church was never given any specific name or denomination but we do find certain divinely appointed expressions referring to the church. It is called the church of God (I Cor. 1:2); Church of the first born (Heb. 12:23); House of God (I Tim. 3:15); and other such expressions. Any church wearing some name that you cannot find in God's word can never be identified as the church that Jesus built because it doesn't have this essential characteristic.

A third essential characteristic of the church that Jesus built which is described in the New Testament is that the members of that church wore but one name. They did not wear party religious names, but all wore the name of Christ or "Christian." This is in harmony with a prophecy made by Isaiah in Isa. 62:2 where he foretold that "the nations 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." When we search the New Testament, the only new name we can find by which the people of God were called is the name "Christian." Acts 11:26 says, "And the disciples were called Christians first at Antioch." I Peter 4:16 says, "And if any man suffer as a Christian, let him not be ashamed, but let him glorify God in this name." When the Apostles preached, they tried to convert people to become Christians, nothing more, nothing less, just plain simple Christians. In Acts 26:28 when the Apostle Paul preached to King Agrippa, the king said, "Almost thou persuadest me to become a Christian."

The fourth essential characteristic of the church revealed in the Bible is its simple and beautiful organization. Each local congregation was independent and self-governing, and each local church was to carry on the work of preaching the Gospel, edifying the saved, and giving to the poor and distressed. There is no organization revealed in the New Testament larger than the local church or a local group of Christians, and in each local church there was a plurality of overseers who were called bishops, elders, presbyters, shepherds, and pastors. These men (and there was always more than one) were to oversee the work of the church and watch for the souls of the members. Also in each

local church there was a group of men called deacons who were the official servants of the church. In writing to the local church at Philippi Paul begins by saying, "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." So in the local church there they had bishops and deacons. We also read in the New Testament about preachers or evangelists who were to publicly teach and preach the word of the Lord. We have no right to depart from God's plan for the organization of the church; when we do depart from God's plan, we cannot be identified as the Lord's church. Christians have no right to belong to religious organizations that are not after the divine pattern but we must be members of a group of Christians, organized according to the scriptures.

A fifth mark of identity is the simplicity and beauty of the worship of the church. The church met every first day of the week to commemorate the Lord's death by observing the Lord's Supper. Acts 20:7 says, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight." In I Cor. 16:1-2 Paul says "They were assembling for the purpose of taking the Lord's Supper." (I Cor. 11:20). Also in the worship of the church we read about in the Bible they used only one kind of music. Eph 5:19 says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Col. 3:16 reads, "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." There are only two kinds of music—vocal and instrumental. The New Testament church used vocal music, and there is no record of instrumental music being used in Christian worship until 600 years after the church was established and then it was without divine authority and approval of God.

The sixth and last essential characteristic of the Lord's church is the definite conditions of membership required of all before they could enter the church of the Lord. The conditions of membership were the same as the conditions for salvation from past sins. To receive the remission of sins and enter the church Jesus built they had to believe (Acts 16:31); repent (Acts 17:30); confess name of Christ (Rom. 10:9-10) and be baptized (Mark 16:16; I Cor. 12:13; John 3:5). Baptism was a burial in water and was for the remission of sins. (Rom. 6:3-4; Acts 2:38).

We have considered some of the essential characteristics of the church that Jesus built revealed in the New Testament; now we want to consider this important question: Is the church that Jesus built on earth today? Can any church trace its history back to the church that was first established in Jerusalem on the day of Pentecost after the resurrection of Christ? Some people have the impression that it is necessary for a church to be able to trace its history back to the apostles to be the church that Jesus built. In the first place it is impossible for any religious body to trace its history back to the church that was first established in Jerusalem, and in the second place this is not necessary to identify the church that Jesus built. The church that Jesus built is in the word of our Lord. In other words the church is in the seed which is the word of God just as an oak tree is in the acorn. When an acorn is planted, under the proper conditions, it will produce an oak tree. In like manner when the word of the Lord which is in the seed of the Kingdom is planted into the hearts of men and women under the proper conditions, it will produce Christians and members of the church that Jesus built. If the same seed or word is sown or preached today, the result will be the same—Christians and members of the church Jesus built. The Word of God unmixed with the doctrine and commandments of men makes Christians and members of the Lord's church; it is evident that when people become something besides simple Christians and members of some church you can't read about in the Bible, something else was preached instead of the Word of God.

Another question that should be of the utmost importance in our minds is this: Is it possible to be a member of the church that the Lord built and be just a Christian? Some might say that it is impossible today to be a member of the church spoken of in the Bible and to be just a Christian. The general impression is that a person must belong to some religious sect or party or denomination. But you can be nothing more and nothing less than a Christian and a member of the Lord's church without ever becoming a member of any religious club or society or denomination. If you do the same thing the Apostles commanded people to do to become Christians and enter the church Jesus built, you will become simply a Christian and the Lord will add you to His church. They were required to believe in Christ, repent of their sins, confess his name before men, and be baptized in water for the remission of sins. If we do the same thing,

the Lord will add us to the same church. We can then assemble for worship and fellowship with a group of people who have obeyed the same gospel, who wear the name Christian only, who are organized according to the New Testament pattern, and who meet to worship the Lord according to His will.

If you are not a member of the church that Jesus built, then do not remain outside of the body of Christ. If you

find yourself a member of some religious body that you cannot read about in God's word and that does not bear the essential characteristics of the church that Jesus built, do not risk your salvation on a human institution.

Don't be satisfied with belonging to some church; but make sure that you are a member of the church that can be identified as the church the Lord built.

## A REPORT ON MY TRIP TO GERMANY

By PAUL SHERROD

Mrs. Sherrod and I have just returned after nearly 8 weeks in Europe, and I would like to report on what we saw after five years of labor in Germany by our brethren.

First, I would like to say that much greater progress has been had than we ever dared dream in 1946 could be accomplished in five years. And that statement applies to every phase of the work:

To the number of congregations that have been established; to the number of people who have obeyed the gospel; to the number of missionaries over there; to the buildings and tools available to the workers; and the wide scope of their activities.

In the fall of 1950 Brother Gatewood returned to the States to raise money with which to erect church buildings where churches had been established. The erection of these buildings has been one of the greatest steps forward in the work there. The German people had no money themselves, and the work would have been retarded for years if it would have been necessary to wait till they were able to build their own buildings. The erection of the buildings has also given stability to the work. To the German mind it was of great concern to know whether the work was permanent, or if the men would be there for only a short while and then leave. These buildings give them greater assurance it is permanent. As one former Catholic put it, "I want to know if you will leave here and we will be left to the mercy of the Catholics." One of the missionaries said, "We feel we are just now ready to really begin to work. First we were busy with the relief work, then the buildings, but now we can get down to accomplishing the thing we came to do."

As we went to Germany this summer I was amazed at the changed conditions. Great improvement had been made in the economy. Nearly all debris had been hauled out of the cities, many buildings had been repaired and new ones constructed, factories were in operation. Food and all other necessities were available and could be bought

if one had the money. This had been accomplished even with labor still very cheap, for few with jobs, make over \$100.00 per month. But they live on it only because of their great thrift. There is no urgent need now for further relief.

Even with this low income, when the Po River in Northern Italy flooded a vast section of that country, the Christians in Germany accumulated 4 tons of clothing and some money for relief of the flood stricken area, thus showing their gratitude for the help they had received, by helping others in need. The missionaries arranged for an Air Force plane to carry this to Italy without cost, and the missionaries in Northern Italy handled the distribution of it.

Spiritual benefits are still being received from the food and clothing packages which had been sent to Germany in previous years, and will be for a long time. It is fortunate that the work began when it did begin. Brother Andres, one of the leaders in the Westend congregation, who was baptized in 1949, put it this way; "You started at the right time. If you had waited till now it would have been much harder. Some of the first ones fell by the wayside, but those that they brought have proven very steadfast."

### Opening of Frankfurt Building

I would like to describe the new building just completed for the Westend congregation in Frankfurt. It is the largest one planned for Germany, seating about 750 people. It is modern in architectural design, and is really the only church building in Frankfurt that is modern, such as being provided with rest rooms, comfortable seats and good lighting. The large cathedrals of Europe that took hundreds of years to build, are very dark, and if they have any seats they are usually wood folding chairs, or may be benches made out of boards, some times with no backs.

The erection of this building attracted great interest in all of Frankfurt. When the class room unit was completed 18 months ago, the daily papers of Frankfurt ran pictures of it and complimentary stories. It was about the first building of modern architecture to be

built in the city and it stood out as a place of beauty.

When the auditorium was opened on July 13, the daily papers carried pictures and good stories about it. The radio station broadcast a news report from the building two or three days before the opening, having a reporter interview the architect, builder and workmen in the building describing various features, and telling about the opening to be on the following Sunday. Also a reporter took a recording of the opening service at 3:00 P. M. for broadcast that evening at 7:30. All this publicity was without cost, being given as news.

This church building is on the best location in the city for a church building. It is centrally located not far from the business district, across the street from the University of Frankfurt, easily accessible from all parts of the city. Every car line in city comes within 2 blocks of it and one can come from the remotest part of Frankfurt in 45 minutes without having to change cars.

It was a thrilling experience to be present for the opening services on July 13. There were approximately 1,000 people jammed into the building with 75 of them standing during the entire service, and others being turned away. Christians were there from all the congregations in Frankfurt and from the churches in five other cities within 50 miles. Also many visitors from the city of Frankfurt, including city officials, bankers and business executives as well as those of lowly estate. The Mayor had asked to speak a word of greeting, but had to be in Berlin, and he sent Dr. Karl Von Roth, as his representative. Since this was the beginning day of the European Lectureship, there were visitors from six or seven foreign countries. Brother J. C. Moore welcomed the visitors, I bought greetings from Christians in America, which was interpreted by Fred Casmir. Dieter Alten delivered a fine sermon on "Back to the Old Paths."

After the service, the baptistry attracted more attention than any other feature, as people looked over the building. For a while there were more people up there to look at it than could get near it. A baptistry is almost an innovation in Europe, as the Catholics and Lutherans both sprinkle their people while babies. Not many people know about what few Baptist churches there are in the country.

The week before the opening 20,000 nice four page folders were distributed from door to door, which told about the building, the lectureship and meeting, and something about the church. Response to this was very good. Many curious people would stop, wondering about the building, and about the church. After it was too late to ring door bells one night, Brother Gatewood stood out in front and gave out perhaps 100 to people who stopped to see.

Brother Moore preached three sermons to individuals between 10:30 and 12 midnight while changing the lettering on the bulletin board in front. On another occasion a man came to talk with Brother Moore on business. He was interested in the baptistry and asked many questions about it. Brother Moore began with the prophets and preached to him for an hour about the church. He had been a Catholic but said he was disgusted with it and was not now a member of any church. He promised to come back to attend the meeting.

One of the leading architects of Germany with headquarters in Wiesbaden brought his entire staff of 40 people from Wiesbaden to inspect the building. Several other architects have come by to see it.

The members of the church are also interested in the building and are proud of it. They had to rush the last few days to get the building ready for opening, and on Saturday night about 20 of the members worked till 3:00 A. M. in cleaning and getting ready to use it the following day. Several took their vacations so they could help and also attend the lectureship.

#### Five Congregations in Frankfurt

There are four German and one English congregations in Frankfurt. Each of these has an American evangelist with a young German preacher as an assistant, who thus receives personal attention in his further training, similar to the relationship of Paul and Timothy.

Each congregation has their business meetings of the men of the church and the evangelist, and they carry on their own congregational affairs, work out their own budget and disburse the funds from their collections. For instance, the Westend congregation has set up a budget which they have been meeting with help to the extent of \$100.00 a month by the English congregation that meets in the same building at a different hour. With this help they are now paying all their own expenses, which includes:

1. Full support of Brother Breithaupt, a German, who devotes all his time to personal work.
2. They pay expenses of three meetings a year in the building and one tent meeting.
3. Advertising, utilities, and all other expenses.

It is the aim of the missionaries to get each congregation to be self-supporting as soon as possible.

As most everyone knows, Brother Gatewood has written a book on personal work, and when one thinks of personal work, they think of Brother Gatewood. He and Brother Breithaupt direct a personal work program training and using the German Christians. They have a work plan containing 10 or 12 different kinds of work to be done, which they have listed on a bulletin board and displayed in a prominent place in the lobby. Brother Gatewood

said, "This is one of the best things we are doing."

#### In Other Cities

Buildings have been completed in Heppenheim and Heidelberg. Construction on two others was begun in July, and two more are to be started very soon. Other congregations have leased meeting places.

At the opening of the new building in Heidelberg, the response was similar to that in Frankfurt. Favorable publicity was given by the daily papers, and their meeting begun with an overflow crowd on the opening day.

There are 12 German and 6 English churches that have been established in the American Zone of Germany, with another to have its first service on August 24 in the French Zone. The Broadway church in Lubbock sponsors the work being done in Frankfurt, and a different church in America sponsors each of the other congregations. After the buildings are erected with the money Brother Gatewood raised in 1950-51 these American churches will take care of further needs in the various cities. Other churches are supporting the other missionaries and most of the German evangelist. It will be necessary to continue such support till stronger congregations are developed. Even then, many of the German evangelists will be going out and working in mission places that cannot support them.

These seven English speaking congregations have been established in as many cities of Germany, primarily for the benefit of American soldiers in that country. But many of the German people who speak English attend them also. These have been a great help to the Christians in the service. As one boy put it in expressing how much they appreciated the church there, and being able to attend services described how they were under influences pulling one down all the week, then come to the services on the Lord's day it is like having your battery charged again.

Not only are the missionaries of great service to the soldier boys, but on the other hand these soldier boys have done much in helping to establish the church in Germany. They have been responsible for the work being started in four of the cities, and help financially and morally in others. For instance, the English congregation in Frankfurt, with an attendance of about 100,

1. Support a German evangelist full time in Heidelberg.
2. Contribute \$50.00 a month toward sending another student to one of our Christian colleges in America.
3. \$100.00 a month toward paying for seats in the new auditorium in Frankfurt.
4. \$100.00 a month to German congregation in Frankfurt.
5. In November 1951 they, started saving money to help start another church. By February they gave \$300 to get the work started in Wiesbaden The

Wiesbaden soldiers matched it and the work was begun there. By July Frankfurt saved another \$500 which they gave to Stuttgart and the soldiers there matched it, and a new church was started. Now there are two new congregations and these two and Frankfurt are all saving money and soon they can start three new congregations.

These English congregations all help in the work with the Germans.

#### Development of Leadership

Considerable progress has been made in the development of leadership among the Germans.

1. Some men of ability, yet with little experience, are assuming responsibility, and will gain experience under the direction of the missionaries.

2. The personal work is developing the members to go out and teach their neighbors. Brother Gatewood told me about some members who had taught some friends the truth, and all he had to do was go out and talk with them only shortly and baptize them.

3. Training the young people is receiving attention, and work of the missionaries with this group is being expanded. A German young man is working with one class of young men on Thursday nights, and is apparently doing good work with it.

4. The missionaries are conducting a Training School to develop young men as preachers, and church leaders, and also some young women as Bible class teachers, and to become the wives of German preachers capable of being a help to them in their work. Twelve Germans are now engaged as full time evangelists, and others have been studying one or two years. It is hoped that they will have at least 20 enrolled this fall. Many of you have heard Dieter Alten, Fred Casmir, Helmut Prochnow, Dieter Gobel, Rene Chenaux-Repond, Dieter Buchholz, Hans Nowak or Gottfried Reichel, all of whom have attended Christian colleges in America, and spoken in hundreds of churches throughout the country. One can see the type of young men who are being trained to preach the gospel to their own countrymen. Others of like ability are being trained in Frankfurt.

5. Irene Johnson, Betty Roemer and Margaret Dunn Gobel are experienced in training Bible class teachers, and in addition to their work with children's classes, they are doing an excellent work of training German women as teachers to do most of the actual teaching.

#### Possibilities of German Influence

By establishing the church in Germany it will be the means of spreading the kingdom to other countries also. Many of the world movements have had their beginning in Germany.

1. It was there Martin Luther started the reformation that spread throughout the world.

2. Our practice of having kindergarten for children came from Germany. The word "kindergarten" is the German name for it. "Kinder" is the Ger-

man word for children and "garten" is German for a garden. Originally the children were taken to a park or garden and taught, thus the word "kindergarten."

3. What is known as modernism that is now plaguing our institutions of higher learning, came from Germany.

Some ideas or movements from Germany may have been good, but certainly not all of them. But if the German people are able to get the world to accept their ideas even if they are errors, such as modernism, why not indoctrinate them with the truths of the Bible and let them use their abilities to help spread the Lord's kingdom throughout the world? They are a mission minded people in spreading their ideas, and they might as well be spreading Christianity. One of the German preachers, Brother Steiniger, can hardly wait till he can go to South Africa and take the truth to the people there, and his home congregation and maybe others, will do what they can to help send him. It will do the Germans good to have such a part in that work. They are also interested in sounding out the word at home. This congregation has another mission point in a nearby city where they have been conducting classes, and already four people have been baptized in this mission effort.

#### Future Work in Germany

Let us consider the future possibilities of the work in Germany, and plans for expanding it.

1. Up to this time it has not been possible to secure time on any radio station in Germany for religious broadcast. But beginning with September 1, a 30 minute weekly program was begun. The church in Vernon, Texas, is paying for this time. This is on a 20,000 watt station. Within a year the station is to increase its power to 100,000 watt. Then it can be heard in all parts of the country. Thus thousands, perhaps millions will hear the gospel preached, who have never in their lives had an opportunity to hear a simple gospel sermon preached in its purity and simplicity.

2. A Correspondence course is now being sent to some 400 people who have enrolled for it. Those who listen to the radio program will be urged to enroll for this course. Through these two media a great number of people will be learning the truth in various parts of Germany where the missionaries have never gone. These contacts will greatly aid new missionaries as they go over to begin work in new cities. They will already have the names and addresses of people who have shown an interest in the work, and who will have learned something about the plea to return to New Testament Christianity. Wiesbaden, Karlsruhe, Stuttgart and Augsburg are examples where churches have thus already been started by people in these cities urging the missionaries to come over and begin preaching. The two largest cities, Berlin and Hamburg, as well as many

other large ones, have never yet been touched. More workers and more churches to send them are needed that the church may spread into all parts of the country.

3. The tent meetings have proven a means of reaching large numbers of people. For two years the brethren had been using a tent for holding 10 day to two week meetings all during the summer months. The response has been so good that they purchased another one, and two have been in use this summer. Many people will come to a tent meeting that cannot be induced to enter a church building. While the tent is being used elsewhere a group of workers composed of American missionaries and native German Christians will go into the community where the tent meeting is to be conducted, and carry on an intensive campaign of calling on all the people in the district talking with them personally and urging them to attend the meeting. This work continues during the meeting. In this manner many good contacts are made that result in obedience to the gospel. This personal contact with those who show an interest is continued after the meeting closes, this work being carried on by the workers who live in that city. In cities where the church is young and only a few members, I have seen from 100 to 200 people present who had not yet obeyed the gospel. Several of the most active members have been reached through the tent meetings.

4. Plans are now being made for another project next summer. People in cities of Germany for most part live in five story apartment houses in close quarters, with no place for children to play. When a holiday comes and on Sundays, many people go to the mountains just to walk in the woods and get away from crowded conditions. Then during July when the schools are out those who possibly can take a vacation in the mountains. It is planned to have a camp for children over 12 in the Taunus Mountains about 20 miles from Frankfurt, and have children come out for two to four weeks. They will be taught the Bible daily, as well as engage in the usual camp activities. Also in this way many new contacts can be made with parents of the children. They had such a camp in 1949, though poorly equipped, yet it was highly successful. If the one next year is a success it is hoped that a permanent camp can be established.

#### Inspiration of German Work

The work being done in Germany is an inspiration to others. Bro. Leonard Morgan of England said during the European Lectureship, "We sat here in Britain for 100 years with the message just 20 miles from the continent. We said 'Come and get it,' but you have taken it to them. We are getting an inspiration by what you Americans are doing." Also churches in Texas, Tenn., and other states are being inspired to do things by what is being done in Germany. The future mission work of

the church will be greatly influenced by what is done NOW in Germany. But you say, "Of what value is my puny efforts with so great a task as taking the gospel to 50 million people, especially when we realize the problems, the indifference of Christians to their obligations, and even in face of opposition. Let us remember that if the Lord is with us, who can be against us.

Surely the Lord has blessed the efforts of Christians in America and those in Germany, and should our eyes be opened to see the way that God's power is there to sustain and reinforce our effort for the spreading of his kingdom, we too would take courage and say as Elisha said, "Fear not—for they that be with us are more than they that be with them."

May the Lord's blessing continue to be with all those brethren who are laboring in Germany, and with us in America as we strive to hold up their hands and support them in that work.

Chester Estes, Sheffield, Ala., Sept. 7th: I closed a meeting at Osceola, Arkansas August 31st, with 11 baptisms and seven restorations. This was one of the best meetings in the history of the church, due largely to the untiring efforts of Brother J. C. Martin, who preaches for the congregation. About 70 have been baptized since he began with the church there one year ago, besides several restorations. Brother Charles McDonald, Birmingham, Alabama and Charles Estes, my son, preached at Highland Park in my absence. We had a large crowd for services today. One was baptized and one restored.

D. C. Lawrence, P. O. Box 737, Le-fors, Texas, September 4: Our new book "100 Sermon Outlines" bound in blue cloth, gold stamping, by John G. Reese and D. C. Lawrence is off the press now. The regular price is \$2.00 per copy. If you would like to have several copies, please let me know.

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Bob Copeland, Jr., Clarendon, Texas, September 3: Brother Tillit S. Teddlie of Ennis, Texas, did the preaching in our meeting which closed last night. Two responded. One man for baptism. Brother Teddlie was asked to speak to the Lions Club of this city on the last day of the meeting. His speech was unique and well received. He is to be with us in another meeting next year, Lord willing. His influence and

work will be long remembered. I would like for all preachers and teachers interested in sermon outlines and work of that nature to urge Brother Teddlie to put his good work in outline form in a book so we can enjoy and use his vast store of knowledge and experience. The colored meeting with Evangelist Luke Miller doing the preaching is scheduled to start here the 21st of this month. We are hoping for great results.



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

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

### CHAPTER XVIII.

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

a Rom. 14: 21; 15:1-3; 2 Cor. 6: 8. 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 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.

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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, SEPTEMBER 18, 1952

NUMBER 40

## Church Ordered To Discontinue Worship In Italy

An Associated Press dispatch from Rome, Italy under date of September 16 says, "The church of Christ was ordered by the Italian government today to shut up all its 22 branches in this Catholic country until it gets official permission to operate. Italian officials said such permission might take years to obtain."

The AP story continues, "Informed sources have said they believed the difficulties of the Church, which has gained about 1,000 converts in Italy since the war, sprang from its aggressive evangelism in winning over Catholics."

"Yesterday police prevented services at the Rome church of Christ and two Sundays ago they closed the church at Alessandria, Northern Italy. Other Protestant denominations in Italy have been holding services as usual."

"All religions other than the Roman Catholic faith are officially classified as cults in Catholic Italy," the dispatch states.

The trouble the missionaries are having at this time seems to be only a continuation of the flare-up of 1949 when the evangelists were all but driven from the country. It was only after the intervention of a number of Congressmen and the State Department in Washington that the U. S. Embassy in Italy prevailed on the Italian government to let our workers continue in 1949. This time it appears that the only warning the brethren had was when the Italian police stationed themselves in front of the church building and forbade the worshippers to enter.

Cline Paden, of Brownfield, Texas, one of the first missionaries to Italy, and who seems to be the center of attack, has stated that the order banning the services of the church will be taken to the courts, as being un-

constitutional under the laws of the Italian government.

Chief of Cabinet for the Rome police said that, "Pending a decision of the ministry of Interior all the cult's branches will have to remain closed."

It seems very odd to American citizens, who have been brought up under a kind of freedom that exists in no other country in the world, that any people should be denied the right of peaceful assembly to worship God. It is a matter inconceivable to us that churchgoers should be accosted at the door of their place of worship and denied entrance.

But such is the case when a government derives its powers from the Roman Catholic church, rather than from the consent of the governed. Such will always be the case when a

would-be god on earth becomes crazed with an un-holy desire for power.

As has been proven so many times, the only thing the Pope and his cohorts have to uphold their false system of religion is some weapon of physical dimensions. This is proven again in the Italy situation as they have directed the police to close the doors of the churches of Christ.

As for the situation in Italy, we can only hope that later an open door will be afforded our people and all those who desire to worship the true God. However, for Christian people to appear so unconcerned when these Rome-dominated forces are working so feverishly in America is a thing unthinkable.

Shall we bid these forces of Rome Godspeed by bowing to the dictates of the Pope, or any other system of religion that fails to recognize man's obligation to the God of heaven, and to no man on the earth?

## Jesus A Disturber of Loyalty

By MONT WHITSON, Lubbock, Tex.

We are living in an age of loyalty checks. We can scarcely read our newspapers or listen to our radios without being informed of someone's disloyalty to country, married partner, business concern, and the like. For example, John Smith leaves wife and three children; John Q. Public, bank teller, is found guilty of embezzling \$50,000; John Doe, public servant, is being indicted on charges of misappropriating some five million dollars worth of government grain which was under his charge; and Johnny Jones, federal employee, has been summoned to appear before court to be tried for un-American activities, namely his affiliation with a Communist front organization. Reports of disloyalty

like these just mentioned are very common in modern-day America.

Society demands and expects loyalty on the part of all people who are committed to some trust, whether private or public. Public servants, especially, are expected to be faithful to their trust. Loyalty to country is rewarded in various ways such as reelection to the same position, promotion in ranks, or some special memorial service for those who go beyond the line of duty in their faithful service. The name, Benedict Arnold, is infamous in American history because it is associated with one who betrayed his country. The name George Washington is held in high esteem by American people of all generations because it is associated

with one who faithfully served his country.

### True Loyalty

Loyalty is a characteristic that everyone should strive for, but one should not be blind and indiscriminatory in his loyalty. We must not confuse *real* loyalty with that of blindly following a leader without discriminating between that which is good and that which is bad. Loyalty to that which is honorable is the mark of a real person, but loyalty to the extent of upholding that which is evil is a sign of weakness.

Christian people must be more faithful to their commitments than anyone else for Jesus is the great example of one who inspires the greater loyalties. The truth of this statement is seen in the lives of his followers. However, even though it is true that Jesus is the inspirer of greater loyalties, he, at the same time is a *disturber of loyalties*. He destroys the lower, narrower loyalties by replacing them with the higher, larger loyalties. He was able to change Paul from a strict, narrow Pharisee into a broad-minded man who preached the universality of the kingdom of God. He was able to convince Peter that no man is common or unclean in the sight of God; that all men, whether Jew or Greek, are acceptable to God if they fear him and do that which is right. The following statement, recorded in the twelfth chapter of Luke, proves that Jesus is a disturber of loyalties: "Do you think that I have come to give peace on earth? No, I tell you, but rather division; for henceforth in one house there will be five divided, three against two and two against three; they will be divided, father against son and son against father, mother against daughter-in-law and daughter-in-law against her mother-in-law."

### Lower Loyalties Disturbed by Christ

What are some of the small, lower loyalties of men that must be disturbed if Christ is followed?

Jesus disturbs our loyalty to *things of the world*. He says, "Do not love the world or the things in the world. If any one loves the world, love for 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." Through the Apostle Paul, Christ exhorts us "not to be conformed to this world but be transformed by the *renewal of (our) mind*." Through his servant James, Christ commands us to keep ourselves "unstained from the world." Christians

are a called-out group. They are peculiar in the sense that they place value on things that are higher. Christians cannot place their trust in the riches of the world—they must be disturbed from this type of loyalty. Christ exhorts his followers not to lay up for themselves "treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for (ourselves) treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal." A Christian must be rich toward God rather than rich toward the world.

Jesus disturbs one's loyalty to *human traditions* whether they be of a social, political, or religious nature. During his personal ministry Christ severely denounced the Scribes and Pharisees for their rigid unchanging, human traditions. "For the sake of your tradition, you make void the Word of God. You hypocrites..... why do you transgress the commandment of God for the sake of your tradition?" Christian people cannot be tied down by human traditions. Too often the past has a strange hold on the lives of people, but with Christians this is not true. In the realm of religion, a Christian cannot be shackled to a church or creed that is human in its origin. In the realm of politics and of social conduct, a Christian cannot follow the attitude of the masses. He has no patriotic support for slavery or racial discriminations. Paul teaches that "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ." In the parable of the Good Samaritan, Christ teaches us that anyone in need is our neighbor, regardless of nationality or creed. In Christ there is no racial boundary, no wall of partition.

Jesus disturbs one's loyalty to *selfish desires*. Too many people are so wrapped up in self that they completely forget other people. Like the rich fool they say, "Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry." Christ is a disturber of this type of self-devotion. He admonishes his followers to deny themselves and "take up (their) cross and follow (him)." Paul expresses this principle when he says, "I have been crucified with Christ, it is no longer I who live, but Christ who lives in me." Followers of Christ are exhorted to "bear one another's burdens, and so fulfill the law of Christ." True happiness comes when one begins to live and to work for others, putting away selfish devotion and following the Master's example of real sacrifice.

Finally, Jesus disturbs one's loyalty to *denominational churches*. A true disciple of Christ will not follow man-made creeds. One's loyalty to denominationalism is disturbed when he attempts to follow the teaching of Christ and the apostles. As Christians we are exhorted to speak the same things, not to have any divisions among us. Christ himself prayed that we might all be one, even as he and the Father were one. When there are many different churches, teaching many conflicting doctrines, who have their loyal supporters, it is obvious that loyalty to Christ has been overshadowed by lesser loyalties. Many are willing to transgress the commandments of God in order to remain loyal to human names, creeds, and doctrines. Denominational allegiance divides the oneness of Christ's followers, and is in conflict with devoted allegiance to Christ.

Christ does disturb the lower, narrower loyalties, but he makes one more loyal to everything that is honorable and good. Nothing can separate us from the love of Christ, nor from loyal service in his cause. "No, in all .....things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."—*20th Century Christian*.

The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it in turn will look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—William Thackeray.

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## "What Is Wrong With Religion Today?"

Editor of the Tulsa World  
Tulsa, Oklahoma.

Dear Sir:

In today's copy of the World (Sept. 10th), under heading "Question, Answers," is the question: What is wrong with religion today? Then follows under a "P. S." "And don't forget we'd like a letter from you."

Thank you, Mr. Editor for an opportunity to write on this question, What is wrong with religion today?

First, there is nothing wrong with religion today that has not been wrong with religion all down through the centuries. Religion itself is usually wrong. It is invariably so, if the religion under consideration is not Christianity in its fullest sense. While Christianity is a system of religion, not all religion is Christianity. Christianity is that system established by Christ and revealed in the New Testament. Other systems are systems of vain religion.

The Bible is God's revelation to man, or it is a fake. I believe it with all my heart. I believe that God knew how to speak to man, what He wanted to say, and said just that in His word. In that word He gave the plan of redemption for man in understandable terms, told us that upon the acceptance of these terms He would forgive our sins and add us to His church. Men have tampered with the plan given us, established churches of their own, voted members into these churches and so confused themselves and their followers that the simplicity of the gospel is lost to the majority of the religious world.

During World War I we heard much about a hyphenated citizenship. There was a rather successful campaign for American solidarity. Hyphenated Americans were admonished to give up the distinguishing hyphen and be just Americans. To illustrate: The Italian-Americans, the German-Americans, etc. were to drop the racial derivative with its accompanying hyphen and simply be Americans. This was right, and it worked.

To right religion today we need to drop the hyphenation in Christianity. To illustrate, we have what is known as Baptist-Christians, Methodist-Christians, Presbyterian-Christians, etc. God's word knows nothing about this hyphenation in his family. It is completely contrary to both the letter and the Spirit of His word. What would happen if all religionists were to drop the hyphen and its accompanying religious peculiarity expressed in the hyphenated name and all be just Christians — members of God's family, the New Testament church? That is the exact thing that God wishes and for which Christ prayed. (John 17:20-21).. The Bible accepted without adding anything to it or taking anything from it will destroy every religious organization in our land



### A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 27)

Luke reveals a condition in the Jerusalem church which could have very easily disrupted the perfect unity which had done so much to influence others. (Acts 6:1-7).

The apostles had been faced with problems from without that would have turned many of us away from the path of the Lord, but they are now faced with an internal situation that must be solved or the unity will be broken.

Luke says: "Now in these days, when the number of disciples was multiplied, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were being neglected in the daily ministration." (Acts 6:1).

This was a daily ministration unto those who were in need. The provisions came from the fund provided by the liberality of the early Christians who gave of their means to care for the poor.

Many of the Jews had come from a distance to the Passover feast, and after Pentecost they had remained for further teaching in Christianity.

This unintentional neglect was reported to the apostles who immediately offered the solution to the problem.

"The twelve called the multitude of

except the blood-bought church. (Acts 20:28). Hyphenation would be destroyed and there would not be one thing wrong with religion.

Sincerely submitted,  
GEO. B. CURTIS  
321 South Wright  
Siloam Springs, Ark.



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disciples unto them, and said, It is not fit that we should forsake the word of Cod, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the spirit of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in the ministry of the word." (Acts 6:2-4).

The selection of these men was made by the members of the church and not by the apostles—they only gave the qualifications, and made the appointment after the selection had been made.

The men selected were from the group from which the complaint had come. This demonstrated the confidence of the apostles in the members of the church in Jerusalem.

The wisdom of this selection and the appointment is shown in the full co-operation which is demonstrated by this group. The problem is solved and the unity of the church is preserved.

This is as it should always be—face the problems and solve them according to the word of God as it is revealed in the New Testament.

Luke then reveals the result of this solution — it gives more time to the apostles for their teaching, "And the word of God increased; and the number of the disciples multiplied exceedingly; and a great company of the priests were obedient to the faith." (Acts 6:7).

There was something in connection with the faith of these priests that must be obeyed, for they were "obedient to the faith."

Paul says that the gospel had been revealed according to the commandment of the Eternal God "for the obedience of faith." (Romans 16:25-27).

Salvation is based upon one's "obedience to the faith."

Ward Hogland, 1900 Jenny Lind, Ft. Smith, Arkansas, Sept. 16: Several have been baptized here recently. Two elders and one deacon were appointed several months ago. We will move into our new auditorium in about three months. It will seat 1,000 with the annex and 700 in main building. The church here has also erected a preacher's home valued at \$20,000. I plan to assist in a meeting at Oklahoma City (North Penn. Church) in October. When in Fort Smith worship with us.

## F A I T H

By CARL R. MICK

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Thru faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. 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. By faith Noah, being warned of God of things not seen at 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. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundation, whose builder and maker is God."

The above is a small portion (the first ten verses) or one of the most sublime chapters in the Bible; the Eleventh chapter of Hebrews. Sometimes called the faith chapter of the Bible. In studying the subject of faith let us first consider the importance of faith. The Apostle Peter declares that it is a precious faith (II Peter 1:1). From II Cor. 5:7 we learn that we walk by faith; Acts 15:9 teaches that our hearts are purified by faith; that we are sanctified by faith is clearly stated in Acts 26:18. Romans 5:1 assures us that we are justified by it and James 1:6 tells us that no prayer reaches the throne of grace unless offered in faith. Finally in Heb. 11:6 it is stated that without faith it is impossible to please God. We can see that the Bible emphasizes the importance of faith, but let us not over emphasize its importance. We learn from I Cor. 13:13 that love is greater than faith. Then the command for us to repent of our sins needs to be emphasized just as much as faith. We should always take caution that we

attach no more importance to anything than the word of God attaches to it.

Having established the Biblical importance of faith we next come to the question, where do we get faith? How do we get it? This is an important question and it is needful that we get the proper answer; that is, the answer established in the scriptures. There are various theories in the religious world relative to the source of faith. One man in answer to the question, "where do we get faith?" said, "I've always been taught that we are to pray for it." This idea seems to be quite common while others seem to think that instinct will take the place of faith. But, what does the Bible teach? Romans 10:17 explicitly declares that faith comes by hearing the word of God. Again, in John 20:30-31 we have the confirmation of this vital truth: "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 thru his name." When we examine the examples of conversions in the New Testament, we learn that those who were converted to the Lord believed on him after having heard the word. Acts 18:8 says, "and many of the Corinthians, hearing believed, and were baptized." In Acts 15:7 Peter said that the Gentiles by his mouth should hear the word of the gospel and believe. We know then that the scriptures teach that faith comes by hearing the word, and unless we hear the word we cannot believe for how can we believe something we have not heard.

The Bible says we are justified by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1). While this verse says we are justified by faith, let us take note that it does not say we are justified by faith only. While the Bible teaches that we are saved or justified by faith, it does not teach the doctrine of salvation by faith alone. James denies the doctrine of justification by faith only. He says, "Ye see then how that by works a man is justified, and not by faith only." (James 2:24) While Paul says we are justified by faith, James says it is also by works and not by faith only. We are not justified by a faith which has not obeyed the Lord, for Paul says, in speaking of Christ "Though he were a son, yet learned he obedience by the things which he suffered; and being

made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9). The faith that saves is a faith that obeys the Lord. Jesus said, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21). Faith that falls short of obedience to the will of God is not saving faith. We must never forget that faith is only evident by our works. There is no way to tell if one has faith except by what he does. Those who fight so hard against the idea that works have anything to do with our salvation, need to remember that faith is itself, a work. In John 6:28-29 certain ones said to Jesus, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." The inspired writer James challenges any one to manifest faith without works. Beginning with James 2:14 we read, "what doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled: notwithstanding ye give them not these things which are needful to the body: what doth it profit? Even so faith, if it hath not works is dead, being alone. Yea, a man may say, thou hast faith, and I have works: Show me thy faith without thy works and I will show thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?"

Seeing the scriptures teach we are saved by works and not by faith only it is also needful that we understand just what kind of works we must do to be saved. We are not saved by our own works, but by the works of God. We are not saved by some human plan of our own, which would be by our own works. Neither are we saved by the works of the law of Moses. Eph. 2:8-9 says we are saved by grace through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast. This excludes the works of the law which gave men ground for boasting and it excludes works of our own that we devise, but there is no ground for boasting in the law of faith. Romans 3:27 says, "Where is boasting then? It is excluded. By what law? Of works? Nay: But by the law of faith." But no passage says we are saved without hearing and believing the gospel, repenting of our sins, confessing Christ, and being baptized in his name for the

remission of sins. There are works of faith, in which there is no ground for boasting. We are not under the law, but under the gospel, and must obey it to be saved. How could we boast when we believe that Jesus Christ is our Savior? How could we boast when we obey his command to repent of our sins? Then would we have room for boasting when we confessed before men that Jesus Christ is the son of the living God? Or could we boast when we were baptized into water knowing that it is the blood of Jesus Christ that cleanses our sins? Christians have absolutely no room to boast when they walk in the light as Christ is in the light that his blood may keep them free from all sins. But how dangerous and sinful it is to teach people that they can be saved by only believing and trusting in Jesus Christ as their Savior.

Now, we for one moment do not want anyone to think that we do not believe that we must have faith in Christ and trust in Him as our own personal Savior; neither do we for one moment want anyone to think that this is all we must do! The scriptures are too plain in their teaching that we must believe in Christ to be saved, for us to think otherwise. Jesus said in John 8:24, "Except ye believe that I am he ye shall die in your sins." Again in John 3:18 the Lord said, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." We are a firm believer in trusting in Jesus Christ as our personal Savior, and we trust in no other to save our soul. Peter said, "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). The scriptures are also too plain in their teaching that we must obey Christ to be saved, for us to think otherwise. Jesus said in Matt. 7:21, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Hebrews 5:8-9 says that Christ is the Author of eternal salvation unto all them that obey Him. Rev. 22:14 says, "Blessed are they that do His commandments that they may have right to the tree of life and may enter through the gates into that city." Where is the passage of scripture that teaches we are saved by only believing and trusting in Christ? Where is the scripture that teaches we can call Jesus our Lord, Lord, yet fail to do what he commands and still be saved? Jesus said, "Why call ye me Lord, Lord, and do not the things I say." (Luke 6:46).

When we emphasize the fact that **Jesus** is our blessed Savior and Redeemer, **we**

emphasize no less the fact that He is also our glorious Lord whom we must obey if we are to receive the great salvation that is in His name. It is not hard for us to accept Jesus as our Savior, but it is hard for us to obey Him as our Lord. Many have heard and believe in Christ as their Savior, but they have never been persuaded to obey Him as their Lord. We cannot accept Christ as our personal Savior and reject Him as our personal Lord and Ruler; we cannot accept His precious promises and reject His commandments.

In First Thessalonians 1:3 the apostle commanded the Christians at Thessalonica for their "work of faith, and labor of love." The only works that can save are the works of faith—works that

show faith in Jesus Christ and respect for his will. Baptism is a work of faith in Jesus Christ. The observance of the Lord's Supper is a work of faith in Jesus Christ. Prayer to God through Christ is a work of faith in the person of Christ as our Mediator. Contributing of our means is a work of faith in Christ. Reading our Bibles daily is a work of faith in the Lord's blessed word which is to direct our weary steps to joy unending in the eternal home of the soul.

Without faith we cannot please God and without faith in Christ we shall die in our sins. Faith comes from hearing God's word and we are justified by it when we do the works of faith.

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## The Bible Teaches

By LLOYD E. ELLIS

1. **Hearing.** It is necessary that one hear of God before he will be able to do anything that God has instructed men to do. One hears of God and Christ through the word of God, that is, the Bible. He may read it for himself, study it with others, or listen to good sermons. Read Isa. 54:13; John 6:45; Rom. 10:8-10, 14, 17; Heb. 8:10, 11.

2. **Believing.** When one has been informed through a study of the Bible that God has sent His Son, Jesus, into the world, he may believe these truths, and must do so if he is to be saved, for one cannot be pleasing to God unless he believes. Read Mark 16:15, 16. John 17:20; 20:29-31; Acts 8:37; 16:31; Rom. 10:17, Eph. 4:5; Heb. 11:1, 5, 6.

3. **Repentance.** When one believes he is at the state where he should repent. He should turn away from his former way of life to live God's way. Read Matt. 3:8; Luke 13:3, 5; 24:46, 47; Acts 2:38; 17:30; II Cor. 7:10; II Peter 3:9.

4. **Confession.** Having resolved to change his life to conform to the will of the Lord, he is ready to acknowledge, or confess, Christ. Read Matt. 10:32, 33; Luke 12:8, 9; Acts 8:37; Rom. 10:3-10.

5. **Baptism.** The next point to consider in regard to one's salvation is baptism. It is commanded by the Lord, and each one who believes in Christ should be willing and ready to do anything that He says for one to do. Baptism is an immersion for it is a burial; and it is for the remission of sins. Read Matt. 28:18-20; Mark 16:15, 16; Acts 2:38; 22:16; Rom. 6:3, 4; Gal. 3:26, 27; Eph. 4:5; Heb. 10:22; I Peter 3:20, 21.

6. **Christian Living.** Having thus become obedient unto the Lord, and born of water and the Spirit, John 3:5, one is a Christian and has been added to the church, or the body of Christ, Acts 2:47. Henceforth he should live the Christian life as the Bible directs, performing faithfully the duties of a child of God. Read I Peter 2:2; II Peter 1:5-11; Acts 2:42; Matt. 7:21; I Cor. 15:58; Heb. 10:25; Acts 20:7; II Cor. 9:6, 7; Rev. 2:10; 22:14.

### NEW CONGREGATION AT ANDERSON, MISSOURI

By W. J. SHACKELFORD

September 28th will mark the beginning of a new congregation at Anderson, Mo., sponsored by the Jefferson Street Church in Neosho. It is significant that less than two years after the completion of our new building in Neosho, the congregation has developed to the point of launching this mission program. We are blessed with good leadership and a fine spirit of unity and cooperation.

Anderson is a growing town of some 1,500 people, located 17 miles south of Neosho on Highway 71. Several months ago, the old Christian Church building there was bought for \$4,000. This building has now been extensively remodeled to provide four adequate classrooms in addition to an auditorium 30 by 40 feet.

I will preach in the first meeting there through October 8. Thereafter regular morning services will be conducted at Anderson with sufficient teachers and others going from Neosho to carry on a full program. Present plans provide for me to preach there each Sunday evening at an early 6:30 P. M. service.

Only a few members of the church are known to live in Anderson, but while this mission work will be small at first, the Neosho congregation is determined to continue active support until this work is solidly established.

**Frank L. Cox, Box 104, Mineola, Texas, September 12:** During my vacation period, which ended yesterday, it was my pleasure to visit Spur, Sweetwater and Mineral Wells—places where I had lived and labored. Under the leadership of such fine men as Stirman Lee, Olin Arthur, Oscar Kelley, Oscar McGinty, Dalton Johnson and minister Harry Johnson, the church at Spur is making great progress. Last Lord's day I preached for the Fourth and Elm congregation in Sweetwater. Will Scott, Alden Wade, Claude Muns, Erastus Bonner and Moye Smith are some of the very splendid leaders of this great congregation. J. T. Marlin will soon be their minister. Last Wednesday evening I preached for the Southside congregation in Mineral Wells. The Oak Avenue congregation dismissed their services for the evening that the two congregations might have fellowship in one grand service. Roy Hooten directed the singing. Johnnie Anders is the minister at Southside, Brother Starlin at Oak Avenue. Son Paul Frank, born in Beaumont in the year 1935, is now a student in Abilene Christian College. The work at Mineola is moving along in a fine way. We are getting things in readiness for George Benson's meeting, which begins October 19.

### Song Leader Available

Earl Womack of Murfreesboro, Arkansas wishes to locate some place where he can find secular employment, and also direct singing for some church needing his services. Brother Womack is an excellent song leader and some church in need of instruction in singing, and someone to lead in their services would do well to contact him. He may be addressed as noted above.

**Charles R. Estes, 301 Grand Avenue, Sheffield, Alabama:** This month brings about a year and one half of service to the Lord. During this year and one half I have preached in Alabama, Miss.,

and Texas. Starting three meetings for my father, and have preached every Lord's day except a very few. I plan to go to college as soon as I finish High School. That will be in another year.

**Hoyt Bailey, P. O. Box 745, Irving, Texas, Sept. 11:** Six were identified here during August, bringing to 112 responses here for the first eight months of 1952, and our weekly contributions averaged \$623.90 compared with \$330.-87 in 1951.

**Lionel McElroy, Route 3, Ozark, Arkansas, Sept. 14:** Bro. Ernest Highers Minister of the Midland Boulevard Church of Christ in Fort Smith, conducted a ten nights meeting at Etna from August 25th to Sept. 3rd. Brother Highers did some fine preaching and interest was extremely good. Capacity crowds at each service. Four were baptized. We are trying to get him for another year. He has a fine family.

**J. B. Priddy, Route 4, Box 59, El Dorado, Ark., Sept. 12:** Now the summer slump is over and school has begun we hope to settle down in our church work again. Our attendance with the Junction City, La.-Ark. church has held up very well during the summer months. I have a number of sermons that I preach from chart outlines. Such as the church, "It's Origin, or beginning." Discipline of the church, Organization of the church, How to enter the Church and others. The One Way and Great things of Pentecost are great sermons, and a number of other good chart outlines. These sermons are interesting and educational. Every church should hear these old time Gospel sermons. They are not streamlined, they are the old time Gospel sermons we use to preach. I will be glad to arrange with any church large or small to preach this series of sermons. If interested write me at above address.

**W. S. Wiley, 503 E. Huisache, Kingsville, Texas, Sept. 9:** The recent meeting, held by the congregation at 920 Hobson Street in Hot Springs, Arkansas, in which the writer preached, resulted in three baptisms. One of these was the results of teaching done by one of the faithful members of the congregation. The meeting was not attended by large crowds, but they were consistent and enthusiastic audiences. Bro. Willis Kreager and his family were visiting Hot Springs during the meeting and attended every evening service while there. Brother Kreager labors with the church in San Augustine, Texas. There were also faithful attendants visiting from Fort Worth; Sulphur Springs and Beaumont, Texas. Some of these along with the Kreagers have been friends of mine for many years. The brethren at 920 Hobson are making heavy sacrifices and are making a real effort to fill a much needed place in the Lord's work at Hot Springs.

## The Sign of Little Men

By CLEON LYLES

I read this statement recently: "A good leader has his work so organized and delegated that he can always take on added tasks in his stride. The" little man is always 'snowed under.' It is a sure sign of a little man that he is snowed under."

Have you ever thought that the people who do the most work in the Lord's service just do not have anything else to do? If you have you are not alone in this thinking. Such thinking, however, comes from a lack of knowledge concerning what the other fellow does. The people who do most in the service of God, as a rule, are the busiest people in the church. I do not mean all of their business is with church work. They are people who are busy in their work of making a living. But these people can always find time to do something that the Lord wants done. I have never yet asked a person to do some special work for the Lord, who refused to do it, that you would consider really busy. When someone uses the "I'm too busy" excuse, you can be assured he is deceiving himself. Most people are not as busy as they think they are. The fellow who is too busy to do something for the Lord's work is too busy to please God.

I am thinking right now of a busy physician. He was considered one of the best in the business. People demanded so much of his attention that it was difficult for him to get proper rest. I knew him well in past years and have never seen the time when I needed to discuss something with him that he was too busy to listen. He found time to serve as an elder of the congregation where he was a member, to teach a class, to attend all services including Wednesday night, and to do more personal work than ten average members. Many extra burdens were placed upon him but he was always willing to serve. He never said "I do not have time" when it came to working for the Lord. He was a big man and a big Christian.

One of the busiest ladies I have ever known, was also one of the busiest in church work. She served her community in almost every way that a lady could serve. For many years she was outstanding as a P. T. A. worker, and in several organizations that were organized to help the community. She, too, was given many extra burdens because of her willingness to serve. In her church life she never missed a service. She was the wife of a good elder and served well in this important position. She never missed a service, even Wednesday night. She taught a class

Sunday morning, one to two classes during the week and did more personal work than most members. She also managed to be a good wife and mother in her home. There was no sign of littleness about her.

There are many examples we could use. Some of them you would recognize, but these will serve the purpose of our lesson. We live in an "I'm too busy" age. We realize that life is complicated, but much of these complications are from personal choice. We have as much time as anyone. Since serving God is the one real purpose for living we should always be able to find time for this service. We should never get "too busy" to do something extra for the Lord and His church. And we should remember that our answer to opportunities for service will measure us before God and man.

### NOT AT MY AGE!

An old man with bent form and flowing white beard was loitering upon his cane and humming a happy little tune under his breath. An old acquaintance, a considerably younger man, hurrying past on his way to work, paused momentarily as he overtook the old man, and said, "Mr. Bradbury, you seem to be pretty happy this morning. What's the reason for it?"

The old man looked up with a merry flash in his eyes and replied, "Yes, I am happy. I'm a Christian."

It was very evident that the answer was something of a surprise and the young business man tarried for a moment, hunting for an appropriate retort, "Well," said he, "can't anybody but a Christian be happy, Mr. Bradbury?"

Then the old man smiled broadly,

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wagged his head a bit and said, "Well, no, not at my age!"

There is a good deal more than a clever retort in the dear old gentleman's observation. The real test of any theory, idea or philosophy is time. That which can survive the exigences and circumstances of life on down to old age has something of permanent value that is not to be dismissed lightly. A religion that can keep a man singing clear down into the sunset of life is something to be considered very seriously.

The writer of the book of Hebrews, in speaking of Moses, said, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

No honest man will deny that sin does offer pleasure. But the wise man knows that the pleasures of sin are all seasonal. They do not have what the scientists call "survival value." The gambler wins fortunes, occasionally, but they all pass through his hands without leaving a trace. The drinking man does win a certain temporary oblivion as a result of a dosage of alcohol, but his troubles are all waiting for him when he comes back to sobriety.

Look at the faces of the old men you know. Scan those faces for the tell-tale that indicates happiness or remorse. Note, if you will, how many Christian old men show the marks of a happy heart on their faces. Count the number of old "sinners" you know who go about singing. Then do a little thinking for yourself.

There is something about the Christian doctrine of immortality that makes

## "Tommy and His Mother"

By J. H. Curry

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

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

### 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, SEPTEMBER 25, 1952

NUMBER 41

"Sin" is a little word which may be found disguised in the little word "not." The serpent used the word "not" and lead astray mother Eve. If individuals have a desire to do forbidden things, they begin to use the expressions "There's not any harm in this," or "There is not anything wrong with that" etc. Such persons overlook the fact that a little poison can destroy a huge elephant, a little atom bomb can wreck a city, and a little sin can spoil a life of usefulness and bring condemnation upon the soul. It should not be overlooked that sin is no respecter of persons, because it will enter in and spoil the sweetest homes, besmirch the lives of the brightest youth, corrupt and misdirect the most highly educated minds, and sin will enter the palaces of kings and monarchs and make itself a welcomed guest.

What mortal can conceive of the awfulness of sin? Even with much study, concentration, and mental effort, what individual has the ability to properly and adequately illustrate the terrible-ness of sin? Sin is the fountain source of robbery, murder, drunkenness, immorality, divorces, unhappy and broken homes, and the cause of lovely children being neglected or forsaken. Sin makes a restless and an un-certain world in which to live. Sin leads away from God and the way of right. Sin brings some to asylums, some to poverty, and others to jails, to life imprisonment, and others to the electric chair or the gallows.

But sin does more, because it brings the soul into condemnation (Mark 16: 16); brings the soul into damnation (Matt. 23:33; II Thess. 2:12); causes the soul to perish (Luke 13:5); the condemned soul is cast out into outer darkness (Matt. 25:30); and the rejected soul experiences the vengeance of an angry God in misery (James 5:1); Weeping (Matt. 25:30); howling (James 5:1); and gnashing of teeth (Matt. 25:30); The lost, condemned, rejected soul suffers ever-

## Sin

By HOYT BAILEY

lasting shame and contempt (Dan. 12: 2); suffers anguish (Luke 16:24); and the lost individual suffers a haunting memory (Luke 16:25); torment; eternal burning (Matt. 25:41); eternal punishment (Matt. 25:46); fire and brimstone (Rev. 21:8); "and the smoke of their torment goeth up for ever and ever; and they have no rest day and night." (Rev. 14:11).

GOD DID NOT SPARE THE REBELLIOUS: "God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with a overthrow, having made them an example unto those that should live ungodly." (II Peter 2:4-6). God spared not the disobedient priest, Nadab and Abihu. "And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah." (Lev. 10:1-2). God did not spare Lot's wife when she looked back in disobedience. Lot's wife became a pillar of salt because she looked back. Ananias and Sapphira, church members, lied about the price they received for their land, but God did not spare them. They were both killed by Jehovah. (Acts 5).

What is sin? John said: "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." (I John 3:4). A-

gain, John said: "All unrighteousness is sin." (I John 5:17). The thought of foolishness is sin (Prov. 24:9). "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4: 17). "And whatsoever is not of faith is sin." (Romans 14:23). Those who reject Christ will die in their sin. Listen to what Jesus said: "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." (John 8:24).

THE GROWTH OF SIN. The very appearance of evil is to be avoided because the words of the ungodly will eat as doth a gangrene and they will increase unto more ungodliness. The Psalmist pictures one going to or walking in the counsel of the ungodly, next such standing in the way of sinners, and finally sitting in the seat of scoffers. One is not to walk in the counsel of the ungodly, because man is tempted by his own lust (Psa. 1:1; James 1:13). The one who would be blessed is not to stand in the way of sinners, because lust conceived brings forth sin. (Psa. 1:1; James 1:14). An individual is not to sit in the seat of scoffers for sin finished brings forth death. (James 1:14).

In the case of Joseph and his brethren, we first observe hate, they could not speak peaceably to Joseph. There was envy and conspiracy; they cast Joseph into a pit; sold him into slavery, and deceived their father by lying to him. In the life of David, there is first, idleness; second, lust; third, fornication; fourth, treachery; fifth, virtual murder. In the life of Peter, first, followed the Lord afar off; second, denied the Lord and lied; third, denied the Lord with an oath, fourth, cursed and swore that he did not know the Lord. In the case of the prodigal son: first, desire to get away from home and God; second, a demand: "Give me the portion of goods which belongeth to me;" the departure, "he took his journey into a far coun-

(Continued on page 6)

## An Understanding Helps A Congregation

By FLANOY ALEXANDER

For several years we have observed the work of a number of congregations of the church. We have seen congregations develop into strong groups under what might seem to be insurmountable obstacles. On the other hand, we have seen congregations possessing every advantage that a group of people could ask for in order to abound more and more in the work of the Lord. Yet, these more fortunate brethren seem to be standing in the same rut they have been in for years.

It has been a matter of interest to us to observe some of the activities of these working, growing congregations and at the same time note the activity, or lack of activity, of these "dormant" groups. It is our opinion that if many brethren would awaken themselves to the obligation that is theirs by virtue of their being members of the Church, and would grasp the many opportunities that present themselves, the church would grow by leaps and bounds.

Among the many things that help a congregation to grow is an informed membership. We are certainly aware of the fact that all members of the church, first of all, should inform themselves of their duties as Christians. This enlightenment they can get through a diligent study of God's word. A local church membership should also be informed of any undertaking of the church. It should be informed of the spiritual and physical needs of the Body, as well as the needs of any individual member. In order that these needs might be made known, and supplied, there must be a very close cooperation between the membership and the elders and deacons of the congregation.

It is our opinion that a lack of understanding between elders and deacons and the church is responsible for many of the ills that are found in churches today. The responsibility for this lack of understanding cannot be placed wholly upon the elders and deacons; neither can it be placed upon the congregation alone.

We believe that the eldership should feel a great responsibility toward the other members of the church. They should realize that they are shepherds of the flock, and should so conduct themselves. No less important is it that the church membership should recognize and respect those who are, in a sense, responsible for their souls.

One of the first essentials in arriving at this better understanding is for the entire congregation to know who the

elders and deacons of the congregation are. We are sure that the Holy Spirit knew this to be needful when He directed Paul to write, I Thess. 5:12, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you."

There are so many congregations in which the elders and deacons are not known. There are churches in which there are men who consider themselves to be elders or deacons, when they are not so considered by many in the congregation. It is also true that in some congregations there are those considered elders and deacons by the membership who do not recognize themselves as being such. Neither of these situations should exist.

Only recently a situation came to our attention which bears out the idea mentioned above. At a meeting of some twelve men of a congregation on a week night three deacons were "appointed" to serve that congregation (a congregation of about 175). The only public announcement prior to the appointment was made the previous Lord's Day, when it was mentioned that the men would meet Wednesday night to appoint some deacons. The names of the men considered (and appointed) were not mentioned publicly to the congregation either before or after the appointment. We mention this particular incident because we happen to be well acquainted with these three men appointed to the deaconship. We know them to be upright Christian men of sterling character. They are men whose lives are characteristic of ideal deacons. They are men whom the entire church membership respects and would be pleased to know as deacons.

But, how can it be expected that these men will have the full cooperation of the church when it has never been made known publicly that they are the official deacons of the church. These brethren, as well as all who serve in an official sense, need all the help that a church membership can give. The importance of the office of an elder or deacon can never be truly brought to bear upon the members of the congregation, or upon the minds of those who serve in that capacity, unless the fact of their appointment is so impressed upon all that there will never be a question in the minds of any as to their being entrusted with this work.

The leadership of any church will be working to a better understanding among the members when it makes known its decisions relative to work

decided upon. We have seen people fail to take part in some good work of the church simply because they did not know whether the elders were for or against it. This should never be.

There are many times when the individual members of a congregation can help in arriving at a better understanding and in promoting the welfare of the church. If the elders and deacons are to do their work they must have the cooperation of the members in bringing to their attention matters which they know nothing about. Especially, since the deacons of a congregation are to look after the physical needs of the congregation they need the help of all.

Brethren, the work of the church is an important work. Nothing should be left undone that will promote its usefulness. Let us have a better understanding of what is to be done, and what needs to be done, that all may work together for the common good.

### A DESERVED COMMENDATION

By E. W. McMILLAN

I have known Brother Frank L. Cox for so long and observed his work so closely, especially his careful preparations in writings, that I would be almost willing to commend any work he is willing to offer the public before it is on the market. One of Brother Cox's latest works is his book: "The Book of Conversions." This is a carefully thought out series of studies which every person in a position of teaching should have.

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## A Study in the Book of Acts

By HARVEY SCOTT

(NUMBER 28)

"A great company of the priests were obedient unto the faith"—a thing that is essential unto salvation, for "they that obey not the Son shall not see life." (John 3:36).

The above quotation is from the American Standard Translation and should be carefully studied by all.

Thus, the word of the Lord increased. It was having its desired effect on the lives of men and women in the city of Jerusalem through the preaching of the apostles.

These apostles were doing what Jesus told them when he said: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that disbelieveth shall be condemned." (Mark 16:15, 16).

As in other instances, the great prosperity of the church aroused the opposition of the unbelievers. They again start a persecution against these men of God.

This time they select Stephen because, being full of grace and power, "he wrought great signs and wonders among the people." (Acts 6:8-15).

This is the first demonstration of miraculous power by anyone other than an apostle. However, this power was imparted unto others through the laying on of the hands of the apostles. (Acts 8:14-17).

A dispute arose between Stephen and a group of Jews from other cities who were in the city of Jerusalem. This dispute was over the Messiahship of Jesus.

This, perhaps, is the most heated discussion that had ever been about the divinity of Jesus of Nazareth. These who were disputing with Stephen were "not able to withstand the wisdom and the spirit by which he spoke.

These men failed to take into account that Stephen was speaking by a power greater than that of man—he was not

speaking by human wisdom, but by the wisdom of God.

To wonder they could not withstand him. You cannot withstand God

These men were not disputing with Stephen for the purpose of learning the truth, but for the purpose of vindicating themselves and defeating Stephen.

They entered this dispute to defeat Stephen and stop his teaching through Jesus the resurrection from the dead. They undertook the impossible.

They were unable to withstand the reasoning of Stephen; and like the Jews who condemned Jesus, they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set false witnesses, who said, "This man ceaseth not to speak blasphemous words against this holy place and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us."

This is the first time that the people are stirred up against the early Christians. Before this, the fear of the people restrained the persecution against the saints.

The Pharisees are the instigators of this persecution, but it is no new trick.

Stephen's trial before this court will be our next study.

## Sermon Outline

By FRANK L. COX

### INTERCESSIONS

(I Timothy 2:1, 2).

An intercession is a prayer sent up to the throne on behalf of another. Too many times the thought of prayer is in connection with getting our own wishes and desires granted; but the noblest aspect of prayer is prayer on behalf of another.

Jesus is our worthy example. While on earth he interceded for his disciples (John 17:9,20). He now interceded for them (Rom. 8:34; Heb. 7:25). The Spirit also makes intercessions (Rom. 8:26).

We should intercede—

**I. For our rulers:** "For kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity." A prayer for our rulers may promote peace and tranquility.

**II. For our brethren.**

1. For the weak, that their faith fail not. (Luke 22:31, 32).
2. For the sick, that they may be restored to health. (Ill John 2).
3. For the elders, that they may rule wisely. (Acts 20:36).
4. For the minister, that he may

preach God's word faithfully. (I Thess. 5:25).

5. For the broken-hearted that they may be comforted. (II Thess. 2:17).
6. For every brother that he may be preserved, "without blame at the coming of the Lord Jesus Christ." (I Thess. 5:23).

**III. For our enemies.** We can best deal with our enemies not by doing them injury, but by praying for them. (Matt. 5:43-45).

1. Jesus prayed for his executioners. (Luke 23:24).
2. Stephen prayed for his murders. (Acts 7:34).
3. Having prayed for a man, we find it most difficult to hurt him or to do him any kind of injury.

**IV. For the lost.**

1. Abraham prayed for the cities of the plains, the first recorded prayer in the Bible. (Gen. 18:22ff).
2. Paul prayed for the salvation of his people. (Rom. 10:1, 2).
3. In praying for the salvation of the lost, we should remember that there is a difference between what God desires and what he wills by decree. He desires the salvation of all, but he wills that all should be saved through faith and obedience. (Matt. 7:21; Mark 16:15, 16; II Peter 3:9). Prayer cannot change the plan of salvation. So, when we pray for the lost, we should pray that they may be moved by God's power (Rom. 1:16) to render obedience to God's will.

From intercessory prayers wonderful benefits come: First, to the intercessor. Such prayers lift a man out of himself, make him more unselfish, more joyful. (Phil. 1:3, 4). Second, to the one for whom intercession is made. There is a blessing for him. (James 5:16).

**Vaughn D. Shofner, 1320 E. Allen Ave., Fort Worth, Texas, Sept. 16:** Last week I had the opportunity of preaching in a meeting of four nights at Stephenville, Texas, planned for church members with special interest in the young Christians entering the College of that city. Any church will be helped by having more preaching to church members. I preached in two meetings in August: Ackerly, Texas and Corinth, Arkansas.

**Howard Casada, Great Bend, Kansas, Sept. 17:** Six have been added by placing membership here since last report. We have had forty additions from all sources since beginning here last Sept.

## REPENTANCE

By CARL R. MICK

In Matthew 3:2 we read of where John the baptizer was preaching in the wilderness of Judea and saying to the people, "repent ye: for the kingdom of heaven is at hand." After John was cast into prison Jesus began to preach and to say, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17). When Christ sent the twelve on the limited commission to the lost sheep of the house of Israel, they preached the same message for Mark 6:12 says, "And they went out, and preached that men should repent." When Jesus gave the great commission to His disciples for them to go into all the world and preach the gospel to every creature, Luke 24:46-47 says, "Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." The Apostle Paul said in Acts 17:30, "The times of this ignorance God winked at: but now He commandeth all men everywhere to repent."

These scriptures show the importance of repentance but in order to persuade men to repent we must also show them why repentance is necessary. The Bible teaches that, "all have sinned, and fall short of the glory of God." (Romans 3:23). It makes us realize that we are condemned because of our own guilt. One does not repent until he feels he is guilty of wrongdoing. The consciousness that we are guilty in the sight of God makes us realize that we are under condemnation of sin, not because our forefathers have sinned, but because of our own sin. In order to be pleasing to God and to enter heaven man must be free from sin. It is therefore clear to all believers that man must repent, must turn from sin, if he is to enter heaven.

The message to repent is the message to the Jew and Gentile alike. Ever since man sinned, God has been calling upon him to repent. It is just as necessary to preach on repentance today as it was in the days of the apostles. We will always need to repent. Those who are not Christians need to repent of their past sins and obey the Gospel: those who are Christians need to repent of sins they may commit from time to time and pray for forgiveness. In fact God's ultimatum to all men is repent or perish in our sins; turn or suffer eternal damnation. Having set before our minds the importance and need of repentance, let us turn to the pages of God's Holy Word and find out what the Lord means by repentance.

Often times it makes it clear to first consider what a thing is not. The Bible does not teach that repentance is conviction only, or alarm. In Acts 2:37-38 we read of men who were sincerely convicted of their sins and they were greatly alarmed for they cried out, "Men and brethren what shall we do?" Verse 38 says in answer to their question, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Though they were convicted and alarmed, they were told to repent. Neither is repentance simply feeling sorry for sin because the Apostle Paul said in II Cor. 7:9-10, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: But the sorrow of the world worketh death." We may feel deeply sorry for our sins and still never repent. Godly sorrow precedes repentance. Then the Bible does not teach that repentance is simply a reformation of life because reformation of life follows repentance.

Repentance is set forth in the Word of God as a change of mind and heart. In Matt. 21:28-29 Jesus said, "But what think ye? A certain man had two sons; and he came to the first, and said, son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went." Jesus said that this son who had said he was not going to go work in his Father's vineyard afterward repented and went. What did he do? Something took place between his state of disobedience and his going to the vineyard to work. The young man change his mind. Jesus recognizes as repentance the decision of mind to turn from sin. When one is filled with godly sorrow because of his sins and makes up his mind that he is going to turn from sin and serve the Lord, he has then and there repented. Considering repentance from another angle it is a death to the love and practice of sin. It is here that we determine to hate evil and love good. While it is true that, according to the origin of the word, repentance means a change of mind, yet simply that and nothing more would be like faith without works. As faith without works is dead, even so repentance without a reformation of life is dead also.

Repentance is the hardest command of the Gospel to obey. It isn't hard to believe in Christ and trust in Him as

our Savior. It isn't hard to confess before men that we believe in Jesus Christ as the Son of God, and it isn't hard to be baptized. But repentance is a challenge to our will power. It is hard for a sinner to make up his mind to turn from his sins or quit his sinful life and obey the commandments of the Lord. We can easily see that there must be some great motivating force to move men to repent of their sins. Repentance is the result of faith and it is faith that moves us to repent. Faith in Jesus Christ is the greatest motivating force in the world. When we really believe that Christ suffered on the cross for our sins, our hearts are touched with sorrow; when we realize that we are hopeless sinners and that Jesus Christ is the only hope of our salvation, we are moved to turn from our sins and obey what he wants us to do. It is good for us to examine the New Testament and see how the Apostles by their preaching persuaded people to repent of their sins. First of all we see that they set forth Jesus Christ and Him crucified. In I Cor. 2:2 Paul said he was determined to know nothing among them save Jesus Christ and Him crucified. They also pointed the minds of the people to the terrible judgment of God that everyone must meet when we all will be judged according to the deeds done in the body whether they be good or bad (II Cor. 5:10-11). Then they tried to appeal to men's reason. Acts 24:25 says that Paul reasoned of righteousness, self-control, and the judgment to come. Not only is it evil to sin, but it is exceedingly foolish to sin and not repent. And finally we can see that the Apostles persuaded people to repent of their sins by offering in the name of Christ the forgiveness of sins and the hope of eternal life. Though repentance is a hard command for us to obey, God in the Gospel of Christ has provided sufficient motivating force to move us to obey it. Romans 2:4 reads, "Or despisest thou the riches of his goodness and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" When we contemplate the realities of hell; as we learn of the place of refuge in Christ; as we realize that all of God's provision has been made because of his love and goodness, we are impelled to change our minds and determine no longer to live a life of sin but to serve the Lord Jesus.

Repentance is a great blessing. It would be terrible not to be granted the opportunity to repent. II Peter 3:9 says, "God is not slack concerning his promises but is long suffering to us-ward, not willing that any should perish, but that all should come to repent-

ance." Sin is bad. Ez. 18:4 says, "The soul that sinneth; it shall die." Romans 6:23 states that the wages of sin is death. God would not forgive sin except on the merit of the death of Christ which further emphasizes the sinfulness of sin. It is bad to sin, but worse to sin and not repent.

When we repent, we free ourselves from the love and practice of sin, but this does not free us from the guilt of sin. When we sincerely repent, we are then willing and anxious to free ourselves from the guilt of sin itself. Repentance has not erased the awful guilt of sin, but leads us to that which will erase it. Repentance leads us to the obedience of the truth which will cause us to receive the cleansing power of the blood of Jesus Christ. Some have the impression that repentance frees us from sin, but when we examine the New Testament we can see that repentance frees us from the practice of sin, but not from the guilt of sin. It is not until we have obeyed what the Lord commands us to do in order to be saved that our sins are washed away and we are freed from the guilt of sin. After being commanded to repent the people to whom the Apostles preached were commanded to do something. If they were not Christians they were commanded to be baptized. In Acts 2:38 the Apostle Peter said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." We can clearly see from this verse that something stood between repentance and remission of sins. Again in Acts 3:19 the Apostle says, "Repent and be converted that your sins may be blotted out" or the revised version says, "Repent ye therefore and turn again that your sins may be blotted out." To be converted or turn again denotes a change of conduct. But a change of conduct has a beginning and a person is said to turn when he does the first act of the better life. The one act enjoined upon all penitent believers as the first act of obedience to Christ was baptism.

After being baptized and thus starting out on the Christian life, we may humbly struggle in the service of God but still realize that we are guilty of shortcomings by which we must fail of the final reward unless we are forgiven again and again. In order for Christians to be forgiven they must repent and turn again but their turning again means to confess their sins and pray the Lord to forgive. In Acts 8:22 when Simon who had believed and been baptized later sinned, he was told to repent of his wickedness and pray God for the forgiveness of sins.

We can see that there are two laws of pardon—one to those who are not Christians and the other to erring Christians. But the foundation command that both must obey to receive pardon is the command to repent. The alien sinner must repent of his past sins of rebellion and disobedience to the will of God, confess his faith in the Lord Jesus before men and be buried with the Lord in baptism for the remission of sins. The Christian must repent of the sin he may commit, confess them before God and before men if they have been public and have this brought reproach upon the name of Christ, and then pray the Lord to forgive. We are told in I John 1:7-10 "But if we walk in the light, we have fellowship with one another and the blood of Jesus His Son

cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and His Word is not in us.

Repentance is universal in its application and no one can refuse to repent and escape the responsibility. We have studied the importance and need of repentance, what it means to repent, what moves us to repent, and what we must do after we repent to receive the remission of sins. It is altogether possible for us to see the importance and need of repentance, to know exactly what it means to repent, and to under-

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stand all the scriptural teaching in regards to it, and fail to realize as individuals that we need to repent. Repentance is an individual proposition, and it is the individual that must make up

his mind to turn from sin and serve the Lord.

Let us remember that God's ultimatum is repent or perish, turn or suffer eternal damnation.

## Leroy Brownlow Reviews "Quo Vadis"

Recently the ministers of Fort Worth, Texas were given a special invitation by the management of one of the large theaters to see "Quo Vadis," a religious movie. Leroy Brownlow, who ministers for the Polytechnic congregation of that city attended the movie, and the following is a copy of the letter which he wrote the management in which he gives his opinion of the picture. His abjections to the movie are sound, and it is the opinion of many that "Quo Vadis" is typical of most "religious" movies.

Mr. Frank Weatherford  
Publicity Department,  
Palace Theatre,  
Fort Worth, Texas

Dear Mr. Weatherford:

I appreciate very much your letter of recent date, in which you told me of "Quo Vadis." I have just returned from seeing it. From some viewpoints, it is a magnificent production. From the viewpoint of divine truth, it has some very grave misrepresentations. I am aware of the fact that you had nothing to do with filming it, and therefore, this is not intended to be a rebuke for you; but it is very evident that the film is a clever and strategic work of Roman Catholic propaganda, which is offensive to the non-Catholic world. For instance:

I. There is no account in the scriptures that Peter was ever in Rome. (1) In Acts 12 we learn that Peter was in prison in Jerusalem during the time the Roman Catholic tradition claims he was a bishop in Rome. (2) While Paul was a prisoner in Rome, he wrote Philemon, Colossians, Ephesians, Philippians and II Timothy, but never mentioned Peter in any way. (3) Paul, a Roman prisoner soon to be executed, states in II Timothy that only Luke was with him. If Peter were the bishop at Rome, he failed Paul in the hour of death. (4) Paul wrote the church at Rome (Romans) and never mentioned Peter, but he did salute 27 other persons. If Peter had been the bishop of the church at Rome, why did Paul, in writing the church there, completely ignore him? (5) Peter wrote two epistles and made no mention of Rome. (6) No inspired writer ever mentioned Peter in connection with Rome.

II. The film pictures Paul baptizing by sprinkling. However, Paul states that baptism is a burial (Rom. 6:3-4 and Col. 2:12) and further states that there is but one baptism. (Eph. 4:5). I wonder

how Paul feels about being misrepresented this way.

III. The film has Peter stating that he was guided to Rome to build the church. Peter and the other apostles actually founded the church in Jerusalem. This is plainly taught in the second chapter of Acts.

IV. The film pictures one of the actors instructing Peter to carry a message to Vatican Hill. That is a very sly effort to create the impression that Vatican City was in existence at that time. All scholars know better.

From the viewpoint of fiction, I wonder why there was no showing of Peter's wife, since they pictured him in Rome. You know, the Bible speaks of Peter's wife (Matt. 8:14) and years later he was still leading about a wife. (I Cor. 9:5). The Roman Catholic Church claims that the original Greek in this verse means any woman and that the woman Peter was leading about was not his wife!

I am fully aware of the fact that if truth had been filmed in this production instead of error that it would have been boycotted by the Roman Catholic Church by their private censorship called the Legion of Decency. But from a number of past experiences the film industry has had with this censorship, it is very obvious that they are more concerned with Catholic dogma than with decency.

It is evident that this film is a masterpiece in the field of Catholic propaganda. It is offensive to discerning non-Catholics, and I feel that it should be boycotted by all non-Catholics, which constitute the majority of the people of America. Only such action will bring the film industry around to the presentation of truth instead of error on such points. If they are not willing to give the truth instead of error, they could at least leave out all controversial issues in the field of religion.

Very truly yours.

LEROY BROWNLOW.

SIN

(Continued from page 1)

try;" fourth, Dissipation, "he wasted his substance in riotous living;" fifth, destitution, "he began to be in want;" degradation, "he joined himself unto a citizen who sent him to feed swine," and finally, he suffered hunger, defeat, and distress, but no man gave unto him. (Luke 15).

CONFESSING SIN: It is quite interesting how men confessed their sins, but most of them went on living in their sins. Pharaoh said: "I have sinned," but he did not stop his sinning. Balaam said: "I have sinned," but he continued to live in sin after making the confession (Num. 22). Achan did not confess his sin until his sin found him out, or until his sin was discovered. Achan had stolen a Babylonish garment, some silver, and a wedge of gold, but God saw his wicked act. When Achan was brought before Joshua and the children of Israel, he said: "I have sinned." He had not forsaken the sin, nor did he have time to break off his sin by righteous living, because he and his family were stoned to death. King Saul sinned and tried to argue that he had obeyed God, but he was reminded by Samuel that he had disobeyed the voice of Jehovah. Then Saul said: "I have sinned," but he was rejected as King over Israel. David not only acknowledged his sin, saying, "I have sinned," but David repented and prayed for forgiveness. (Psa. 51) Judas the traitor said: "I have sinned," but afterward went and hanged himself. (Matt. 27.) It was after reflection or when he came to himself that the prodigal son said: "I have sinned." The prodigal son made a good resolution. He said: "I will arise and go to my father, and will say unto him, I have sinned against heaven, and in thy sight." He not only resolved, but "he arose and came to the Father." He not only returned to his father and made confession, but he was also restored. He was not made a hireling, but a son and heir. It was after that the prodigal son reflected, resolved, returned, and was restored that there came the rejoicing.

FOR WHAT SHOULD THE SINNER



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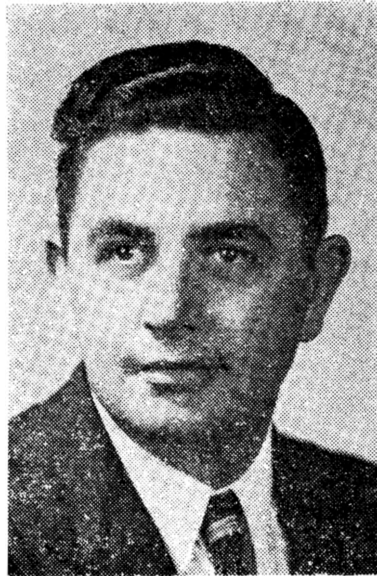
GEORGE S. BENSON  
President



PRAY? It is not necessary for the sinner to pray for God, Christ, and the Holy Spirit to get willing to save him, because God would have all men to be saved, Christ came to seek and save the lost, and the Holy Spirit has revealed the message by which individuals can be saved. The sinner need not pray for God to love him, "For God so loved the world, that he gave his only begotten Son" (John 3:16). The sinner need not pray for grace, "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit 2:11-12). Why should the sinner pray for light? David said: "Thy word is a lamp unto my feet, and a light unto my path. (Psa. 119:105). Again, David said, "The entrance of thy words giveth light" (Psa. 119:130). The sinner need not pray for understanding. Paul said: "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ" (Eph. 3:4). Again, Paul said: "Wherefore be ye not unwise, but understand what the will of the Lord is." (Eph. 5:17). The sinner should not pray for Christ to come. Christ said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28). Why should the sinner pray for the Spirit to come when "the Spirit and the bride say, Come?" (Rev. 22:17).

There are other things for which the sinner should not pray. Sinners need not pray for God to become reconciled to them, but each sinner should become reconciled to God. The scripture says: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ stead, be ye reconciled to God." (II Cor. 5:18-20). The sinner need not pray for conversion for the law of the Lord is perfect, converting the soul," (Psa. 19:7); or for faith, "for faith cometh by hearing the word of God" (Rom. 10:17), or for salvation, "For the gospel of Christ is God's power to save" (Rom. 1:16), neither should the sinner pray for the new birth. The new birth is something the sinner must have, but everyone who enters the kingdom must be born anew. Jesus said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5). Is it necessary for the sinner to pray for freedom from sin? The apostle said:

Ordis Copeland Ministers For Central Church, Little Rock



On September 1 Ordis Copeland began as minister for the Central congregation meeting at thirteenth and Wolff in Little Rock. Proceeding his work at Central he was minister for the church at Coy, near England. He has preached for a number of congregations in the state. We predict a fine work for the Central church under his ministry.

He succeeds D. D. Woodey in the Little Rock work.

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17-18). Peter said: "... Ye have purified your souls in obeying the truth." (I Peter 1:22).

Is there a need for the sinner to pray for religion? We can learn that religion is something which men and women practice. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 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 1:26-27).

HOW CAN YOU COVER YOUR SINS? Adam and Eve tried to cover their sin by hiding among the trees. Later, Adam tried to cover his sin by laying the blame on his wife, and Eve tried to cover her sin by laying the blame on the serpent. Many others have tried unsuccessfully in similar manner to cover their sins. The apostle said to alien sinners who had heard the word: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

## Edify One Another

By LLOYD E. ELLIS

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." (1 Thess. 5:11-13).

Today, we recognize those who are over us in the Lord, and those who labor among us in the capacity of Elders and Deacons.

As an Elder is to shepherd the flock, so a Deacon is to serve, and each in his own sphere to labor for the benefit of his fellows and the glory of our God.

And all the rest of the members of the church of the Lord are to accord to them such honors as the work should have, and live and work together in love that the Word of God "may run and be glorified."

### AL FRAKES TO FULL TIME WORK

The Broadway and Madison congregation of Springfield, Missouri has secured the services of Brother Al Frakes, and he will be used in teaching and visiting in the local church and will be sent out to preach in that area, according to an announcement by the elders of the church. His preaching will be for churches needing his services and in communities in which no church of Christ exists.

In their announcement, the elders said, "Brother and Sister Frakes have the confidence of the officers and members of the congregation. They have proved themselves to be capable and loyal servants of Christ."

The elders at Broadway and Madison are H. E. Inman, E. M. West, and C. B. Stowe. The deacons are W. H. Blount, Paul Inman, C. W. Loveland, and Mason Smart. Brother Loveland is the treasurer and Elmer L'Roy serves the congregation as local preacher.

### Jernigan in Springfield

Willis Jernigan of Commerce, Texas, is engaged in a series of meetings with the Broadway and Madison Streets church in Springfield, Missouri (Sept. 21 to October 1). Elmer L'Roy is the local minister of the congregation

Robert G. Cook, 615 West Fifth St., Hope, Arkansas: From August 31st to September 9th the church at Fifth and Grady had the great privilege of hearing Brother Harold V. Trimble, evangelist of Haynesville, Louisiana, in a series of gospel lessons. He was heard each day on the Radio program and did much to cause the people here to love him for his works sake. He is studying, searching, living and teaching the Word of the Lord as he finds it written.

**Roy Henderson, Box 299, McCrory, Arkansas, Sept. 19:** Closed a good meeting with the Pleasant Home congregation out of DeValls Bluff, Arkansas. Nine baptisms. Was invited to speak over station KWAK, Stuttgart, Ark., while in the Grand Prairie. Brother John French is the good minister in Stuttgart. I'm now preaching in a meeting in Augusta, Ark. The brethren in Augusta have just completed a new house to worship in. Next meeting will be in Marianna, Arkansas, then to Hiwassee, Arkansas, October 6th.

#### H. E. PIERCE WRITES FROM AFRICA

We were made to rejoice on August 17th when our youngest child, Elaine, age 11, obeyed the Gospel. The entire family of five are now Christians.

On August 4th I arrived home from my last tour of villages in behalf of the new church building at Lusaka. The two months of touring were quite an experience in more ways than one. The financial results of our efforts have been \$290. This seems like a small amount to people who have much, but to an extremely feeble people economically it is not bad at all. We hope to get others in Africa to help, but then we will have to call on brethren in the U. S. A. to make up what we lack.

On August 23rd I started a meeting at a large African village where I had gone to do some work on some of our school buildings. The meeting continued through September 2nd. Seven were baptized and the church greatly strengthened. Eight more asked for baptism but because they were so young I refused, advising them to wait a while until they could learn more of the Scriptures. They have daily Bible study at school and it will not be long until they can learn enough for obedience.

#### "Tommy and His Mother"

By J. H. Curry

The story of a small boy who converts his mother, a denominational preacher and others to the truth by his constant insistence that his Bible questions be given Bible answers. You will not lay this book aside until you have read it from cover to cover; neither will your denominational friends, and they cannot help but see the Truth. By all means get a few copies and hand to your friends as the opportunity presents itself.

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Two were baptized at the Prison and five at the Airport at Livingstone during the month. I had no report from the other two congregations there.

Last week end I made a visit to Lusaka where I preached at three services on September 7th. Brother and Sister Frank Murphy are doing a splendid work there. On August 31st six

were baptized at a village 30 miles from Lusaka where Brother Murphy started a new congregation last month. Anyone wishing to assist this fine new work may do so by sending his contribution to David Rhodes, Frederick, Oklahoma, marked for "Lusaka building fund."—Namwianga Mission, Kalom, Northern Rhodesia, Africa.



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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.

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

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

#### 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, OCTOBER 2, 1952

NUMBER 42

## UNMARRIED ELDERS

By VAUGHN D. SHOFNER

The theory that an unmarried man can meet the qualifications of an elder had its beginning in the religion of apostasy. The sectarian religions have one "pastor" over one church or a group of churches. This pastor is the preacher, and not all preachers are married. Therefore, they had to uphold the position of unmarried "pastors." They err, not knowing, or not accepting, what the Bible teaches about pastors. A pastor is an elder, a bishop, an overseer; and a preacher is not necessarily a pastor. If a preacher qualifies, he may be a pastor, but never the only pastor. Each church of scriptural foundation has a plurality of pastors.

It is sad that some of the reasoning (?) of these false teachers of denominationalism has seeped into the church of the Lord, and there is the teaching abroad that an unmarried man can qualify as an elder. The arguments of this line of thinking have been met by us and submitted as such to the one who made them, but they did not find their way to the printed page. We therefore send them forth in this writing as a study, with no mention of the names of persons who take a different stand, or who refuse to consider them.

The great foundation for justification of unmarried elders is set by considering the terms "own wife" in I Cor. 7:2 and "one wife" in I Tim. 3:2. Following is the very plausible way they are handled.

1. "Let each man have his own wife." (I Cor. 7:2).

2. Let each man be married.

It is evident that these two sentences have not the same meaning, and therefore are used to show that a man can live up to the qualifications of Christianity in an unmarried state. Because, there are Christians who are not married, and since the second sentence for-

bids remaining unmarried, then the first sentence does not mean all men must have wives.

1. "The bishop therefore must be ...

Then the grand application:  
the husband of one wife." (I Tim. 3:2).

2. The bishop must be married.

Since these two sentences have not the same meaning, the argument goes, the qualifications of an elder do not include having a wife. It is declared to only legislate against polygamy, and does not demand marriage, and "if I Tim. 3:2 forbids celibacy without exception among bishops, it necessarily follows that I Cor. 7:2 forbids celibacy without exception among all Christians." And to show with strength the danger of such a position, the forces for unmarried elders declare it as having "legislated unwittingly where the Lord has not," when a person demands the elders to have wives. And more, "to contend that under no conditions could any unmarried man be a better elder than he could be if married, is to contradict Paul." Therefore, to think and teach that an elder must be married is, by the contenders for unmarried elders, a very sad departure.

Now let's see: If we contradict Paul by teaching that an elder must be married, by the passages used to justify unmarried elders, then "servant" and "elder" are interchangeable terms, and "Christian" and "elder" are synonymous terms, for Paul was writing to and about Christians generally in I Cor. 7, but he was writing the qualifications of elders particularly in I Tim. 3. If these terms can be thought of as being interchangeable without exception, there is foundation for the charge, but if they cannot be so used we deny the right to make the charge.

Let us consider this argument further. First Cor. 7:2 is not a qualification to

be met in order to become a Christian, but is something to attend to in order not to be a fornicator. It isn't stated, "A Christian then must have his own wife," but it does say, "Nevertheless, to avoid fornication, let every man have his own wife." The weight of the lesson is, to be free of fornication, let every man "have" (possess in lawful use according to the organic order of man) his own wife! And since marriage is not a qualifying condition of Christianity, there are some unmarried Christians. But if there were no other passage in the Bible relating to the marriage relationship of Christians but the statement, "Let each man have his own wife," where would the information come from that makes known there are some unmarried Christians? However, there are other passages that admit of unmarried Christians, and in the same chapter, verses 8 and 9, we read: "I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn." Now if the state of unmarried people inheres in, "Let each man have his own wife," why say anything about "unmarried and widows?"

First Timothy 3:2 is a qualifying condition of elders! "A bishop then must be . . . the husband of one wife." That is one of the qualifying conditions that must be met to become a bishop, just as being baptized is one to be met to become a Christian. I Cor. 7:2, "Let each man have his own wife," is not a qualification to be met to become a Christian, but is a qualification to be met by married Christians to avoid fornication; but I Tim. 3:2 is a qualification to be met by Christian men to become elders. See! a Christian is a believer who has met the qualifications. An elder is a Christian who is "the husband of one wife," plus the other qualifications. To be parallel, we think, I Cor. 7:2 would of necessity be a con-

dition to be met in becoming something, as I Tim. 3:2 is; or I Tim. 3:2 would need to be a rule of life for people who are already known as to status, as I Cor. 7:2 is. Now marrying is not a qualification to be met in becoming a Christian, nor is "having his own wife," but they are conditions to be met to live righteous, Christian lives, according to the contextual setting. And if they can be used in this association, I Tim. 3:2 then is a rule to be lived by by men who are already elders. But if it can be used this way, all the other qualifications can, and they all become rules for men who are already elders and not qualifications in making them.

We cannot believe and teach that "the husband of one wife," with no other statement regarding the marriage relationship of elders in the entire Bible, admits of unmarried elders, simply because, "let him have his own wife," admits of Christians who are unmarried. If that were the only thing in the Bible said about marriage and Christians, would it mean that some were unmarried? Or do we not receive information elsewhere? Unmarried elders and unmarried Christians inhere in the expressions, "the husband of one wife" and "let each man have his own wife," exclusive of all other teaching, or it is a wresting the passages from their intended purposes to use them to justify unmarried elders.

The expression "one that ruleth well his own house," makes known the necessity of being married. It refers to ruling well the persons forming a family, a household, and "having his children in subjection" keeps him from being a bachelor or one whose "family" includes no children. "House" is inherent in God's procreative plan: One man for one woman, and one woman for one man; and they twain shall be one flesh. This flesh born to this holy union, and this God-joined couple establish a house, a family. Man has the headship of this house, and if it is led aright he makes known his ability to be kept by God's law regarding it. "(For if a man know not how to rule his own house, how shall he take care of the church of God?)" Here is the proof of his ability, the only way finite minds can know he possesses it and have that respect for him as a leader. But how prove it without having the house? "By their fruits ye shall know them," is the Lord's way. Man alters it a bit and declares, "IF he has a house, he must rule it; IF he is married, he must be the husband of one wife."

Let us consider some other qualifications in the same trend of reasoning.

1. "A bishop then must be .apt to teach." (I Tim. 3:2).

2. A bishop must be a teacher.

These two sentences do not have the same meaning. The first sentence, according to the logic we are following, describes a man who is inclined, prone to teach, but not necessarily a teacher that actively teaches in classrooms. The second sentence admits of no choice. He, to be a teacher, must teach others. Therefore, by the logic of the contenders for elders who are unmarried, IF an elder teaches, he must be apt to teach!

1. "Moreover he must have a good report of them which are without." (I Tim. 3:7).

2. Moreover he must be known of them which are without.

These two sentences do not have the same meaning. The first sentence does not command men to be known without, but the second one does. Therefore, by the logic of those who use "the husband of one wife" in this way, an elder is not forced by command to be known by them which are without, but IF HE IS KNOWN BY THEM WHICH ARE WITHOUT, HE MUST BE OF GOOD REPORT OF THEM.

It seems to us, that if it is good logic to so reason in one place, it is not absurd at another. If it can be used to justify one position, it can be used to justify these we have pointed out. If not, why not?

We called attention to the "house" that man must rule, and stated that he would have need to be married to have such. We know how this is met. There is the appeal to the house of Lydia which was baptized, and which is said by some to include only servants. We are not able to say whether this is correct or incorrect. But we deny that statement made by man which allows elders to have the house they rule without being married. There are times when a house might include, and does include, nephews, nieces, janitors, and servants, but that is not to be thought of as a rule without exception. First Tim. 3:15 speaks of the house of God, the church of the living God, but every single member of it is a child of God. This is known by the contextual setting, and to state that there are nephews, nieces, etc., might include something we know nothing of. What would be the niece of this house? the Methodists? Or who would be the nephew? Baptists? The setting of the term "house" in the qualifications of elders does not leave it in such a condition. "His own house" and "his children" are definite, or by the same door the "nephews and nieces" are brought in to make the house ambigu-

ous, we will lead in the "nieces and nephews" of God's house.

We can by the same process "IF" the fruit bearing out of Christianity, and by the same "1" "2" logic. If you sing, sing with the spirit and the understanding also. IF you pray, pray with the spirit and the understanding also. IF you partake of the bread and fruit of the vine, do so worthily. IF you study, study to show yourself approved. Still it remains, "By their fruits ye shall know them " May we stay by the word of God, and cease trying to wrest it into meaning that which might strengthen a position already accepted.

## CASE STUDIES

By HORACE W. BUSBY

Having been closely associated with Brother Frank L. Cox for a number of years, and knowing his great ability in writing and in preparing material for Bible class work, and too, his great love for the Truth and his life of devotion to its principles: I take great pleasure in recommending to all Bible students, class teachers and personal workers, his new series of outlines and lesson studies—"Case Studies From the Book of Acts," A complete unit for use in Adult Bible Classes; neatly bound, well arranged, edited with a master's touch.

For personal study or for class work, his outlines are attractive and his comments are practical and very helpful to all students of the Book of books.

(Pupil's book sells at 35 cents per copy, Teacher's at 50 cents. Order from The Gospel Light Publishing Company, Delight, Arkansas).

In competition with others, always give them the credit for being a little smarter than you are.

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A Study In The Book  
Of Acts

BY HARVEY SCOTT  
(NUMBER 29)

After the testimony of the false witnesses had been given against Stephen, there was a pause in this high court of the Jews as all eyes were fixed upon the accused.

They were unable to understand the expression which was upon his face. Luke says, "all that sat in the council fastened their eyes on him, and saw his face as it had been the face of an angel." (Acts 6:15-50).

Stephen is standing where his Master had stood when he was condemned to death. He was before this court on a similar charge of that of Jesus, and that before the same judges.

He knew full well that this court had not been called together to try him, but to condemn him. He knew that this was the supreme hour of his life, and the emotions which must have filled his soul caused his countenance to beam forth with a glow as he thought of the past, the things for which he had been pleading, and the death which he knew that he was then facing.

What an effect this must have had on the Sanhedrin. No wonder the eyes of the court were upon him. They did not know what to expect.

When asked if these charges were true, Stephen delivered one of the most remarkable discourses on record. He reviews the history of the Jewish people from the call of Abraham to the captivity in Babylon.

But what is the connection between this history and these charges against Stephen? This court could not determine, as they had to wait for him to develop his message.

Stephen mentions the sale of his brethren in such a manner as to interest this court, and at the same time it puzzles them as to the application to be made.

From the story of Joseph, Stephen advances to the story of the deliverance of the people from Egypt, but he tells them that Moses could not bring them to the promised land because of their disobedience—many of them died in the wilderness.

In this story, Stephen mentions the prediction of another prophet like unto Moses, which reference definitely referred to the Messiah.

Stephen continues to remind this court of the unfaithfulness of the people of God, and closes with a quotation from Amos 5:25-27.

Stephen has been charged of blas-

On The Spot Report of The Italian Controversy

By ORVILLE L. McDONALD

(Air Mailed to Gospel Light)

Our party arrived in Rome late Friday night (Sept. 26), aboard the Pan American strata clipper, "Flying Cloud." We had one stop on our trip over here, flying nonstop to Paris then nonstop from Paris to Rome.

I presume that most of our brethren know the purpose of our trip to the "eternal city." Don Hinga, Roving Editor of the Houston Chronicle and leading magazine contributor, James W. Nichols of the ABC program, "The Herald of Truth" and I were sent here by the Tenth and Broad Streets Church of Christ in Wichita Falls, Texas. We are here only as an investigation team, assigned the specific mission of reporting facts in connection with the closing of the Church in Italy.

We arrived here in Rome at midnight Friday and were met at the Ciampino Airport by brethren Cline Paden, Carl Mitchell, Carl Hecker and wife. We found them all in good spirits although tired and weary from long hours of work and negotiations.

Before leaving the states, we had made some preliminary arrangements for meetings, press conferences, etc., to be set up upon our arrival in Rome. Although most newsmen in foreign capitols usually take Saturday afternoon off, we set up a press conference for 3:00 p. m. at the press club in Rome. We had representatives from twenty-two of the worlds' leading newspapers, wire services, radio networks, magazines and news agencies present. I know that our brethren would like to know their identity. Follows the list:

American Broadcasting Company,

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phemy in that he said that God would destroy the temple. But this court has been held in suspense as Stephen shows the true relations of the temple with the tabernacle which was built by Moses.

Since God does not dwell in houses made with hands (Acts 6:49); and since the temple was declared by one of the prophets that it was not the dwelling place of God, it could therefore not be blasphemy against this temple to say that it was to be set aside when it had served its purpose.

Stephen has made his defense, and is now ready to spring on this court his conclusion.

The conclusion of this speech and the reaction of the court will be our next study.

National Broadcasting Company, New York Daily News, New York Times, New York Herald Tribune, Chicago Daily News, Chicago Tribune, London exchange Telegraph News Agency, Land on Times Express, Land on Daily Express, London Sunday Pictorial, Detroit Times, United Press, Associated Press, DPA (German News Agency), Nowa (National Catholic Welfare Association) Reuters (British News Agency), The Christian Science Monitor, Newsweek, Time and Life.

After the press conference, in which Cline Paden handled himself in an exemplary manner, we proceeded to the Rome office of the American Broadcasting Company to make contact with the United States ABC office to transmit the Rome broadcast of the Herald of Truth. James Nichols introduced Cline Paden who gave an on the spot report of the difficulties here. The Italian Government cooperated with us in making facilities available for the overseas broadcast.

Today (Sunday, Sept. 28) the Church of Christ in Rome held services in their regular church building for the first time in three weeks. Our party attended and we were impressed by the order of worship, the ability of our people here to conduct services in the native language, and the calibre of those present. Although there had been no formal announcement earlier than late Saturday night that services would be held at 8:00 rather than 11:00, there were ten non-members present. We were happy to see Bro. J. P. Gibson and his family from Abilene.

We are, naturally, in no position to comment concerning the issues in Italy at this time, but upon our return to the states, we will make a complete report which will be available to all our brethren after being printed in our periodicals.

(Editor's Note—Orville L. McDonald, a member of the Skillman Avenue congregation in Dallas, Texas, is Vice-President of the Glenn Advertising and Public Relations Agency in Dallas. He is recognized as one of the outstanding men in his field and recently was the subject of a nationally syndicated success story in which he was called "one of the nation's top young men.")

He played a major part in the developing and producing of the ABC radio program, "The Herald of Truth."

During the war he received a battlefield commission in Italy and is presently a reserve officer of Military Intelligence.)

# THE GOOD CONFESSION

By CARL R. MICK

(Romans 10:9-10)

It is generally admitted that a confession of something be made by everyone sometime before admission into the church of the Lord, but what this confession is, how and when it should be made, and its place in the plan of salvation are questions that are unsettled.

The Apostle Paul says in II Tim. 3: 16-17, "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." Do the scriptures teach us about confession, what the good confession is, how and when it should be made, and its place in the gospel plan of salvation? If not then it is not a good work and should be abandoned. But the scriptures definitely teach us the importance of confession. In Matthew 10:32-33 the Christ said, "whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." And in Luke 12:8-9 Jesus uses about the same language when he said, "also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God: but he that denieth Me before men shall be denied before the Angels of God." That this confession is essential to salvation is further emphasized by the Apostle Paul in Romans 10:8-10, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: 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." Notice Paul said, "that is, the word of faith, which we preach: that if thou 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." In Mark 16:16 Jesus said, "And he that believeth and is baptized, shall be saved." Belief and baptism are essential before one is saved. Paul speaking by inspiration was no less emphatic when he says, "That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." No language could be plainer.

Again in Philippians 2:10-11 we read, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The good confession is a confession that all will finally make either in hope or fear, "for we shall all stand before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Romans 14:10-11). Let no one henceforth speak of confession as a "non-essential" and "unimportant."

What is the good confession we all must make to be saved? There are some false conceptions as to what this confession is. For example some people believe and teach that the confession to be made is this, "I believe that God for Christ sake pardoned my sins." But the New Testament is silent regarding anyone ever making such a confession, and inasmuch as this confession is required before baptism, it is contrary to the scriptures. Jesus said in Mark 16:16, "He that believeth and is baptized, shall be saved." Then how could a person confess that God for Christ sake has pardoned my sins before he has been baptized, for he is not saved until he has been baptized. Again in Acts 2:38 Peter said, "Repent ye, and be baptized, everyone of you, in the name of Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Remission of sins comes after baptism; therefore the confession "I believe that God for Christ sake pardoned my sins" is contrary to the teaching of Christ.

Still others teach and believe that the good confession to be made is the telling of some religious "experience." The person is required to come before the church and tell his experience of how the Lord saved him; then, the church deliberates and finally votes whether or not the candidate is worthy upon such a "confession" to be received as a member of the church. But again there is no record of any one ever confessing Christ in this way in the New Testament, and such a method of receiving one into the church is contrary to the doctrine of Christ. The scriptures teach that the Lord adds to the church such as are being saved (Acts 2:47). One is not "voted" into the church, but when he obeys the Gospel of Christ, the Lord adds him to His church. If the telling of some religious experience

is all the confession made, when do we confess that Jesus Christ is the Son of God or that Jesus is Lord according to Phil. 2:10-11?

Neither is the good confession made when one is baptized for the remission of sins. Baptism is an expression of faith and is for the remission of sins, but it is not the good confession of faith which we all must make in order to be saved for this confession must be made with the mouth. (Romans 10:9).

Then what is the good confession? In Matt. 3:17 after Jesus had been baptized by John and came up straightway out of the water, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased. Again in Matthew 17:5 when Jesus was transfigured before Peter, James, and John and there appeared unto him Moses and Elias talking with him, Peter 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. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, this is my beloved Son, in whom I am well pleased: hear ye Him." In Matthew 16:16 after Jesus had asked the question, "Whom do men say that I the Son of man am?" They said, some say that thou art John the Baptist: some, Elias: and others, Jeremias, or one of the Prophets. But Jesus said to them, "But whom say ye that I am?" "And Simon Peter answered and said, thou art the Christ, the Son of the Living God." In John 9:22 the Jews agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. What is it to confess Christ? From the foregoing scriptures we can readily see that it is to confess him as the Son of God. This is the good confession, the only one which may rightfully be enjoined upon subjects entering Christ's church in any age or any land or by any authority. No man, no church, has any divine authority for demanding more of a penitent believer in order to be baptized or received into church membership, and no man or church has a right to require less.

What does this confession mean? The confession that "Jesus is the Christ, the Son of the Living God," is the great truth of the Christian religion. If Jesus is not the Son of God, He is an impostor and the Bible is a fable, and no man was, is, or ever will be under obligations to believe in or obey Him. On the contrary, if He is the Son of God, His claims are just, and all are obligated

to believe and obey Him. By making this confession one puts himself under the strongest possible obligation to observe all the ordinances of the Lord and to accept his will as the will of God. Being the Christ, the Son of God, Jesus has all power and authority. In Matt. 28:18 Jesus said, "All authority hath been given unto me, both in heaven and in earth." In Luke 6:46 the Lord said, "And why call ye me, Lord, Lord, and do not the things which I say?" It is inconsistent for us to confess Christ as being our Lord or ruler; then to fail to do what He commands. To make this confession understandingly is not only to confess our faith in all that Christ did, taught, and commanded.

How are people to make this confession? Of course a person confesses his faith in Christ in living a Christian life, but is this how one is to make this good confession? The Apostle Paul says in Romans 10:9-10, "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." Paul specifically states "with the mouth confession is made," and we must not accept any other way provided the subject has use of tongue with which to make it. In a religious service some years ago, the preacher in leaching the climax of his sermon demanded that the audience bow their heads. Then said he, "Any that wish to confess Christ please hold up your hands. The audience have their heads bowed; no one can see you but God and myself." No doubt, the point was to relieve any one wishing to confess Christ of any embarrassment, but when we would rather please men than God, and do even that which he commanded in a way that he commands not, we have taken a liberty to which we are certainly not entitled. In this case, the scripture said, "that if thou shalt confess with thy mouth;" the preacher said, "hold up your hands so that no one will know it but God and me." Let none think that this is so minor a point that it is a mere quibble. There is no legitimate reason why we should not do what God commands in the way that he commands it.

Now we come to the important question: when are we to make this confession? Does it have a definite place in the plan of salvation? We cannot truthfully make this confession until we become believers in Christ. With the mouth one confesses the faith that is in his heart, and where one to make this confession before faith, it would be a lie, for he would thereby say he

believed what he did not believe. The scriptures teach that this confession is to be made before one is baptized for the remission of sins. Regardless of the argument that we must confess Christ many times after baptism, it must also be done before. Before one can be baptized, he must be a believer, and in making this confession that fact is made known. In Acts 8 Philip preached Jesus to the Ethiopia Eunuch and verse 36 says, "And as they went on their way, they came unto a certain water: and the Eunuch said, see, here is water; what doth hinder me to be baptized?" What hindered the Eunuch from being baptized? The following verse supplies the only answer to his question for it says, "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." In I Tim. 6:12 Paul refers to the good confession Timothy made evidently when he first embraced Christianity. Paul says, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed '(confessed) R. V.' A good profession before many witnesses." Most Bible scholars agree that an open confession of faith in Christ was made before baptism.

What if we don't confess Christ before men? If God has said that every tongue shall confess that Jesus is Lord to the glory of God, and we fail to do that, will we not have to make this confession in the final day to our eternal condemnation? If Jesus has promised only to confess us before His Father if we confess Him before men, is there any hope for the one who fails to confess Christ. I John 4:15 reads, "Who-soever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." If God dwells in those who confess Jesus is the Son of God, will he dwell in those who do not make this confession? If the confession we must make is to be with the mouth that Jesus is the Son of God, would it be safe to substitute "telling of some religious experience," or some other unscriptural expression?

Christ confessed before men that he was the Son of God and because he thus confessed, he was crucified on the cross. It cost Christ His life to make this confession, and it must also cost our life in obedience to Him. Christ made this confession and died to rise from the dead the third day: we make this confession to be buried with the Lord in baptism to rise from this watery grave to live a new life in Christ Jesus.

Courtship is sometimes spoken of as the interval twixt lipstick and mopstick.

## Word Study

By GEO. B. CURTIS

Our knowledge of the word of God depends upon our knowing the meaning of the words by which God's will is expressed. My work of preaching and defending the truth has compelled me to make a rather close study of a number of words used in Holy Writ upon which there has been controversy. Two of these especially have I noted:

**Eis** and **Eggus** and their derivatives.

**Eis** is the Greek word from which we have for in Acts 2:38. Baptist debaters have contended that the word here means because of. The word in the original occurs 1508 times in the New Testament. Here is how it is translated: **against** 25 times, **among** 16 times, **at** 20 times, **for** 91 times, **in** 131 times, **into** 571 times, **that** 30 times, **on** 57 times, **to** 282 times, **toward** 32 times, **unto** 203 times, **upon** 25 times. It is not translated **because of** in a single instance.

**Eggus** and **Eggizo** is the Greek from which we have the phrase at hand. To try to establish a pre-Pentecostal kingdom, Baptist debaters have contended that the phrase may mean that which is already present. **Eggus** occurs 31 times in the original in the New Testament. Here is how the translators have rendered it: at hand 6 times, from 1 time, near 3 times, near to 2 times, nigh 7 times, nigh at hand 4 times, nigh to 3 times, nigh unto 4 times, ready 1 time.

**Eggizo** (verb form) occurs 43 times in the original in the New Testament and is thus rendered by the translators: approach 2 times, be at hand 9 times, be nigh 2 times, come near 5 times, come nigh 8 times, draw near, 5 times, draw nigh 12 times, a total of forty-three times and not a single instance that the translators gave any shade of meaning favoring our Baptist friends.

## GOOD QUESTION

A magician traveling on a troopship, had his pet parrot with him. Whenever the magician performed his sleight-of-hand stunts the parrot began a running fire of observations and kept them up throughout the act. Finally, their ship was torpedoed and sunk.

Magician and parrot found themselves together on a life raft. After they had been floating around for hours, the parrot said in disgust: "All right, all right, I give up. What did you do with the ship?"

Frank L. Cox, Box 104, Mineola, Tex., Sept. 30: Two young mothers, reared in a Catholic home, were baptized here yesterday morning.



## Some Things Which Cannot Be Found in the New Testament

By CHARLES A. HOLT, JR.

One cannot find where God, Christ, or the Apostles ever told anyone to get "religion and join the church of your choice." Yet, we hear this expression quite often among religious people.

The "mourner's bench" is not in the Bible. You cannot find in the New Testament where anyone ever received the remission of sins as a result of, or in answer to prayer. You cannot find where God authorized the alien sinner to pray for salvation or even a "second blessing." Men who teach such do so in disobedience to God's word.

One cannot find where any church took the Lord's Supper upon the first day of the week and washed the saint's feet in connection with it. Feet were washed in New Testament times as a matter of HOSPITALITY and CLEANLINESS and not as a church ordinance. Feet washing as a religious service is another of the many "doctrines and commandments of men."

One cannot find in God's word where any Christian was ever voted on to see if he should be baptized. Such doing is all the get-up of men.

One cannot find where any New Testament Church ever used instrumental music in the worship of God. The New Testament does command that we "SING and make melody in our heart," but it is as silent as a tomb regarding any mechanical accompaniment. Such is an unwarranted addition to God's order and a plain violation of His law. (Rev. 22:18-19; I Cor. 4:6; II John 9). From the first verse of Matthew to the last verse of Revelation there is not so much as the slightest hint of the use of instrumental music in Christian worship. Jesus Christ nowhere mentions it; no Apostle ever sanctioned it; no New Testament writer ever commended it; and no apostolic church ever practiced it.

One cannot find where any church ever had an ice cream supper, pie supper, mock-wedding, carnival, or any other such affair to raise money for the church. This is some more of the foolishness of men as they attempt to improve on God's order. The New Testament teaches that the members of the church are to give of their means as God has prospered them for the support of His cause. (I Cor. 16:1-2; II Cor. 8:12; 9:7).

One cannot find in God's word where the preachers were called "Reverend;" "Pastor;" "Father;" "Doctor;" or any

other distinguishing title of honor. The New Testament plainly condemns all such. (Matt 23: 1-12). Many denominational preachers of this day and age covet all such titles and honors. They are like the Pharisees described by Jesus in Matthew 23.

One cannot find in the Bible the doctrine of "justification by faith only." In spite of this it is a very prominent doctrine today. Men teach and believe it as though it were the truth of God, when nothing could be farther from the truth. No man was ever saved "by faith alone," and the doctrine will cause many an honest soul to be lost—because they were deceived by false teachers and didn't study God's word to find the truth. The New Testament plainly and emphatically denies this damnable heresy, James says, "Ye see then that by works a man is justified, and not by faith only" (James 2:24). It is "NOT BY FAITH ONLY." How much plainer could it be put?

One cannot find in the Bible where Christ is to come back to this earth to rule and reign for a thousand years; to establish His kingdom, and sit upon the throne of David in earthly Jerusalem. Yet there is perhaps no other doctrine so much discussed and taught. False teachers all over this land and country are teaching this as though it were God's word. Their speculations vary and their vain imaginations picture great and amazing things. People are easily deceived by this sort of thing. This theory is known as the doctrine of Premillennialism. The Bible teaches that the Kingdom has come and has been here fully established since Pentecost (Heb. 12:28; Col. 1:14; Rev. 1:9); that Christ is NOW king and that he is NOW reigning on David's throne (Acts 2:29-36). Jesus said the kingdom and power would come together (Acts 1:8); and the Spirit came on Pentecost (Acts 2:1-4); therefore the kingdom and power came on that day. Furthermore, the Bible nowhere says that Jesus will ever set foot on this earth again. The nearest to this earth he will come is to meet his saints "in the air," which will occur at his second coming. (I Thess. 4:16-17).

In the entire New Testament there is not one solitary case of where any person ever had a little water poured or sprinkled on his head, and called it baptism. Not one such case! To the contrary, Paul calls baptism a BURIAL—read the sixth chapter of Romans.

Those sprinkled in lieu of baptism have no higher authority for their decision than the Roman Catholic Church, which started this ungodly practice.

The word of God is the truth (John 17:17), and we must "know the truth" to be saved (John 8:32). We should study God's word, to find out His will. Using His infallible word, we should 'prove all things; hold fast that which is good," but reject the doctrines of men. Be not deceived; search the scriptures daily, to see whether these things are so or not. (Acts 17:11). The destiny of your soul is at stake.

## Howard Begins On XEG Sunday Night

A radio broadcast, The Gospel Hour, will begin over XEG, 1050 kc., Monterrey, Mexico, Sunday night, October 5th, to be heard each Sunday night 9:30 to 10:00 o'clock. The broadcasts will be conducted by V. E. Howard of Greenville, Texas, under the direction of the elders of the Walnut Street Church in Greenville. Several congregations are assisting Brother Howard in this work.

XEG, 150,000 watts, one of the most powerful stations in North America, may be heard in every state in the nation and other countries. All programs on the station, except one hour per week, are in English.

"There are some programs on the station we do not care for, but we are convinced that millions of people listen to this station as evidenced by the mail received by commercial advertisers. We have evidence of thousands of letters being received by commercial advertisers over this station within only a few weeks time. We are convinced that XEG is an exceptional opportunity to preach the gospel to millions throughout North America," Howard declared.

"We are asking preachers and elders everywhere please assist us by announcing this broadcast through your church bulletins, radio programs and from the pulpit," the elders of the Walnut Street church state.

Brother Howard has had some seventeen years experience in conducting radio programs. During the past eight years he has conducted a weekly broadcast over the 50,000 watt station KW-KH, in Shreveport, La., under the sponsorship of the Portland Avenue Church in Shreveport, the programs being heard in some twenty states. He has also conducted broadcasts in several other stations in several states.

The 30 minute broadcast will consist of a gospel sermon and gospel singing.

Signed: Elders of the Walnut Street Church of Christ—J. T. Duvall, M. A. Smith and E. J. Rawell.

The test of good manners is to be able to put up pleasantly with bad ones.

## Have You Found Happiness?

By CLEON LYLES

We are all seeking happiness. Which way we turn to find it will be determined by a number of things. Sometimes we think we have found it only to learn later that it was just another dream. Happiness is such a tender flower that those who go forth to seek it usually crush it.

When Jesus entered upon his ministry he found a very unhappy people. Some were trying to find happiness in condemning others. He found this attitude among the Pharisees. They had built up within themselves a feeling that they were the only righteous people on the earth. They thought happiness was found in ceremony and had neglected the heart. Although this had been going on for many years they still had not found the satisfaction they sought. They had only succeeded in turning all other people against them and getting so far away from God that He did not recognize them. Their idea of religious service had not paid off and they were rather desperate about the matter when the Lord came. He used some very strong language in trying to shock them into seeing where they were, but in most cases they had completely crushed their opportunity to be happy. They found that instead of condemning others they were most condemned.

Then there were those who had sought happiness in service to idols. God seemed too far away to them. They wanted something they could reach out and feel with their hands. Hence they bowed down to gods made of gold and silver and wood. When they were blessed the idol always received the glory. When trouble came they had none with understanding to which they could turn. A god of wood or gold could not understand their troubles. They had built up within their hearts a false belief and had drifted farther from God and real happiness.

There were also those who had looked for happiness in satisfying every desire of the flesh. They found that the satisfying of one desire only led to a stronger craving for that which was evil. In following this course they had become worse than the beasts of the wilderness. Paul described them in the first chapter of his letter to the Romans. No doubt many other methods were adopted but these three were outstanding when Jesus came.

Our Lord tried to teach these people that true happiness is not found in satisfying the flesh, or in condemning others. He tried to show them that in

their own lives they were allowing the things they condemned. He told them that in their judging they were practicing the same thing they were condemning in others. And he tried to show them that happiness comes from the inside out, and not from the outside in. After all one must live with himself and with His God. If one is unable to live peacefully with himself he can never be happy. He cannot thus live without knowing in his heart that he has been fair with his own life as well as the lives of others. Knowing our

obligations to the God in whose world we live, a man with a conscience cannot be really happy while doing God wrong. So Jesus established the fact that happiness is found in complete obedience to God, which makes us deal fairly with men. If we want happiness we will have to find it God's way. Happiness sought in the proper manner can be had and enjoyed, and will never be crushed.

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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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**John G. Reese, Longview, Texas, Oct. 1:** On October 15 I will begin work with the 16th and Pile Streets Church in Clovis, New Mexico. The brethren in Longview are fine people, they have have been good to us, and we hate to leave them but we are looking forward to a good work in Clovis. Orders for our new book of 100 Sermon Outlines, should be sent to 2312 Axtell Street, Clovis, New Mexico, or to D. C. Lawrence, Box 737, Lefors, Texas.

**Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, Sept. 22:** The meeting in Kosciusko, Miss., resulted in three baptisms, and good done otherwise. Bro. Carlos B. Gunter is minister, and it was a pleasure to work with him. Before going to Kosciusko, I taught a singing school for Remmell church, Newport, Ark., and for Nile church, Dossville, Miss. I have four more schools this fall. I have some vacant time next year. If I can help you in a school or meeting, write me.

**Claude Robertson, Haskell, Oklahoma, Sept. 25:** We just closed a good meeting last night in which Ernest Highers, Fort Smith, Arkansas did the preaching. Seventeen responded to the invitation—ten were baptized, six restored and one placed membership. Six of the ten baptized were heads of families. The church was greatly strengthened. Brother Highers' messages were out-standing and he is loved by this congregation with which he served as local minister for four years. Two were baptized and one restored during the month of August. I will be with the "C" street church in Muskogee in a meeting beginning October 19th.

Like pants, achievements become threadbare if you rest on them.

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By J. H. Curry

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**A. H. Bryant, 1445 Nogales, Del Paso Heights, Calif., Sept. 23:** We are now entering the second week of our two weeks lectureship. We are enjoying fine lessons with usually good attendance. One young man was baptized

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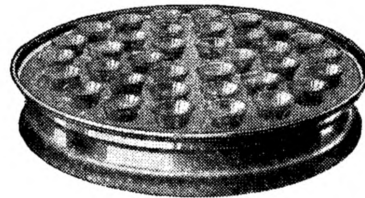
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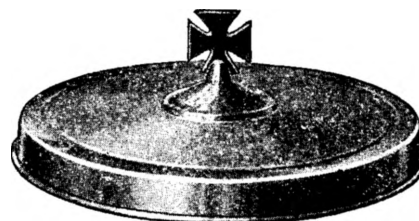
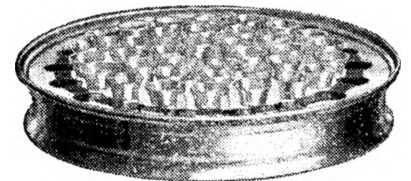


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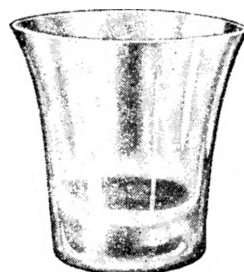
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# *The* Gospel Light

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

VOLUME 22

DELIGHT, ARKANSAS, OCTOBER 9, 1952

NUMBER 43

## THE INDIVIDUAL

By JOHN W. PIGG

Great is the majesty of the individual. The imposing loftiness of individual dignity bewilders the discoverer. The individual swells the crowd, makes the offering that gives the church her financial might, wields social strength, spiritualizes the singing, imparts the glowing smile, lifts you by his right hand, performs personal evangelization and attends the sick. It is the individual who without the word wins her man. You are the individual.

The shepherd went out for the individual sheep. The individual sheep was precious in his sight. He missed the individual from the flock. The vacant seat flashes misgiving apprehension to the sensitive. It is suggestive of the individual. Absence has repercussions.

The Syrians went to war. They captured a little maid of Israel. She waited on Naaman's wife. Her majestic individuality was revealed by her words. "Would God my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy." She spoke with the grace of a princess and with the compassion of a saint. The innate grace of woman kind adorns her memory. By a single sentence she immortalized herself in rare refinement. She was Miss Appropriate. Providence preserved her speech of charm, beauty and sweetness.

This individual was the very essence of sincere concern. She was tenderly and benevolently in sympathy with her malignant master who had ruthlessly snatched her away from home. She wished him healed of leprosy. She derived no morbid satisfaction from his suffering. Benevolence, compassion, reverence, respect, grace, music and beauty permeate her sentiments. She was the initiative individual in Naaman's cleansing.

Esther was an individual. She was

obedient and beautiful. When word went out for maidens fair she modestly and gracefully appeared at the palace royal. She achieved advancements by discrete conduct. She devoted a year to the refinement of her person. The velvet wealth of God's culminating creation exceeds the calculation of the vulgar. Esther won the fancy of the pampered king. By her individuality she separated him from his wicked friend. Esther was an orphan girl in bondage. Yet she was an individual.

The priest and the Levite were officials. They were more than individuals. They came to the man who had been robbed and wounded. They saw him. The multitude of official duties and priestly privileges conducted them onward. Poverty of soul and coldness of heart made them insusceptible to the bleeding appeal of their fellow traveler.

The good Samaritan was an individual. He was clothed with no special prerogatives. He was a man. He came to his fellow. He was sensitive to his need. He dressed his wounds. He administered emollient and disinfectant. He put the man on the beast he himself was wont to ride. He is esteemed by the people of the world. His name, address and connection are unknown. Yet he was the dean of individuals. Jesus created or appropriated the good Samaritan to set forth his teaching.

It was Ananias who told Paul to arise, be baptized and wash away his sins. Ananias was a disciple. He was a Christian. He was not an apostle. He was called neither an elder nor a deacon. He was not styled an evangelist. He was a disciple. He was an individual. He was a great man, sanctified and meet for the Master's use.

There were men who received talents. They were individuals. The man to whom one talent was given did not ap-

preciate the important fact that he was an individual. He said he was afraid. Few take his statement seriously.

Students are more likely to discern his soul than to accredit his lips. He was an individual whose eyes did not see, whose ears did not hear and whose heart did not feel. Each one should realize that a Christian is an individual with individual rights and privileges. Were it not for the individual there would be nothing to organize. The Church would be impossible. Great is the majesty of the individual.

### BRETHREN ASKED TO ANNOUNCE RADIO PROGRAM

Brethren conducting radio broadcasts are asked to please announce The Gospel Hour broadcast now being heard each Sunday night over North America's most powerful radio station, XEG, 1050 kc., 9:30 to 10:00. This broadcast may be heard in every State in the nation and throughout North America.

If your radio station objects to identifying other radio stations on your broadcasts, you may announce The Gospel Hour without objection by observing the following suggested diplomatic, courtesy type of announcement: That is: Ladies and gentlemen, we are pleased to announce The Gospel Hour broadcast, conducted by V. E. Howard, under the direction of the elders of the Walnut Street Church of Christ in Greenville, Texas, may now be heard over the powerful 150,000 watt "Voice of North America" in Monterrey, Mexico, each Sunday night, from 9:30 to 10:00. This broadcast may be heard throughout North America, etc.

We believe this most powerful station affords us an opportunity to preach the gospel to possibly millions throughout North America. Your help in establishing an audience will be appreciated very much.—V. E. Howard, Greenville, Texas.

Finding one of your own fault? and doing something about it is better than finding a dozen of your neighbor's.

## IS IT WRONG TO CHANGE?

By REUEL LEMMONS

We have spent many years building up the idea that one should never change, especially in religion. Many religionists proudly point to the fact that their present day doctrines have been the doctrines of the church through the centuries. Many boast of the fact that they have never changed. It seems to be a matter of pride with many that they have weathered all the storms, listened to all teachings, and remained of the same faith in their old age that they had when they were young. If one has the truth, certainly he should remain the same. If one has the truth and changes, he will be in error. On the other hand, may I suggest to you that it is not a sign of instability, nor a sign of weakness, for one to change who discovers a new truth and finds himself out of harmony with it. There isn't any liberty in the world quite like that felt by the man who casts off a faith he no longer holds.

It is only right that we change constantly in the direction of the better and the more perfect. Our society changes constantly as new truths are brought to light. Our methods of education change constantly as better values are discovered. It is a mark of wisdom to walk in the more noble light of every new truth discovered. It is a mark of stubbornness and prejudice for one to hold to a ground long occupied just because he has occupied it so long. There can be nothing honorable about tenaciously holding to a position just because we have held to it so long.

In any other realm save religion, every growing, thinking personality realizes the reasonableness and the sensibleness in constantly changing his position for one closer to the truth. It must be the work of Satan that would arouse the ire of a man who is shown some new truth in religion. Prejudice is an ignoble thing. Yet, prejudice keeps many from giving up the religious ground no longer tenable that they may occupy the more sure ground of enlightened truth.

Throughout Biblical history men have been constantly changing. The spirit and the attitude of men like Saul of Tarsus and the Philippian jailer have undoubtedly pleased the Lord. If these men had obstinately refused to change, they would have died miserably lost.

One should not become offended if he finds out that he has been incompletely instructed in the way of Christ. He should, rather, be humbly thankful to the person who teaches him some new

truth. One should not become your enemy who teaches you the truth. He is your friend indeed who gives you the privilege of exchanging the position you now occupy for one of greater truth and enlightenment.

Let us consider some example of New Testament characters who were faced with this very question. Without exception, their noble virtues are manifested in their willingness to exchange the low ground of error for the high ground of truth.

In Acts 8 is the story of the Ethiopian eunuch, who has been to church, but was worshipping in the wrong way. His was the kind of heart that would cause him to readily give up a thing so dear to him as his religion, in order that he might possess the more perfect religion of the true followers of Jesus Christ.

The Ethiopian eunuch is one of the best known characters of New Testament times. This is undoubtedly so because of the attitude that he held toward the truth. He walked in all the light he had, and was willing to immediately leave it in favor of the more perfect light which Philip was able to give him.

Now consider the great apostle Paul. He once sat at the feet of Gamaliel and had been taught after a perfect manner the law of his fathers. He was conscientious; he was earnest; he was sincere. He verily thought that he ought to do all things contrary to the name of Jesus, which things he also did in Jerusalem and even at Damascus. Yet, when the real truth was revealed unto him, Saul was just as ready to forsake his old position for the new one near to God as could be. The commendable thing about Paul was his willingness to change. If he had been unwilling to change, Paul would never have become the apostle of Jesus Christ.

In New Testament times preachers changed. Consider the preacher Apollos. He was conscientious; he was sincere; he came to Ephesus preaching mightily because he was an eloquent man. What truth he had he proclaimed with all of his might. But the scriptures say he knew only the baptism of John. There was something better than the baptism of John. Apollos simply did not know about it. Aquilla and Priscilla took Apollos unto themselves and taught him the way of the Lord more perfectly. Apollos was happy to give up the position he once occupied for one nearer to the truth.

I would to God today that preachers who find themselves in error were as willing as Apollos to give up that position. Many feel duty bound to uphold the banners of the sect to which they are attached. They are especially interested in the lines of orthodoxy that are attached to each several denomination. It is hard to get one of them, even after he has learned that he is in error, to give up his profession in order that he may walk closer to the Lord. May I urge ministers who have become converted to a position closer to the Lord than that which you have formerly occupied, that you have the moral courage to change.

This same willingness to change is manifested in the Ephesians of Acts 19. When Paul questioned them about their baptism, he found that they knew only the baptism of John. There was something better for them than the baptism of John. When Paul taught them about the baptism of Jesus, then the scripture says, "When they heard this, they were baptized in the name of the Lord Jesus." Here is a group of people who had one baptism, but they found a better baptism. They were willing to change what they had, in order to possess something that was better. It can be said to the everlasting credit of the Ephesians that they were willing to change.

We know many people who have been baptized, some with the baptism of one denomination and some with the baptism of another. Some have been immersed and some sprinkled. May we urge you that you carefully study the baptism of the New Testament, and that you study the subject with the kind of mind that characterized the Ephesians. If you find that your baptism is not the baptism of the New Testament

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may God give you the courage to change.

May we emphasize this one important point. Though the circumstances in each of these instances differ; yet, the results are always the same. All of them reacted the same way to the introduction of new truth. All of them had open hearts and open minds and were willing to receive the more excellent way when it was preached to them. My friend, don't ever close your mind to the presentation of new truth. When one comes to you in the interest of pure unadulterated New Testament Christianity, give heed to his words. Carefully examine every tenet of your belief in the light of New Testament scriptures. When you have personally found that the New Testament scriptures differ from that which you have believed or practiced through the years, for the sake of your soul, adopt the same attitude that characterized Saul, the eunuch, Apollos the preacher, and these Ephesians, and exchange the ground you now occupy for a position closer to the Lord and closer to the truth. It is certainly right to change when you change an error for the truth.

There is one significant fact about all these cases we are studying. They were already worshippers of the true God. They were sincere; they were conscientious. In so far as they then knew, they were saved and in good standing with the Lord. Yet, despite all this sincerity and despite this earnestness, they were not well pleasing to him. Each saw himself in his true light, a struggler toward the truth, but not an obtainer of it. When truth was pointed out to each, he did not quibble nor think it non-essential. He was as ready to accept correction as when he originally became a believer.

A great change must take place when one obeys the gospel of Christ. Jesus says this change is so complete that it can be referred to as a new birth. (John 3). Paul says in Romans 6, "God be thanked that whereas ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered to you, being thereby made free from sin, you have become the servants of righteousness. This change is brought about by repentance. That's what repentance is. It is a change of mind that results in a reformation of life. Likewise, after one has obeyed the gospel, he must constantly change, incorporating into his life everything he learns from the will of God. He grows from day to day; he rises from height to height by the changes that take place. No, there is nothing weak in changing. There is nothing shameful about giving up a

position in order to obtain one closer to the truth.

Today, religious traditions and accumulated customs—the ideas and doctrines of men—have riddled the true doctrine of Jesus Christ. The additions of the dark ages and the omissions and changes of the reformation centuries have left us with a religion far astray from the New Testament pattern. Many today have accepted these new religions gladly and willingly and with open and honest minds. They walk conscientiously in the light of what truth they have, and they are certainly to be commended for it over those who make no effort whatsoever to please the Lord.

On the other hand, when those good honest, conscientious people learn that the way they have espoused is short of the New Testament pattern, they would not be good and honest and conscientious if they did not change their religious affiliations, switching from the truth mixed with error to the truth unmixed with error.

People change their religions today for the same reason the eunuch changed his. They change their religions for the same reason Saul of Tarsus changed his. Good, conscientious people change their religion any time and anywhere they find it out of harmony with the law of Christ. I feel confident this is being read by men and women who are sincerely seeking to serve God. Many of you follow the teachings and traditions of men. Many of you know it and have been reluctant to break those connections. May I urge you sincerely that you continue to study the word of God? God's word will not have you content to walk in error. You will finally break away from the binding traditions of the past and become fully acceptable to the Lord by full acceptance of the unadulterated truth.—Cleburne, Texas.

## A Study In The Book Of Acts

By HARVEY SCOTT

(NUMBER 30)

Having made his defense against the charges of blasphemy, Stephen is now ready to spring on this court the application of the material which he had used. (Acts 7:1-60).

The following are the points in his message which he applies to this court:

1. Joseph, the divinely selected Savior of his brethren, had been rejected by them and sold into bondage.
2. Moses, divinely selected to deliver the people from bondage, was rejected

by them and sent to the land of Midian, but is later sent back to them by the Lord to deliver them from the bondage of Egypt.

3. Moses, after leading them out of the land of Egypt, was rejected again and again by the people.

4. All the prophets whom the Lord had selected had met with similar rejections.

5. So the final prophet whom Moses and all the prophets had told about had been rejected and slain by those who now sit in judgment against him for teaching through this Jesus the resurrection from the dead.

Stephen says: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye. Which of the prophets did not your fathers persecute? And they killed them who showed before the coming of the Righteous One; of whom ye have now become the betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not." (Acts 7:51-53).

Stephen held these final words until this moment when he pours these scorching and blazing words to this high court of the Jews as he charges them with the murder of the Son of God.

This is the third time that this Sanhedrin has been told that they had crucified the Lord of Glory.

These men of God are determined to tell the members of this Jewish court that they had crucified their own Lord and that his blood was now upon them.

These men had not been able to withstand the wisdom of Stephen, and now their efforts to convict him recoils with terrific force upon their own heads and convicts them of the murder of the Son of God.

The members of this court who were supposed to try the accused and see that the charges are sustained by two or three witnesses leave their place of dignity and rush in the wild mob in the midst of the blood-curdling cries of these men to the sudden execution of a person who is uncondemned and untried, just because they were unable to answer his charges which he had made against them and which he had sustained by their own scriptures. (Acts 7:54-60).

But some of the darkest crimes in history have been committed by those who set themselves against the Lord and his people.

The most inhumane acts of punishment have been committed in the name of religion.

What surprising things often occur in the defense of false doctrine.

# BAPTISM

By CARL R. MICK

Everyone realizes that baptism is the subject of much controversy. There has been much wrangling and disputing over it and people have made various substitutes for it, and we would thus be led to believe that baptism was not very plainly taught in the scriptures. But when we examine the New Testament we find that baptism is so clearly taught in God's word to afford no real reason for any responsible soul not understanding everything about it.

In studying this subject we want to be careful that we attach no more importance to it than that which the word of God attaches to it; and we want to be careful that we do not attach less importance to it than that which the word of God does. Also in studying this subject we want to lay aside all pre-conceived ideas and study it with an open heart willing to believe and accept what ever the Bible teaches. Each question we raise in reference to this subject we want to know what the scriptures teach and not what this preacher thinks about it or any other person.

In studying the subject of baptism we need to recognize its importance. Just prior to His ascension Jesus gave commandment to His disciples for them to go and teach all nations, baptizing them into the name of the Father, Son, and Holy Ghost (Matt. 28:19). Baptism then is a command of the Lord; it is not a command of man, did not originate with man, but it is a command of the Lord, originating with the Lord, and is of divine authority. In Heb. 5:9 speaking of Christ, the writer says, "and being made perfect, He became the Author of eternal salvation unto all them that obey Him." The Lord said in Matthew 7:21, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." If it is essential that we obey the Lord's commandments, it is important that we find out as much as we can about the command to be baptized. Again when we learn the connection that baptism has with the remission of sins we can see its importance. In Mark 16:16 Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Jesus placed being saved after baptism. The Lord did not say, "He that believeth is saved and should be baptized," but the Lord said, "he that believeth and is baptized shall be saved." The Apostle Peter, speaking as he was guided by the Holy

Spirit, said, "Repent and be baptized everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38). The Apostle of Christ placed repentance and baptism before remission of sins. Remember Christ said to Peter and the rest of the apostles, "Whatsoever thou shalt bind on earth shall be bound in heaven; whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16:19). Could the scriptures be any clearer or any plainer than Acts 22:16 when Saul of Tarsus was commanded to "arise and be baptized and wash away his sins, calling on the name of the Lord." The scriptures definitely place baptism before remission of sins. If the Bible teaches we must be baptized in order to be saved, it makes it even more important that we find out all we can about it.

The first question we want to raise is who may be baptized? We want to examine the scriptures in order to find the proper subject of baptism. Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19). A person must be taught before being baptized. Again the Lord said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16). It would be useless for one who did not believe the gospel to be baptized; for Jesus said, "He that believeth not is condemned already because he hath not believed on the name of the only begotten Son of God." (John 3:18). Peter said, "Repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." If one has not sincerely repented of his sins, he is not ready to be baptized. The Eunuch before being baptized confessed: "I believe that Jesus Christ is the Son of God (Acts 8:37). The Bible clearly teaches that teaching, faith, repentance, and confession must precede baptism in order for it to be scriptural. If one has not been taught, if he has not believed in Christ, if he has not repented of his sins, and if he has not confessed with his mouth the Lord Jesus, he is not a proper subject to be baptized. For this cause infants who cannot believe and obey these prerequisites, and adults who will not obey them are not the proper subjects for baptism.

Now the question what does baptism require? In Acts 8:36 the Eunuch said,

"See here is water, what doth hinder me to be baptized." Also in Acts 10:47 Peter said, "Can any man forbid water that these should not be baptized." Lots of people talk about the Holy Spirit and fire as though they were what baptism required. But the baptism we are speaking of is a command and nowhere does the Bible command any to be baptized either with the holy Ghost or with fire. Holy Spirit baptism was a promise to the apostles; the baptism of fire, a threat to the disobedient. In John 3:23 it says John was baptizing in Enon near to Salim, because there was much water there. Then baptism requires much, much, water and we learn from Acts 8:38 and 39 that in order for Philip to baptize the Eunuch both had to go down into the water. In Romans 6:4 the Apostle says, "Therefore we are buried by baptism into death that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life." In Col. 2:12 the record says, "Having been buried with him in baptism, wherein ye were also raised with him through the faith in the operation of God who raised him from the dead." Baptism then requires a burial in water and raising up out of the water in order for it to be in the likeness of the death, and resurrection of Christ. And baptism requires a coming up out of the water as Philip and the Eunuch not only went down into the water in order to perform the act of baptism, but they came up out of the water (Acts 8:39). Would it be safe to substitute something for baptism such as sprinkling or pouring neither of which require much water nor a going down into the water nor a burial in water nor being raised from a watery grave nor a coming up out of the water? Knowing that we are to be judged by the scriptures and that we have no right to substitute something else for any of God's commands, the only safe thing to do is to be baptized according to the scriptures by being immersed in water.

The final question we want to consider in our lesson is why should we be baptized? If baptism is a command of God, then one good reason for our being baptized is to obey the Lord. When we are baptized according to the scriptures, we obey what the Lord has commanded and not man. We should be baptized because that is the only way we can obey the death, burial and resurrection of Christ. We are to die to the love and practice of sin, be buried into the death of Christ, and be raised from the watery tomb a new creature to walk a new life. Romans 6:3, 4 says, "Know ye not that so many of us as were baptized into Christ were baptiz-



ed 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 should also walk in newness of life." In Romans 6:17-18 the Apostle writes, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine that was delivered you, and then being made free from sin, ye became the servants of righteousness." Notice they obeyed a form of the doctrine that was delivered them. The doctrine that was delivered them was the death, burial, and resurrection of Christ. They had obeyed a form of it by being buried with the Lord in baptism and raised to walk a new life of righteousness. We should be baptized in order to obtain the remission of our past sins. Acts 2:38 says, "Repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." I realize that many ridicule the idea of baptism being for the remission of sins, but the scriptures plainly teach that baptism stands between the penitent believer and the remission of his past sins. Of course, baptism only does not save anymore than faith only; nevertheless it is a part of the plan of salvation. Then we should be baptized to enter into Christ and His church. Gal. 3:27 says, "For as many of you as have been baptized into Christ, have put on Christ." Romans 6:3 says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" The scriptures teach that baptism is essential to entrance into the kingdom of God, for Jesus said, "Verily, verily, I say unto you, except a man be born of the water and of the Spirit, he cannot enter the kingdom of heaven." (John 3:5). It might be said that baptism is the boundary line between the two kingdoms—the kingdom of the devil and the kingdom of God. It is the act by which a person enters Christ and the kingdom of the Lord. The very fact that one is to be baptized only once shows it belongs to the plan of becoming a Christian or entering the kingdom of God. Every item of the Christian life is to be performed over and over again. We have to assemble regularly, pray without ceasing, give once and again and again, take the Lord's Supper each first day of the week, visit the sick and do all things pertaining to the life of a Christian, over and over. But all admit that when once scripturally baptized, one has a clear receipt from God against having to be baptized again. This shows that baptism is not a Christian duty like the

Lord's Supper. Marriage has to do with becoming a wife, rather than being a duty of one who is already a wife, and marriage is performed only for this reason. So of baptism. It is to be performed only once, and therefore has to do with becoming a Christian and entering the kingdom of the Lord.

We have learned from an examination of the Holy Scriptures that baptism is an act in which a man is buried in water and raised again in imitation of the burial, and resurrection of Jesus Christ. It is done by the command of the Lord Jesus Christ Himself: the blessing which follows the act is the remission of our sins; the act brings us into Christ, into the name of the Father and of the Son and the Holy Spirit, and it is followed by the gift of the Holy Spirit. We cannot scoff at it or belittle it and still have respect for what the word of God says. It is the most solemn and significant ordinance ever appointed by the Lord Jesus Christ, not excepting that in which we partake of His broken body and shed blood. Baptism not only points back to the death, burial, and resurrection, but also points forward to our own death, our own burial, and our own resurrection. As it brings us into Christ, unto forgiveness of our sins, it imparts to us the blessed hope that when we come to be laid in that grave, a strong arm will lift us out of it as we were lifted out of the burial in water.

Have you submitted to it? You cannot be baptized unless you believe in Christ with all your heart? You cannot be buried with the Lord in that Holy and solemn way unless you have repented of all your sins, have cast them behind you and have determined to follow the Christ. If you have done this, if this is the state of your heart, then it is your privilege to be buried with your Lord in baptism. It is your privilege to be baptized into the name of the Father and of the Son and of the Holy Spirit; to receive the forgiveness of all the sins of your past life, and to be able to walk in a new life—a life of righteousness, peace and joy in the Holy Spirit.

## Baptist Argument, If True, Would Mean Universal Damnation

By GEO. B. CURTIS

"Baptism Is Sinful If Performed With-  
out Love to God"

"Baptism is an act of obedience to the command of Jesus Christ, hence it cannot be acceptably performed by one who does not love him; but no lover

of Jesus Christ is still in his sins; hence, if baptism is delayed until the sinner loves Jesus Christ, it is delayed until he is pardoned; but if the sinner is baptized before he loves Jesus Christ, the act itself is sinful, and can be of no avail." (Campbellism Exposed by J. W. Kesner, Sr. p. 27)."

So argues the pastor of the Central Missionary Baptist Church of Ft. Smith, Arkansas. May I add here: To what lengths will some folks go to try to evade the truth. If this piece of logic (?) of Mr. Kesner's is true, it means universal damnation. This is manifest because no command of the Lord could then be obeyed without its being sin. Let's test it.

The gospel is God's power to save. We are commanded to hear it. But if we hear it before we love the Lord, by the above species of reasoning the one hearing commits a sin in the hearing. The act of hearing itself is sinful. Therefore no one could ever reach God's saving power—the gospel.

But God commands faith on the part of every one coming to him. But if he exercises faith before he loves the Lord the very act of believing is sinful, and is "of no avail." Or if he loves the Lord before he believes, he is already saved before he believes, and we have a man saved without faith. Pshaw!

Or again, God commands men everywhere to repent. (Acts 17:30). But if a man repents before he loves the Lord, the very act of repenting is sin and "can be of no avail." But if he loves the Lord before he repents, he is already saved before he reaches repentance and we have an impenitent man saved by the blood of Christ. "Except ye repent, ye shall all likewise perish." (Luke 13:5). How do you like your logic, Mr. Kesner?

Baptists have repentance preceding faith. But any command obeyed before we love the Lord is sin. But the moment we love the Lord we are saved. Man cannot love the Lord of whom he has not heard, nor can he believe on a Lord of whom he has not heard, but if he hears the Lord before he loves him, he sins in the act of hearing and is lost. If he repents before he loves the Lord he sins and is lost. If he loves the Lord before hearing and repenting he is saved without hearing or repenting. Baptist place salvation upon the exercise of "sheer faith," which repentance must precede; but if he repents before he loves the Lord it is sin, and he is lost as a consequence.

To state Kesner's argument in its final analysis: "Repentance is an act of obedience to the command of Jesus Christ, hence it cannot be acceptably performed by one who does not love him; but no lover of Jesus Christ is still

in his sins; hence, if repentance is delayed until the sinner loves Jesus Christ, it is delayed until he is pardoned; but if the sinner repents before he loves Jesus Christ, the act itself is sinful, and can be of no avail." (Campbellism Exposed by J. W. Kesner, Sr. p. 27).

There's your logic, Mr. Kesner. Which would you prefer, to be eternally lost, or to accept the truth concerning baptism?

## "If Non-Catholics In America . . ."

By FOSTER L. RAMSEY

If non-Catholics in America treated Catholics as Catholics treat non-Catholics in other lands, what would be the result? What would the position of the Catholic people be in America? The plight of missionaries of the church of Christ in Italy brought to light the persecution of missionaries of other religious bodies. If this procedure were followed in America by non-Catholics, then Catholics would be denied visas. Clothing and food packages sent to Catholics from their homeland for distribution in America would not be delivered to them, but would be held in storage in a place of dampness where clothing would mildew and food would spoil in the midst of nakedness and starvation. If in America as in Italy, then non-Catholics would stone Catholics. They would blow up their transportation, and the preachers of the land would do everything they could to stir up the people to physical violence against them and against their places of worship. If non-Catholics gave up their religion and joined the Catholic church, they would be cast out of their homes by their relatives and they would lose their jobs if the example of Catholics were followed by non-Catholics in America. Their church doors would be closed!

But let us look at Spain. If non-Catholics in America treated Catholics as Catholics treat non-Catholics in Spain, then the Catholic Church could not distribute her literature; she could not advertise her religious services; her buildings could not be marked as church buildings, could not even have the cross over them; her services would be frequently broken up by the police; and even her Bibles would be confiscated. Catholic marriages, funerals, and baptisms would not be recognized by the government. The schools would be closed to Catholic children unless they submitted to non-Catholic teachings. Non-Catholics would be permitted by American police to break up Catholic meetings and wreck Catholic

buildings, if things were in America for Catholics as they are in Spain for non-Catholics.

In America, non-Catholics do not want any people to be treated as Catholics treat others in Italy and Spain. We are persuaded that most Catholics do not endorse such treatment; BUT WE DO NOT INCLUDE THE CATHOLIC PRIESTHOOD IN THAT NUMBER.

We are led to think that the priesthood FROM THE POPE ON DOWN WOULD BE OVERJOYED TO SEE THE SAME CONDITIONS PREVAILING IN AMERICA THAT PREVAIL IN ITALY AND SPAIN. This is exactly the aim of the papacy; if it is not, let them deny it; and THEN LET THEM CHANGE CONDITIONS in Spain and Italy!



## The People's New Testament With Explanatory Notes

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

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

### 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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Flowers of Grass

(I Peter 1:24)

By ELMER A. L'ROY

NAME

When we say that a thing is Scriptural, we mean that that thing is taught in the Bible. The Word teaches us by direct command, approved example, and necessary inference. We should have no difficulty in understanding these expressions; they mean what they say. A thing is Scriptural or it is not, and a little study of the above will generally determine it immediately.

Scriptural In Name

The church of which I am a member, known among us as the churches of Christ, is Scriptural in name.

1. The church is called simply "the church" and "the churches" sixty-two, or more, times in the New Testament. Words that denote ownership of Christ and God are used fifteen or more times, and words of locality are found more than twenty times. From the stand point of the most common occurrence "the church" is its most Scriptural name; however, the word "church" is used to refer to more than one kind of assembly; such as, the "church in the wilderness"—the Jewish people, and the "assembly" of heathen demonstrators in Ephesus. When the Bible speaks specifically of the Divine institution as different from other people, it is called by terms that relate to Christ and God; hence, the designation "church of Christ Jesus" (Ephesians 3:21) and "churches of Christ" (Romans 16). To call the congregations in a given area churches of Christ, or to call the local assembly of saints as the church of Christ Jesus is Scriptural. This we do; therefore, the church of which I am a member is Scriptural in name.

WILL THE POPE DESTROY HIMSELF?

"It is paradoxical, even heretical," wrote Italo Minestroni, a converted Italian, "to allow the vigilant keepers of the Roman faith to hear the phrase, 'A true reform in the Catholic Church will never come, because the pope will not deny, nor destroy himself.' With the passing of time this thought returned again and again to my mind to torment me.

"In this state of soul, I felt the need of re-making a study of Roman Catholicism, of her dogmas, her history, her rites, and her political actions. In making my reluctant study, I met the first insurmountable obstacle in the dogmatic definition of the Primacy of Peter, and of the Infallible Papacy which was declared in the Vatican Council. (1870).

" 'Why,' I asked myself, 'must nineteen centuries pass before they become

aware that they possess this unique privilege, that of being Head and Infallible Guide? And now they impose it on the faith of all believers, as dogma, revealed from Jesus Himself, under penalty of hell.'

"There arose this obvious dilemma: all of the believers that lived during the nineteen centuries before us are all in hell, because they have not believed all that Jesus ordained. If this is not so, the Catholic Church seeks to bind on us a falsehood for truth; something not

contained in the Scriptures and not necessary for salvation."

The above question and the "obvious dilemma" will be clear to thinking people. Its force will be great with those who allow logic and reason guide them. It deserves a wider publication. We would like to see it printed in church bulletins in every city.

USE ONE AS A PATTERN

Father was a contractor and builder. We worked with him on many jobs. Sometimes when a number of pieces

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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, 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 If Then they that gladly received h

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were to be cut exactly alike he would say, "Select one as a pattern, mark it so you will know it, and cut all the other pieces from it." The reason for that instruction is obvious. Should each new piece cut become the pattern for the next, the mistakes and deviations from the original would be passed on to all others. The last one made might be similar to the first, but be assured that it would not be identical.

Paul Ellis McGaughey said in a sermon a few nights ago: "They (the New Testament church in apostolic day) were mission minded. They went forth not to preach their own doctrine, but they declared the doctrine of the Lord Jesus Christ."

If each succeeding generation of Christians preach the doctrine their fathers taught, there is grave danger of apostasy. This is in fact a cutting out of each new church according to the last one which was in turn made from the one preceding it. Better it is by far to select one as a pattern and make every Christian life and every church from it. Every generation, therefore, must search and learn for itself the doctrine of the Lord Jesus Christ from its source, the New Testament Scriptures or face apostasy ultimately.

A. E. Findley, P. O. Box 403, Refugio, Texas, October 1: The church in Refugio is still growing. Six responded to the invitation last Sunday and one the Sunday before, making twenty-six added to our forces since we came here six months ago. This is an average of over one a week for the six months We give God all the honor and glory.

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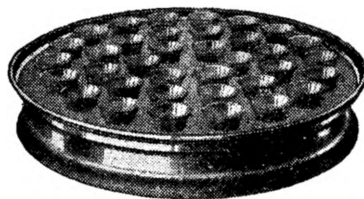
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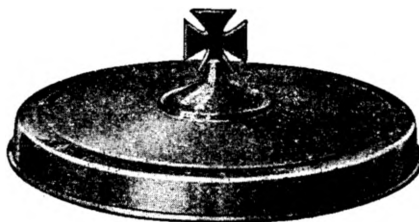
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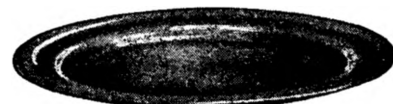
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# The Gospel Light

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

VOLUME 22

DELIGHT, ARKANSAS, OCTOBER 16, 1952

NUMBER 44

## THE SUSTAINING FOOD

By VAUGHN D. SHOFNER

It is foolish thinking that decides a person can reach the place where there is no temptation to be met. The word of God does not teach that saved people reach some place removed from temptations in this life. It is just as foolish to conclude that there are no requirements to be met, no special labors to engage the person who has been saved from past sins by the blood of Jesus. Life is but a probatory path, a place to be prepared for the immeasurable blessings of the unending day beyond, and to think we can reach preparation without effort is easily seen to dissipate itself in its own impossibility.

Christ prepared the way for our preparation in preparing himself for the highest and greatest of all sacrifices, the propitiation for the sins of all ages. The way of his life was a struggle against the arch enemy every step, and the plan of the Father was not complete until every foe had been met and conquered, and he had ascended back to the right hand of God. At the very opening of his work of preparing the way for us, he met the devil in the desert and contended with him. Having fasted forty days and nights and by it weakened physically to a place the devil thought would render him helpless, and cause him to throw aside all thoughts but those toward physical sustenance, he said, "If thou be the Son of God, command that these stones be made bread" (Matt. 4:3). Jesus then told satan that obedience to God is better than bread; that if either is to be given up there cannot be a doubt about the decision. He 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).

Hunger has ruled men always, made them disdain duty, commit crimes, sacrifice their souls; that need of bread has turned man into a brute often. But

not so with our Master. He sees the higher life of the spirit more precious than the lower life of the flesh. He lifts man above materialism and prepares a way to live in a material world with thoughts and hopes of a life that transcends it. Can we then, in following Christ, preparing for the home of the soul, live as though there were nothing greater than physical wants? Can we serve the passions of the physical nature only and calm our conscience with the idea that we are doing well? Nay! let us be hungry, but let us not disobey God!

But we see also in this statement made by Jesus that it was not only the divine Mediator preparing himself for his task, because humanity was given a test to meet in preparing for the endless life in God's presence. Christ meets his temptation as a man, and answers as a man. He did not say, "I, being divine, have need only for divine sustenance, and therefore can exist without physical food." He did say, "Man shall not live by bread alone." Then he as a man had need of more than the bread of physical need. If Jesus, as a man, could not live by food for physical man alone, then life for man is a spirituality which only spiritual forces can supply; and that man who lives "by bread alone" is not living completely, but is only keeping for a few days the body which eventually goes back to the dust. When we put the things first which belong to the tangible, transient realm, we are but existing as animals of flesh, and despite all our care and concern the body will find its way to the grave. "Man shall not live by bread alone!" He must have the Word of God.

Christ does not merely see in himself as a man, nor as a divine power, that man cannot live except in obedience to God, but he sees it as the plan of

the Father revealed in the past. "It is written, man shall not live by bread alone." He quotes from the speech which Moses had made to the people of Israel after they had crossed the desert, and when they were about to enter the promised land. Christ, in fulfilling the plan of God, brings to use the great truths revealed to man, teaching him that he is actually made in the image of the Creator. It was not something that belonged to Christ in divine nature, nor to Christ as man in special, temporary conditions; but it belongs to all men as a part of God's plan for humanity. It has always been true, and it shall always be true! Can we, friend, turn against that which has come to us in the great plan of God for humanity? Then to live in disobedience is to have no promise beyond the material realm.

As at the very outset of the Lord's work he was led into the wilderness to be tried and tempted, so at the very outset of our period of preparation we are met with the wilderness of our individuality, and tried in its solitude. We are faced again and again with the false assurances that bread is all that a man needs. It may be the glittering gold of worldly wealth that calls us into a business we know to be wrong but profitable. It may be the hiding of our sincere convictions in order to keep our places in some social company. It may be a refusal to acknowledge Christ for fear that we may lose some foolish friendship. This is the wilderness through which we must pass on our way to the promised land. But "IT IS WRITTEN, Man shall not live by bread alone," and simply because it is in the plan of God, revealed to man, emphasized by his history, glorified with its prescience, we know it to be true.

Now for a little closer look at that which man must live by—"The Word of God." When God speaks, it is to tell us some truth which we never knew before, or to bid us do something which

we have not been doing. Thus we see truth and obedience inseparable. God's revelation includes bringing to our minds the truth, plus the way to favorably respond to the great love and mercy shown us in the truth. Therefore, obedience is not slavery, in the way we think of being forced by commands from a tyrant, but an orderly way to express our love and gratitude for blessings bestowed upon us, and meet the approval of God as we do it. The command to have faith, believe in God, is not the sound from a taskmaster's whip, but a means of accepting the truths of revelation. The command to repent is not the call of a hate-filled tyrant, but allows the determination to be led by the revealed truth to produce the fruits of reformation. The command to be baptized is not a compulsory cry from the boss who desires the outer man to be washed, but is the means to complete obedience to the revealed truth; and as it is motivated by the inner man, so it washes the inner man.

Thus we become a child of the King, and though we are not expected to throw the lower things away, we do know, however, that they are no longer to enslave and bind, but they are simply used to keep the bark in which the spiritual man sails the sea of time for a while. It is not that as we lay chained to sin, the Lord came and gave us freedom from the chains, but let us lie there still, bound by the torpor which our chained condition brought upon us; but the revealed truth awakens our conscience to the greatness of higher motives, and the loftier possibilities of man. We are touched with gratitude, we see the beauty of holiness and the strength of the spiritual life in Christ. He transfers his life to ours through the open channel of faith, and we live as he lives, "By every word that proceedeth out of the mouth of God."

## Flowers of Grass

(I Peter 1:24)

By ELMER A. L'ROY

### Doctrine

A church claiming a Scriptural origin and wearing a Bible name may not be the church of the New Testament. To be apostolic it must also be Scriptural in doctrine. We shall discuss several points of New Testament doctrine. These are all believed and practiced by the church of Christ in your community. The first of these is on:

#### The Church Itself

The statement that the church is non-essential is constantly being broadcast by the irreligious and by many of those who are religious. The New Testament

teaches that the church is essential, that none can hope for the best in life and in the hereafter outside of it, and that it has much to do with salvation. Consider the following truths:

1. The church is the body of Christ (Eph. 1:22, 23; Col. 1:18). Can one be saved without bodily connection with Christ? No, for Jesus said we must abide in him else be cast forth (John 15:6).

2. All are reconciled to God in Christ (II Cor. 5:17-19). But those who are reconciled in Christ are reconciled "in one body" (Eph. 2:16) which Paul says is the church (Col. 1:18).

3. Timothy was told that the "house of God," or God's family, "is the church of the living God" (I Tim. 3:15). Those in His family are heirs (Romans 8:16-17). Can one inherit eternal life without being a son of God? Can one be God's son and not be in His family? He cannot; therefore, the church is essential to man's salvation. It is not that the church saves without Christ. The truth is that Christ saves the church (Eph. 5:23).

#### "Be Ye Thankful"

Some folk are always complaining. Giving to the church and spending the money in the church treasury are fruitful sources of their complaints. How many times have you heard some member say, "They are always asking for money," or "They are spending too much money?"

But what about the church always asking for something more? It is not always money that is requested, for more sermons are delivered and more lessons taught asking for a sacrifice of time and talents than for material things. Here is a good question to think about: What do you have that God wants, does not have and cannot get?

One thing that will not be given in answer to that question is money, or any material thing. See Psalms 24:1; 50:10, 12; and Hag. 2:8. Actually, humanity is fortunate, indeed, that God is willing to accept anything at the hand of man and account it as pleasing in His sight. It should fill the Christian's heart with deep feelings of humble gratitude that God will receive a material offering and bestow blessings as a result of it.

Friends, away with your carping criticisms and your continuous complaints that the church is always asking for and spending money. Rather count yourselves blessed by the request, the opportunity and "be ye thankful."

#### Juke Box in a Church

We see in the newspaper that St. John's Lutheran Church in Harrison,

N. J. has installed a juke box. Visitors, it was reported, may select favorite hymns for background music when they come to pray. No nickels are needed.

#### The Revised Standard Version

The new Revised Standard Version of the Bible has brought to light many differences of opinion, according to reports we have seen. Some groups like it and others do not. Its publishers claim that the new translation is the most accurate yet, but some find fault with it.

The new translation has been criticized sharply in our town by the Fundamental Baptist preachers. They think that they see in it the hands and meddling of scholars who are Modernists. One said that the American Council of Churches, which sponsored the translation, is "Modernist" and that they deliberately sought to "minimize the deity of Christ, the virgin birth and the redemption through blood alone."

It is strange that such a tempest is stirred just now over the New Testament themes of the "deity of Christ, the virgin birth and the redemption through blood alone" since the New Testament was published and has been available since 1946. Perhaps, the great promotional campaign which has practically sold out the first edition of the new version has roused a spirit of inquiry. If so, we are glad of it, and may the debate go on. It is a good sign, and it is possible that lasting good will come from it.

A spokesman for the Assemblies of God, world headquarters in Springfield, Missouri, reported that numerous complaints had come in from their ministers and workers that they were unhappy with the changes from the King James version. The Assemblies of God have not officially endorsed the Revised

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Standard Version, but the official interviewed said that when they have had more time to review it, they will officially adopt it.

Our guess is that they are most unhappy about the Committee's leaving the last few verses of Mark 16 out, for in them we find this statement: "These signs shall follow them that believe . . . What could make a Pentecostal more unhappy than that?"

## A Study In The Book Of Acts

By HARVEY SCOTT

(NUMBER 31)

There was one person in the audience at the stoning of Stephen who never forgot what he saw upon that occasion—he was never able to erase it from his memory.

Later, when he was telling his Jewish brethren why he had accepted Christianity, he said: "I said unto the Lord, they themselves know that I imprisoned and beat in every synagogue them that believe on thee; and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him." (Acts 22:19, 20).

It must have been the manner in which Stephen met this ordeal that made such an impression on Saul. How could it have been otherwise?

This is the Lord's first martyr, and the manner in which he met it is like unto his Lord.

Stephen passed from this world with almost the same words on his lips as were on the lips of Jesus when he was on the cross.

What a demonstration of the spirit of the Christ is seen in Stephen as he met his death without malice in his heart against those who were so bitter against him.

If you and I could manifest more of this in the problems which we are called upon to solve as Christians, we would be worth more to our Lord in the cause for which he died.

We need this today for our own good as well as for the influence it might have upon those which whom we come in contact.

But this is not all, we must also learn to react to life's circumstances in keeping with the way Jesus reacted and in what he taught through his apostles.

As Christians, we must learn that we cannot hate people—we only hate things. We cannot hate those who are made in the image of God, and for whom our Lord died on the cross—we

must love them while we "hate their garments that are spotted with sin."

This does not mean that we will compromise any truth, but it does mean that while "abhorring that which is evil," we will love the souls of men to such an extent that we will do what we can for them to pull them from the fires that may burn for them through L11 eternity.

But this is not the end of this story—it is only the beginning, but what a beginning!

The persecution against the people of God in the city of Jerusalem has only begun. It now spreads like a prairie fire.

This person who stands as a witness to the stoning of Stephen (Saul of Tarsus) now takes the lead in one of the greatest persecutions against the people of God to be found in all the New Testament.

This persecution under Saul will be our next study.

## Sermon Outline

By GEO. B. CURTIS

"WHO THEN CAN BE SAVED?"

(Matthew 19:25)

Introduction: Circumstances that occasioned the question. Christ's answer to the question. This man lost the opportunity to be a charter member of the church of the Lord. Eternal life an impossibility from man's standpoint. With God all things are possible. God gave the only possible plan for the salvation of man. This plan is the only possible way for man to be saved. Under the law no life.

Who then can be saved?

Discussed negatively:

1. Not all that pray to God. (Matt 7:21).
2. Not every one expecting it. (Matt. 7:22).
3. Not the unbeliever. (Mark 16:16).
4. Not the disobedient. (II Thess. 1:7-9).
5. Not those that depend upon faith only. (James 2:14-26).
6. Not the stingy. (Matt. 25:31-46).
7. Not the indifferent. (Rev. 3:14-22).

Discussed Positively:

1. Those that do His will. (Matt 7:21).
2. Those who accept His gospel. (Rom. 1:16).
3. The obedient. (Heb. 5:8-9).
4. The baptized believer. (Mark 16:15-16).
6. Those dying in the Lord. (Rev. 14:13) (Note: One must live in the Lord before he can die in Him. He must enter into Him before he can live in Him. No way of getting into Him except by baptism. Rom. 6:3; 1 Cor. 13:14; Gal. 3:26-27).
7. Those that overcome. (Rev. 2:7).

8. Those faithful unto death. (Rev. 2:10).

Conclusion:

1. We must enter into Christ.
2. We must abide in Him. (John 15:6).
3. Die in Him.
4. The reward.

## HARDING COLLEGE LECTURESHIP

NOVEMBER 17—20

The 29th annual Lectureship will be held on the Harding College campus November 17 through November 20. The theme of the Lectureship is "The New Testament Church." An outstanding program has been planned centering around this very important theme.

The program will begin Monday evening with a message by Alonzo Welch, minister of the Union Avenue Church in Memphis, Tenn., on "The New Testament Church—A Definition and the Origin." E. W. McMillan, President of Southwestern Christian College, Terrell, Texas, will close the series of lectures with the topic "The Triumphant Church."

Other night speakers will be G. C. Brewer, Reuel Lemmons, and Marshal Keeble. Scheduled chapel speakers are Elbridge Linn, George DeHoff, E. H. Ijams, A. H. Maner, James Baird and J. P. Sanders.

Three panel sessions will be held on Tuesday, Wednesday, and Thursday. These panels will consist of a chairman and four speakers. Each speaker will discuss for fifteen minutes a phase of a general topic under the theme, "The New Testament Church." The speeches will be followed by questions from the audience. Competent men have been asked to chair the sessions and to discuss the various topics.

The interesting features planned for the Lectureship are a luncheon for the visiting women and a dinner for preachers of the gospel. Paul Southern, head of the Bible Department of Abilene Christian College, will be the speaker at the dinner. These meetings will provide special opportunity for getting acquainted and for Christian association.

Harding College invites you, your family, and your friends to attend the approaching Lectureship. Delightful days have been planned with a great program providing fellowship, instruction, and inspiration. A program will be sent you upon request. Free rooms will be provided for all visitors. For room reservations or further information please write to Harding College, Searcy, Arkansas.

Cleon Lyles, Little Rock, Arkansas, October 4: The Heights Church in Houston, Texas closed a meeting the 1st in which I preached and Ernest Walls directed the singing. Ten were baptized. Six others came for either restoration or membership. A. Chester Grimes is doing excellent work with this good church.



## AFTER WE BECOME CHRISTIANS

By CARL R. MICK

There is always the need of emphasizing the gospel plan of salvation which we commonly call "first principles." This need is evident because of the prevailing perversion of the gospel among denominations. One denomination teaches salvation this way and another teaches it another way; thus the necessity of emphasizing God's way of salvation revealed in the New Testament. This need is also evident because one cannot live the Christian life without becoming a Christian. A person may live a honest, sincere, and moral life without obeying the gospel, but he cannot live the Christian life without doing so. It is surprising at the number of people who think they are living the Christian life when they have never obeyed the gospel of the Lord. Before running the Christian race one must lawfully enter the race if he hopes to receive the prize. To lawfully enter the Christian race one must: (1) believe in Jesus as both his Savior and Lord (Acts 16:31); (2) repent of his sins (Acts 2:38); (3) confess his faith in Christ before men (Matt. 10:32; Rom. 10:9-10); and (4) be baptized into Christ for the remission of sins (Acts 2:38; Mark 16:16).

There is a danger of over-emphasizing "first principles." There is no danger of emphasizing them, but the danger comes from failing to emphasize anything else but the plan of salvation from past sins. We have often preached faith, repentance, confession, and baptism to the exclusion of anything else until people have the impression that this is the sum total of the gospel. If they have been baptized, they think that has sealed their salvation until the day of judgment. It is not uncommon to find people who are **not** living a godly, sober and righteous life and who never assemble with Christians to worship; yet they claim to be Christians and to have eternal life because they at one time in their life believed, repented, confessed and were baptized. When a man dies, does his hope of heaven rest in the fact that one time in his life he obeyed the gospel; or does it rest in the fact that he was living the Christian life when he died?

It is not enough to become a Christian; one must live the Christian life. It isn't enough to enlist in the army, for the soldier of Christ must fight to have eternal life. I Timothy 6:12 says, "Fight the good fight of faith, lay hold on eternal life." The Apostle Paul near the close of his life said, "I have fought a good fight, I have finished the course, I have kept the faith." (II Tim. 4:7). It

is not enough to enter the Christian race, but we must run to obtain the prize. The Apostle Paul writes in I Cor. 9:24-27, "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: But I buffet my body, and bring it into bondage, lest by any means, after that I have preached to others, I myself should be rejected." To look back to past efforts and rest in what we did in years gone by is to finally be eternally lost. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62). Like Paul, we must forget the things that are behind, and press on to those things ahead. Having laid the foundation, we must go on and perfect the building that has been started.

Christians need to continually be reminded of what it means to be a Christian. To be a Christian means of course that we have obeyed the gospel of the Lord. We need to be reminded of what we did when we obeyed the Gospel. The apostles were always reminding Christians of when they first believed and obeyed. When we obeyed the Gospel we believed in Jesus Christ as our personal Savior and trusted in Him to save our souls; when we obeyed the Gospel we repented of our past sins and made up our minds that we were going to do whatever Jesus wanted us to do. Oh, how many of us need to be reminded of the time when we promised the Lord that we were going to obey Him and be what He wanted us to be. When we obeyed the Gospel we confessed before men our faith in Jesus the Son of the living God. The Apostle Paul reminded Timothy of the good confession he had made among many witnesses to encourage him to go onward and fight the good fight of faith. Then when we obeyed the Gospel we were baptized into the death of Christ, having our sins washed away by His precious blood that was shed in His death, we were raised as new creatures, old things having past away, behold all things becoming new.

Romans the sixth chapter is devoted to reminding Christians of their baptism. The theme of the chapter is "Are you living in harmony with your baptism." In verse six he says, "Knowing this, that our old man was crucified

with him, that the body of sin might be done away, that henceforth we should not serve sin." Verse twelve says, "let not sin therefore reign in your mortal body, that ye should obey the lusts thereof." In the last verse he reminds Christians that the wages of sin is death. If after we have obeyed the gospel and been delivered from our past sins, we then go back into sin; the Bible clearly states that the latter end is worse with us than the beginning. Listen to the Apostle Peter in II Peter 2:20-22, "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn from the holy commandment delivered unto them. It has happened unto them according to the true proverb, the dog turning to his own vomit again, and the sow that had washed to wallowing in the mire." Certainly with such a plain and simple scripture before our minds we could not get the idea that we can go back into a life of sin and still be saved.

Then to be a Christian means that we do not belong to ourselves. I Cor. 6:19-20 says, "Know ye not that your body is a temple of the holy spirit which is in you, which ye have from God? And ye are not your own; for ye were bought with a price: glorify God therefore in your body." Romans 12:1 tells us to present our bodies a living sacrifice unto God which is our reasonable service. Our bodies, time, possessions, and money belongs to the Lord. We must use wisely and not waste what God has instructed with us for we are stewards of God, trusted servants or caretakers of what belongs to another.

And to be a Christian means that we have a mission to save others. If we are not concerned about others being saved, Christ does not dwell in us. Romans 8:9 says, "If any have not the Spirit of Christ, he is none of His." To pretend to be a Christian while doing nothing to tell others of Christ is to make hypocrites of ourselves. We can't claim to be the light of the world and not light the way for others; we can't claim to be the salt of the earth and not have any saving or preserving influence. Every Christian has something he can do in his own world to lead someone to Christ. Having briefly considered what it means to be a Christian, let us consider what we must do after becoming a Christian.

**After we become Christians we must walk a new life.** People should see a

change in us because we are new creatures, called to walk a new life. "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). "Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6). We must now deny ungodliness and worldly lust and live a sober, righteous, and godly life (Tit. 2: 11-12).

After we become Christians we must learn to observe all of Christ's commandments. Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19-20). How sadly neglected is this part of the Lord's commission: "Teaching them to observe all things whatsoever I have commanded you." Not only are we to learn the Lord's commandments, but we are to learn to OBSERVE them.

After we become Christians we must grow in the grace and knowledge of the Lord. When we become Christians, we are born again (John 3:3-5), and as newborn babes in Christ, we are to desire the sincere milk of the word that we may grow thereby (I Peter 2:2). We are not born again into fullgrown Christians, but we must grow into a fullgrown man, unto the measure of the stature of the fulness of Christ (Eph. 4:13). To grow we must have food, exercise, and the right environment. The food we must have is the word of God (Matt. 4:4). We should hunger and thirst for the word of righteousness (Matt. 5:6). The exercise we must have is in godly living (I Tim. 4:7-8). It is necessary to have a balance between food and exercise. Too many of us are filled with food but never exercise ourselves in practicing what we learn. The environment we must have is Christian fellowship. If we are to keep free from disease (sin), we must not be unequally yoked with unbelievers for evil companionships corrupt good morals (II Cor. 6:14; I Cor. 15:33). If we grow, it is essential that we have fellowship with a local group of Christians meeting together after the New Testament pattern to worship God as it is written and to servo Him according to His will.

After we become Christians we must live faithful to the Lord. It isn't enough to enter the Christian race, but we must run to obtain the crown of life "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10b). Jesus

said, "But he that endureth to the end, the same shall be saved." (Matt. 24:13). To be faithful to the Lord we must abide in His Word. "If ye abide in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make ye free." (John 8:31-32). The Apostle John said, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John 9). It is just as important to be faithful to the Lord and abide

in His word as to become a Christian in the first place.

We will be saved, not ONLY because we believed, repented, and were baptized, but because we arose from the watery grave to walk a new life, to learn to observe all the commandments of Christ, to grow in the grace and knowledge of the Lord, and to be faithful to the Lord all the days of our life here on earth. When we do these things, we can be assured a part in the eternal Inheritance reserved for those who die in the Lord. (Rev. 14:13).

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## THE AUTHORITY OF CHRIST

(By REUEL LEMMONS)

(A Radio Sermon from Lourenco, Marques, Africa).

Organized society depends upon the exercise of proper respect for authority. No community can prosper unless certain members of it be placed in authority and their authority respected. The home could not exist as a unit unless the parental authority of that home is respected. In our schools, on the streets, in our centers of government, authority is established and vested in certain persons, and all society is commanded to respect it.

In religion, all authority has been vested in Jesus Christ. When he was about to give the great commission, Jesus said, "All authority in Heaven and on earth has been given unto me." Then he commissioned the disciples to go preach the gospel to every creature, and said, "He that believeth and is baptized shall be saved." Respect for the authority of Jesus in the religious realm is absolutely essential to Christianity.

It is shameful the way the authority of Jesus has been disregarded in religious realms. The law of Christ has been set aside—even the divinity of Jesus has been questioned. We have today a multitude of religious organizations who own him in name, but who have little respect for his divine authority.

In the sermon on the mount, in which Jesus laid the foundation for the Christian religion, he spake in such a positive manner that the multitudes were astonished at his teaching; "For he taught them as one having authority, and not as one of the scribes." Jesus commanded such authority during his lifetime that he was able to heal the sick, raise the dead and cast out demons.

People in Jesus' day questioned his authority just as they do today. At the

end of some of his miraculous works, "The chief priests and the elders of the people came to him as he was teaching, and said, by what authority doest thou these things, and who gave thee this authority?" They could not deny that he was doing it; they could not deny what he taught. Yet, they questioned his right, or authority, to do as he did and teach as he taught.

Many are anxious to be religious, provided they can dictate their own terms. We will happily serve the Lord if he will allow us to do it as we please. This seems to be the attitude of a large portion of the religious world. We have little desire to submit to the authority of Jesus. Unless we can be our own authority, we will have none of it.

Both the authority of Jesus and the inspiration of the scriptures have been subjects of repeated attacks through the centuries. Not only are these attacks coming from atheists and infidels, as we would expect them, but also religious groups as well. It is strange indeed that people will claim the religion of Jesus Christ and yet deny his authority. Something is out of order when we claim to be Christians and deny the Lord the right to command us.

Very few people religiously speaking are restrained from following their own ways. Every religious body sets up its own creed and commands of its followers that they follow the creed rather than the authority of Jesus. So little respect is shown for the authority of Christ that most groups openly admit that they are organized according to their own laws and are no part of that great church of which Jesus is the head and the authority. Often times they go so far as to arrogantly boast that they have the right to establish their own authority. So general is the disrespect for the authority of Jesus that

it often does no good at all to teach the unadulterated gospel as it is laid down in the Scriptures. People often charge that one way is as good as another, and that a law laid down by man is just as good as the authority of Jesus.

One could not, perhaps, say that the question of a single authority in religion is the **only** reason for the something over two hundred varieties of protestantism, but we believe it would be without question the **greatest** single explanation.

The lack of respect for the authority of Jesus was responsible for the apostasy of the church in the first few centuries following its establishment on Pentecost. When men were established in offices in the church, they were given authority equal to their offices. As higher and higher offices were invented, greater and greater authority went with them, until when an office was created whose jurisdiction spread over the entire apostate church, it was but natural that the authority of that office would be second only to the authority of God himself and should be considered fully equal to the authority of Jesus Christ. Thus it was that a disregard for the authority of Jesus led men to claim that the word of a man was of equal authority with the word of God. Because of the substitution of human authority for divine authority, speculation has taken the place of undeniable truth in Christian doctrine. The allegiance of the Christian world has been sworn to two hundred different authorities rather than united under the single authority of Jesus Christ.

Authority may well be described as the right to command and to enforce obedience. We sincerely believe that Jesus Christ is vested with all authority in heaven and on earth. We believe that he alone has the right to command and enforce obedience in matters religious. It is usurpation of the authority of Jesus when human councils, synods, or conventions exercise this right over other human beings.

God delegated all authority to Jesus Christ in heaven and on earth. When Jesus arose from the grave and ascended back to the right hand of God, God set him on his throne at his own right hand and clothed him with all authority and power. The same authority that had been with God from the beginning, and which power it was his right to bestow, he placed upon Jesus Christ. Jesus is now King of kings and Lord of lords. He has the right to command and enforce obedience, by virtue of the fact that God placed in Him all authority.

Jesus has never delegated the au-

thority vested in him to any man or set of men. It is true he commanded the apostles to speak and sent the Holy Spirit to guide them while they spake. However, the authority did not rest in the apostles. They were simply the ambassadors of Jesus. The apostles did not of themselves make a single law. Neither did they ask the people to obey

them. On the other hand, on several occasions when the people would have obeyed the apostles, or even worshipped the apostles, both Paul and Peter restrained them, pointing out the fact that Jesus was the one whose authority must be respected and whose law must be obeyed.

From the time that Jesus was crown-



## 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.

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

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

### 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-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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ed with all authority and power until this good day he has exercised dominion. His alone is the right to command. This is the reason why his law is a sufficient rule of faith and practice in matters religious. The scriptures say in Hebrews 1, "God, who at sundry times and in divers manners spake in times past unto the fathers, by the prophets, hath in these last days spoken unto us by his son . . ." God has made his will to rest in Jesus. Now Jesus has revealed the will of God and now he administers the authority of God through the gospel.

The gospel is couched in clear, unmistakeable language in order that the commands of Jesus may be obeyed by every man who is willing to submit to his authority. In every age those who are willing to say, "Speak, Lord, thy servant heareth; command, I am ready to obey," are acceptable unto him. The disobedient and rebellious have never been, and are not today, acceptable unto him.

As God said through the Old Testament prophets, "I will raise them up a prophet, from among their brethren, like unto me; and I will put my words in his mouth, and he shall speak to you all that I shall command him. And it shall come to pass, that whosoever shall not harken unto my words, which he shall speak in my name, I will require it of him." All the authority there is now rests in Jesus by virtue of the fact that God gave it to him. God shall hold no man guiltless who refuses to bow to the authority of Jesus.

The authority of Jesus is further indicated by the events that transpired on the mount of transfiguration. While Jesus stood there transfigured in all his glory, Peter said, "Let us build three tabernacles, one for you, one for Moses, and one for Elijah." Then it was that the authority of heaven struck out the authority of Moses and the authority of Elijah with the words, "This is my beloved son, hear ye him."

It is significant that if God would not allow Jesus to share authority with Moses and Elijah, certainly God would not allow him to share authority with any human council on earth. It is presumptuous indeed for human beings to impose their law as the mandate to be followed by other human beings, when God himself would not allow even the law of Moses or the words of Elijah to be considered as authority when compared to the authority of Christ.

These scenes from the mount of transfiguration impress us with the fact that God was not willing for even the apostles to consider another source of authority other than Jesus. It emphasizes

the fact that all authority in heaven and on earth rests upon him. Here at the end of twenty centuries after he lived, all authority still rests in Jesus. He does not share it with any man nor group of men. Therefore, the words of the scripture are appropriate for today. No man's authority amounts to anything in religion.

Well did Paul write the Philippian church commending them for the fact that when he preached the gospel to them, they received it, "As in deed and in truth it is the word of God and not

of the word of a man." It has always been disastrous to receive the word of a man as if it were the word of God.

We plead constantly for the elimination of every human authority in religion that Jesus may remain the sole source of authority. Where he speaks, let us speak. Where he has remained silent, let us be silent.

Frank L. Cox, Box 104, Mineola, Tex., October 6: One restoration yesterday, making a total of forty responses since I began in Mineola.

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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 yoursel-  
this untoward generation.

41 Then they that gladly received h

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We were informed by the publishers latter part of last week that a shipment of the cloth bound edition would be made to us in three weeks, but it would be about 90 days before the leather binding would be available.

Only a small number of the new Bible, in comparison to the demand, have been shipped to dealers. We are aware of the fact that it is being highly advertised by many dealers who do not have them in stock, and will not have for many weeks.

Our orders have been with the company for some time and we believe we will receive shipments sufficient to take care of our customers in a reasonable length of time. We would appreciate taking care of your orders on this item, and if you want to place an order with us do so. And, if you can obtain the Bible elsewhere before we can supply you, notify us and we will cancel your order and refund your money.

The complete Bible in cloth binding sells for \$6.00. In the leather binding the price is \$10.00.

Tillman B. Pope, Box 217, Alma, Arkansas, October 11: Since last report I have conducted meetings at Roland, Keota, Oklahoma. I enjoyed both meetings. I am now in Alvord, Texas, in a fine meeting. One baptized so far. I close here the 15th. Next to Kansas. Have time for a meeting last half of November and one in December.

M. Norvel Young, Lubbock, Texas: Responses here at the Broadway congregation in Lubbock this year have numbered 329. Of these 329 we have had 113 baptisms, 69 restorations and 147 to place membership. We have gone over 1,200 in Bible study this fall and are hopeful of reaching 1,300 by the end of October.

Felix W. Tarbet, 2685, 20th St., San Pablo, California, October 6: Ten have been baptized and several restored and identified since I began work here on July 1st. I held a ten day meeting at Davenport, Nebraska during August in which five were baptized. Clarence Mersch is the preacher at Davenport. The San Pablo congregation is one of the best in the San Francisco—Oakland Bay area. When out this way, visit with us at 20th Street and Rumrill Road in San Pablo.

**MEETING REPORT**

Willis G. Jernigan of Commerce, Texas preached in the Fall meeting, Sept. 21 to October 1, at Broadway and Madison congregation of Springfield,

Missouri. He did his usual good work both from the pulpit and in personal contact. Brother Jernigan is an unusual man of extraordinary ability in scholarship and in sermon presentation. He has made a place for himself in the hearts of the people here. The meeting did us much good and will continue to bless the work in time to come.

The attendance and interest were good. Five were baptized and one was restored. These were all adults. Brother Jernigan was invited to return in 1953.

I shall preach in a meeting at Marshfield, Missouri October 5-19.—Elmer L'Roy.

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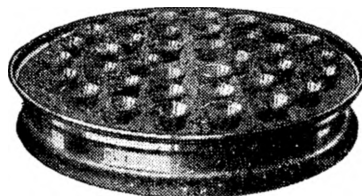
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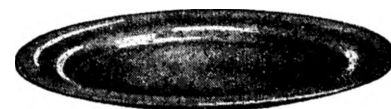
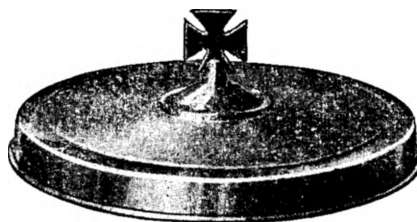
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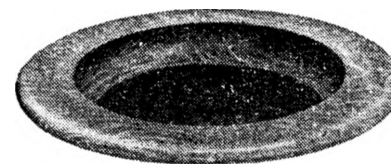


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# The Gospel Light

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

VOLUME 22

DELIGHT, ARKANSAS, OCTOBER 23, 1952

NUMBER 45

## ABOUNDING IN DISCERNMENT

By REUEL LEMMONS

(A Radio Sermon from Lourenco Marques, Africa).

Paul wrote the Philippian Church in the first chapter of his letter saying, "Of this I pray, that your love may abound yet more and more in knowledge and all discernment so that ye may approve the things that are excellent."

Today's religious world is filled with differences. Between professors of Christianity there is great variance. These variations are of little concern to the average man. They are accepted as if they did not matter. Most people unwilling to consider these differences shrug them off with an "oh, well, what of it" attitude. Even from pulpits the question is being asked, "What difference does it make?"

It either doesn't make any difference what we believe, or else many of us will stand condemned in the judgment. If the differences that exist in the religious world make no difference, then they are the only differences that make no difference in the world. On the other hand, if the differences in religion do make a difference, then that which should arouse our interest and cause our study is being ignored. This fact will be held against us in the judgment.

Discernment simply means the noting of differences. The tendency to ignore differences in religion is not what Paul here prays for. Instead of ignoring, Paul prays that this people's knowledge may increase and that their discernment may increase. He wanted them to pay attention to differences. Therefore, the very thing emphasized by Paul in his prayer.

The teachings of Jesus were distinctly different from many of the teachings of any of the multitudes of churches existent today. If Paul were here he would pray for us that we increase in

all knowledge and discernment. He wants us to take notice of these differences. In every instance wherein the teaching of Christ differs from the teachings of churches today, churches today are in error. People have been "carried about with every wind of doctrine by the slight of men and cunning craftiness" until multitudes have been led away from the truth by men who pose as angels of light but who actually "lie in wait to deceive."

This almost universal migration away from the word of God has produced a religious world whose members find it very difficult to conceive of Christianity free from denominationalism. When one dares, over the radio or in the pulpit, to point out the differences that exist between the teachings of Jesus and our modern religious practices, he is usually confronted by a host of conscientious and sincere souls, who often become angry at his presentation of unadulterated truth. Usually these people are led to say, "What difference does it make, just so one is honest?" They have been taught so long that it doesn't make any difference that their powers of discernment have been blunted and dulled.

We shall attempt to show in this lesson why it is necessary that the professed followers of Jesus increase in knowledge and in all discernment. It is necessary for them to differentiate between religious doctrines. What you believe is important. It is important because it influences what you do. "Out of the abundance of the heart the mouth speaketh," and "as a man thinketh in his heart, so is he." Since what you believe determines what you do, it is necessary to be careful what you believe. Differences in belief make some men bow down to Buddha and others worship the God of the Bible. Both groups are sincere. Both groups are conscientious.

Both groups are reverential. Both groups are doing what they believe. They worship different gods because they differ in what they have been taught. Doctrine influences life. Your powers of discernment need to be increased, lest you worship in error.

Does it make any difference what one believes about gambling? Does it make any difference what one believes about moral purity? Does it make any difference what one believes about murder? Certainly it does. It makes a difference because we are going to live according to our beliefs. Only the hypocrite lives any differently. If it makes a difference what one believes with respect to moral issues, then he should increase at any cost his powers of discernment, so that he will not believe wrongly and therefore live wrongly. It does make a difference what you believe.

Belief determines our religious practices just as surely as it determines our moral practices. Our doctrines form the basis of our religion. We have different religious beliefs. Different religious practices. People sprinkle infants because they have been taught to do so. Other people practice immersion of only adults because they have been taught differently. One group uses instrumental music in its worship because it has been taught so. Other groups refrain from the use of instrumental music because they have been taught differently. There are those who worship on Saturday because they have been taught that way. Different doctrinal teachings produce different churches just as different moral teachings produce different moral lives. It makes a difference what you believe in doctrinal matters just as certainly as it makes a difference what you believe on moral issues.

There is perhaps not a listener to this broadcast who does not object to one or more of the doctrinal points just mentioned on the grounds that they are not right—that they are contrary to

the will of God. When you object to any one of these teachings, then it is easy for you to see that it does make a difference what people believe. Now you, perhaps, can answer this question, "What difference does it make?" Error is not as good as truth. Honesty is not the only requirement to be saved. Conscientiousness is not the only requirement. More than these are required, for Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my father who is in heaven."

Jesus said, "Ye shall know the truth, and the truth shall make you free." Only the truth can make a man free. Therefore, error cannot make free. Error is anything out of harmony with the will of God. If I believe and obey the truth, I will be saved. If I believe and obey anything except the truth, I cannot be saved. It is necessary for my soul's salvation that I increase my powers of discernment.

If we were to assume the idea that it doesn't make any difference what you believe just so you are honest, then, we would be driven to agree that there wouldn't be any such thing as a false prophet. Yet, Jesus and all the inspired writers warned people against false prophets.

Literally, there would be no such thing as error if it didn't make any difference what you believed. If one is as good as the other, then everything will be all right. Nothing would be wrong. Yet, Paul and Peter and the rest of the apostles warned time and time again against our listening to error. We need to exercise our powers of discernment to separate between error and truth.

Really, there would be no need at all to teach anybody anything, except, possibly, to teach them to be sincere and honest. If it does not make any difference what they believe, then teach them anything or teach them nothing, it does not matter.

There would literally not be any need for a Bible if it makes no difference what we believe, for the Bible is simply a law of correction and instruction. If it makes no difference what we believe, the very thing for which the scriptures are supplied would matter not. The teaching must indeed come from the devil, for no other source could author such an idea. Because it does make a difference what you believe and what you practice religiously. I pray for you that you may "increase in all knowledge and all discernment." The average person will say, "What difference does it make, just so I am satisfied?" Many will say that since they are satisfied they do not need to

discern anything. We need to keep in mind this fact: The Lord, and not ourselves, is the one to be satisfied. We may be satisfied where the Lord may not be. He shall determine whether we go to heaven or hell. We might well be satisfied with ourselves if we were going to tell ourselves where to go in the judgment. Since God is the judge, then it matters whether we satisfy God or not. Even Christ pleased not himself. He did the things that pleased God. Our whole duty is to satisfy God, not ourselves. The fact that you are satisfied with your religion is no sign that the Lord is satisfied. I pray for you that you may increase in all knowledge and discernment.

The Lord will never be satisfied until his will is done. John wrote in Revelation 22: "Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city." That language is understandable. It boils down simply to a matter of seeking and learning and doing the will of God. Some human beings are satisfied with very little. The fact that they are satisfied does not mean that God is satisfied.

When we insist that you have a "thus saith the Lord" for every rule of faith and practice, we do so for your own good that you may be saved. Jesus has become the author of eternal salvation only to those who obey him. (Hebrews 5). Let us cease talking about pleasing ourselves and being satisfied with what we are religiously, and let us increase in knowledge and in all discernment to the point where we will seek to please the Lord and to do his will.

The churches of Christ by this broadcast seek to encourage you to exercise your powers of discernment. God gave them to you for a specific purpose. Through knowledge and discernment you will be able to learn to distinguish the things that differ and come to know the truth about God's will and his church—about the plan of salvation and how to worship the Lord acceptably. Then your honesty and your sincerity will result in your purifying your hearts by obeying the truth.

## A Study In The Book Of Acts

By HARVEY SCOTT

(NUMBER 32)

In their effort to stop Christianity, the enemies of the church had tried threats, imprisonments, and stripes and now they shed innocent blood in stoning Stephen.

Many of these people thought they

were doing that which God wanted done—they were honest in their persecution of this church in Jerusalem. (Acts 8:1-3).

It is possible that they had intended to use court trials and condemnations, but the death of Stephen gives them a new incentive to continue their persecution until they have destroyed this new system of religion.

One of them later said: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." (Acts 26:9-11).

Although they were honest in their persecution against the church, it does not make them right. Thus, we learn that a person can be honest in religion and still be wrong.

Luke tells Theophilus that "there arose a great persecution against the church which was in Jerusalem . . . And devout men buried Stephen, and made a great lamentation over him. But Saul laid waste the church, entering into every house, and dragging forth both men and women, committed them to prison. They therefore that were scattered abroad went about preaching the word." (Acts 8:1-4).

These early Christians are not to be turned from their course of service to their Lord. Already through their disappointments, imprisonments, tears and stripes they had been sustained, and

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they knew full well that they would be sustained even in death.

The manner of Stephen's death would naturally bring sorrow to them, but the manner in which he met it would be an encouragement to them to remain faithful unto their Lord.

They would from this scene turn and look through their tear-dimmed eyes to the future without fear of death or what man could do to them.

Saul could persecute these Christians, put them in prison, scourge them, threaten them, and even put some of them to death; but he could not stop the teaching through Jesus the resurrection from the dead.

These early Christians thought more of this story, and the effect that it would have upon the lives of men and women, than they thought of their own lives.

They lived in demonstration of the truth of the song: "Earth holds no treasures but perish with using, however precious they be; yet there is a country to which I am going, Heaven holds all to me."

Many of these early Christians lose all their earthly possessions, many of them die, and others are scattered to the "four winds of the earth."

In spite of it all, "they went about teaching the word."

## Congregational Strength

By GEO. B. CURTIS

The strength of any congregation lies within the hands of its members. Numbers does not necessarily make a strong church; nor does wealth. Truly strength lies in faithfulness to God. It goes without saying that this faithfulness is gauged by his word.

Loyalty to the church means loyalty, first, to the local congregation. That is the unit to which one belongs. The local congregation furnishes the meeting house, the pews, the class looms, the teaching program, the teachers, the preachers. It pays the bills, looks after your health, visits you and your family when you are sick, and buries you when you die. Its interest is your interest, and your interest is its interest.

There are times when to visit sister congregations is good—good for the visitor and for the congregation visited. But all should keep in mind that the home congregation is hurt every time your presence, your prayers, your singing, your influence and your money is somewhere else.

Some become ramblers in the Lord's vineyard. The test the services in all the congregations within their reach. As a result they have no local responsibilities, no local interest and become

dissatisfied with a regular program to the extent they are not willing to settle down to work as God's people should.

I have had members to tell me when I asked about their absence: "I worshipped at Pleasantville, but I was with you in spirit." Well, I'm glad that you worshipped somewhere. But so far as your spirit being with us goes—I couldn't see it, I didn't hear it singing, I heard no prayer coming from those spiritual lips of yours, nor did your spiritual coins help to pay for the building in which your spirit was supposed to be and pay the other necessary expenses of the church. Knowing that the body without the spirit is dead, the preacher naturally grieved over your untimely demise.

## REPORT ON PROSPECTS IN THE NORTH

(By M. Norvel Young, Lubbock, Texas)

It was a real joy to be associated again with the Vinewood church in Detroit in an 8 day meeting. Crowds were encouraging, and 29 persons responded to the invitation. The church there is growing. James Groves continues to do a good work with them in his ninth year there. During the meeting one high point was the monthly fellowship meeting of the preachers of the Detroit area. It is a pleasant surprise to one from the South to know that there are 51 churches of Christ in that area. About 20 preachers attended the meeting and there seems to be a fine spirit of love and cooperation among the brethren.

On the last Sunday of the meeting there was a house full for the monthly singing. It was a privilege to speak on "Christian Education." The brethren are beginning a Bible School on a limited basis with classes at night. Sunday evening Arnold Watson invited us to preach at the six o'clock service at Dearborn, and there was a good attendance. Surely we shall see great things done for the Lord in the Detroit area in the next ten years!

The Cause is growing in Canada too. There are four loyal churches in Toronto. We visited two of them and appreciate their hospitality. The new Great Lakes Christian College at Beamsville is certainly a step in the right direction. We visited the campus just two days before they opened their first session. Brother Charles McPhee and Brother Bruce Merritt and the faculty deserve our encouragement. There is a great need for several good Christian schools in the northern states and Canada.

Canada is growing rapidly. It is a country with a great future, and as it grows industrially and numerically let us work and pray that it may grow spiritually as the Kingdom is advanced flourished in the United States especially in that free land. The church has

ly in frontier areas during the past century and a quarter. The field is ripe for it to grow in the frontier land of Canada. Brethren, let us not neglect to enter this harvest field. Let us pray for more workers to enter the field for the field is verily white unto harvest.

## MEETINGS IN WESTERN CANADA

By MONT WHITSON

Recently some eighteen Christians returned to their respective homes after conducting mission meetings in four different localities in the provinces of Saskatchewan and Alberta, Canada.

Gerald Paden, minister of the church at Meadow, Texas, held meetings in Moose Jaw and Rosetown, Saskatchewan; Bobby Hoover, minister of the church at Wolfforth, Texas, held a meeting in Elk Point, Alberta; and Mont Whitson, instructor of the Texas Tech Bible Chair, held a meeting in Saskatoon, Saskatchewan. In addition to these meetings, an extensive personal work program was conducted in each of the cities, especially Saskatoon, where at least 500 families were personally contacted.

Approximately 200 persons heard the gospel preached during these meetings. Ten were baptized into Christ, and many more were intensely interested in the plea for a restoration of New Testament Christianity.

Brother Alvin Jennings, who has been working in Saskatoon less than a year, has done an excellent job in establishing the church in this mission field. Within the next three months the brethren in Saskatoon will have finished a church building which will seat some 200 persons.

## ANOTHER POSSIBILITY FOR BIBLE SCHOOL

(By ALAN BRYAN)

One method that we have found effective here at Broadway congregation in tying the home more closely to the work of the church is that of open house meetings. At these meetings the parents and children of a particular department of the Bible School are requested to come to the church building on a certain designated night. After certain preliminary explanations given to the group we have the children and parents go to the classrooms where the children have their classes on Sunday morning. At this time the teachers conduct classes exactly as they do on a regular Sunday morning. The parents get to observe the work done in classes attended by their children.

We have found that the parents are more conscious of the need to have their children in Bible study regularly and on time as well as lessons prepared.

We plan to have open house meetings of this type at least once a year in every department. This could be done in many congregations throughout the country and much good could be done as a consequence.

## Cometh It From Heaven, or of Men ?

By CARL R. MICK

In Matthew 21:23-26 as Jesus went into the temple to teach, some of the chief priests and the elders of the people came unto him and said, "By what authority doest thou these things? And who gave thee this authority? And Jesus answered and said unto them I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John whence was it? from heaven, or of men? And they reasoned with themselves, saying, if we shall say, from heaven: he will say unto us, why did ye not then believe him? But if we shall say, of men: we fear the people: for all hold John as a prophet." The chief priests and elders wanted to know where Christ received the authority to enter Jerusalem as he did and to overthrow the tables of the money changers and traders who were making the temple of God a den of thieves and the authority for that which he taught in the temple. Of course they knew by what authority he did these things, but they were unwilling to acknowledge that authority. Jesus replied to them by asking them a question, with the proposition that if they would answer him he would answer their question. He then asked them concerning John's baptism whether it was "from heaven or of men." They withdrew aside and began to reason with themselves and finally concluded that they should not answer, for if they should say from heaven Jesus would ask them why they had not believed him and if they should say from men they feared the people for all knew John as a prophet of God. They were in a dilemma (between a rock and a hard place) and when they finally answered, "we know not," they put themselves in the ridiculous position of not being able to answer a simple question put to them by this despised man of Galilee and proved that they were unable to tell a true prophet and consequently to be leaders of the people.

When Jesus asked the question concerning John's baptism, "whence was it? From heaven, or of men?" He set forth the acid test to be given any religious body, doctrine, or practice. God instructs us to investigate, test, and prove whether a thing be of God or of men in religious matters. In I Thess. 5:21 Paul said, "Prove all things, hold fast that which is good." And in I John 4:1 we are told, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

This test consists of seeking the origin of certain religious bodies, doctrines, or practices. It does not make so much difference as to where it is now, who or how many practice it, but where did it come from. Did it come from heaven or of men. If it comes from heaven, it, of course, comes from God. If it comes from God, it must come through the Word of God. The Holy Spirit guided the Apostles unto all truth (John 16:13) and Paul says of the inspired scriptures in II Tim. 3:16-17, "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." The word of God is that by which we try doctrines and practices to see whether they be from heaven, or of men. If it is from heaven, then the Word of God will instruct us into that work: if it be from men, the Word of God will either condemn it or remain silent concerning the same.

The doctrine of salvation by faith only, cometh it from heaven, or of men? It is taught among some religious bodies that a person is saved the very moment he believes without any outward act of faith, but is this doctrine from heaven, or of men? The word of God very clearly instructs the unbiased person that such a doctrine is not from heaven but is of men. James 2:24 reads, "Ye see then how that by works a man is justified, and not by faith only." The only time "faith only" is used in the Bible, and James said one is not justified or saved by "faith only." Other scriptures teach us that we are saved by mercy (Tit. 3:5), by preaching (I Cor. 1:21), by confession (Rom. 10:9), by baptism (I Peter 3:21), by calling on the name of the Lord (Rom. 10:13). These and many more should prove that the doctrine of salvation by faith only is not from heaven, but is of men. We read of people who believed and were still unsaved, showing that "faith only" does not save. In John 12:42-43 we read that "many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." They believed on him: if faith only saves, then they were saved, but the Bible also says, "they did not confess him, lest they should be put out of the synagogue." Can one be saved who refuses to confess Christ? Paul said in

Romans 10:9, "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." Now if this does not make the confession a condition of salvation, the same as faith, then there is no meaning in language. It says, "if thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead, thou shalt be saved. And Paul says, this is the "word of faith" which the apostles preached. Even though these chief rulers believed, they were not saved because they refused to confess the faith that was in their heart. In Matt. 10:32 Jesus said, "Who so ever, therefore, shall confess me before men, him will I confess before my Father which is in heaven, but whosoever shall deny me before men, him will I deny before my Father which is in heaven." In James 2:19-20 the inspired writer says, "thou believest that there is one God: thou doest well: the devils also believe and tremble. But wilt thou know o vain man, that faith without works is dead?" Examined in light of the holy scriptures we find that the doctrine of salvation by faith only is not from heaven, but is of men, and is contrary to the doctrine of Christ.

But now we shall consider sprinkling and pouring as baptism, cometh it from heaven, or of men? If sprinkling and pouring are baptism, then the word of God will instruct us into that work. Regardless of the present popularity of sprinkling and pouring as baptism, the origin is all-important and must be found—cometh it from heaven, or of men? Does the word "baptize mean to sprinkle or pour? Webster's dictionary defines baptize—"To dip or immerse in water, or to pour or sprinkle water upon, as a religious rite: to administer baptism to." This is the modern meaning of the word, and if several new denominations were to arise and teach that baptism means to drink water, our next dictionaries would give "drink water" as one of the meanings of baptize. But such would not prove that the word originally meant that at all. Neither does the modern meaning of sprinkling and pouring furnish one bit of proof that baptism originally meant anything other than immersion. We can avoid any modern and unscriptural idea which may be attached to any biblical word by going to the Greek-English dictionaries and let them tell us in our modern language what the Greek word used meant at the time used in the New Testament. Thayer's Lexicon, most popular among scholars, says, "Baptizo: 1. Properly.

To dip repeatedly, to immerge submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water—To wash one's self, bathe. 3. Metaphorical. To overwhelm, to be overwhelmed with calamities." Thayer says, "In the New Testament it is said particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards, by Christ's command, received by Christians and adjusted to the contents and nature of their religion namely, an immersion in water." Notice he says, "In the New Testament it means an immersion in water." Not one word did he say about sprinkling or pouring. The word used for baptism by our Lord never meant this. Not one standard Greek-English Lexicon in the nation gives sprinkle or pour as a definition of baptism. Liddell and Scott's Greek-English Lexicon, Seventh edition, revised and augmented gives baptize, the Greek word, to mean: "To dip in or under water: of ships to sink or disable them; to be drenched; metaphorical: soaked in wine, over head and cars in debt, being drowned with questions of getting into deep water. 2. To draw wine by dipping the cup in the bowl. 3. To baptize, to dip one's self, to get one's self baptized." Note that the primary meaning given the word is, as usual, "to dip in or under water." Dozen of others could be quoted, but not one of them says one word about baptism being a sprinkling or pouring. But we can without doubt find out whether sprinkling and pouring are from heaven, or of men by turning to the pages of the New Testament itself and studying how the word baptize or baptism is used there. In John 3:23 it says, "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." Why was John baptizing in Aenon near to Salim? The record says it was because there was much water there. John would not have had to baptize where there was much water if he had been sprinkling or pouring for baptism. Matthew 3: 5-6 says "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." The preacher did not come to the city to baptize the people, but the people came to John to be baptized in the Jordan where there was much water. Before they baptized both the preacher and those to be baptized went into the water. Acts 8:38 states, "And they went down, both into the water, both Philip and the Eunuch, and he baptized him." After going into the water both the preacher and the one to be baptized, what was done in the

very act of Baptism? According to the definition given the Greek word in the Greek-English dictionaries the act was a dipping or submerging, or immersion, but what does the Bible say? Remans b: i, "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 " Paul says, "we are buried by baptism " This excludes the idea of sprinkling or pouring, for one is not buried in these acts. To bury is to cover up and certainly one is not covered up when he is sprinkled or poured. Col. 2:12 also sets forth the idea that baptism is a burial, "Buried with him in baptism, wherein also ye are risen with him." Not only a burial, but also a resurrection. Neither sprinkling nor pouring picture a burial and resurrection, but immersion does. Sprinkling or pouring is not baptism, and no one is obeying the Lord by practicing such. We have no desire to quarrel with any one, but in the fear of God simply wish to present the truth for those who desire it above all else. There is no controversy over immersion, all accept it as baptism. Even those churches which refuse to immerse, will accept others as baptized who have been immersed. But sprinkling and pouring are in doubt and in controversy. Sprinkling and pouring have no emblem of Christ's burial, no New Testament command to obey, no divine example to follow, no assurance of hope for the future, no divine origin for its existence, but sprinkling and pouring have only the creeds and traditions of men for its authority.

Cometh it from heaven, or of men? If it comes from heaven, we are obligated by high heaven to render obedience to it, because if it comes from heaven, it comes from God and has all power and authority: if rejected, we have rejected the counsel of God against ourselves. If it is of men, no one was, is, or ever will be obligated in any way to obey it, and all obedience to it is vain. Jesus said Matt. 15:9, "But in vain they do worship me, teaching for doctrines the commandments of men." Why was their worship vain? Because what they taught and practiced was of men and not from heaven.

Many people teach and practice things today in religion without ever determining whether it comes from heaven, or of men. They have failed to "prove all things" and to "hold fast that which is good," and to "try the spirits" to see whether they are from heaven, or of men. Regardless of how honest, sincere, religiously devout one might be, if that which he is teaching and practicing is of men, it is vain, empty,

and man is receiving all the glory and honor and not God.

## The Body of Christ

By JADY W. COPELAND

The church of Christ is called the body of Christ. In Eph. 1:22-23 we find the words of Paul thus: "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 fullness of him that filleth all in all " Then also in Col. 1:18 this same writer said that the Body of Christ is the church. "And he is the head of the body the church . . ." Christ, while on earth had a Physical Body—yea God in the flesh. Today, Christ is at the right hand of God, but on the earth we still have his spiritual body—the church. Even as Christ had only one physical body while on the earth, he has one spiritual body—the church of Christ.

The New Testament is very plain on the subject of the oneness of the body of Christ. This gives emphasis to the fact that there is one church, for the church is the body of Christ. Paul declares in Rom. 12:4-5 that there are many members, yet one body in Christ. In I Cor. 12:20 we find that we have "many members, yet but one body." Eph. 4:4 says, "There is one body . . ." If the body is the church, and there is one church then there is one body. But what are the members? Are members different churches or individuals? We call your attention to the fifteenth chapter of John where Jesus said in verse 1 that "I am the vine and my Father is the husbandman." Verse 6 tells us "If a MAN (Emp. mine, JWC), abide not in me he is cast forth as a branch." No question there for Jesus said that MEN are the branches. But reason will tell us that different religious denominations are not the branches for different churches bear different kinds of fruits. The Methodist church produces Methodists. The Catholic church produces Catholics. The Baptist church produces Baptists, and Christ's church produces Christians—not in the sense that men make Christians, but by teaching them the gospel, God's power to save. In becoming a member of the Catholic Church one becomes a Catholic. In becoming a member of the Presbyterian church one becomes a Presbyterian, and in becoming a member of the Body of Christ we become Christians. "Is Christ divided?" Just as surely as a fig tree will not produce apples, peaches, pears, and plums, just that sure Christ as the vine will not produce different kinds of religious fruits. God's law, both in

the physical and spiritual realm says that things produce after their kind. If I could expect to find Christians in the Catholic church, then I would expect to find apples on a peach tree.

Jesus Christ is the head of this body. "And he is the head of the body, the church." (Col. 1:18). He has complete authority over his church. His instructions for the workings of the church have been given by inspiration in the New Testament. His will has been sealed by his blood and no man can change that will. Before Christ died, he had the right to change his will just as a man today has a right to change his will prior to his death; but once that man dies, then no man can change the will. The New Testament of Christ has been given and sealed with his blood. We cannot add thereto nor take therefrom. To do so is to change a will, a thing we have no right to do. Hence when we find a command for us in his New Testament, we have no other choice than to obey it, if we expect to receive his promises. He has dominion over his body, for he is the head. "Head over all things to the church, which is his body." Just as members of your physical body are subject to the head—brain, just so members of Christ's spiritual body must be subject to the spiritual head. Yet many are not willing to obey his commandments. They want to substitute their worship—they want to put their plan in the stead of the Lord's. To the worship, for example, men have added the instrumental music, a thing which the Lord did not place in the worship. (Read II John 9). From the plan of salvation, men have subtracted baptism; a thing man has no right to do, for that was in the will of Christ that man should obey. (Mark 16:16). These are but two examples showing that man is not willing to take God's plan, but want their own way. Let us remember that Christ is the head of the church, and members must be subject unto Him.

Christians are members of the body of Christ. Paul says in Eph. 4:16, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Each part supplieth his part. Every member is to fulfill his mission in this great spiritual body, that all may be builded up. The body of Christ in its workings reminds us of an assembly line in an automobile factory. Every man is doing his part in making the automobile. He has a job to do, and the auto is moved down the line. Finally it comes out a complete machine ready for ser-

vice. With every Christian in the body of Christ doing his part, then the church can be edified and many souls can be saved through the preaching of the gospel.

In conclusion let us notice how important it is to be members of the body of Christ. The body of Christ is made up of the saved: hence all the saved are

in the body, the church. To be in the church is to be saved: to be in the church is to be in the body of Christ. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body." (Eph. 5:23). Jesus is the savior of the body. He is not the savior of those outside the body. Furthermore,



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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 au 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.

find 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.

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: 21, &c.

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

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we are called unto peace with Christ in His body. "And let the peace of God rule in your hearts, to the which also ye are called in one body." (Col 3:15). Peace with God can be found in the body of Christ, and that is the only place it can be found. Paul tells the Ephesian brethren that the Jew and Gentile are reconciled in the body. (Eph. 2:16). More than that the fullness of Christ may be found in the body. (Eph. 1:23). Spiritual blessings, says Paul are found in Christ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3). So surely honest people can see that to be in Christ is to be in His Church and to be in His church is to be in his spiritual body.

Finally, we become members of his body by obeying His commands. In I Cor. 12:13 Paul says, "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles whether we be bond or free and have been all made to drink into one Spirit." Luke records in Acts 2:41, "Then they gladly received his word were baptized: and the same day there were added unto them about three thousand souls." These 3,000 believed. (Acts 2:36). They repented, vs. 38; and they were baptized, vs. 38. Then they were added to the church, verse 31. They become members of His body in so doing. Think on these things

#### O B I T U A R Y

##### MRS. W. B. HEFFLEY PASSES

(By Geo. B. Curtis)

I first knew the woman who was to be my mother-in-law in the autumn of 1909. I was just a boy away from home for the first time, trying to teach the second term of school in a long line of years devoted to teaching. I was homesick most of the time. She mothered me along with her other ten sons and seven daughters. I "boarded" in this home and took my place as just another boy in the family. I liked her "mothering" to such an extent, that coupled with loving her daughter, that shortly after, I married the daughter and she, in law and in fact, become a mother to me.

Fannie (Guthrie) Heffley was born October 17, 1871. She died August 24, 1952. She was the mother of seventeen children, ten sons and seven daughters. Fourteen of these are living, all reached the age of maturity.

My mother-in-law was orphaned at the age of nine, losing both father and mother within a year's time. Kind neighbors took her, her baby sister and little brother and reared them in their homes. At the age of sixteen she met

and married W. B. Heffley of Mt. Judea, Arkansas. Mr. Heffley, now almost ninety-one years old, survives her. A few weeks before her marriage she obeyed the gospel under the preaching of either B. Rose or Jim Rose. Her life was a living sermon for Christ.

I have known Mrs. Heffley under every conceivable condition as a member of her big family. I never saw her evidence anger, or hear her speak an unkind word of any one. She was calm, wise, kind, thoughtful of others, good and industrious. Her life was a living example of Solomon's good

woman of Proverbs 31. Bro. Willard Morrow in his funeral sermon read: "The wise woman buildeth her house, but the foolish woman plucketh it down with her hands." (Prov. 14:1). Mrs. Heffley built wisely. She built in living materials and the finished product is fine sons and daughters. A truly great woman has gone to a Christian's reward. The hungry was never sent empty from her doors. The needy found help and comfort in her presence. Though frugal and at times hard pressed for the means of caring for her own large brood, no one ever left her home

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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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without receiving food, be it neighbor or tramp.

Mrs. Heffley had no enemies. She would not let one be an enemy. I never in the forty-two years that I knew her heard any one say one thing against her. To know her was to love her.

Wife and I join with the other members of the Heffley family in thanking her many friends for the beautiful flowers, the cards and letters of sympathy and every manifestation of loving care that attended her in her last days. May God's blessings rest upon you.

A few days before her death she placed in the family Bible a little poem that she clipped from a local paper. She called a son's attention to it, and asked him to remember where she placed it. She wanted this to be a last message to those whom she loved. The poem:

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pointments,  
Then will you weep because I did not  
stay?

'Tis only for a spell we must be parted,  
Not many years on earth to us are  
given—  
And when my Savior tells me you are  
coming  
I'll go with him to welcome you to  
Heaven.

Grieve not because the eyes that looked  
upon you  
Shall never see your face on earth  
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Rejoice because they look upon the  
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you,  
Remember I am walking streets of gold;  
Weep for yourselves that you awhile  
must tarry,

Before the blessed Lord you may be-  
hold!

Sister Heffley left her aged com-

panion, nine sons, five daughters, a brother and a host of grand children and great grand children—one hundred and seventeen direct descendants. She loved them all, and was in turn loved by them. A truly great woman has passed on. — A son-in-law, Geo. B. Curtis.



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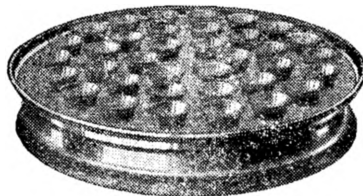
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# The Gospel Light

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

VOLUME 22

DELIGHT, ARKANSAS, OCTOBER 30, 1952

NUMBER 46

## The Key To The Christian Life

VAUGHN D. SHOFNER

From the abysmal night of unknown happenings of the centuries past, a party of Gauls wanderer from the Pyrenees, and beyond, eastward through adverse experiences to settle down in the mountain fastness of Asia Minor. Strange, fierce and brave were these untamed barbarians. Caesar gives a historical account of the superstitions of their religion—Druidism—which sometimes offered human sacrifices in holocausts. Pliny tells an odd story of the "serpents' egg" formed by a mass of writhing snakes, cast from them, caught by a "druid" before it touched the ground, and used in tricks of magic. Tacitus tells of human entrails being used by the "druids" to deduce predictions.

This partially pictures the background of a people the apostle Paul led into the acceptance of the gospel of Jesus Christ, for it seems evident that it was he who first preached in Galatia. All writers, from Caesar to Thierry, make known that it is not an invasion of the fantastic fields to discover in the expressions of Paul's letter to these Galatians, that they were very susceptible of quick impressions, were swayed by the impulse of an impetuous moment, and were possessed with fickleness as outstanding as their courage and stamina. Therefore, we see them receiving Paul "as if he had been an angel," and we hear Paul declare of them, "ye would have plucked out your own eyes, and have given them to me," and also, "I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel." Then it is no wonder he gave them the key to a successful Christian life in this expression: "I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal 5: 16).

Through the doorway of Paul's letter we see into the lives of these barbarous

mountaineers, and when we reconcile ourselves to the wildness of their past, we can see their human nature outlined in bold relief. Thus we realize that the great incentive to wrong doing then was as it now is—the lust of the flesh! And when the wild Galatian was reading this epistle in his dimly lit and smoky hut, he received the same warning that we receive as we give attention to it in the quietude and cleanliness of our American homes. The Galatian struggling to be a self-controlled Christian and his semi-civilized circumstances, was fighting the same battles we fight not to be self-indulgent brutes amid the smugness of our "civilized" way of life. Our battle is the same as theirs; the lusts of the flesh are still here, and we must glean the many lessons from these words of Paul

It seems apparent that the key to pure Christianity is the positiveness of Paul's morality—"Walk in the Spirit, and ye shall not fulfill the lusts of the flesh!" We may deal with the temptations that turn us by attempts to utterly destroy them, or we may deal with them by bringing in overwhelming the opposite action, and thus crown out the sin. The latter is the positive way. Then the strength of a Christian is not necessarily the doing of as few worldly things as possible, but the doing as many spiritual things as possible, and in this way leaving no time and place for the worldly. Fill the life with good deeds and there is no room for evil ones!

Christianity is certainly a positive way. Surely there are many things that must not be done, but if our hearts and lives are given over to doing the good in the positiveness of Christ's plan there can be no unrighteousness. Christ came to DO the will of the Father, not primarily to refrain from doing the will of the devil. Christ came to save sinners,

knowing that a sinner saved will be guided from doing the devil's will. We must follow the example he gave, and accept his positive way. How sad it is to hear a Christian complain about the labors of love in the church of the Lord, for they fill his life and keep out the evil deeds that otherwise might enter. How sad it is to think of the state of the person who tries to go to heaven by the negative plan—"I don't do this; I don't do that, nor the other," knowing the "do's" of his way are so few the church would be compelled to close the doors of its building except for maybe an hour a week. These vacant hours will be filled in some way. Lord pity the poor mortal who deceives himself into thinking the pure religion is but attempts to keep from doing certain things.

We constantly witness the application of this principle in every day life. All prohibitory measures are negative. They are usable, to be sure, but it is clear that they have their limits. Fill the lives of all society with useful thoughts and labors, and there can be no law-breaking. It is not when a man is performing the honorable duties of his job that he acts the part of a drunkard, but when his good work is laid aside at the knell of night or for other reasons. It is not while a person is doing his duty as a husband and father, keeping the home fires bright and enjoying the companionship of this God-made institution that he becomes a brute to fulfill his bestial passions in revelry and adultery, but this fulfilling the lusts of the flesh is entered after he has abandoned his tasks and happiness of home. The wife and mother does not become a wanton woman to wreck lives and make havoc of happiness while she cuddles her child to her heart and turns her hand to the tasks of home, but this ungodliness is entered after the useful hours of her life have been abandoned to the lusts of the flesh.

Then go forward, gentle reader, in



positives, not negatives! The way to shake off the shackles of self-love is to love God and fellowman. The way to be freed from a self-indulgent animal seeking only the fulfilling of the passions of time is to do God's will and become actively employed in the welfare of others. Christ is no hard master driving us to heaven, but is the Saviour of sinners, pleading that they believe in him, repent of their wayward ways and be baptized into his death to arise a new creature. "Walk in the Spirit," and your conversation will never turn from the positive blessings of heaven to the pleasures of sin for a short season!

## A Study In The Book Of Acts

By HARVEY SCOTT

(NUMBER 33)

Christianity was real to these early disciples — heaven was no dream to them, the Christ was no fancy, nor were the blessings of God just an imagination.

They knew through their unfaltering faith that "There is a beautiful place called heaven, it is hidden above the bright blue, where the good, who from earth-ties are risen, live and love an eternity through."

It was not an easy matter for these people to leave the city of Jerusalem and all their possessions and seek refuge among strangers in a strange land.

But, bitter as this must have been to these people, it was not comparable to the grief it brought to them to see the church thus treated, and brought to such ruin.

In spite of the fact that they had lost all they had for the preaching of the Christ, they now "go everywhere preaching, or teaching, the Word."

They continue to do the thing that had cost them so much. What a faith!

We need to take courage from this and to "earnestly contend for the faith which was once delivered unto the saints." (Jude 3).

These people were telling of the "good things of the Christ" every where they went. They could not keep the story—this good news of the redeemer of mankind who is now at the right hand of the Father on high to rule over men and angels was their story.

Luke says that only the apostles remain in the city of Jerusalem. What a feeling it must have been for these men when they saw the thousands who were members of this church scattered throughout the land, leaving them alone in the city with no one to hear them!

What interesting information this would have been if the Lord had only seen fit to reveal it, but again the curtain of silence is drawn around an interesting incident that we wish might have been included. Another proof of inspiration of the Bible.

Why this was done we may never know. What further work the Lord has for them, they will wait and see.

It is possible that the enemies of truth felt that the apostles would be powerless if left alone here in the city—they had been threatened not to teach in the name of Jesus.

But why did the Lord permit all of this to happen to His people?

There might be several reasons for this, but one good one is that the Lord does many things, and permits many things, to His people that He has not told them why.

We are not satisfied sometimes unless we can find out why the Lord does not do some things some other way. That remains within His providence, and He has not seen fit to tell us everything.

He has told everything that we need to know about our duty to Him, and how we may please Him here and finally live with Him after here.

Some one has suggested that you cannot read the book of Ester without understanding that man cannot escape God.

You may not believe in God you may not follow Him, but you cannot escape Him.

## Flowers of Grass

(1 Pet. 1:24)

(By ELMER A L'ROY)

### REPENT YE

The church of Christ is scriptural in doctrine. Below is the teaching of the Bible of Repentance. These things are taught by your local church of Christ:

#### What is Repentance?

The dictionary says it is "the resolution to amend one's life as a result of contrition for one's sins."

The Bible itself does not define the term "repentance" in so many words but it presents many word-pictures which show clearly what repentance is.

In Matthew 21:29, Jesus tells the story of two sons who were asked to work in their father's vineyard. One said, "I will not," but afterwards, said Jesus, he repented and went. He changed his mind, his will and purpose.

In Luke 15, the Prodigal Son went from his father's house into the far country of sin. Later, he resolves to go back to his father, "and he arose and went."

Jesus said in Matt. 12:41 that the Ninevites "repented at the preaching of Jonah". 3:10 we read: "And God saw their works, that they turned from their evil way." Their turning constituted repentance.

Repentance is a changing of mind, of will and purpose. It is negative and positive: "Ceasing to do evil and learning to do good."

#### Necessity of It.

Repentance has ever been an absolute necessity in securing Divine forgiveness and salvation. In the Old Testament the call to "return to God" is found some 600 times. In the New, the same call is sounded. Jesus declared: "Except ye repent, ye shall all likewise perish." (Luke 13:3). Paul said: "God . . . now commandeth all men everywhere to repent" (Acts 17:30).

#### Need We Say More

A child sees you at your best when you worship. It is good for him to be right with you when you are doing right. Give your child a chance to praise God with you in the house of the Lord. Yes, give your child a chance.

Willard Collins wrote in the **Gospel Advocate**, "From June 1, 1939, to August 1, 1950, Judge Sam Davis of the Juvenile and Domestic Relations Court in Nashville had tried approximately nine thousand five hundred cases involving boys and girls seventeen years of age or under.

"Judge Tatum's records show that of the nine thousand five hundred young people involved, only sixty-four have been regular in attendance at Sunday School or church at the time of his misconduct. Only one of the parents involved in those cases had attended Bible classes or church with any consistency."

Think of it! ONLY ONE appeared in

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court from the homes where proper training was given and where the parents set the example. How true the old saying: "A child brought up in Sunday school is seldom brought up in court!"

Those parents who go and take their children to Bible classes and to church are doing for them something that will come nearer insuring their future happiness and usefulness than anything else that might be done. "It is better to know the will of God," someone has said, "and if necessary, know nothing else than to know everything else and not know God's will."

Need we say more?

#### Had A Drouth?

"The worst crop failure I ever saw was back in '88," said the old-timer.

"The corn was almost nothing that year. One day Mother cooked some corn for dinner and Father ate 14 acres at one sitting!"

#### Preaching the Gospel

The preaching of the word of God should not—must not be—on a professional basis. Men should preach because they are Christians; not because they are preachers. Making preaching a profession, just a job, much as one might enter any vocation or occupation is an attitude unknown in the New Testament. The spirit of that Book and the men whose deeds are recorded there may be summed up in Paul's language in 1 Cor. 9:16. which says, "Woe unto me if I preach not the gospel." The message of the New Testament is the gospel of Christ.

## Apostolic Authority

By REUEL LEMMONS

(A Radio Sermon From Lourenco Marques, Africa).

We wish to study with you the extent of the authority of the apostles of Christ. It is a common thing these days to hear someone say that a certain passage in the scriptures was simply the word of the apostle; that it was not the word of Jesus; and that since all authority in matters religious rested in Jesus, the apostles simply spake their own opinions. It is becoming more and more common to hear the scriptures dismissed with the simple expression, "Oh well, that was simply the opinion of Paul or Peter; it was not the words of Jesus."

Though the authority of Jesus is often openly disregarded by religious groups, yet it is generally understood that all authority in heaven and on earth rests in Jesus. We would to God that all men everywhere would recognize Jesus as the soul source of authority in matters religious. Most of us say we do, but very few of us actually are willing to obey only Him

With the point established in the last lesson that all the authority that belonged to God was vested in Jesus Christ with command to administer it until the end of the ages, let us study now the extent of the authority of the apostles. Did they have any authority? Shall their word be considered as our law? Strictly speaking, the apostles as human beings have no more power to dictate in matters of religion than I. As human beings the apostles possessed no authority. I have as much right as they

to command a thing and demand that my authority be respected in religious matters. On the other hand, the apostles were not using their own authority when they spake as he spirit gave them utterance. The apostles simply were used as mouth pieces by which the Lord set his law in the world.

Paul says of the work of an apostle in II Corinthians 5, "We are ambassadors on behalf of Christ." Then he further adds, "As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Paul here fully sets forth the exact office of an apostle. He was not a law giver. What he said did not come from his own mind or heart; he was simply the messenger of the Lord to make the Lord's will known to the world.

In the sense, all the authority of Jesus then rested in the apostles. Apostolic authority did not spring from the mind or heart of an apostle. They spake as the spirit gave them utterance. In so doing they revealed the law of Jesus to mankind. Their authority was the authority of Christ. Their ministry was the ministry of Christ. Their commission was the commission of Christ. Their words were the words of Christ. Jesus prayed in John 17, "For the words which thou gavest me I have given unto them. . . I have given them thy word." So the law that God gave to his son, Jesus gave to the apostles, and they gave to the world. In this sense, what an apostle said is as authoritative as if Jesus himself had said it. Jesus spoke the word of God. Now, in turn, he gave the apostles power to preach

this complete and unadulterated will to the people.

Just before his ascension into Heaven, he promised them that the Holy Spirit would come and guide them into all truth and bring unto their remembrance the things he had commanded them. When the Holy Spirit came on the day of Pentecost, and the apostles began to speak by His power, they uttered words not their own, but the words which the Holy Spirit directed. The laws they gave were not their own, but rather were the laws of God through Jesus Christ. They had no power or authority of their own. They simply relayed the message of Jesus to the world. Therefore, the words of Peter or Paul were as much the words of God and of Jesus as if God or Jesus had stood literally in the world to deliver them.

No apostle ever went beyond the word of inspiration to command a law that Jesus had not uttered. No human being today has the right to go beyond the written law to command of his fellows a law not contained in the scriptures.

When Jesus commanded Peter, in Matthew 18, " whatsoever things you shall bind on earth shall be bound in Heaven; and whatsoever things ye shall loose on earth shall be loosed in Heaven," he had no intention whatsoever of giving Peter the indiscriminate right to make laws of his own and to demand obedience to the will of Peter among the nations. When Peter was guided by the Holy Spirit, he bound only what Christ wanted bound. He loosed only what Jesus wanted loosed. In that way the will of Peter never became the law of the people. The will of Christ was simply expressed by Peter in the words of the Holy Spirit.

To this good day the words of the apostles are our sole rule of faith and practice because the words of the apostles were the vehicles by which the will of Jesus was made known to us. No man today has the power to make a law or enforce a law of his own.

In Jude 3, Paul commands us to, "Contend earnestly for the faith once delivered to the saints." This law was delivered to the saints by the apostles, and when it was completely delivered by them, it constituted a perfect law of liberty without need of addition or subtraction. There are no later day revelations. God's law has not been amended, and no man speaks with the authority of Christ since the days of the apostles.

Rightly did Jesus say in Matthew 10, "He that receiveth you receiveth me, and he that receiveth me receiveth him

(Continued on page five)

## Heartfelt Religion

By CARL R. MICK

(Matthew 5:8)

The expression "heartfelt religion" is not found in the Bible, but it is a Bible subject because the idea that is contained in this expression is found there. The religion of Christ is a "heartfelt religion," a religion that touches and controls the whole heart of man.

But many misunderstand in what sense the religion of Christ is a heartfelt religion mainly because they misunderstand what the heart of the Bible is. The scriptures speak of a different heart than the one that pumps blood throughout the body. Notice I Samuel 15:6, "And on this manner did Absalom to all Israel that came to the king for judgment: So Absalom stole the hearts of the men of Israel." No one would say that Absalom stole the fleshly hearts of the men of Israel, but he did steal their affections by his kind words and deeds. Jesus said in Matthew 6 19-21, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through nor steal: for where your treasure is, there will your heart be also." A man's heart is where his treasure is. If a person is storing up earthly treasures, his heart is set on the things on the earth. But if a person is storing up treasures in heaven by doing the Lord's commandments, his heart is set on heaven. One will not go to heaven whose heart has not been there before. Paul said, Col. 3:2, "Set your affection on things above, not on things on the earth." Many professed Christians prove by their neglect, carelessness, and indifference in the Lord's work that their heart is not in Christianity.

But the heart of the Bible is more than just the affections of the mind, it is the mind itself, the understanding of man, the will, feeling and emotion, and whole moral inner man. The Bible reveals what the heart is by revealing what it is capable of doing. The heart thinks, Matt. 9:4, "And Jesus knowing their thoughts said, wherefore think ye evil in your hearts." The heart reasons, Mark 2:9, Jesus said, "Why reason ye these things in your hearts?" The heart understands, Matt. 13:15, "For 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 see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The heart also believes, Rom 10:10,

'For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'

The heart thinks, reasons, understands, and believes; these are all mental acts and associated with the intellect of man.

But in addition to this the heart loves, desires, feels, and enjoys. In Mark 12:30 Jesus said, thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind and with all thy strength." Paul said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1). The Gentiles were past feeling in their heart (Eph. 4:18-19). Solomon said to his heart, "Enjoy pleasure." (Ecc. 2:1).

Loving, desiring, feeling, and enjoying can all be associated with the emotions of man.

The heart trusts, Prov. 3:5 says, "Trust in the Lord with all thy heart, and lean not upon thine own understanding." The heart intends and purposes. The writer in Hebrews 4-12 said the word of God is a discernor of the thoughts and intents of the heart, and Paul said in II Cor. 9:7 for every man to give as he purposes in his heart. And finally the heart obeys, Rom. 6:17, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Obedience to the Gospel must be from the heart. We associate trusting, intending, purposing, and obedience with the volition or will of man.

We see then that the heart is divided into three parts: The intellect—thinking, reasoning, understanding, and believing; The emotions—loving, desiring, feeling, and enjoying; The volition or will — trusting, intending, purposing and obeying.

In order for a sinner to become a child of God, he must have a change of heart. His heart must undergo a thorough and radical change. First the heart must be changed from unbelief to belief in Christ. Jesus said in John 8:24, "Except ye believe that I am he, ye shall die in your sins." To believe in Christ we must think, reason, and understand the Gospel. The apostles reasoned with people to convince them that Jesus rose from the dead, that he is the Son of God, and is exalted to the right hand of the throne of God. Paul reasoned with Felix and Drucilla (Acts 24:25). "Faith comes by hearing and hearing by the word of God," (Rom. 10:17).

The heart must be changed emotionally. No death bed stories are necessary to move people and stir them emotionally, nothing but the Gospel of Jesus Christ. The story of the cross is calculated to change the heart and move the emotions and feelings of man.

The heart must also be changed volitionally or the will of man must be changed. We must bring our will into subjection to the will of Christ. This change is accomplished by persuasion. The apostles not only reasoned with people concerning the Gospel, they tried to persuade them to obey him. Remember Agrippa said to Paul, "Almost thou persuadest me to be a Christian." (Acts 26:28). Many have been convinced that Jesus is the Christ, and moved emotionally by the story of the cross, but have never been persuaded to receive, honor, serve, and obey him. People must obey Christ because:

In addition to a change of heart, the sinner's heart must be purified or cleansed from all sin, and this purification of the heart is through obedience. (Rom. 6:17) Paul said, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you Being then made free from sin, ye became the servants of righteousness." They obeyed, then they were made free from sin. Peter writes in I Peter 1:22, "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."

In Acts the second chapter as Peter preached by inspiration of the Holy Spirit, he convinced the Jews present that day that Jesus had risen from the dead, and he climaxed his sermon with a statement that cut the Jews in their hearts. Notice Acts 2:36-37, Peter said, "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?" Peter told these Jews what they had to do in verse 38, "Peter said unto them, repent and be baptized everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." He told them to repent and be baptized. To repent is to change the will. In Matt. 21 28-29, Jesus gives an example of repentance. He said, "But what think ye? A certain man had two sons: and he came to the first and said, son, go work today in my vineyard. He answered and said, I will not: but afterward he re-

pent, and went." He changed his will. When the people of Nineveh repented at the preaching of Jonah they turned from their evil way. Jonah 3:10. If a sinner genuinely has a change of will or repents, it will result in a change of life, a complete reformation of life.

Peter commanded them to be baptized because baptism is essential to obedience and entrance into the kingdom of God. Jesus said, Mark 16:16, "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned," and in John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Ananias told Paul (Acts 22:16) to arise and be baptized and wash away thy sins, calling on the name of the Lord. There is no merit in the water, and the Lord never intended for people to think that water could take away sin. Christ shed his own blood for remission of sins (Malt. 26:28) and nothing can remove the stains of sin but his precious blood, but we must be baptized in order to be cleansed from sin by his blood. (I Peter 3:21), Peter said, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

Yes, the religion of Christ is a heartfelt religion, a religion we can truly feel and enjoy, but many err from the truth being led away by their own feeling. The feelings of man are not to be his guide. Many are lost and bound to eternal punishment because they "feel" they are saved, they feel their sins have been washed away, and they have based their eternal salvation upon their feelings. One can be deceived by his feelings. Jacob felt in his heart that Joseph had been devoured by a wild beast, but his feelings deceived him, for Joseph was alive in Egypt. Paul both thought and felt that he was doing right in persecuting the Church of the Lord, but when he learned the truth, he had to change his whole course of life because his feelings had deceived him.

People may feel they are saved and have the same feeling of peace and happiness that is in the hearts of devout Christians: yet be in the way of death. The prophet said in Jer. 10:23, "O Lord, I know that the way of man is not in himself: It is not in man that walketh to direct his steps." It is not in man to direct his steps: He must be directed by the Lord. Through the holy scriptures God directs us into the way of salvation. Paul said, II Tim 3:16-17, "All scripture inspired of God is profitable for doctrine, for reproof, for

correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." He said in II Cor. 5:7. "We walk by faith, not by sight." We also walk by faith and not by our feelings. Walking by faith is taking every step according to the directions of God's word. (Rom. 10:17) When we walk according to the feelings of our heart, we cease walking by faith.

A Christian has a feeling of peace and joy in his heart because God's word gives him assurance that his sins have been forgiven, but many today believe their sins have been forgiven because of the feeling they have in their heart.

And my friends, a heartfelt religion in the Bible sense of the term is not a religion of confusion and people getting beside themselves and doing things they would not think of doing in their right mind, but it is rather a religion of decency and order. Paul said, "Do all things decently and in order." (I Cor. 14:40). It is a religion of Scriptural worship in the singing of praises unto God, by prayers, and observance of the Lord's Supper, giving to the Lord, and studying his word. It is a religion of pure and wholesome Christian living, a religion where the teachings of Christ are both taught and lived in everyday life.

The Lord is pleading for all people to come unto him, to understand in their heart, to believe in their heart, to obey from their heart, and love with all their heart; then and only then can people find rest and peace and truly feel and enjoy a religion that touches and controls the whole heart and life of man, the religion of our blessed Lord and Saviour Jesus Christ.

#### APOSTOLIC AUTHORITY

(Continued from page three)

that sent me." All authority rest in God. That authority God delegated to Jesus, and Jesus in turn made it known to the world through the words of the apostles. When one received the words of the apostles, he received the commandments of Jesus. The teachings of the apostles constitute our only perfect law of liberty because these teachings constitute the will of God and Christ. The apostles revealed the complete will of Jesus. Nothing that Jesus wanted us to do has been left out. Therefore, when we read the Holy Scriptures we have in them revealed, by the inspired apostles, everything that the God of Heaven desires us to do.

If the apostle said a thing, then that thing is the law of Christ and the word of God. The converse is naturally true

that if the apostles did not say a thing it is not the will of Christ nor the law of God. This is the reason why it is dangerous to speak where the Bible has not spoken. The authority of God is just as powerful in areas of silence as it is in areas of revelation.

When one rejects the teachings of the New Testament, he has rejected the words of the apostles. The words of the apostles were, by the guidance of the Holy Spirit, the word of Jesus. The word of Jesus was but the will of God. Therefore, to reject the teachings of the scriptures is to reject the commandment of Almighty God. To substitute our own laws for the commands laid down in the Bible is substituting human will for divine will; human law in the place of divine law. I think of this often when I think of the substitution of sprinkling in the place of the immersion commanded in the Bible.

My friend, apostolic authority must be accepted today. Every detail of the teachings of Jesus, as his ambassadors—the apostles—gave them to the world, must be heeded. Well did the prophet speak of Jesus saying "To him shall ye harken in all things whatsoever he shall speak." A failure to harken to all things Jesus has spoken leads to infidelity, rebellion, and finally eternal destruction. When people become less concerned with keeping the law of Jesus than they are with obeying human laws, catastrophe is always the result. Let us give the more earnest heed to the things which we have heard, lest at any time we should drift away from them.

He who ventures to substitute human law in the place of divine law has usurped the authority of God. God has never been willing to tolerate usurpers. A host of evidence unmistakably proves this point. Throughout the Bible those who have assumed the right to speak in the place of God, and for God, have met an awful end. For this very cause Moses died short of the land of Canaan and was buried on Nebo's lonely mountain.

It was things of this very nature that made Paul write in I Corinthians 10, "Now these things happened unto them by way of example: and they were written for our admonition on whom the ends of the ages are come." God has never been willing to tolerate those who would speak where he has not spoken. It is a sin to ignore the word of God. It is just as great a sin to usurp the authority of God to presume to make a law where God has made none. When I think of all the works of men that pose as Bibles or as creed books to supplement the revealed will of God, I

shudder for their authors in the judgment.

How great are all our sins of presumption. How many religious bodies are called by names nowhere used in the scriptures to refer to the saints. How many religious groups practice in religion things God nowhere commanded. How many religious organizations are governed by a set of laws, the authorship of which is not even claimed to be the authorship of Heaven. We have reached an awful state when little irreverence or disrespect is felt by those who invent ways and means of worshipping God, which neither Christ nor the apostles ever knew or recognized. We cannot help but warn that those who usurp the authority of God today stand in the same awful light as the usurpers through the centuries. Truly did Jesus speak of them saying, "If the blind shall lead the blind, both shall fall into the ditch."

The awful consequence of the usurpation of authority is mentioned by Paul in Galatians 1 when he said, "But though we, or an angel from Heaven, should preach unto you any other gospel than that which we have preached unto you, let him be anathema." The curse of Heaven rests squarely on the presumptive soul who would dare to legislate where God has not legislated, or where apostolic revelation has not given us a law. When we speak of the New Testament as our sole rule of faith and practice, when we refer to it as a perfect law of liberty, we do so because the apostles spoke not of their own will, nor of their own power, nor of their own wisdom, but they spoke as the spirit of God gave them utterance. The things they wrote were as thoroughly the will of Almighty God as if he himself had personally delivered them. When we plead with you to speak where the Bible speaks and be silent where the Bible is silent, we are simply pleading for the recognition of the God-given authority of the apostles in matters religious. The will of God becomes our law as the apostles revealed it.

Christianity has not evolved out of the nature of man, neither can it be governed by the law of man. It is wholly divine.

## "Campbellites Pervert Gal. 3:27"

By GEO. B. CURTIS

Some years ago Ben M. Bogard wrote a pamphlet listing 101 reasons why he, Bogard, was not a Campbellite. J. W. Kesner includes the entire pamphlet in

his booklet, "CAMPBELLISM EXPOSED." I don't blame Mr. Bogard or Kesner for not being a Campbellite. I'm not one either no matter how hard these Baptist divines try to make out a case for Campbellism.

I detest above anything the man who will wilfully pervert the word of truth. I have no defense for Campbellites if there be such; but inasmuch as the

author of this pamphlet and his "stooge" mean to disparage my brethren in this scurrilous tract, I am happy to point out the very man who perverts Gal. 3:

27. Here is the Bogard statement:

"51. CAMPBELLITES PERVERT GAL 3:27.

It reads, As many of you as have been baptized into Jesus Christ have put on Christ.

As many of you who? The verse be-



## 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.

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

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

### 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.

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fore (verse 26) reads: For ye are all the children of God by faith in Christ Jesus.

O, yes, as many of you children of God (by faith) as have been baptized have by baptism imitated Jesus Christ. The words "put on," are from a Greek word that means to "imitate." First, children of God by faith. Then **put on**, or **imitate** Christ by baptism. A correct rendering would be: **As many of you, who were already children of God by faith, and have been baptized on account of (eis) Jesus Christ have imitated Christ.**"

Here is one of the most flagrant perversions of the scriptures imaginable. Neither Bogard nor Kesner can plead ignorance in this misuse of the word of God. This rendering can have one purpose only—to uphold error.

"The words **put on** are from a Greek word that means to **imitate**." That statement is as false as any the devil ever made. The Greek word here rendered **put on** is **enedusasthe**. The root word is **enduO**. I challenge the whole Baptist fraternity to produce an authority in Greek that thus renders the meaning of this word. It can't be done.

In the study of any passage of scripture we have access to Greek-English Lexicons, different translations and the comments on the passage by the commentators. We propose to study this passage from all these angles. First, we notice the Greek-English-Lexicons for the meaning of the word here rendered **put on**, and falsely rendered by Bogard and Kesner to **imitate**.

Thayer: en-duno "1. trans. (prop. to envelop in, to hide in) to **put on** . . . a. in a literal sense, to **put on**, clothe with a garment." Berry's Interlinear: to clothe or to invest with . . . to **put on**." Lydell-Scott: to **put on**, clothe one with.

(Note: In no subheads of definitions that I have examined in any Greek Lexicon is there the suggestion of the meaning ascribed by these Baptists—to **imitate**. G. B. C.)

We shall next notice some translations of this verse.

King James: "For as many of you as have been baptized into Christ have **put on** Christ."

English Revision: "For as many of you as were baptized into Christ did **put on** Christ."

Revised Standard Version (1946): "For as many of you as were baptized into Christ have **put on** Christ."

Syriac Pershito Version (Murdock): "For they who have been baptized into the Messiah, have **put on** the Messiah."

Ellicott: "For as many of you as were baptized into Christ **put on** Christ."

Rotherham (Emphasized): "For ye, as many as into Christ were immersed, did **put on** Christ."

Sawyer: "For as many of you as are

baptized into Christ, have **put on** Christ."

Emphatic Diaglotte: "Besides as many of you as were immersed into Christ, **were clothed** with Christ."

McKnight: "Besides, as many of you as have been baptized into Christ, have **put on** Christ."

Twentieth Century: "For **all** of you who were baptized into union with Christ **clothed yourselves** with Christ."

Montgomery: "For **all** of you who were baptized into Christ, have **clothed yourselves** with Christ."

Wesley's Translation with Notes: "For as many of you as have been baptized into Christ, have **put on** Christ."

Conybeare-Howson: "Yea, whosoever among you have been baptized unto Christ, have **put on** Christ."

Catholic Version (1941): "For all you who have been baptized into Christ, have **put on** Christ."

Fifteen different translations have been given and not a single one of these translators even suggests that the words under study is ever translated to mean to imitate. I shall not burden

## *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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my readers with a list of quotations from Bible Commentaries. I have in my library Clarke, Scott, Meyer, Lowth, Matthew Henry, Ellicott, Sherwood, Preacher's Homiletic Commentary, etc. Not a single one of these great Bible scholars agree with the Bogard-Kesner combination of error.

Notice another Baptist use to attempt to try to hide the truth on the subject of Baptism. Bogard's rendering of Gal. 3:26-27 is: "As many of you who were already children of God by faith, and have been baptized on account of (eis) Jesus Christ have imitated Christ." This is deceptive and false to the core. The idea of prior salvation and later baptism is added. "Have been baptized on account of (eis) Christ" is wholly wrong. All the ground there is for such a rendering is the desire to uphold Baptist falsity on baptism. I challenge Mr. Kesner, or any other Baptist, to find this translation advanced by any authority under the sun. The Greek

preposition (eis) does not have this meaning here or in Acts 2:38 as Baptists claim.

I close this article by giving Thayer's rendering of the Greek preposition eis in Acts 2:38. The phrase for the remission of sins, comes from the Greek phrase, eis aphesin amartion. "Eis aphsin amartion, to obtain the "forgiveness of sins. Acts 2:38." This is Thayer's translation of eis in Acts 2:38. No, my brethren have not perverted Gal 3:27 but somebody has, and knowingly. Men will lose their precious souls for such handling of the word of God. The souls who rely upon them for the gospel will also be lost. Which had you rather do, Mr. Kesner, hold to the false position that you advocate and twist the scriptures to try to fit your doctrines and lose your soul, or to come to the truth and be saved? Souls are at stake.

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Jady W. Copeland, 1945 Prairie St.,

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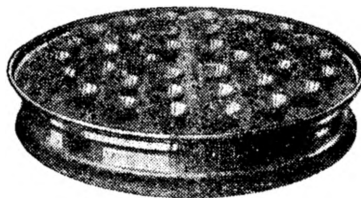
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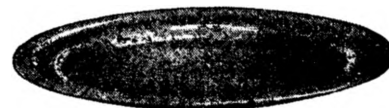
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# TheGospelLight

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

VOLUME 22

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NUMBER 47

## JUDGE NOT

By JOHN STEVENS, Abilene, Texas

(Associate Editor's Note: The following is a sermon preached by John Stevens of ACC in Abilene, Texas, one morning at seven o'clock in the Thompson Street Church of Christ meeting, Springdale, Arkansas, last July. It was taken down in short hand by Sister Archie Knight and transcribed by her. The subject matter is of such vital importance that we thought Gospel Light readers would be greatly benefited by it. One of the greatest lessons one can realize is that any where in the world he is at the moment is a great place, if God is with him! **God is with every one who does His will!!** We need not look back nor forward for good days—they are right with us as we travel through this world the one time! Improve each day as it comes and you will spend a life that will count for time and eternity!—James L. Neal).

Let us read Matthew 7:1-5, by way of introducing our lesson. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

This is a great teaching of the Lord Jesus Christ concerning the attitude that we are to take toward our fellow men and toward our surroundings. I am not going to talk this morning specifically on the subject of judging the individual, but I do want to suggest to you three ways in which we pass judgment sometimes that are not right. Sometimes we pass judgment in these ways

and in so doing, we are deceiving ourselves.

One way that we sometimes pass judgment incorrectly is in thinking that our own age is worse than all the preceding ages. We have a tendency to go back and glorify the past, to look back to "the good old days," and to think that we today are living at the height of sin and cynicism and we are disgusted with our present world.

Actually, the good old days never existed. There has never been a period in the world when people living in that age thought it was a good age. It always has to be years afterward that people look back and glorify the good old days.

For the past weeks we have been hearing a lot of campaign oratory on the radio concerning preserving the great Constitution of America. Actually, when the constitution of the United States was adopted in 1787, Alexander Hamilton, who was one of the outstanding leaders of early America, made the statement that it (the Constitution) was weak as water, and that it could not stand. In 1829, John Randolph of Virginia said, "The U. S. is on the brink of ruin." Benjamin Franklin, after the constitution had been adopted said, "It would be fine if it would work."

Those men living at that time thought it was a bad age and saw a lot of weakness. We today look upon those men as giants of yesterday.

We today look upon Abraham Lincoln as one of our greatest presidents, and yet Mr. Lincoln, who was president from 1861 to 1865, probably endured more criticism, more vilification and abuse, than any other president the United States has ever had. Nobody has ever had to take the criticism that Lincoln had to take while he was in the Presidency. His mentality was attack-

ed. He was accused of not having the judgment and intelligence to be president of the United States. Only after his death did the martyred president begin to loom large in the eyes of men. And it is a fact that only after an age has passed do men begin to romanticize it and make it seem better than it was.

Sometimes we might have a tendency to look back to the days of the New Testament and to think that the New Testament does not deal with the problems of today, because problems of New Testament times were not nearly so complex as are our own. But read Romans 1:28-32: "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; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

There has not been any age in the world that has been any worse than the age in which Christ and Abraham lived. That was the situation of the world in which Paul lived and wrote. You can't find any worse sins being committed today than those mentioned in Romans. We must not judge our age of the world and condemn it and set it aside and see it as without hope of salvation. In any age of the world, it was bad enough and certainly we need today the same thing that was needed in the age of the apostles—the gospel of Jesus Christ.

The second way in which we judge incorrectly is in thinking one town is a much harder field in which to work

than any other city or town. At the beginning of the work here, you would probably have said that Springdale, Arkansas, was the hardest field in which to work. But I suppose that any place where the Church is just beginning is said to be a hard field. We know that some churches grow seemingly without effort while a church in a city of this size has to work hard to grow. About the time you get somebody converted, he moves to Tulsa or somewhere else and so it seems that city churches grow without much trouble. But the fact of the matter is city churches work hard but they do get the benefit of so many people moving in, and in that respect larger cities have somewhat of an advantage. But as far as converting men to Jesus Christ is concerned, one town is not any harder than another.

I suppose that in the days of Paul, the hardest town or city in which to work would have been Home. Rome was the capital of the empire, and the headquarters for sin and depravity. But Gospel preachers went in and preached and established the church and Paul preached there and converted souls and we read in the letter to the Philippians, "All the Saints salute you, chiefly they that are of Caesar's household." The Caesar at this time was Nero, who was said to have been the most wicked ruler in all the world, but there were saints in his very household, working and teaching according to the Master. Now, if Rome became, even in that day, a leader among the churches of Christ throughout the world, certainly that ought to be an illustration to us that every city in all the world can be worked, and that people living anywhere are subjects for Christians to try to convert.

We may have to use different tactics, or we may have to work harder in one town than another but the fact remains that when we mark a city off our list and say that it cannot be worked, we are judging where we have no right to judge.

I actually heard this said in East Texas once upon a time: "There is no use to preach in (a certain town). A gospel meeting was held there 25 years ago and the people weren't interested; the people won't turn out." This was overlooking the fact that a new generation had grown up, and that the old generation might have mellowed. This was overlooking the fact that new people may have moved in, and that maybe the preacher had decided to work harder and that other people had determined to send a little help to preach the gospel. Today there is a church flourishing in that town. We cannot afford

to think that any field is not worth working.

The third way in which we may judge incorrectly is in thinking that some people are so hopeless that it would do no good to try to reach them.

Let me repeat the three ways in which we sometimes wrongly judge: (1) in thinking our age of the world is the worst one, (2) in thinking our town is a harder field than any other town to work in, and (3) in thinking that some people are hopeless and there is no use trying to reach them. One of the best examples in the entire Bible concerning this latter point is found in the 19th Chapter of Luke. There we are told that Jesus was passing through the City of Jericho. Of course, I don't know very much about the City of Jericho, certainly not enough to judge that city, but I do know that a certain man on his way to Jericho fell among thieves and they left him wounded by the roadside. Jericho was a place said to be infested with robbers. It was a kind of headquarters for evil doings of that day. Jericho might have been a town which we would cross off our list if we were judging towns.

And so Jesus Christ came to Jericho. There was a man there by the name of Zacchaeus, a chief publican—a rich man. Zacchaeus' job was that of a tax collector, but not a tax collector in the ordinary sense of the word. The job of tax collecting was an especially hateful one in that day. The Roman Empire controlled virtually all of the "civilized" world. Men would submit bids for the job of tax collector in the various provinces and districts, and the job was given to the highest bidder. In other words, they farmed out the taxes. That meant that the tax collector had to collect so much money. He collected all he could get in any way in the world he could get it and he had to pay in a certain amount to the Roman Government. If he could collect twice as much as he had to pay to the government, he could keep the profit. If there was a loss, then the loss was his to make up. As a rule such men were very unscrupulous. In those days the people actually hated the tax collector; the very nature of the work that the man had to do made them hated. They had to extort and connive to get every dime from the people in any way they could get it. There were some Jews working for the Roman Government. We must realize that there were two main divisions, the Pharisees and the Sadducees. The Sadducees generally favored cooperating with the Roman Government, for after all the Sadducees were pagan in their belief. They did not believe in the resurrection. They believed in get-

ting along in this world and cooperating with the Roman Government. But the Pharisees believed in the resurrection and did not favor strong cooperation with the Roman Government, therefore, a great deal of criticism was directed against all Jews who placed themselves at the disposal of the Roman Government, and the very nature of his work caused Zacchaeus to be hated.

We today would probably say, "There is no use to talk to him—you should deal with people more acceptable. Zacchaeus is a crook, a hateful tax collector, a Jew sold out to paganism; no use to bother with him." But this man Zacchaeus was present, a chief publican and rich, and he sought to see Jesus. He could not see him for the crowd because he was small of stature. He climbed up in a sycamore tree to see him. Jesus looked up and said, "Zacchaeus, make haste and come down for today I must abide in thy house," and he made haste and came down. When the people saw this, they said, "He has gone to be a guest with a man that is a sinner." And Zacchaeus stood and said unto the Lord, "Behold Lord, the half of my goods I give to the poor and if I have taken anything from any man wrongfully, I will restore it to him fourfold." And Jesus said unto him, "This day salvation is come to this house forasmuch as he also is a son of Abraham and the son of man is come to seek and to save that which is lost."

This is an example in which Jesus reached a man whom the rest of the world passed by. He had first of all to break through the outer crust, this hard crust of indifference, for example, in noticing the man. We sometimes forget that the richest people in the world may be the loneliest. Maybe they would like to have some body talk

## THE GOSPEL LIGHT

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with them about their soul and the plan of salvation.

Jesus said, "Zacchaeus make haste and come down," and he said "I want to go into your house." Zacchaeus opened up and said, "I am going to give half of my goods to the poor and whatever I have taken by false accusation, I will restore fourfold."

One other example which I think is a classic illustration is the case of Saul of Tarsus. Jesus told Ananias to go down to preach to Saul. Ananias was an everyday Christian as we are, just a human being, and therefore he had the tendency to judge. He knew about Saul of Tarsus; therefore it was the natural thing to say, "Lord, I have heard of this man, how he has persecuted Christians and I had rather not preach to him." "I don't think it would do much good to preach to him." But the Lord said, "Go thy way for he is a chosen vessel unto me, to bear my name before the Gentiles." How many times we pass people by who would have received us with open arms if we had just merely taken time to stop and speak to them.

Anyone who has ever had a job that required a house to house canvass, or selling, knows that you can't always judge by the exterior of the house what is inside. So we are wrong in thinking that anybody is beyond hope of salvation.

Three points to remember in going about the work of the Lord are:

1. Do not lose hope for your age of the world. One period is about as good as another. We shouldn't long for the good old days. Fifty years from now, someone might refer to our present age as the good old days. If we are still around, we may be doing it ourselves.

2. We must not be respecters of fields of work. One field is about as good as another, provided a person is willing to work hard, sacrifice and devote much time to the Lord's work.

3. We must not be respecters of persons, or judge human beings by thinking that anyone is beyond hope of salvation.

If all Christians were devoted teachers and preachers of the truth, all men would be possibilities for conversion to the Lord Jesus Christ. The main mission is to try to build men into the kind of characters the Lord would have them be.

Edwin Markham has said,  
 "We are blind  
 Unless we see that in the human plan  
 Nothing is worth the making,  
 If it does not make the man.  
 Why build these states glorious  
 If man unbuilder goes?  
 In vain we build the Nation

Unless the Builder also grows."

Building up the Church is like that. We build ourselves as we build up the Church. We are the great beneficiaries.

Let us do the work, and leave the judgment up to God. In 1757 the venerable Benjamin Franklin made a speech to the Constitutional Convention in Philadelphia, and in it he said, "I have lived a long time, and the longer I live, the more convincing proof I see that God governs in the affairs of men: and if a sparrow cannot fall without his notice, is it probable that an empire can rise without his aid? Except the Lord build the house, they labor in vain who build it. Without His concurring aid, we shall proceed no better than the builders of Babel."

Let us keep before us these words from the wise old American statesman and let us work harder than ever before to advance the cause of Jesus Christ.

## A Study In The Book Of Acts

By HARVEY SCOTT

(NUMBER 34)

Luke tells Theophilus that when the early Christians were scattered from Jerusalem that "Phillip went down to the city of Samaria and preached Christ unto them."

"And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." (Acts 8:4-13).

Here we have another example of New Testament conversion with the means and the influences which brought it about.

We have the miraculous power of Philip used to attract the attention of these people, and at the same time to convince them that he is a "teacher sent from God." The first effect of the demonstration of this power by Philip was great joy on the part of the people. This was followed with the fine attention which they gave to this teaching.

They shook off the spell which Simon the sorcerer had wrought upon them when they saw the miracles which were performed by Philip as he was guided by the Spirit of the Lord.

They were then willing to believe Philip to be a teacher of God; and, when they believed him, they were baptized, both men and women. (Acts 8:12).

This is as simple as the charge under which this preaching is done, which charge is found in the language of Jesus when he said: "Go preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16:15, 16).

Here we see the teaching of that message, and men and women are believing it and are thus saved and added to the Lord.

This is how they became saved people then under the guidance of the Spirit of the Lord. What is wrong in pleading with men and women to do this same thing now?

Unless the Lord has changed his teaching for men and women today, he intends for that same story to be told now, and he is still expecting men and women to believe it and to be baptized in order that they may be saved and thus added unto the Lord. If not, then why not?

This sudden turning from the influence of Simon can be accounted for on no other ground than they were able to see the difference between the tricks of sorcery and the miracles of Philip.

Even Simon, when he saw the miracles which were being performed by Phillip, immediately recognized that they were of God and not of men.

Luke says, "Simon also himself believed; and being baptized, he continued with Philip; beholding signs and great miracles which were wrought, and he was amazed."

Luke records the readiness of these people to give up that which they had been following when they saw the truth.

This is as it should be today—when we learn the truth we should accept it even though it means a change from that which we have been following.

I beg of you to follow the example of these people.

### Former Member of Hitler Youth To Speak At Murfreesboro Church

Gottfried Reichel, a former member of the Hitler Youth, will speak at the church of Christ, Murfreesboro, Arkansas on Sunday, November 9th, at 11:00 am and 7:00 p.m. o'clock. Having escaped from the Russian zone of Germany in 1948, and while living in Munich in the American Zone, he was befriended by an American Sergeant who assisted him in getting papers and brought him in contact with American missionaries of the church of Christ. After studying 3 years in a Christian College in Frankfurt, he was sent to America to attend Harding College, Searcy, Arkansas.

Everyone is invited to attend these services.

Bob Craig, 3010 6th St., Bay City, Texas, November 3: "We have just closed a meeting in which Paul Wallace of Gladewater, Texas, did the preaching. Good interest was maintained among outsiders throughout the meeting. During the past three weeks, including the meeting, we have had ten additions; five by baptism, three by restoration, and two by transfer of membership."

Looks as though too many parents tie up their dogs and let their 16-year olds run loose.—H. F. Doolittle.

# GOD'S INTERNATIONAL LAW

By REUEL LEMMONS

(A Radio Sermon From Lourenco Marques, Africa).

With Jehovah God there is no respecter of persons. Jew and Gentile, bond and free, king and peasant, they all look alike to Him. God considers not the color of a man's skin nor his social background. He has given to every human being a soul, and to him all souls are alike.

Since all have sinned and come short of the glory of God, all souls are separated from their Maker. Black or white, bond or free, all because of sin rest under the same condemnation.

Jesus Christ came into the world to be the Savior of all men, regardless of nationality. The one sacrifice on Calvary's brow was sufficient for the atonement of the sins of every man. After Jesus had arisen from the dead and ascended back to the right hand of God, Jehovah sent his Holy Spirit to give one international law for the salvation of the race. This international law we know as the gospel of Christ. Jesus commissioned that it be preached to every creature under heaven, and promised that regardless of nationality, race, or creed, those who accepted it and who obeyed it would receive the remission of their sins.

Throughout the centuries there has been one universal, unchanging plan of salvation. In the first century there were not several plans of salvation; there was one plan of salvation. It was preached by all of the apostle? just alike. It was preached by them to every nation under heaven just alike God did not have one scheme of redemption for the Jew and another for the Gentile. That's one reason I know he does not have one scheme of redemption today for the Catholic and another for the protestant. He has one scheme of redemption for every man under heaven today, just as he had one scheme of redemption for every man then. Back in that day every man who would be saved had to follow the very same plan. And today, regardless of man's position in life—high or low, rich or poor, believer or unbeliever, protestant, Catholic, or whatever he may be—if man is ever pardoned, regardless of race, color or creed, he will be pardoned by his compliance with the very same terms of pardon.

We are treated today to many different plans of salvation. One will tell you that you are saved the instant you believe. Another will tell you that you must believe and then pray for forgiveness. Another will tell you that

you must repent and believe, and another will give you still another scheme of redemption. May I suggest that these different schemes of redemption now offered cannot be the one universal scheme of redemption that covered all men in the days of the apostles. There was one plan of salvation in that day. Men either obeyed it and were saved by it, or they simply were not saved. And today, regardless of how ancient your heritage or how old your lineage in a certain belief, the fact still stands that until God changes, the scheme of redemption will not change. What it has always been, it still is today. Its terms of pardon in the first century are its terms of pardon in the twentieth century. And today any man who is saved by the gospel of Jesus Christ will receive it on exactly the same terms upon which they received it back then.

My friend, the world needs one church. The world needs one Lord. The world needs one faith. The world needs one baptism. The world needs one Lord, one faith, one baptism because it has just one God. It is condemned under the universal condemnation of sin. It is in one condition—lost. It has one universal atonement for sin — the blood of Jesus Christ. Therefore, it needs one scheme of redemption. You can just as well argue the existence of several gods as you can argue the existence of several different means of being saved. You can just as well argue the existence of several Bibles or several different divine laws as to argue that there are several different plans of salvation. It would be just as right to argue several different methods of atoning for sin, instead of the one atonement Jesus offered, as to argue several different plans of salvation. As long as there is one God, as long as he has given one law, as long as there is one faith, as long as he has provided us with one atonement for our sins, there will be one universal scheme of redemption.

If all men of every nation are redeemed from a common ruin by a common atonement, it is but natural that they be a common brotherhood. You cannot take men redeemed from a common ruin by a common price and produce the divided condition that now exists in the religious world. People redeemed from a common ruin by a common method and a common atonement become a common brotherhood. They have all things in common. What one believes, they all believe. What one practices, they all practice. The name one wears, they all wear. The table

one has access to, they all have access to. The membership one possesses, they all possess. There is no excuse whatever for building fences between them to divide them into warring sectarian camps. The very fact that we have a universal God and a universal law and a universal savior and a universal gospel is proof enough that the saved and the redeemed, the "eklesia" of God, is the universal church, in which there is no division and no sectarianism. Those in every nation, as Peter says, who fear God and who work righteousness are acceptable unto him.

I want you to notice that the same man who said in Acts 2, "Repent and be baptized for the remission of sins," says here that, "In every nation those that fear God and work righteousness shall be accepted of him." I believe Peter said the same thing in both instances. If I understood what it meant to fear God and work righteousness, I would understand what it means to repent and be baptized. And if I really understood what it meant to repent and be baptized, I would know what it means to fear God and work righteousness. The man who says that you don't have to be baptized to be saved is saying that you don't have to fear God and that you don't have to work righteousness to be saved. The man does not live who will deny that being baptized is working the righteousness of God. It would be blasphemy to say that he who is baptized is working somebody else's righteousness save God's. If it is not God's righteousness it is the Devil's righteousness. And if he who is baptized does not work the righteousness of God, he is working the righteousness of the Devil in being baptized. Baptism, therefore, becomes an act of the Devil, and such an accusation or charge would just be blasphemy.

I tell you, it makes some difference what you believe. It makes some difference what you practice in the name of religion. Error is not as good as truth, and the commandment of a man or the doctrine of a man is not as good as the gospel of Jesus Christ. Do I become your enemy because I show you these truths?

Yes, in every nation under heaven those who fear God and work righteousness are acceptable unto Him. The old song still is true: "Trust and obey, for there's no other way to be happy in Jesus but to trust and obey." He who fears God will repent of his sins, and he who works righteousness will obey the commandments of the Lord As Peter predicated salvation on Pentecost on repentance and baptism, and as the other preachers of the gospel in Samaria, Judea, and the utmost parts of

the earth predicated salvation upon repentance and obedience, so I today, twenty centuries later, under the authority of the same universal God, preaching the same universal gospel, lay down the same universal terms of pardon that they laid down. When I say what they said, they were right, and that makes me right. Therefore, today when somebody asks me, "What must I do to be saved," I will say to him as Peter said in Jerusalem and as the rest of the apostles preached to other nations, "Repent ye and be baptized, every one of you, in the name of Jesus Christ for the remission of your sins." For I also am persuaded that in every nation under Heaven he that fears God and works righteousness is acceptable unto him. This is the universal scheme of redemption, without obedience to which no man has ever been saved, and no man can ever be saved.

You can just as easily hurl God from his throne as you can change this everlasting universal law. It is not a question of if I am right, I am right. Because I have said what Peter said in Jerusalem; I have said what Philip said in Samaria; I have said exactly what Paul said wherever he preached. The Holy Spirit guided those men. and when I use their words, I am using the words of the Holy Spirit. Yes, we have a universal God. We have a universal law. We have a universal savior and a universal scheme of redemption. It is not only universal in that it covers all nations under Heaven, it is universal in that it covers all time, from the day of Pentecost down to the coming of Jesus.

Since the day that Jesus made salvation possible men have been taught to come boldly to the throne of grace that they may obtain mercy and find grace to help in time of need. What a consolation to know that regardless of race or color or creed, all men under Heaven have access to the mercy of Jehovah God, and the promise of some day entering it through the gates into the city!

## Flowers of Grass

(1 Pet. 1:24)

(By ELMER A L'ROY)

### FAITH

The church of Christ is Scriptural in name, origin and doctrine.

#### Bible Teaching on Faith

1. The nature of faith. "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1).

2. The necessity of 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 the rewarder of them that diligently seek him" (Heb. 11:6).

3. The basis of faith: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). From this we see that nothing should be given as a statement of faith if it cannot be found in the text of the Scriptures. There is a great difference in walking by faith and being guided by our own thoughts and wishes. (II Cor. 5:7).

4. Faith and works. The proof of faith is obedience to God's law. Faith without works is dead (Read James 2: 17, 18, 24). James says, "Ye see then how that by works a man is justified, and not by faith only." "We are justified by faith" (Rom. 5:1), but a faith that falters at any command is a dead faith and therefore cannot save. To merely believe without obeying is to have little advantage over the demons who "believe and tremble" (James 2:19).

The church of Christ in your community teaches the Bible doctrine on faith. Faith is the main spring of our obedience, but faith alone will not save. However, "a faith that works through love" will (Gal. 5:6).

#### A Preacher's Duty

" . . . Do you see that the services of the church are worshipful? Is the atmosphere wholesome and uplifting? You need more than a crowd; you need an appreciation in all of the seriousness and glory of all gospel services. Appeal to hearts as well as heads. So work that you can be sure of the blessings of the Almighty in it all." (W. W. Freeman, Commerce, Texas.)

#### Be In Bible Study

Among the many reasons why you should be in Bible class and worship Sunday is this one: You will by your example either encourage or discourage others to serve the Lord. Paul said in I Cor. 1:17 that he preached the gospel, "not in wisdom of words lest the cross of Christ be made of none effect." Likewise, we give power to the Words of Life when we set a good example of faithfulness. We "make the gospel of none effect" when we fail to be faithful. Think it over.

#### On The Slump

The pre-election season  
Impels one to remark  
That Presidential timber  
Is very largely bark.

(Apologies to Shakespeare!)

#### Sublimely Successful

A Methodist preacher commented, after performing his one-thousandth wedding ceremony: "Years ago I per-

formed one marriage that must be sublimely successful. In '25, a bridegroom promised to pay the wedding fee as soon as his honeymoon was over. So far as I know, that honeymoon has never ended."

## The Baptist Church Name

By GEO. B. CURTIS

Some weeks ago I reviewed a pamphlet by a Mr. H. E. Waller. The title of the booklet was: "HAVE YOU REJECTED CHRIST AND ACCEPTED BAPTISM FOR SALVATION?" Mr Waller is a Missionary Baptist of the Bogard-Landmark school. Since the review Mr. Waller is reviewing my review in the Missionary Baptist Searchlight He is very positive that all "Campbellites" have baptism as their Savior.

It seems to me that he is inconsistent in this. If there be any such people, they of course must look to Campbell for salvation and name. Campbell would be the family title, its head and author. To illustrate: My father was John D. Curtis; he established his family; I was part of that family; and wore the family name of Curtis. If there be Campbellites, I am ignorant of their existence, and know definitely that I am not of that family. I speak of a spiritual family. I am not indebted to Campbell for one single belief But now back to the name "Baptist."

Baptists take two positions relative to the name "Baptist," one, that it came from John the Baptist; two, that it was derived from the act of immersion. The latter is true Take either position and it remains true that the Baptist family derives its name from baptism, and inasmuch as, the father gives the name to the family, it necessarily follows that all Baptists are water begotten. No escaping this conclusion. No water, no baptism; no baptism, no Baptists. Therefore baptism gives to the Baptist denomination its family name, and must of necessity be their father.

A few years back I listened to L. D. Foreman, Pastor of the Antioch Baptist Church, Little Rock, Arkansas, in his Sunday morning sermon. He stated that on that day at a certain place there would be established a scriptural Baptist church. This implied that Mr. Foreman thought that there were some unscriptural Baptist churches. I wrote him asking for one scriptural one—one that you could read about in the word of God. Here is his answer:

"Mr. Geo. B. Curtis  
Harmony Road, Route 1  
Clarksville, Ark.

Dear Brother Curtis:

In regard to your letter seeking in-

formation for the scripture that mentions a Baptist Church, please allow me this explanation. I note on the return address of your envelope that you are minister of the "Church of Christ." Since you would use no name that is unscriptural, certainly you know where the scripture is that says "Church of Christ." Now all you have to do is turn to the passage of scripture that says, "Church of Christ" and read the scripture just before it, and you will find there the "Baptist Church."

Thank you very kindly,  
L. D. FOREMAN

LDF-ap

What Dr. Foreman is trying to say is, There is no scripture to support the name "Church of Christ." And by his explanation says, The name Baptist Church is also unscriptural. Thank you, Dr. Foreman for admitting what everybody but Baptists already know—that the name Baptist Church has no scriptural foundation. But the conclusion that there is no scriptural foundation for the term **Church of Christ** does not follow. Dr. Foreman said in effect: You find authority for the **church of Christ**, and in the verse above it I'll read about the **Baptist Church**. We shall proceed to try him.

"There is one body." (Eph. 4:4). Read above and below.

"Gave him to be head over all things to the church, which is his body." (Eph. 1:22-23). Read above and below.

"And he is the head of the body, the church." (Col. 1:18).

"For his body's sake, which is the church." (Col. 1:24).

From these and other scriptures relative to the body of Christ, we are taught that the church is the body, or the body is the church. This is the body of Christ—the church of Christ. Any one denying that would deny the divinity of Christ. Yet no mention of the Baptist church.

"The **churches of Christ** salute you." (Rom. 16:16). Yes, I know the term is plural. But let's see you try having **churches of Christ** without having a **church of Christ**. Read verse 15 for the Baptist Church. Not there, Dr. Foreman.

"Feed the church of God, which he purchased with his own blood." (Acts 20:28, King James Translation).

"Feed the church of the Lord which he purchased with his own blood." (Acts 20:28 American Revision)

1. Christ was the one who shed the blood.
2. This blood bought the church.
3. The church belongs to the one who bought it.
4. Therefore, it is the church of Christ.

Read above and below and the Baptist church is not mentioned.

"Upon this rock I will build my church." (Matt. 16:18).

These words were spoken by Christ just before his crucifixion. John was already dead. So he could not have been talking about a church brought into existence when John was baptizing.

Nor, could the Lord have been baptized into something that did not exist. Christ spoke of his church—the one that would belong to him, the church of Christ. No mention of the Baptist church above or below.

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bride—



## 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.

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

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

### CHAPTER XIII.

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

a Rom. 14:21; 15:1-8; 2 Cor. C: 3. 6 Mark 6: 33; Luke 9: 46, &c.; 22: 24, &c.

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

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groom's voice: this my joy therefore is fulfilled." (John 3:29).

Let's subject this scripture to a careful analysis:

1. This is the language of John the Baptist.

2. The bridegroom is Christ.

3. The church is the bride. (Baptists so teach).

4. John is the friend of the bridegroom—the "Best Man."

5. The bridegroom—not the "Best Man"—has the bride.

6. The bride takes the name of the bridegroom.

7. The bride does not take the name of the "Best Man."

8. According to the Baptist usage of the word **Baptist** they could not be in the family of Christ, but in the "Best Man's" family.

9. No room for a Baptist church here, either above or below.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named." (Eph. 3:15-15).

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Hebrews 3:6).

"God of our Lord Jesus Christ (v. 17) . . . 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. 1:17, 22-23).

1. The words **house**, **household** and **family** are used interchangeably in the Bible.

2. God's family in heaven is named of Christ.

3. God's family on earth is named of Christ.

4. Christ's name is God's family name.

5. Moses was faithful as a servant. (Hebrews 3:5).

6. Christ was faithful as a son.

7. This was his own house, or family.

8. All who are faithful to the end are in his family.

9. God elevated Christ to this place over the family of God.

10. This was done when Christ was raised from the dead. (V. 20).

11. This head of the family of God will continue until all things are put under his feet. (Eph. 1:22; I Cor. 15:24-28).

13. God's family name is that of Christ.

14. **Baptist** is not that name.

The term **church of Christ** denotes ownership. The church belongs to Christ. He bought and paid for it with his blood. Why rob him of his dearest

possession and try to give it to John or deny the family name to elevate the action of baptism? It is wrong. Many other arguments might be presented to show the ownership of the church, but these must suffice now.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth, Texas, October 22, 1952: The singing school in Fort Sumner, New Mexico, was a success in many ways. Good interest manifested, and prospects are brighter for their future in the song service. This leaves

me in school in Licking, Mo. It starts off well. Bro. A. M. Wiles, is minister here, and doing a good work. A new building has just been erected which will be an asset to the work I have some vacant time for schools and meetings. If I can assist you, write me.

Hoyt Bailey, P. O. Box 745, Irving, Texas, November 4, 1952: 147 responded, 29 for baptism, during my first year here, and contributions increased from a little more than \$300 a week to an average of \$603 a week during the past seven months.

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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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### A 120,000 Gift To The Wewoka Church

In the recent gift of Brother James H. Mulkey, the elders of this congregation will now be able to do some of the work which they have long wanted to do. This gift amounts to about \$120,000 in city rental property—about 70 rent units—and will, when everything is in order, amount to about \$1,500 per month.

The congregation here pays part (and in most cases all) of the salaries of six people at the present, and they have several missionaries in mind when the income from the gift has been made available for work. This will make a large number of people on the pay-roll of this congregation of about 320 members. This is a great responsibility, but the elders are prepared to take care of it.

The fact that the Wewoka congregation has been missionary minded through the years—they have done more than the average congregation of this size—I believe that the Lord has had a hand in turning this opportunity to them to do even greater work in the future. We forget that the Lord gives unto us greater opportunities when we use well those which we have.

Brother Mulkey had intended to will this property to the church at his death, but decided he wanted to see the program carried out sooner—during his life-time—so that he might enjoy seeing the work done. He, therefore, deeded to the church all of his city property here in Wewoka, except the apartment in which he is now living—this is his home.

The Wewoka congregation, however, is now committed for the next two years to the full extent of their ability; and with his gift, the elders will be able to carry out their desires much sooner than had been originally planned.

We are grateful unto Brother Mulkey for this contribution, and pray that the Lord will give unto the elders the wisdom necessary to use it to the best good of the Cause of our Lord, and that it will be an inspiration unto the congregation to do more themselves in the salvation of souls. —Harvey Scott.

Frank L. Cox, Box 104, Mineola, Texas, October 29: With George S. Benson of Searcy, Arkansas, as evangelist and Hayden Goodgion of Mineola as song leader, the local congregation has just closed as excellent gospel meeting. One was restored. Two were baptized. An unusual number of our fellow townsmen were in attendance, also friends and brethren from more than thirty other localities, including Dallas, Tyler, Longview, Commerce, Sulphur Springs and Troup. One evening a group came from Shreveport, Louisiana. Exceptionally fine service was rendered by the preacher and song leader. Brother Benson agreed to return in June of 1954,

### TO WOMEN EVERYWHERE

It never matters much to me  
What kind of hat or gown you wear;  
I'm always looking at your face,  
To see if any smile is there.  
And when I see you looking glad,  
Even smiling just a little bit,

I seem to note, unconsciously,  
How well your hat and costume fit.  
—Selected

Then there is the man who contends that "matromy" is not a word, but a sentence.



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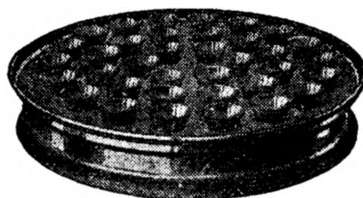
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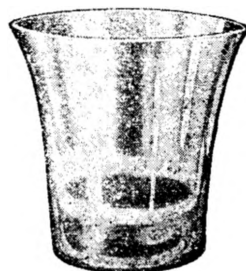
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# TheLight

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

VOLUME 22

DELIGHT, ARKANSAS, NOVEMBER 13, 1952

NUMBER 48

## DEATH'S DREAMS

By VAUGHN D. SHOFNER

Mankind at its lowest ebb may come to the end of the way and face the dark, cold reality of physical death with a backward look upon the lives it has finished, dwelling with pleasure on various happenings. But this smile that may limp across the lips of those who are dying is not necessarily a guarantee that all is well.

Worldlings, stained indelibly with revelry, may call back the scenes of their past pleasures to cheat them with the apparition of a present reality: may smile as they deliriously dream of doing again those things they once enjoyed. The person whose life has degenerated into the slavery of routine and habit may send forth a smile from his couch of death as the old warrior summons and drills the ghosts of his soldiers; and the old miser may chuckle as he adds up his columns, sees the glitter and hears the rattle of his gold, and thus the pleasantness of his countenance is the result of his phantom parade.

The backward look from the dreary deathbed of a faithful follower of Christ may bring a smile, too, but this higher humanity summons back higher thoughts. The smile from this pale and wan face comes not from ghosts and apparitions which belong to and end with the temporal things, but this smile comes from a life that has transcended time and by the excellency of the high culture is given a beacon light of hope that dispells darkness and allows the view of a future filled with happiness. This smile is a welcoming recognition of the angels who wait just outside the finite realm to bear a ripened saint into Abraham's bosom. And this is why the apostle Paul set his face toward the block of martyrdom, felt no fear, smiled at the thought of death, and triumphantly said, "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." (2 Tim. 4:6, 7)

Notice that the scenes which sailed across the screen of his memory did not present a picture of things now being done, but they did show things finished—"I have fought a good fight, I have finished my course, I have kept the faith." Notice, too, that he had not fought the good fight as though there were no other, but a good fight; for battles will be fought and victories won by all the saints of the Lord throughout all time. We cannot fight your battles, nor can you fight ours. Likewise, he had finished his course. Races will be run and mileposts of accomplishments will be passed by all Christians throughout all time. And we cannot run your race, nor can you run ours.

But notice again, gentle reader, Paul had kept the faith. There was no other, there is no other, and all who desire to follow Christ must keep the common faith. There is no honest and just and righteous way for the Lord to set a standard of individualism which allows his followers to theorize, and supply as many "faiths" as there are individuals and still judge them. By which standard could he judge? If such were true, man would be his own judge by his own individual standard. God could not be God in such a system, for man by this theory "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" (2 Thess. 2:4). Paul kept the faith! The faith was a system of truth given to him of Jesus Christ (Gal. 1:11, 12), which he had to hold and to apply and to teach, but which he, nor any man, had not made and was not to try to improve. There

is one faith! (Eph. 4:5). He knew nothing of a Pauline theology, for he had kept and preached the gospel of Christ. Perish the thought that decides a man can live righteously by "the faith of his choice!"

The faith that is kept must be the faith which demands fruits of evidence in obedience, and it can be kept only by obeying it. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works" (Jas. 2:17, 18). Faith is the grounds for justification, but obedience is the evidence of it. When Paul the aged said, "I have kept the faith," he was remembering how, from the time he understood his Master's call, he had obeyed his words. In uttering this he must have seen the light of glory and the city of Damascus again. As he penned these words the voice of Jesus must have been once more in his ears; he surely heard again the command to go into Damascus and learn what he must do; he must have lived the three penitent days over; and he must have remembered with contrite heart his obediences to the plain words, "And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). From that time, "What wilt thou have me to do?" had been his chief concern.

Now an aged Christian is dying, and unlike worldlings who lose their hope, cease to have strong convictions, and grow cynical and careless as the physical man wastes in age, he lets go the things which are trivial and temporal to lay hold of the special satisfaction: "I have kept the faith." To this true Christian old age did not come listing into port, wrecked, with broken masts and rudder lost, but full-sailed still, and strong and ready for voyages in other seas. So, friend be not a careless, disobedient, faithless failure, but

walk with Paul in keeping the faith for a short sojourn of life and have visions of glory instead of unreal dreams when death comes stalking his prey.

## A Study In The Book Of Acts

By HARVEY SCOTT

(NUMBER 35)

Luke says, "When the apostles who were at Jerusalem hear that Samaria had received the word of God, they sent unto them Peter and John." (Acts 8:14-17).

There are four facts in these verses that must be kept in mind in order to a correct understanding of what Luke has here recorded.

1. The Samaritans, having believed the gospel and having been baptized, were, according to the commission recorded in Mark 16:15, 16; and, according to Peter's sermon on Pentecost recorded in Acts chapter two, pardoned and in possession of the "gift of the Holy Spirit."

2. They had been in possession of this gift long enough for the news to reach the ears of the apostles in Jerusalem, and these apostles in Jerusalem, had united in sending Peter and John the Holy Spirit had fallen with its miraculous power on none of the Samaritans.

4. Upon the imposition of the hands of these two apostles, preceded by prayer, the Holy Spirit with its miraculous power fell upon them.

But let us notice the lesson in those four points.

1. Whatever might have been the purpose of the visit of these two apostles, we are sure it was not to convert them.

2. Since these people had enjoyed pardon, remission of sins, and membership in the New Testament church, we can be assured that a direct operation of the Holy Spirit is not essential to conversion, for the miraculous gift was after their conversion.

3. Thus, we learn that there is no connection between conversion and the miraculous gift of the Holy Spirit.

But why was this miraculous gift of the Holy Spirit bestowed upon these people by the apostles?

1. It was given for the purpose of revealing through the individual the word of God in order to salvation.

2. It was given to attract the attention of the people that they might be taught the word of the Lord.

3. It was given for the purpose of proving the word.

4. It was given for the purpose of recording the revelation of God for future generations.

It was necessary for these people to have some one who was inspired of God to teach

them the "way of life," or Philip must remain with them. This he is not permitted to do.

But this miraculous gift of the Spirit of God was not common to the disciples, but was

enjoyed only by those unto whom it was especially imparted.

Also, none could impart this but the apostles.

Thus, miraculous gifts have ended.

## OLD TIME RELIGION

(By B. F. ENGLAND)

The expression, "I want the old time religion" is still a familiar expression in the religious world today. Most of these expressions come from those who think that the religion of their fathers was "old time religion." Maybe it was and maybe it wasn't. If it wasn't the "religion" of the New Testament, it wasn't "the old time religion." I can remember distinctly my boyhood days when the religionists were teaching their audience the necessity of getting religion, and the common expression that what they were getting was "old time religion," having reference to the system practiced before them by their parents. To better understand the subject, let us see what religion means.

Funk and Wagnalls "New College Standard Dictionary" gives, as one of the meanings of religion as, "Any system of faith and worship," as the Christian religion. He gave the Christian religion as an example of religion or the meaning of the term. The Christian religion is only one among many religions.

Since "religion" is a system of faith and worship, any system then is religion whether it be the religion of the Bible or not. The Hindu religion is one, and so is the Mohammedan religion another, and they are old religions, but they aren't the religions of the Bible, or the New Testament.

There are three religions mentioned in the New Testament namely: "Jews religion," (Acts 26:5; Gal. 1:13). Vain religion (James 1:26), and Pure religion. (James 1:27). Some people are still inclined to accept the "Jews religion." I am unable to accept the Jews religion as applicable to me, for it was governed by the old law, and Paul said that it was taken away at the cross. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make of himself twain one new man, so making peace. (Eph. 2:14, 15). Blotting out the handwritings of ordinances that, was against us, which was contrary to us, and took it out of the way, nailing it to his cross. (Col. 2:14). Since the Jews

"religion" has been done away, we shouldn't want that, for it will do us no good, and is too old.

I believe there is much vain religion in the world today, but that isn't the kind of religion I want. "Vain religion" is an "empty religion." James says, "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart," this man's religion" is vain. Friend reader, I don't think you want that kind of religion.

"Pure religion" is the religion of the Bible, and is as old as New Testament Christianity. The fact is, "Pure Religion" is New Testament Christianity. James says, "Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (Jas. 1:27). This is an "active religion," a "doing religion," not a "getting religion." You don't get the religion of the New Testament, you do it.

Shall we accept the theory regarding "Old Time Religion as being only one, two, or three generations of age? That is what most religionists ask you to do. If you want "old time religion," that is acceptable to God, Christ and the Holy Spirit, one must go on back of our an-

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cestors of two or three generations to the New Testament. That system teaches one comes to God through faith, (Heb. 11:5), which leads to repentance, (Acts 17:30), and to the confession of our faith in Christ as the son of God, (Acts 8:37), and then be buried with Christ in the waters of baptism (Rom. 6:3-6), to be raised to walk in newness of life. Then we must keep the admonition of James, to support or help support the widows and orphans and help them in their afflictions, and last but not least, we must keep ourselves unspotted from the world. We have been given a new garment, free from sin, and we can't afford to have it all spotted with sinful practices for we

must appear before the judgment seat of Christ to answer for the deeds done in the body. (2 Cor. 5:10).

In conclusion, may I say the system just stated is a brief summary of "old time religion" of the New Testament. Any system that has its origin back of the New Testament is too old. Any system that originated this side of the New Testament is too young. The New Testament teaching is as old and as young as I want in religion. Any religion that can't turn to the New Testament and read from its pages their system of faith and practice, is not the religion of the New Testament, and is outside of God's promises.

## FAMILY ROWS

W. W. FREEMAN

There is hardly anything that troubles children so much as fusses between their parents in their presence. Heated arguments and harsh words between parents are very serious with the children and are never forgotten. All the good advice of such parents is henceforth discounted. Children are terribly unsettled when for the first time they realize their parents are not the ideal people they have been supposed to be. This disillusionment is serious in that it leaves the child without a sure anchor of security in the home. The sorry pattern of misbehavior fixed by such quarrels can hardly be escaped, and this influence entails dire consequences. Parents should realize this fact before they protract a discussion into an unpleasant row. Bad language, loud accusations, physical combat, and estrangement are too destructive to be allowed to occur in a home. If one forgets about the unhappiness and selfishness of the parents, it is terrible enough to consider the bad results for the children. Parents owe the best they have to their children and the least they dare contribute is a good example of conduct in word and act.

Sometimes one hears of the couple that never agreed to speak when the other was momentarily upset and saying things, but was rather to take a walk in the open air until the other could have time to become composed and to cool off. Both claimed to be very healthy, due to walks in the open air! Well, whatever there may be of humor in this story, the idea of forbearance is good and should be mutually respected. In cases of family jars there is always place to set the example for children by saying the rare words,

"I am sorry." We are always blundering; why should we not often say "I beg our pardon" or "I am sorry?" Children will imitate such steps of reconciliation and be better to get along with their associates in work and play.

"If a person says, I love God, but hates his brother, he is a liar." In a certain old Book we find this idea. Divine relations presuppose desirable and proper human relations. Jesus put a great deal more emphasis upon one's attitudes on human relations than upon minutiae of intellectual error. Even the devil may be correct in certain items or orthodoxy and still remain wicked because of an attitude of donothingism. Among church people there is sometimes an unwholesome air of jealousy, envy, and strife. To convince outsiders of the value of Christian faith all of us should in honor "prefer one another" and "not to please ourselves." It is mean to go around daring somebody to knock a chip off the shoulder. Even infertile and rotten eggs are often hatched by suspicion. Most of us have enough weakness that we and many others know and acknowledge; so why breed discord by inventing imaginary faults just to have something to gossip about? Everyone of us should know that we may cover up some of our dirty tricks and wilful wrongs toward other folks, but we must also understand that with God nothing is hidden and that all will be exposed and stand against us unless we sincerely repent.

To settle trouble in family or congregation it is best not to stir it too much. There is nobody who cannot be justly criticize, for all of us are human enough to make mistakes; so we should not resent criticism but try to profit

from it. Somebody has said that our enemies are often our best friends; they tell us our weakness but our friends do not. Certainly there is nobody among men who is above criticism. Perhaps, then, some criticism is for the general good, but let us be sure it is given for this constructive purpose and not to satisfy selfish revenge and bigotry. Forgive anybody who says, "I repent." If he does not truly repent, God knows all about it and one may be generous and brotherly. When we are told of our faults, we should recognize them and thank the one who gave us the information (?). We should not rail by some counter attack against him. Christians are "slow to anger" and do not harbor wrath or grudge. We could well use more exhortations along these lines, even if we hear less on our pet doctrines we are so ready to press to the point of division among ourselves. Let us try to stay off hobbies and put what we profess into devoted service

### The Gospel Radio Hour

The Gospel Radio broadcast over North America's most powerful radio station, XEG, in Monterrey, Mexico is being heard throughout the United States. The response to the first two programs was unexpected. Requests for copies of the sermons came from listeners all over the nation. The requests were from many who are not members of the church, including some denominational preachers. Many letters of commendation have also been received.

The Gospel Hour, conducted by V. E. Howard, of Greenville, Texas may be heard each Sunday night, 9:30 to 10:00 over XEG, 1050 Kc. Several congregations are having fellowship with brother Howard in this work. He is responsible to the elders of the Walnut Street Church in Greenville, where his membership is maintained, for his conduct of the work. The Gospel Hour was begun on XEG October 5th.

**Earl E. McCord, Corning, Ark., Nov. 4th:** This writing leaves me in East Prairie, Mo., in a singing school beginning last night the 3rd. Will go from here to Woodward, Oklahoma the 17th for a school. Would like to have another engagement while out there. See me at Woodward, Oklahoma. Brother Elmer Butler is the minister there.

**J. D. (David) Taylor, Gould, Oklahoma, October 15:** We closed out a wonderful work with a wonderful church, Hydro, Oklahoma, last Friday night with one elder and wife from Christian church coming forward and a daughter of another elder. Tears of Joy flowed freely. Brother Cassel was on ground to follow me there temporarily. I am now preaching for the Gould church.

## When The Gospel Was First Preached In Europe

By REUEL LEMMONS

(A Radio Sermon From Lourenco Marques, Africa).

About nineteen hundred years ago the greatest event that ever took place on the continent of Europe transpired. It was not accompanied by the marshalled tread of marching feet; no herald blew a trumpet in the streets; no great publicity campaign was enacted. Two itinerant preachers disembarked from a boat on the shores of Macedonia. They went quietly through the streets attracting no attention whatever. One Saturday morning they went out by the side of the river where some women had gathered to pray. They preached the gospel to them and converted Lydia and her household. This was the beginning of the Christian religion on the continent of Europe.

These men did not go to the rulers of the city; they did not seek to overthrow the government, they did not cause a commotion in the streets. They did not even lift their voices. Yet, from this small and insignificant beginning the gospel spread and churches multiplied. The teaching of Jesus had broken the fetters of Palestinian and Asiatic influences.

No other influence has so completely changed the course of human affairs on that continent. No king, no army, no government, no law, no war, no catastrophe, has ever affected the lives of the residents of Europe so much as the message that Paul preached. Down until the end of time the one event that has cast a greater influence over the affairs of all Europe than any other was the arrival of Paul in Philippi with the gospel of Jesus.

Occasionally today a messenger of the Lord will arrive unheralded and unnoticed upon a continent or an island in the sea, where the pure and unadulterated gospel of Jesus is unknown and teeming thousands will go about their daily work never realizing that a stranger has come among them. He will probably begin as Paul began with a very simple and humble audience;—just a handful of people willing to listen with unprejudiced hearts to the presentation of the gospel of Christ. The world will very little note his presence. It will not realize that it is the recipient of an unusual blessing. Yet, a little group of disciples will be formed. They may meet in a rented hall or a private home for a while, but they will worship. One by one others will be added to the number and the church will grow, and the word of God will be glorified even

as it was in the days when the Apostles first took it to Europe.

When Paul arrived on the shores of Europe he did not arrive there alone. If he had gone there purely with a human message the odds would have been too great against him. If he had gone there with the strength of his own wisdom and only the power of his own philosophy, he would have been doomed to failure. An unseen guest arrived with Paul. Jesus promised when he gave the commission that he would be with the preachers of it until the end of the world. Wherever men preach the gospel in its purity and simplicity, they have the promise of the Savior that he is with them. Jesus does not accompany and strengthen just every man that preaches. He would hardly be expected to accompany a false teacher or to strengthen one who preached error. Only when the unadulterated gospel of Jesus is preached can the preacher expect the abiding presence and the contributing strength of the Lord.

When Paul preached the gospel in Philippi there was no healing of the sick, raising of the dead, cleansing of lepers, handling of snakes, or drinking of poison. There was no outward manifestation of any kind that Christ was present or that the Holy Spirit was working in Paul. Yet, no believer in the Bible doubts the presence and the contribution of both Jesus and the Spirit.

It is not necessary today for one to deal in acrobatics or to possess the art of a magician to prove that the Spirit is working with him. Any ordinary man armed with the sword of the Spirit, which is the word of God, can put to naught the greatest showman and exhibitionist on earth. The very fact that the average man can do this is sufficient evidence that the spirit still does strengthen, and work with, the preacher of the gospel of Christ just as the Spirit strengthened and labored with Paul when he first preached the gospel in Philippi.

Lydia was a religious woman. By the ordinary standards of today, she would have been accepted. Nearly any religious group would have been glad to enroll her as a member if she could have been persuaded to accept the creed of that group. Yet, undoubtedly, Lydia in her present condition was not acceptable to the Lord, since God provided the chain of circumstances that brought Lydia and Paul together. We are reminded of the fact that God works

in wondrous ways to bring to the truth the honest, sincere, seeker.

One of the greatest joys of being able to present the gospel over this station is that which we experience in leading sincere, truth seeking souls to the Lord. We receive many letters from people who are anxious to be taught the way of the Lord more perfectly. When I think of how the providence of God brought Paul and Lydia together in order that she might learn the truth and be saved; I am constrained to believe that that same providential God has provided the opportunity for me to speak to you whom I shall perhaps never see face to face. This very contact provided by your "Back to the Bible Broadcast" may be the Lord's way of saving your soul. We are always happy to receive your letters. Every one you write receives an answer. If these broadcasts have been instrumental in leading you closer to the truth, then let us know about it. We welcome your letters.

The average person would have said, "Let Lydia alone. She is religious, she is sincere, she is doing the best she knows. After all, you should go preach the gospel to someone else." But, the Lord's ways are different from our ways; His thoughts are not our thoughts. The Lord knew Lydia's heart. He knew all about her sincerity yet, a sincere heart was not an acceptable substitute for a converted heart. The Lord is interested in converted people, not simply people who are sincere. One can be sincere and be sincerely wrong. One may be religious and be religiously in error. One may be conscientious and yet be lost. Into this class fell Saul of Tarsus, Cornelius the Gentile, and the Eunuch of Ethiopia. Into this same class fall countless thousands today. I preach the gospel over this station every week in an effort to reach as many honest, sincere, conscientious souls as possible.

I, and my brethren, have come to your shores with the gospel of Christ in much the same way as Paul came to Europe with it. No fanfare attended our coming. We have worked quietly with you, and have shunned not to declare the whole counsel of God to you. Success has attended our labors. Throughout the Union and in other sections of the continent individuals or groups of people have been led to the truth, by the preaching of the gospel. Some of them we have heard from, others, perhaps we will never hear from until we meet them in the judgment. It is a source of real joy to receive a letter from someone who has been led to the truth—someone whose heart the

Lord has opened—and he has given heed to the things we have said.

For about four years now, we have offered in connection with this broadcast a free comprehensive, correspondence course of the Bible. With the exception of a few times when our supply was exhausted, we have answered all requests, and have done everything within our power through this correspondence course to encourage your study of the Bible for yourself. We have no ax to grind; we have no denominational cause to espouse. We are anxious only that you learn the will of the Lord. Several thousand people have enrolled in this correspondence course and have enjoyed their study of the Bible by mail.

A Gospel paper—The Christian Advocate—is published by my brethren from 85 Sixth Street, Orange Grove, Johannesburg. It is the purpose of this splendid paper to convey the teachings of New Testament Christianity. It will be a nice addition to the religious literature of any home. Your subscription to it is invited.

When Paul came to the continent of Europe, he came not to espouse the relatively narrow view of any one religious sect. In fact, it was a thousand years after Paul came to Europe that denominational Christianity had its beginning. No party names or creeds divided disciples into factions or warring camps. Paul came preaching the whole gospel; not a narrow sectarian view of it. He was interested in converting people to Christ. He was not interested in inducing them to join a church.

When we come into your midst with the gospel of Jesus Christ, we come with the very same gospel that Paul preached and we preach it exactly as Paul preached it. It is our sincere desire to shun not to declare to you the whole counsel of God. We are interested in making Christians and Christians only. We are looking for honest, sincere souls who are searching for the truth, the whole truth and nothing but the truth. We believe that with the help of the same Lord who aided Paul that hearts are being opened daily to the reception of the gospel. The results of our efforts have been such that we are well pleased with the providence of God and the opportunities and open doors that have been given us. We are seeking, as Paul sought, to glorify Christ by preaching the gospel of Christ. We seek to break down the prejudices of all denominational barriers in order that those who receive the gospel, and who obey it from their hearts, may be one in Christ Jesus.

When Paul took the gospel to Europe,

and proclaimed it in her cities, and when multitudes became obedient to the faith they had one Lord, one faith, and one baptism. In the unity of the spirit and in the bond of peace they worked together as the indivisible body of Christ. When we come to your shores with the gospel, we do so with a prayer in our hearts that the believers may all be one: that the unity of the Spirit and the bond of peace may bind them into one common brotherhood without sectarian partitions. With them, we pray, that there may be one Lord, one faith, one baptism.

The process by which Paul made Christians when he first took the gospel to Europe is still the process by which Christians are made today. Those people were commanded to believe the gospel which was preached to them because "without faith it is impossible to please God." Paul's preaching was for the purpose of producing undenominational faith in the hearts of his hearers.

Having believed the preaching, sinners were exhorted to repent. Paul told them that "God commandeth all men everywhere to repent." One who has loved and practiced sin must give it up. The teaching of repentance is not a sectarian teaching.

In the New Testament one was not recognized as a child of God, and a citizen of the kingdom of heaven until he had been baptized. Paul who took the gospel first to Europe, himself, was commanded to "Arise and be baptized and wash away thy sins." There was not then, and is not now, anything denominational about this simple plan of salvation. This is the plan Paul preached when he first took the gospel to Europe, and this is the same plan we preach today. It will make Christians today as it did then, and they will be the same kind of Christians today that they were then.

## Effectual Service

By GEO. B. CURTIS

Shortly after I began preaching I moved to the town of Collinsville, Tex. While teaching I preached at Collinsville and surrounding congregations on the Lord's Days. In the Collinsville church was an elderly brother, Ron Vannoy. "Uncle Ron" has long gone on, but to me he still lives—"his works do follow him."

Bro. Vannoy was not a good singer, but I think to God he sang beautifully. He was not able in prayer from man's viewpoint, but God heard him. He was zealous always in things he could do. He swept the floors, he mowed the lawn, he visited the sick, he cared for

the needy. His daily life was a living sermon.

The summer meeting was approaching. Bro. Vannoy was cleaning up the premises getting ready for this meeting in which Bro. Arceneaux was to do the preaching. "Uncle Ron" let fire get out. The church building and all equipment was lost. Bro. Vannoy was heartbroken.

When rebuilding began, Bro. Vannoy was there. Every day during construction he labored, and not one penny would he take for his services. He was poor, but here was a responsibility that he must meet to the best of his ability.

We were finishing the interior of the building. Bro. Vannoy was painting a beam across the ceiling. He fell from the scaffold across a pew in the auditorium. Two days later he died from the injuries received in the fall. No, Bro. Vannoy could not do things in a big way. No one thought of him as the most important member of the congregation. Yet he was the most missed and needed when it was too late to let him know of his worthwhileness.

Over none of the many over whom I have spoken the last words could I say with more confidence; "Blessed are the dead, who die in the Lord." I'd like for "Uncle Ron's" life to help you as it has helped me — just a simple Christian humbly living for Christ.

## An Urgent Appeal

Because of winter fuel, \$25 a month installments on a heating system, \$50 a week on building loan, \$70 a week for preaching, and other expenses, the Northside Church of Mena, Arkansas, is having to cut out several of its works. They would like to keep the 15 minute radio program each Sunday if some individuals or churches will help pay the \$5.00 a week. Most of the visitors mention hearing the program, and the Herald of Truth is not carried on the Mena Station, the only station easily heard in their hilly territory. There are but 71 members—mostly poor—and give \$105-\$125 a week, but this growth hasn't been enough to meet the needs. We are asking but little, and that to help save souls. All donations sent to Box 217 will be acknowledged and appreciated, and you'll be notified when sufficient funds are available to pay for each month's programs.—B. B. Harding, Preacher.

**Claude Robertson, Haskell, Okla. November 3, 1952:** The meeting at "C" street in Muskogee, Oklahoma in which I did the preaching resulted in 17 responses to the invitation. 10 were baptized and 7 restored. The "C" street church is a very friendly church. Bro. Don Johnson labors with the congregation. Three have been restored and one baptized here since last report.

**A Class Book Commended**

(By James E. Chessor)

**The Book of Conversions**, or Case Studies From the Book of Acts, Frank L. Cox. This book is adapted for class use and, moreover is an excellent handbook for private study. I told a young minister, who inquired if it would help him in preparing sermons, that the 14 studies are so logically, simply subdivided and arranged that as many sermons could easily be based upon them.

In my opinion every evangelist or minister ought to have a copy for handy reference.

The book of case studies of the conversions is first of all a study of one book in relation to others. It is a systematic study of Acts of Apostles. Here Brother Cox has supplied a need — a brief, clear, convincing arrangement of Acts under 14 studies, 78 pages, so that the student can master this thirty-year period of the beginning of the church. Reading matter between the studies link together the material so that when finished the student has a fine grasp of Luke's great history.

Brother Cox has attracted widespread attention by his fine sermon outlines, and is rated one of our most logical thinkers. He is sound in exegesis, simple, learned, and peerless as a selector of illustrative material. Personally, I welcome all his books as they come from the press.

The time may come when the study of the Bible by books, singly or in groups, may be considered the best method for students. If so, Brother Cox has blazed the way so well that others who think as he does can do more than handle the books he may omit, in a short lifetime. We are looking forward to his studies of Revelation with glad anticipation.

(Order Book of Conversions from The Gospel Light Publishing Company, Delight, Arkansas. Pupil's book, 35c the copy; teacher's book, 50 cents.)

**"Tommy and His Mother"**

By J. H. Curry

The story of a small boy who converts his mother, a denominational preacher and others to the truth by his constant insistence that his Bible questions be given Bible answers. You will not lay this book aside until you have read it from cover to cover; neither will your denominational friends, and they cannot help but see the Truth. By all means get a few copies and hand to your friends as the opportunity presents itself.

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**Tillman B. Pope, Alma, Arkansas, Box 217, November 1, 1952:** The meeting at Alvord closed with a fine interest and attendance. Three were baptized. Fort Worth, Wichita Falls, Justice, Decatur, Sunset, Bowie and Forrest Burg cooperated. This was my 4th meeting in Alvord. I also was there and preached them 2 years 14 years ago. I promised to return for another

meeting in 1956. I am now in Caldwell, Kansas. At least a dozen congregations have been represented. I close November 4th.

**W. J. Shackelford, Neosho, Missouri, November 7, 1952:** Raymond C. Kelcy has just closed a fine meeting here with four baptized and four restored Homer W. Walden directed the singing.



## The People's New Testament With Explanatory Notes

BY B. W. JOHNSON

Ideal For The  
Bible Student - Teacher - Preacher  
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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.

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

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

**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. 11: 21; 15:1-3; 2 Cor. 6: 3. b Mark 6: 33; Luke 9: 461, &; 22: 24, &.

34. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-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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**V. E. Howard, 1128 Commerce, Highway, Greenville, Texas, October 22nd.**

Just concluded a good meeting with the church in Bossier City (Shreveport) Louisiana. No baptisms. One restoration. Good interest. Jack Arvin has been doing a good work as evangelist for this congregation several years. Previously, I was with the Houston and Broadway church in Kilgore, Texas. The elders reported some of the largest crowds in the history of the congregation. Sixteen responses. Four baptized. Robert D. Bankes, minister of the congregation, is a very good co-worker. Next I shall be with the Hillcrest church in Carlsbad, New Mexico, October 26 through November 5th. The Gospel Hour over XEG, 1050 kc, is being heard all over the nation each Sunday night, 9:30 to 10:00.

**L. D. Hall, 318 W. Noble Street, Oklahoma City, Okla:** Please say for me that I am ready and anxious to answer calls for meetings and evangelistic work for the remainder of 1952 and all of 1953.

**I. D. Ames, Cassville, Mo., Nov. 6, 1952:** Dear readers of the Gospel Light: I am taking a few minutes to write a long delayed report to the Gospel Light. During my last trip of this year, I baptized eight into Christ, and I trust accomplished good in many other ways. Brethren, in my experience I find that we have a great need of a more efficient leadership. We are very slack in this respect, a great many congregations do not have any leadership at all, many are without elders or deacons and are governed only by the evangelists who is doing local work, and some do not ever have an evangelist engaged in local work and so are governed by the male membership of the congregation and what is everyone's business is no one's business and the work of the Lord is neglected shamefully. Now we should give every effort to train some of our male members for Elders and Deacons. You might think that I do not know what I am talking about being without vision, but never the less having been in eleven different states this summer and with my experience and the investigation that I made I know that these things are facts, I wished that my fellow evangelists would assist me in encouraging our brethren along these lines, and as I close, I would like to make mention of the fact that I have some time for meetings next year and if you desire my services, and I think that I am the man that could help you in the work of spreading the gospel, please write me for the time.

**Doyle Williams, Route 1, Box 518, Malvern, Arkansas:** I would like to contact and correspond with some congregation that will need a preacher by the first of the year. I have not been doing regular work for the past two

years, but I am ready to rededicate my heart, life, and soul to the work of the Lord with a congregation that needs me.

#### **H. E. Pierce Reports From Africa**

**P. O. Box 1016, Lusaka, Northern Rhodesia, November 2, 1952:** By the time I had finished four months of intensive village work, I was thoroughly worn out. It took me a week to get down to the work at Namwianga on some of the tasks awaiting me there.

On October 12 I preached at Namwianga and five students, who have daily

Bible study, were baptized. On the 26th I preached again to the women of the Livingstone Central Prison and two more were baptized. One was baptized at Lusaka and seven at a nearby village in October.

It has been evident for a long time that we should have to make a move from Namwianga. Increasing expenses of my evangelistic and village school work made it imperative that I would have to make a change. I either had to quit the far flung evangelistic work and stay on the mission, or make a change of locations. I chose the change because evangelistic work is my life.

### *A Real Large Print*

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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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Then too, there was an increasing need for us to get to a place where our children could go to high school without having to go away from home.

I have done much work in Livingstone and the church there is on the march. I would have liked to go there to push the work forward, it is extremely promising. But, Livingstone is on the Zambesi River and during the hot season the river valley is very hot. My wife's health cannot endure much heat. Then the schools there would not give the children but two years of additional schooling. So, Livingstone was eliminated as a prospective place to which to move.

We have been keenly interested in the new work at Lusaka started there by brother Frank Murphy last year. I have been privileged to give some assistance to that work. Lusaka has a full high school. It has the largest European (white) population of any town in Northern Rhodesia. It also has an African population of about 50,000. Lusaka is an entirely new field for the church of Christ. We can work here for many years in a smaller area and hope that the expenses will not be so great that we cannot pay our bills.

In July we decided definitely to move to Lusaka. On the 14th of October I moved the first trailer load to the place we have rented near Lusaka. On the 31st I brought the second load. The wife and children cannot move until December when their school term is finished. I have moved ahead to get gardens ready and planted.

We hope that our friends and supporters will stand by us in this move

into a new and strange field. We believe that it will work greatly to the establishment of the Lord's cause in this country. Our new address is P. O. Box 1016, Lusaka, Northern Rhodesia.

Our move is based on two reasons: School for the children and a need to

concentrate our efforts in a smaller and more populace area.

Our treasurer at Fredrick has been changed. Our new treasurer is L. E. Mitchell, Box 883, Frederick, Okla. Send us an extra contribution to help us pay for costly repairs on the jeep.



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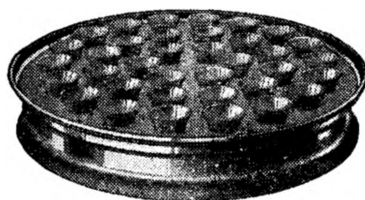
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"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path."—Psalms 119:105.

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NUMBER 49

## ZEAL WITHOUT KNOWLEDGE

(By J. B. LANCASTER)

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved; for I bear them record that they have a zeal of God, but not according to knowledge; for they, being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1-3).

We are told that whatever a man believes to be right is right with him. If this be true why should Paul have been so concerned about the salvation of these Jews? These Jews had a Zeal of God. True it was not according to knowledge, but they thought it was. It was what they believed to be right—was it not right to them? If not, why not? In their ignorance they had substituted their own plan of salvation for God's plan; but are there not religious parties doing the same to day? They think they are right, so did the Jews. If one can be saved, why not the other? But the parties of to day think they are right and we are wrong. The Jews just as certainly thought they were right and Paul wrong. They thought they were right in rejecting the Lord Jesus Christ and having him crucified—did that make it right? Peter says: "But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead: whereof we are witnesses." But they knew better. Peter did not think so. He says: "And now, brethren, I wot (know) that through ignorance ye did it, as did also your rulers" (Acts 3:14-17).

Did their ignorance excuse them? He did not think so. He says, "Repent ye therefore, and be converted, that your sins may be blotted out" (verse 19). Killing the Lord, believing it to be right, did not make it right; nor did it

excuse those who did it. They had to repent of what they ignorantly did that was wrong, and turn away from it, or perish for having done it, however honest they had been in doing it. Does this mean anything?

Paul's kindred sought relief in a system of their own. There was no pardon for them in this. They did not submit themselves to the gospel—how, then, could they be saved? Had Paul wept tears of blood over them, he could not have saved them without submission, on their part, to God's plan of salvation. He could not obey the gospel for them. Each one must obey it for himself. This obedience the Jews refused to render therefore they could not be saved. But was there not as much chance for their salvation as for any one who does now, as they did then? They were zealous; and their zeal was a zeal of God—religious zeal. They were as honest as any are now; but they did not obey it. They tried a plan of their own, but that could not save them. Can the systems of men save now? If not, why adhere to them?

## Seeking Divorce

(By LLOYD E. ELLIS)

(The following article was written some years ago, but I see no reason to change it, but pass it on to you that each of you may see to do the will of the Lord and help others to try to live close to Him).

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

The morning paper carries the headline that a very famous Hollywood star is seeking divorce after four years of married life. She attained fame and

fortune as a child star—idyl of millions, and her marriage was to be forever, but now "mental cruelty", which covers a multitude of sins, is given as the legal reason for the dissolution of the marriage.

I make no comment whatever on the personalities of this case, but we might well look to some of the influences and probable results of this question of the severance of the marriage relationship.

Divorce is closely allied to adultery and no adulterer or adulteress can enter heaven.

Today, in our land, divorce is very common, and we live in the midst of an adulterous generation. If we may have confidence in the records, sex crimes and illicit sex relations probably form the basis of the majority of human problems.

The looseness of living on every hand brings countless heartaches, divorce, disease, sickness, sin, and sorrow; broken homes, neglected and orphaned children; various crimes and death.

The seeker after divorce very often is simply wanting severance from one relationship that another may be made; and many, many times the next relationship brings no more satisfaction than the former. People often need a change of mind, instead of a change of marriage partners.

For the Christian, the problem of divorce and remarriage should be a very serious one.

First, it demands consideration from a personal standpoint. Each individual should consider well his own life, and endeavor to see that it conforms to the teaching of the Master.

Many congregations of the church of the Lord contain persons who have become so entangled in the marriage relationship that a Solomon would have difficulty in straightening matters out. Sometimes good advice may be given to such individuals, and at other times it seems that the only thing to

do is to point them to the Scriptures, tell them to read for themselves, and trust to the Lord—good advice any time.

Even though we feel that in many such cases we are too weak and unlearned to know what to say, there is a field of activity which should demand our very earnest attention.

The church, preachers, elders, teachers, parents and all concerned with the training of youth should offer help in pointing the young to the right way. They should be assisted to acquire a knowledge of the teaching of the Bible concerning the sacredness of marriage, and they should be taught the desirability of thinking out these questions before they become entangled in undesirable relationships.

It was never God's desire that divorce should enter into human relationships, and Jesus said that it was because of the hardness of the people's hearts that Moses allowed them to put away their wives. God desires that two will become one and remain so as long as earthly life endures.

Christian teaching and influence will help to bring about permanent marriages and happy home life. One Christian College claims that the marriages made there, during the college years, are practically 100 per cent permanent.

Let us seek to teach the young the ways of the Lord, and to live therein.

## Flowers of Grass

(1 Pet. 1:24)

(By ELMER A L'ROY)

### UNNATURAL ORDER

Those who teach that repentance precedes faith in being saved have an unnatural arrangement and there are grave difficulties in it.

First, Hebrews 11:6 says that "it is impossible to please God without faith." If repentance comes before faith in salvation, according to this verse, it does not please God.

Second, repentance is a change of will. One's attitude is not changed from error to God without his believing and trusting in God. Paul says, "The goodness of God leads to repentance" (Rom. 2:4). We know the true God and His goodness only by faith.

### THE BIBLE ORDER

Jesus sent the spirit on His apostles on Pentecost to guide them into all Truth. (John 16:13; Acts 2:4). The apostles preached on that day, and they preached the law of God exactly.

They first preached the gospel to the people (Acts 2:22-36). Notice that Peter said "Hear" (vs 22) and later said

"Know" (vs. 36). It is evident that the people believed that they had killed the Christ, for the Bible says that "when they heard this, they were pricked in their heart, and said. . . What shall we do" (Vs. 37). This shows that they believed when they cried out. Peter knew this, and he replied: "Repent and be baptized.....for the remission of sins." (vs. 38).

Peter's reply forever established the Divine order of faith and repentance. The church of Christ in your community urges you to believe the gospel and repent of your sins in obedience to Christ.

### A WONDERFUL SUGGESTION

In THE EYE OPENER, church bulletin of the DeQueen, Arkansas church, J. B. Lancaster wrote urging every family in the church to subscribe for "your favorite gospel paper, THE GOSPEL LIGHT." One of the members was designated to receive subscriptions. Mr. Lancaster closed by saying, "Let's put a religious weekly paper in every home where there is a member of the church of Christ."

This is a good work that those brethren are doing. A good weekly religious paper in every church member's home is a wonderful influence. It pleases us a great deal to know that members of the congregations for which we preach have the encouragement and instruction of the best written sermons of able gospel preachers each week in addition to our own efforts.

Brethren, when Publisher Flanoy Alexander offers THE GOSPEL LIGHT? the special offer, let's put it into the home of every Christian in the congregation where you worship. Let's send a few subscriptions in for friends, relatives, and prospective members of the church. This is a worthy work and a missionary effort.

### OUR BIG MOUTH

Did you ever catch yourself in a trap of your own making? Who hasn't. An eight-year-old boy said, "Bet I kin give ya a head start and still win in any race." After a moment's hesitation, said the six-year-old boy: "OK, It's a bet. We'll slide down the bannister."

### A TERRIBLE INFLUENCE

A good friend wrote the other day about a church in a western town For years the brethren have kept up an almost constant fuss and squabble. Naturally, the congregation did not grow. This friend told of one man who went with his wife who is a member of the church—the man isn't—for some time after they moved to that city. First, he become disgusted with what he saw:md heard in the members conduct

Then he grew to detest going and finally he stopped altogether.

This man remains in his sins. The sinful strife among the members of the congregation will not excuse him for not obeying the gospel. He will be lost unless he is converted. Yet, when we think about the part that Christians (?) have had in keeping him in disobedience, we are at once indignant and ashamed of those brethren. They play their little games and have their little tiffs and contests to see who is going to run the church, as though it were their plaything instead of the Lord's blood bought prized possession, while souls continue in their benighted state of spiritual ignorance, lost and without hope in the world. They fiddle while Rome burns.

". . . If ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. (James 3:14-17).

Unity in the body of Christ is not a dream of idle fancy of Utopian dreamers. It is an absolute essential to the very life of the church of the Lord. (John 17:20-23).

We sometimes meet with people and publications who set themselves and their works up as "defenders of the faith," but the faith, or the gospel needs not to be "defended" nearly as much as it needs to be lived out in the lives of people.

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## A Study In The Book Of Acts

By HARVEY SCOTT

(NUMBER 36)

"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." (Acts 8:18-23).

This request shows that the gift of the Spirit which came through the laying on of the apostles' hands was not directly from heaven, as was the case on Pentecost.

The apostles had received the baptismal measure of the Holy Spirit, but these people were given the miraculous gift of the Spirit through the laying on of the hands of the apostles.

Only the apostles were able to impart this miraculous gift of the Holy Spirit.

Thus, there is a difference between the baptismal measure of the Holy Spirit which the apostles received on Pentecost and the miraculous gift which these received.

But Simon wanted to purchase this gift which the apostles had so that he might bestow this miraculous gift upon others.

He had been in the habit of purchasing the tricks which he had been performing, and now he thought that he could purchase this "gift of God with money."

His covetousness and his desire for popularity blinded Simon to the wickedness of his desire to "purchase the gift of God with money."

Few proposals could have struck these apostles with greater horror. This is demonstrated in the reply which Peter gave to him.

"Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter."

Simon had neither part nor lot in the bestowing the miraculous gift of the Holy Spirit upon others—this rested with the apostles alone.

In the face of the gravity of this sin, we must remember that when Simon had done all that the Lord had required of him in order that he might be saved, he is still a babe in Christ and is not to be expected to resist all the influences of evil.

We must keep in mind that Simon had been engaged in deceiving the people through trickery and then not be surprised when this weakness finds itself manifested in what he does here.

Simon is an easy prey to temptation, and he yields just like you and I do today.

But Peter told him that his heart was not right. He did not tell him that his heart had never been right, but that it is not right in thinking that he can purchase the gift of God with money.

He is now in the "gall of bitterness and in

the bond of iniquity." It was not a little thing to offer to purchase the gift of God with money.

Peter tells him, "Repent of this thy wickedness, and pray th: Lord, if perhaps the thought of thy heart shall be forgiven thee."

There is expressed an uncertainty in the mind of Peter as to what the Lord would do with this man even though he should repent.

Thus, "Once saved, always saved" is not the doctrine of the Christ."

## A Study of Matthew 16:18.

(By GEO. B. CURTIS)

Baptists assert that the Greek word "**oikodomeso**" translated **will build** in the English means to embellish, to enlarge, to edify, and should be thus understood. The idea was born to try to save a false doctrine—that the church was established before this time. No scholars or translators thus render it. We give below some of the leading translations of this phrase:

**King James:** Upon this rock **I will build my church.**

**American Revision:** Upon this rock **I will build my church.**

**Sawyer:** Upon this rock **I will build my assembly.**

**English Revision:** Upon this rock **I will build my church.**

**Revised Standard Version (1945):** On this rock **I will build my church.**

**Emphatic Diaglot:** On this rock **I will build my church.**

**Syriac:** Upon this rock **I will build my church.**

**Montgomery:** On this petra (rock) **I will build my church.**

**Twentieth Century:** On this rock **I will build my church.**

**Berry's Interlinear:** On this rock **I will build my assembly.**

**Rotherham:** Upon this rock **I will build my assembly.**

Thayer's comment upon the verse under consideration: By reason of the strength of thy faith thou shalt be my principal support in the establishment of my church. (Thayer p. 140)

A. H. Newman, Baptist Historian: "The Jerusalem Church. The original disciples, with their multitude of enthusiastic converts baptized upon a profession of their faith, may be said to have constituted the first Christian church. Our Lord seems to have organized no local congregations of believers." (Manual of Christ History, A. H. Newman, Vol. 1, page 83.)

Jeremiah B. Jeeter: "The personal ministry of Jesus was preparatory to the constitution of churches. His preaching was eminently searching and fitting to reform men and make them spiritual and devout; but during his life no church was organized, and his disciples were subject to no discipline,

and their labors, except so far as they were directed by his personal attention were without concert.

"On the day of Pentecost, after the ascension of Jesus, the apostles, by the descent of the Holy Spirit, were fully qualified to carry forward and complete the work that John and Jesus had begun. The first church was founded in Jerusalem, and this soon became the mother of other churches in various countries." (Baptist Principles Reset, Jeremiah B. Jeeter, p. 20-21)

In the matter of scholarly agreement, no passage presents a more united translation than the one under consideration. I know of no translator, or real scholar who takes the position occupied by our Baptist friends. They are completely out of harmony with truth and language.

### Guthrie Dean Reports Discussions

Recently I had the privilege of moderating in two religious discussions. The first was conducted at Cooter, Mo., under a tent, between Brother James Braswell of Steele, Mo., and Jim Balch of Balch, Arkansas. Mr. Balch, a Missionary Baptist, affirmed salvation by faith only the first two nights. The last two nights Brother Braswell affirmed that baptism is essential to the salvation of the penitent believer of the gospel. The truth won out victoriously. The following week I moderated for Brother Eugene Britnell of Newark, in a discussion with E. E. Bone of Missionary Baptist. This debate was conducted in the High School Gymnasium at Beedeville, Arkansas. Huge crowds attended. The subjects for discussion were apostasy and baptism. Brother Britnell did a masterful job in presenting and defending the truth.

I am to have a discussion with Hoyt Chastain, Baptist, in Searcy, October 7 to 10. The propositions are concerning the origin, name, doctrine, and practice of the church. Brother James D. Bales will moderate in this discussion.

(Ed's Note: The above report was unintentionally overlooked, and should have appeared several weeks ago.)

# ENTERING THE CHURCH

GUSSIE LAMBERT

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

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

It is this kind of an iron-clad and guaranteed opportunity that the church always presents. If in kindness you can be shown how really great the opportunity is that the church presents I believe that you want to accept it. At every service the invitation of Jesus Christ is presented to you. When the invitation song is sung resounding from grateful hearts it is an effort to get you to see what grace, what love, what blessings are in the words of Jesus when he says, "Come unto me all ye that labor and are heavy laden and I will give you rest." This is always an invitation to enter the church and you cannot accept this invitation without entering the church.

Possibly this raises the question in your mind, "Why should I enter the church?" No doubt you have heard the careless expression "The church won't save you." The expression itself shows

that the person who makes it does not know what the church really is. Some people think that you cannot be a member of the church without being a member of a denomination. But the truth is you cannot be a member of a denomination and at the same time be a member of the Lord's church. An understanding of what the church is will clarify this. The word church comes from the Greek word "Ekklesia" which means the called out. The Bible tells us what we are called out of, "who hath called you out of darkness into his marvelous light" (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 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 God hath said, "I will not suffer you to be tempted above that ye are able to bear."

If you are interested in those 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 3:17).

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 will be liable for certain responsibilities. The government expects you to pay taxes, serve on the jury, live by the laws, defend the constitution, etc. An insurance company write? 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 to 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 you 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 our decision be just what it is now? Do not put it off until tomorrow.

## Laying of Cornerstone In Mannheim

(By OTIS GATEWOOD)

I consider it a great honor to be invited today to say a few words at the laying of this cornerstone of this new church building here in Mannheim. My ability to speak the German language is very poor, and as you have already noted from my accent, I am an American. The fact that I am an American may be particularly offensive to some but I cannot change the fact that I was born and reared in America any more than you can help being born and reared in Germany. I am not ashamed of the land in which I was born, nor would I have been ashamed to have been born and reared in Germany or in

some other land. God is the Creator of all lands, he loves us all. and it is his desire that we learn to love one another and live together peacefully as neighbors and friends. Christ said that the first and great commandment is to love God with all our hearts and the second is like it—to love our neighbors as ourselves.

Christ gave a story once of a man who had been robbed and beaten and left by the road to die. A priest and Levite, men who were supposed to be religious, passed by and saw this man's helpless condition, but offered no help. A Samaritan, who was despised by the Jews, came by and took him to an inn. The Jews hated the Samaritans but Christ taught them by this lesson that those of another nation might at times be willing to do more to help us than those of our own nation.

A few years ago, Germany, figuratively speaking, was lying by the side of the road beaten and wounded. Different people have different ideas about who is responsible for inflicting those wounds. Some people in Germany hate the Americans and say that they were to blame for all the sorrows, but whether Americans were responsible or not, there is one thing sure, we as Christians are here today ready to help bind up the wounds. The fact that you have invited me to speak on this occasion is proof that you are willing to forget racial and national differences and to work together as true Christians to build a peaceful and better world in which to live. Our American brethren, most of whom you will never see, have sacrificed much to make this building which is now being erected possible.

As some of you know, it was my personal privilege last year to travel among the churches of Christ in America and raise most of the money for this building. As this cornerstone is being laid today, my mind goes back to the talks I gave and the people who gave. I know of one lady who had no money but when she heard about you brethren and sisters here in Germany she was so interested that she took her watch off her arm and dropped it in the collection. She told me later that the watch had been given her by a very dear friend and she was sorrowful to part with it, but she said that she could learn the time from someone else and give it to help the work here in Germany. I know of several young people who decided to go without food for one day in the week for six months in order to give the money they saved to help build this house here in Mannheim. There was one brother in Oregon who decided to go without sleep for one night each week and give the extra

money he earned to help erect this house of worship.

Such sacrifices as those that we make to help others who are less fortunate than we bind hearts together in a great brotherhood of love that causes us to realize that even though we may be separated by an ocean, we are still united and one in heart. As the apostle Paul says in Gal. 3:28, "Heir ist kein Jude noch Grieche, heir ist kein Knecht noch Freier. heir ist kein Mann noch Weib; denn ihr seid allzumal enier in Christo Jesu."

Some of you who are members of the body of Christ in Mannheim may be of the conviction that when this building is finished many people will come here to worship God and hear his Word but the erection of a church building does not assure this. There are many church buildings in Mannheim that are entirely empty with the exception of a few hours on Sunday. Interest in the work of the Lord is not achieved with the erection of a church building, but because they find that those who assemble in a certain building for worship are true servants of God. II Cor. 3:2 says, "Ye are our epistles written in our hearts, known and read of all men." By this the apostle Paul meant that the lives of Christians are watched and read by many people as if their lives were books. The people in Mannheim will be watching your lives and will be persuaded by the kind of lives you live whether or not you are true servants of God.

You people in Mannheim have one of the best preachers in Germany as your evangelist. Brother Dieter Alten is loved and respected by all of the brethren in Germany, and any of the churches would be delighted to have him preach regularly for them. You brethren have the privilege of his preaching here for you. You may believe that you can accomplish wonders with such a preacher, but his efforts will all be in vain unless the lives of you who are members of the church support the messages he brings. You should invite your friends and relatives to come with you to hear the Word of God. You should be present for every church service and Bible study and there prove your interest by your presence. If you take advantage of every opportunity to learn the Word of the Lord you then will be able to teach others yourself. You who have families should have daily Bible reading and prayer in your home with your entire family. Many people send their children to Bible classes, but you should not send yours. You should bring them and show by your presence that you are interested in what they are learning.



You also should bring your neighbor's children and help them to learn the will of the Lord.

A church building can be a curse instead of a blessing if it is not correctly used. Some people look upon a church building as a holy place where people go to pray and find God, but must a church building be limited to prayer and worship? Daily you ladies should come here to sew for the needy, or in season you should meet and can vegetables and fruit for those who may be hungry. Discussion groups should meet here regularly to talk about the problems of life in the light of the teaching of the Word of God. Discussion groups for men can discuss the problems you meet as Christian men in your daily work. The ladies can discuss the problems you meet in trying to make your home truly Christian. This house should be the center of activity for the young people and children for this community. Yes, this church building should not only be a place where people pray, but a place of service where we can learn how we can better serve God and our fellow man. If this building is so used we will not be lying today only a cornerstone for a material building but the cornerstone for the lives and characters of thousands who come here for worship and service to God.

## Sermon Outline

(By FRANK L. COX)

### INDIVIDUAL RESPONSIBILITY

(Gal. 6:5)

Since the beginning of time, man has been reluctant to accept his measure of personal responsibility. He has been trying to cast his burden upon the shoulder of another. (See Gen. 3:12). The word of God places man's responsibility where it belongs—upon a man's own shoulder. The duties of life cannot be performed by proxy. God deals not with humanity as a group: he deals with the man.

In the Bible we yearn that:

1. Each man is responsible for his own sins. (Ezek. 18:1-4; Luke 15:21).
2. Primary obedience to the gospel is a personal duty. (John 3:3, 5; Acts 2:37-38).
3. Each Christian must work out his own salvation. (Phil. 2:12; Matt. 25:14-30).
4. The giving of our means is an individual obligation. (1 Cor. 16:1, 2). God blesses "each one;" therefore "each one" should give.
5. Each child of God must keep his

own garment pure and spotless. (2 Tim. 2:19; James 1:27).

6. If a man sins, he must "bear his own burden" of guilt. If Achan sins, Achan is guilty, Achan will be found, and if Achan does not repent he will perish. (Joshua 7; Luke 13:3).

7. In the day of judgment, each man must answer for himself. (Matt. 22:11;

Rom. 14:12). Even his bosom companion cannot answer for him.

8. The Rewarder shall "render to each man according as his work is" (Rev. 22:12; 2 Tim. 4:7, 8).

We cannot hide ourselves in our predecessors, or in the vastness of humanity now living. We cannot escape in the community or congregation, large



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

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

### CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then 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-live cents, as the shekel is variously estimated from fifty to seventy cents. The collector; were not publicans, but Jewish authorities.

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or small. In the day of judgment, we will not be lost among the nations assembled.

Let us, therefore, not try to lay our duties at the door of another. Let us accept manfully our measure of responsibility. (1 Cor. 16:13). Let us execute the same with the strength that God gives.

Work as if everything depended on your efforts. Shine as if everything depended on your shining. Give as if all things depended on you giving. Pray as if all things depended on your prayers. Attend each meeting as if all things depended on your attendance. Preach as if the salvation of the world depended on your preaching.

"I am only one,

"Yet, I am one.

I cannot do everything.

Yet, I can do something

What I can do,

I ought to do,

And by the grace of God,

I will."

Hoyt Bailey, P. O. Box 745, Irving, Texas: Thomas F. Sullivan began here as song director October 12. He has served as song director for Norhill, Houston; Murrell and Ashbel Streets, Baytown, and Skillman Avenue Dallas. He replaces Richard Palm who went to teach in ACC, Abilene in September.

Cleon Lyles, Little Rock, Arkansas, November 13, 1952: The church in Old Hickory, Tennessee, closed a meeting last night in which I preached and Bob Winstead directed the singing. 26 were baptized and one was restored. Charles F. Scott is the much appreciated preacher for the Old Hickory church.

Guthrie Dean, Judsonia, Ark: Since I made my last report on summer

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meetings, there were 32 responses at Cross Roads, near Bradford, Arkansas and twelve responses at Overcup, near Morrilton, Arkansas. This closes my meetings for the summer. Two have been baptized here since I have resumed my work at Judsonia. Thus far, there have been 117 responses to my feeble work this year. 27 denominational people have been baptized into Christ.

A great man shows his greatness by the way he treats little men.

## Habits Like Cucumber

"When I was young," remarked an old gentleman, "somebody gave me a cucumber in a narrow-necked bottle and I wondered how it got there. In the garden one day I saw a bottle slipped over a tiny cucumber still on the vine, and then, at last, I understood.

"I often see young people with habits that I wonder how any strong sensible person could form. And then I think that likely they grew into them when they were smaller like the cucumber in the bottle."—Selected.

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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 Lord. Let us work as if everything depended upon us and let us pray as if everything depended upon God God being our helper we cannot fail

We should lay up in our minds a store

of goodly thoughts, which should be a living treasure of knowledge always with us, and from which, at various times, and amidst all the shiftings of circumstances, we might be sure of drawing some comfort, guidance and sympathy.



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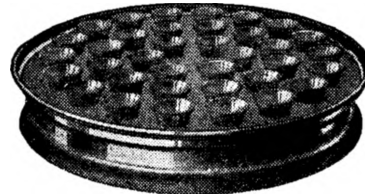
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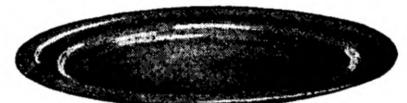
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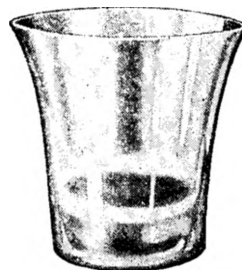


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# The Gospel Light

"Thy Word is A Lamp Unto My F—t. And A Light Unto My Path." —Psalm 119:105.

VOLUME 22

DELIGHT, ARKANSAS, NOVEMBER 27, 1952

NUMBER 50

Violent diseases, severe diseases require treatments and remedies that are also violent and severe. The deep wound must be healed from the depth of it, not simply the surface. The roots of the malignant growth must be removed, and any superficial healing will only hasten the spread inwardly, allowing it to consume the vitals and become incurable. Thus it is when vice has overcome the soul and subdued its faculties. In vain do we place before the sinner conscience searing ideas of equity; in vain do we show the magnificence of heaven, the goodness of God, the glories of virtue, unless we also fasten in him "the arrows of the Almighty" (Job 6:4), unless "terrors, as in a solemn day be called around about him" (Lam. 2:22), and unless "knowing the terrors of the Lord" and the "severity of God" we persuade the rebel.

Therefore, we now place before you eternity's abysses, the fiery lake with its flames, demons in their rage, hell with its horrors, and we plead your earnest attention toward the miseries of the damned. We could wish these miserable beings could show us for a moment the weight of their chains, the flames of their fires, the stench of their smoke. We rejoice if we are struck with fright by the plight of these, and in imbibing the horrors we turn from any evil way, for the warning of inspired writing says, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever" (Rev. 14:9-11).

Do not think, gentle reader, that the book of signs from which this language comes allows the belief that it can be taught to mean anything we wish to think about it, and that none but apostates and idolaters will be

## Hell

(By VAUGHN D. SHOFNER)

bothered with it. Many other passages of holy Scripture outside the book of Revelation sound the same warning, and against other classes of sinners. John the Immerser said of Jesus, "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." (Matt. 3:12) The Lord took us forward to the time of judgment, saying of the damned, "These shall go away into everlasting punishment" (Mt. 25:46).

Hell is a place of actual punishment of infinite duration. Some religionists accept the truth of future punishment, but diminish the duration. This doctrine was propagated by Origen long ago. for the life-span of this man was from 182 to 251. Many have accepted one or more of the tenets of it since, and in our day the reality of hell is flippantly removed from the teaching of the Bible in many ways. Another doctrine of man toward the destruction of hell's horrors which is embraced by many, Jehovah's Witnesses, so called, and Sabbatarian Adventists included, teaches that the souls of men, good and bad, pass into insensibility at death. with this difference only, that the wicked cease to be, are absolutely annihilated, but the righteous will rise again into a sensibility in a future period to be united to a glorious body; that, the wicked persons who live when Christ shall come to judge the world will be the only persons who will appear in judgment to receive damnation there: and that these, according to some of them, will be annihilated with the demons and fire of "gehenna", and by still other tenets of this "no real hell" doctrine, they will only be in the fire long enough to be purged.

Holy Writ gives no countenance to these absurd opinions. Instead, we read "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:

10). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that, have done evil, unto the resurrection of damnation" (John 5: 28, 29). The Bible plainly teaches none will miss the judgment.

Nor does Scripture even hint that the punishment of the damned shall consist of annihilation, but it shouts of sensible pain that endures forever. Our Lord said of Judas, "It had been good for that man if he had not been born" (Mt. 26:24). Hence, a state worse than annihilation was reserved for this traitor, for before his birth he was nonexistent and were it annihilation that he was to receive as his reward it is no worse than before his birth, for it simply renders things nonexistent. The Word of God plainly teaches that there is a punishment for the wicked worse than annihilation.

The Bible teaches that the punishment of the wicked will be eternal, just as eternal as the felicity of the blessed. "If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire" (Mt. 18:8); "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" (Mt. 25:41); "Where their worm dieth riot, and the fire is not quenched" (Mk. 9:44).

We are aware of the dodge used by the exponents of no hell at all, or a short-lived hell, which calls attention to the way "eternal" is used in the Bible to mean less than always. They attach this meaning to their duration

of punishment of the wicked and come up with a little hell. Of course the term has different shades of meaning. Sometimes it refers to those things as old as the world, as "everlasting hills" and "mountains of eternity." Some times it is used for a duration as long as the nature of the thing in question can permit, as it is said of a servant who would not accept his liberty in the seventh year of his servitude should serve his master forever (Ex. 21:6), that is, until Jubilee for then all slaves were set free. Sometimes it expresses anything in its perfect kind and which has no succession, As the sacrifice of Christ is to continue forever. But the contextual setting of these shades of meaning makes known their use?, and likewise the eternity of hell is seen to be as enduring as the eternity of heaven.

The quality of the punishment of hell is such that it is known, and this known quality is said to ascend up forever: "The smoke of their torment ascendeth up forever and ever." Therefore, privation of celestial happiness will endure forever and ever. Then see, O, friend, an intelligent being being made to see, made to know by his own experience that the pleasures, the grandeurs, and all the riches of this world are nothing but wind and smoke that is seen for a while and passeth away, and that the vast eternity faced at death presents stark realities of unhappiness that the backward look cannot appease. Face the remorse of conscience that cannot be abated! a painful experience as lively as those of the physical body. This is a pain so real that it has smitten the knees of a Belshazzar in the midst of his courtiers; it has rendered the voluptuous insensible to pleasures and put many hardened wretches upon the rack of torture. This terrible gnawing, consuming torment when time is no more will be the cruel vulture paying homage to the God the damned refuse to serve, and 'the worm dieth not.' Consider the painful sensations of hell, darkness, blackness of darkness, thirst, fire, lake burning with fire and brimstone, and these to such a degree that there is gnashing of teeth, and a pleading for a drop of water to cool the tongue; but this is hell, eternal hell, and the damned will be punished forever. "The smoke of their torment ascendeth forever and ever; their worm dieth not, and the fire is not quenched." This is an actual hell!

Frightful ideas of judgment and hell! may you strike at the hearts of men and women who now live and breathe, and bring success to the glorious gospel of Christ! Terrors of hell! may you ever follow us, so that by knowing the

terror of avenging justice and the unspeakable value of the grace set before us, we may be able to enjoy eternal glory. And may we transport the good news of God's redemptive plan to countless ruins of fellowmen, and may we thunder in the ears apostate religion, the hell of the Bible is real and eternal!

## A Study In The Book Of Acts

By HARVEY SCOTT

(NUMBER 37)

"They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans."

This statement has reference to the preaching of the gospel by the apostles, Peter and John, in the villages of Samaria, and their return to Jerusalem. (Acts 8:25).

It is possible that they preached the word in Shechem, which is so often mentioned in the Old Testament, and in Sychar, which was near Jacob's well where Jesus had talked with the woman while his disciples had gone into the city to buy food. (John 4:39-43).

If this woman with whom Jesus had talked is still living at this time, and has not gone into some other city to hear Philip, she now has a fine opportunity to know what Jesus meant in his remarks about the 'living water.'

It would have been interesting reading had Luke told more of the work of these apostles on their return to the city of Jerusalem, but it is not the purpose of the Lord to tell all that was done, but to pick out of the abundance of material that he wanted to preserve.

The Holy Spirit, through Luke, selects those facts that reveal the message of God and which show the message of God, and which also show the application of the final charge which Jesus gives to his disciples.

This charge reads: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that disbelieveth shall be condemned." (Mark 16:15, 16).

The church in Samaria has now been supplied with spiritual gifts through the laying on of the apostles' hands, and now they have teachers who can continue their instruction so that Philip might be released for further work in the teaching of the Christ to those who are interested.

Luke says, "An angel of the Lord

spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert." (Acts 8:26).

Here is the appearance of an angel of the Lord unto the man of God to tell him where to go so that he might teach the Christ unto an honest soul.

Philip does not question the instructions of the angel, but starts immediately in the journey toward the south as the angel had told him.

He knew not how far the Lord intended for him to go, neither did he know what the Lord wanted him to do when he got there—he was willing to leave that in the hands of the Lord.

The expression "which is desert" does not refer to a barren waste country through which Philip was to go, for no such country existed between Jerusalem and Gaza; but it means that he is to take the road that leads to the Gaza that is not populated—it is desert.

When Philip reached this road an important personage of Ethiopia passed by.

The Lord wanted this Ethiopian to know about Christ.

Walter W. Lemmons, Junction. Texas, November 17, 1952. Attendance continues to increase here at the Tenth Street Church of Christ. Several good activities are being supported by the congregation, including a Sunday morning broadcast over KMBL, Junction. This broadcast is now in its third year and has helped the cause in this section.

A man who sits in a swamp all day waiting to shoot a duck will raise the roof if his wife has dinner ten minutes late.

## THE GOSPEL LIGHT

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## New Testament Baptism

(By HOYT BAILEY)

The subject of baptism should be approached and studied without preconceived ideas or opinion. The preconceived ideas keep one from looking at the question candidly and honestly. Sincere individuals should forget any previous teaching they may have had upon the subject, and approach the study of God's word without prejudice. An honest person who is truly sincere in wanting to do all and only what Christ taught will take his own New Testament, read it all the way through, examining carefully every passage where baptism is found, learn all that God has said about baptism, and follow whatever course God points out in his word.

In Matthew, chapter three, we find the word used for the first time. The people of Jerusalem and Judea, upon the confession of their sins, are being baptized by John in the Jordan. Note that the people are being baptized in the river Jordan. In the eleventh verse we find that water is the element. In the thirteenth verse we read that Jesus came from Nazareth in Galilee, to be baptized by John. In the sixteenth verse we see that, after Jesus was baptized, "he went straightway up out of the water." Now we know that Jesus was baptized by John, and that this baptism took place in the river Jordan, after which He came up out of the water and the voice of the Almighty recognized Him for the first time as His own dear Son.

In Matt. 28:19, Jesus Christ with all authority in heaven and earth, gives the apostles a most solemn command to teach all nations, and baptize those who have been taught; and this baptism is to be done into the name of the Father, and of the Son, and of the Holy Spirit. We note that this is not a promise, but a specific command, which the apostles are to obey. We note also that the teaching must precede the baptizing.

Beginning with the first chapter of Mark, we find testimony similar to that of Matthew, concerning John preaching and baptizing. In Mark chapter sixteen, verse sixteen; Christ commands the apostles to preach the gospel to every creature; those who believe and are baptized shall be saved. Since my Master says I must be baptized before I am saved, inasmuch as I am sincere, I am certainly going to obey Him.

In Luke, chapter three, we are informed that John preached "the baptism of repentance for the remission of

sins;" that is, he taught people to repent, or turn from their evil way, before submitting to baptism in the river Jordan.

Luke 7:29-30 says: "And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him."

Luke, having given us no more information on baptism, we turn over to the Gospel according to John. John corroborates the testimony of Matthew, Mark, and Luke, concerning the Baptizer, in the very opening of his narrative. John records the conversation between Christ and Nicodemus in which Jesus said: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (Jno. 3:5). Here it is pointed out that one must go through water to enter the kingdom of God. The gospel according to John informs us that Jesus and the disciples were preaching and baptizing; and that John was baptizing in AEnon, near to Salim, "because there was much water there." This is evident that it required a considerable amount of water for baptizing.

Acts 2:38, 41 informs us that the apostle, under the direction of the Holy Spirit makes baptism a positive command. Here we find the apostles doing what Jesus told them to do—teaching and baptizing. Peter preaches; three thousand hear and believe, and ask what they must do. He tells them to repent and be baptized "for the remission of sins." We read that those who received his word were baptized.

These passages confirm the fact that a person must believe and repent, before being baptized; only a penitent believer is eligible for baptism; that baptism is necessary to salvation, or remission of sins; and that those who believe, repent, and are baptized, are added to the church of the Lord. (Acts 2:47) Acts, chapter eight, gives an account of Philip preaching in Samaria. "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12) This passage confirms our understanding that a person must hear the gospel, and believe, before being baptized.

Acts, chapter eight, and verses thirty six through thirty nine, gives us a very clear example of baptism. God foreseeing all the misunderstanding that would prevail regarding baptism, has

give us this example that is too clear for misunderstanding. Here are preacher and sinner riding alone together in a chariot; the preacher is preaching Christ; they came to a certain water; the sinner asks what is to prevent his being baptized; the preacher tells him that he may, if he believes with all his heart; the sinner confesses that he believes that Jesus is the Christ, the Son of God; they stop the chariot and both go down into the water; the one who has been commissioned to baptize baptizes the one who needs to be baptized for the remission of sins; they come up out of the water, and go their respective ways. This is indeed very plain.

The scripture shows that all who came into the church, under the preaching of the apostles, had to first submit to baptism. Cornelius and his household were baptized. (Acts 10:48) In the case of Lydia and her household, those who were baptized were old enough to believe and be comforted by the words of the apostles; in the case of the jailer and his household, all who were baptized were old enough to believe and rejoice.

It is of interest here to note that about three thousand obeyed the Lord in baptism the very first day they heard that they were commanded to be baptized. As soon as the Samaritans believed, they were baptized, both men and women. The first sermon the eunuch heard preached about Christ, the eunuch requested the privilege of obeying Christ in baptism. So soon as Saul of Tarsus and Ananias were in touch with each other, Ananias said unto Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) Cornelius and his household were baptized immediately, upon hearing Christ preached and his terms of salvation presented. The jailer and his household were baptized the same hour of the night that they heard the gospel preached. (Acts 16) "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed and were baptized." (Acts 18:8).

The Gospel writers all agree that the gospel must be preached, must be believed, men must repent and be baptized to be saved or for the remission of sins. This message began at Jerusalem at the direction of the Holy Spirit. These inspired men as Christ's ambassadors then went into all nations, offering salvation on precisely the same terms alike to all. It was one rule for all, all blessings alike coming on the

(Continued On Page Five)

# HANDLING ARIGHT THE WORD

JAMES W. NICHOLS

(Editor's Note: The following was presented over the national radio program, *The Herald Of Truth*, February 24, 1952.)

We in America have become best seller conscious. It is one of the greatest honors of the literary world to write a best seller. The Bible stands today as the world's best seller. It is not only the best seller, but it is the best book ever written or ever to be written because of its purpose, its power, and its design.

Someone has said, "This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Head it to be wise, believe it to be safe, and practice it to be holy."

"It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character. Here Paradise is restored, Heaven is opened, and the gates of hell disclosed."

"Christ is its Grand Theme, our good its design, and the glory of God its end."

"It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a river of pleasure, and a paradise of glory. It is given you in life, will be open at the Judgment, and will be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its sacred contents."

Though the Bible is the one best book in the universe, it is the most abused and misused book in the possession of men. It is like a powerful drug able to cure devastating diseases. But it must be handled properly or its misuse can cause eternal death. In 2 Timothy 2:15 the apostle Paul wrote to Timothy, "Study to show thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth," or as the revised version says, "handling aright the word of truth." Improper handling of the Bible on the part of preachers has caused the downfall of many a soul.

To handle the word of God right we must rightly divide it. Just as in school the child learns that he must divide his knowledge. When he needs to take 20 from 36 he must know to use knowledge of subtraction rather than that of Multiplication, or division, or addi-

tion. When he is taking a history examination he must apply his historical knowledge rather than his knowledge of chemistry to answer the questions. So it is with the Word of God. For us to properly understand it we need to know the following things about each phase we study: "who is speaking, to whom is it written, at what time and under what law. This is simple to know by a close study of the Bible."

One of the marvelous things of the word of God is that it is written so that all may understand it regardless of education. The Bible is divided into sixty-six books. These sixty-six books were written by forty inspired men over a period of some 13 to 16 centuries. These men lived in different periods of history, wrote independently of each other, many of whom never knew one another, and followed different occupations.

These sixty-six books are divided into two parts, which are commonly known as the Old and New Testament. The Old Testament contains thirty-nine books, while the New is composed of twenty-seven. The Old Testament pertains to God's dealings with man before the coming of Christ, while the new deals with the life of Christ and His means of accomplishing the redemption of men.

In the Old Testament we find books containing law, history, poetry, and prophecy. The first five are called law, the following twelve have been designated as history, with six known as poetry, and with the other sixteen connected in general with prophecy. Of course, it should be understood that these books do not deal exclusively with these subjects, but the general contents causes them to be divided in that manner.

The New Testament has been divided by men into the following groups: gospels, history, letters and prophecy. First are the four gospels, followed by Acts of the apostles, with the next twenty-one being composed of letters to churches and individual Christians, while the last book, Revelation, deals with prophecy.

Now, with that clear cut division before us it should not be difficult for us to understand that we, in this day and age, should be concerned primarily with the New Testament in seeking favor with God, for the writer of Hebrews said, speaking of Christ, "He is the author of eternal salvation to all who obey him."

This fact is further demonstrated as we study the Bible itself. The Bible is a revelation of God and His relationship with man. We find that since the beginning of time God has dealt with man in three different manners, which fall into three periods or dispensations of time. The periods are known as the Patriarchal, Mosiac and Christian.

The first, the patriarchal, derived its name from the fact that God's representative was the father of each family or tribe. The word patriarch means father. Now, under this system, the patriarch or father was ruler, priest and prophet. He had charge not only of the political life, but of the religious life of the family or tribe. In other words he was God's spokesman in that God spoke to him and he in turn to the family. The religion of the patriarchs has been named in that it appears that God allowed the family freedom in directing its affairs.

The commandments of God during this period are not uniform in that which God required of one family, he might not require of another family. For example, God commanded Abram to leave the land of Ur and his family. On the other hand He commanded Noah to build the ark. These commandments were specific in their direction to these individual families.

Another thing peculiar about the period was that there was no written law, but God spoke directly to the fathers. This manner of God's direction of man continues for about 2500 years, from the time of Adam until the giving of the Law of Moses on Mount Sinai. At this time God changed his manner of dealing with the children of Jacob or Israel.

The second dispensation is called Mosiac in that the Israelites' political and religious life was directed by the law given to Moses by God on Mount Sinai. God's law in this age was given only to Israelites, as fulfillment of God's promise to Abraham in Gen. 12:

2, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." This promise was repeated in Gal. 3:16-17, where the apostle Paul says the promise was made some 430 years before the giving of the Law of Sinai. This law was the first written system of religion given to men by God. During this period of time the family system of worship was largely a national system. No longer was the father of each family the ruler, priest and prophet, but of the 12 tribes of Israel one tribe was appointed from which men were to be selected to serve as priests with one as high priest. No longer was there an



alter in each home but a national altar and one national house of worship.

Many people become confused in their study because they do not understand the purpose for which the Law of Moses was given. The primary purpose was to prepare a people from which the Son of God, Jesus Christ, should come. Paul says in Gal. 3:19, "Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made." That is the reason that this law was called the middle wall or partition in that it separated the Jewish people from other nations.

Heb. 10:1 gives us another reason for the law, and that was to picture by types and figures the most glorious system which was to come. Paul says in 1 Cor. 10:11, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the worlds are come." Time does not permit us to enumerate the many types and figures of the new law found in the old.

Still another purpose is also written in Gal. 3:24. The world needed to be prepared for Christ and His word. Therefore, the law was given as a school master or tutor to lead the people to Christ and His way.

One last thought concerning the Mosaic dispensation of the law of Moses. It was given only to the Israelites, and it was from the very beginning to be only a temporary system. For as we read a moment ago in Gal. 3:19, it was given till the seed should come to whom the promise was made. And in the 16th verse of this chapter Paul defines the seed as Christ. Therefore the law of Moses was to be finished or completed by Christ.

Today Christ is our King, and to Him we owe obedience. It is our plea that you will today by faith, repentance, confession, and baptism obey Christ, our only Hope.

## NEW TESTAMENT BAPTISM

(Continued From Page Three)

obedient. There was no division whatever in their preaching, all whom they baptized were of one accord and one mind, all spoke the same thing, all were perfectly joined together in the one body, the church. One may well ask, who were subjects of the gospel, just who was to be baptized? The inspired descriptives concerning lawful subjects desiring baptism are as follows: Those who came to the preaching, Mt. 3:5; Those who had sins to turn from. Lk. 13:3; Those who could confess sins. Mt. 3:6; Those who could confess with the mouth. Rom 10:9;

Those under divine wrath. Mt 3:7; Those who could flee from wrath. Mt. 3:7; Those who could hear and be convicted. Acts 2:37; Those who could repent. Mt. 3:8. Men and women only are named—no infants.

How were men baptized? What were the elements that constituted baptism? The scripture says "Much water" Jn. 3:23; "Coming to the water" Acts 8:36; "Going down into the water" Acts 8:38; "Buried in baptism" Rom. 6:3-4; Col. 2:12; "Planted together in the likeness of Christ's burial." Rom. 6:5; "Bodies washed" Heb. 10:22; Born of water" Jn. 3:5; "Resurrected" Rem. 6:5; "Coming up out of the water" Acts 8:39. No hypothesis can be true that does not account for all the facts in the case.

In studying the New Testament on the subject of baptism, we see that baptism was preceded by teaching. Faith precedes baptism, while salvation comes after baptism. Repentance comes before baptism, but remission of sins and the gift of the Holy Spirit are received after baptism. All who believed, repented, and confessed Christ were baptized. Baptism was the crowning act in primary obedience to the gospel. They did this to be saved from past sins or to have past sins remitted.

Romans 6:3-5 tells us about the specific action of baptism. Here we have it—a burial. It is the act that symbolizes the death, burial and resurrection of Christ. Baptism is a burial with Christ, followed by a resurrection from the watery grave. Since baptism is a burial followed by a resurrection, the action can be no other than immersion. And no one can be sure that he is baptized until he has been immersed. No one can be sure he has been freed from his past sins until he has been buried with Christ in baptism. Paul looking back to the act mentioned in verses three through five says in verses seventeen and eighteen: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

It is easy for us to see that the scripture teaches that one is baptized to be saved; baptized for the remission of sins; baptized to fulfil all righteousness; baptized to wash away sins: to be made free from sin; baptized into Christ; baptized into the body, which is the church, or born of water and the Spirit to enter the kingdom of God.

One does not enter Christ without being baptized. It is in Christ that one is promised life and immortality. It is in Christ that all spiritual blessings

and all promises of the gospel are found. It is in Christ that one becomes a new creature. Peace and reconciliation with God can be obtained only through Jesus Christ. Salvation is in Christ and in none other. A believing, penitent is baptized into Christ, and there is but one baptism. Christ offers no other terms of admission to his body, the church. One who enters hears the word of Christ, believes Jesus to be the Son of God, repents of his sins, confesses his faith in Jesus Christ, and is buried with Christ in baptism, or baptized into Christ.

To be saved, to be sanctified, to be justified, to enjoy remission of sins, one must be in Christ. Baptism puts the believing, penitent, unsaved person into Christ. And just as many as have been baptized into Christ, have

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put on Christ. Since baptism is a burial, followed by a resurrection, just as many as have been buried with Him by baptism into death, and risen to walk in newness of life, are in Christ. How, then, can one be sure that he is in Christ until he has been immersed?

### Be Glad You're Not Beautiful

Do you spend a good deal of time fretting about your looks, wishing you could swap faces with some very handsome person you admire? If you do, stop pitying yourself — and start pitying the handsome people you envy.

It is true that beauty gives a person many immediate advantages in opening doors and attracting admiration. But life is frequently made so easy for the handsome people during their youth that they have little incentives to develop their capacities.

Our most conspicuously handsome Presidents were Warren G. Harding, James Buchanan, Franklin Pierce and Chester A. Arthur. All are rated by historians as among our most ineffectual, least distinguished national leaders. Presidents such as Lincoln, Jackson, Theodore Roosevelt — who will go down in history — have been conspicuously unhandsome, or were during their youth.

American parents tend to treasure and overprotect their best looking children. They should realize that with their good fortune comes the added responsibility of seeing that these children have normal opportunities for personality development despite the temptation to ride on their outer glory.

The only worth while beauty a person can have is, in essence, an inner sparkle produced by a combination of strong character and an outgoing approach to life. If you have this sparkle it will shine through. Youthful handsomeness of features is simply skin deep and will wilt rapidly with the years; and before wilting it may give you dangerous delusions about yourself. If you acquire this sparkle, you will have the best "good looks" anyone can have, regardless of your age or physical make-up.

—The American Magazine.

A. H. Bryant, 1445 Noglas, Del Paso Heights, California, November 17, 1952. Interest in the work of the Lord here seems to be gradually on the increase. Two were baptized at the evening service yesterday! Man and wife about middle age. We plan a building program at an early date. Auditorium too small and class rooms not adequate for present use.

A. H. Bryant, 1445 Noglas, Del Paso Heights, California, November 20, 1952. We are moving forward slowly but pleasantly here in this great western city. The great rank and file of populated community are not interested in religion, however, our attendance is good and growing. We have had three additions the past week. Two

baptized Sunday evening and one baptized at mid-week Bible study last evening. All were slightly past middle age and parents. Each one rejoiced greatly because of the truth they had learned and obeyed. Truly, the gospel is God's power to save the soul of men and women. Great rejoicing here, but much greater in heaven.



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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.

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

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

### 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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**R. M. Grigg, Brownsville, Texas. November 20, 1952.** The following report of the work in Brownsville, Texas covers the period from June 15, at which time I came to Brownsville from the Brookside congregation in Tulsa, Oklahoma. During the time 20 have been baptized, 7 have been restored to duty, and 11 others have become identified with this congregation having come from the church in other cities. A good meeting with Lloyd Connel of Big Spring, Texas came to a close here Friday, November 14. Six were baptized and one restored during this meeting. In addition to these seven responses to the invitation, the church was strengthened in every way. I have time for about three meetings in 1953 and would like to fill this time as quickly as possible. Call me.

**Earl E. McCord, Corning, Arkansas. November 18, 1952.** This writing leaves me in Woodward, Oklahoma, beginning last night in a fine singing class with an interesting group of mature folks with some young folks. The singing school at East Prairie resulted in much improvement in their song service and that was what was needed and is what is needed in most congregations. I will be here until the 28th. This, so far is all my work for this year. Would like to have had another place out here. I have calls for three meetings next year. Write me and arrange for me to come and train your congregation for a better song service.

**Hoyt Bailey, P. O. Box 745, Irving, Texas, November 4, 1953.** I am to be engaged in a series of meetings with Davis Street congregation, McKinney, Texas, December 1 through 7. Eight visiting preachers will speak in a series of meetings with Irving Church of Christ, December 7 through 14.

### "Tommy and His Mother"

By J. H. Curry

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**W. L. Fritts. 1707 W. 8th, Texarkana, Texas.** The Rose Hill Church of Christ closed a fine meeting shortly ago. Earnest Highers of Fort Smith, Ark. did the preaching, and as usual did all that could be expected of any preacher. Bro. Highers is among our best preachers. We had ten to come and answer to the invitation during the meeting, and have had 14 since. 9 of these were baptisms. The work here at Rose Hill still goes on in a fine way. If you happen to pass this way, stop and worship with us.

**John G. Reese, Box 1037, Clovis, New Mexico, November 15, 1952.** The meeting at Northside in Fort Worth, in which I did the preaching, closed last Sunday night. There was one baptism, a few restorations and some to place membership. Brother Weslie Mickey is doing a very good work there. Our work in Clovis is off to a good start. We are enjoying it. Please notice the change in my address to Box 1037.

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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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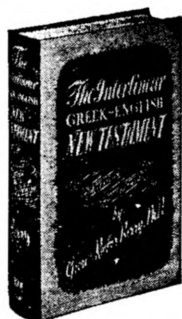
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**Luther Savage, Magnolia, Arkansas, November 15, 1952.** We have had two fine gospel meetings here at Magnolia, Arkansas this year. Horace Busby did the preaching in the April meeting and C. R. Nichol did the preaching here in October. We have had a vacation Bible school conducted by Floyd Hoover, and a singing school taught by Palmer Wheeler. We have been busy preaching the gospel here, writing weekly articles for the newspaper, broadcasting over station KVMA, and preaching the gospel in the regions beyond us. But in addition to this we have put money into the building fund at the rate of \$250.00 per week during the past twelve months.

**A. E. Findley, Box 403, Refugio, Texas, November 17, 1952.** Three responses to the invitation yesterday and one week ago, making thirty added to our working forces since March. We give all praise to the Lord.

**Tice Elkins, 1523 Cuba Avenue, Alamogordo, New Mexico, November 14, 1952.** I can supply you now with **Sounding Of The Seven Trumpets**, my commentary of Revelation, at \$1.00 per copy. Also you may obtain same from the Firm Foundation Pub. Co. at Austin, Texas. The church here has engaged a man to take my place with the church, who will begin with us about first of 1953. I shall not be able to do local work again for a long time, if ever. Do not forget us in your prayers, for we have spent a long life-time trying to make a better world for you to live in.

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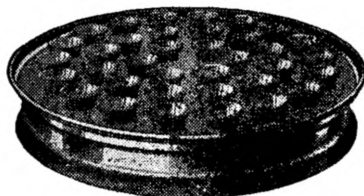
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# The Gospel Light

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

VOLUME 23

DELIGHT, ARKANSAS, DECEMBER 4, 1952

NUMBER 1

## THE INFLUENCE OF TEACHERS

W. W. FREEMAN

### The Child's Teachers

One's first and best teacher is his Christian mother. Mother may have several children in her care, but she loves every one of them. Here is the selfless devotion of mother love which makes her the best teacher. Moreover, mother knows her children are all alike and all different; she understands them. Here is a second element that is quite essential: the successful teacher must know her pupils individually and must understand just how and why they are as they are. With such insight she can work intelligently toward meeting their needs. Mother may be burdened with tasks of the home, but she learns how to be patient, forbearing, and helpful. The hirelings "care not for the sheep," and too many teachers, especially those on school payrolls have the commercial and professional air. The child from the confines of home needs a teacher that in some measure takes the part of the mother; then beginners at school confide in the teacher.

This respect, confidence, and affection is no small recompense to the primary teachers. Too many teachers miss this blessing to their lives and to the lives of the growing children. Teaching should be guidance to little feet and minds, it should afford a blessed experience. The early years go far toward deciding the ultimate success or failure in store.

The teacher's approach should be one of understanding and sympathy. Her disposition and demeanor can be a wonderful help or a dreadful failure. It is a stupid teacher and parent who cannot see in the little personality great responsibilities. The crushing of the child's personality maims the child in later years. There is a breath of the divine in the bosom of the little child.

The mind should be enlightened as occasion permits, for this enables them to understand and to grow up to usefulness. The health of the body should be guarded, for the body is for life the temple of the soul. But the teacher fails miserably unless she ministers to the affections so as to satisfy the craving for sharing in the things of this wonderful world.

### Why There Are Fathers

On the frontiers of civilization in the struggle for survival there has ever been a need for men. The broad shoulders and strong limbs have been necessary to protect the family against the storms of nature. There have been burdens, heavy burdens, to carry. Then there have been battles to fight—against wild animals if not against brutal men. Across our own land about a century ago moved ox wagons loaded with women and children and the simple necessity for establishing homes in the face of fierce savages. Such men as cut the wilderness roads were examples of daring and service for their growing sons to imitate. As these were inured to hardships without, they became strong in character within. They loved their homes and protected them with bold strength and honor.

Every child should have the influence of a worthy father. Without such protection the daughter lives in danger and the son lacks needed example. In the home the daughter is commonly the admiration and delight of the father. There is nothing good for her that he would not try to do. There are few boys able to stand on their own legs without the example of an understanding father. In the child the male and female become one flesh. Both elements are essential in the development of a sound personality. So it is that with mother as the child's

guardian angel there is a like need for the father.

In tender years boy and girl alike will adore the mother, but they in turn will not escape the hero worship they feel due their father. Yes, every boy needs a father. He needs his companionship without which he could scarcely attain those masculine qualities that make a real man. There are many lessons that children must learn from their father, and without such lessons of word and deed they have lost much needed to success in the many battles of life. The child has reason often to say: "God bless mother and daddy and help me to be good like them when I grow up." Here is the benediction of parental influence in the worthy home.

### The Child At Church

While one may not agree with traditional theology that the child is born a child of Satan, it is not necessary to drive these innocents from the temple of God through indifference. Calvinism taught all to wait for the miracle of conversion, as do most of the human creeds of today. A sham way out was invented by the hierarchy in perverting believer's baptism into an automatic "sacrament" performed alone by the priest. Along came the gospel preachers bent upon preaching the gospel to the whole world; they confined their efforts mainly to conversion of adults and, not unlike the critical disciples of Jesus, forbade little children the privilege of learning of Jesus and his love. We have until this day some who split churches rather than permit class instruction for children, young folks, and adults "You know not of what spirit you are!" If Jesus found it in his heart to devote time and blessing to little children, surely it is in order for us less gifted to see the importance of such work.

No, there is neither precept nor example for sprinkling babies in Christ's name. Without this, "of such is the kingdom of heaven." But he is blind

who does not see the need to bring up children of such nature "in nurture and admonition of the Lord." "Train up the child in the way he should go." Early training is worth more than all else combined, for early impressions are most influential and last longest. In the work of the church this responsibility placed primarily upon parents is very important.

But let's ask ourselves: What is done for the children in the work of the local congregation? In the main, they are grossly neglected, sometimes until it is too late to help them much. The greatest amount of crime takes place in the lives of youth. The old folks are mainly to blame. What are you doing as a Christian to see that the children get a square deal? Mainly it must be in the hands of the women in their early married life, for the elders are arguing over some fruitless issue. Neglect is the common cause of crime in children under twenty; yes, neglect in the program of the churches as well as by some of the parents. Here we close this observation but would cry aloud in ALARM. God help our children; too few church people show a real interest in them!

## A Study In The Book Of Acts

By HARVEY SCOTT  
(NUMBER 38)

You will notice that the angel of the Lord appeared unto the messenger of God—an inspired teacher—and not to the sinner seeking the truth. (Acts 8:26-29).

We must remember that Jesus had said unto the Father: "I have given unto them (the apostles) the words which thou hast given unto me, and they have received them." (Jno. 17:8).

Jesus had told the apostles that he was to send the Holy Spirit unto them for the purpose of guiding them in teaching the words of everlasting life. (John 16:12, 13.)

Philip is an inspired teacher of the Lord—one who is guided by the Spirit of the Lord in teaching the gospel. This was necessary until the New Testament was written.

No one else but these inspired teachers had the words of everlasting life. Their teaching was later recorded in the New Testament. This teaching can be found no where else. Hence, the New Testament is our only rule of faith and practice.

When Philip reached the place to which the angel of the Lord told him to go, there was passing in his chariot "a man of Ethiopia, a eunuch of great

authority under Candace, queen of the Ethiopians, who was over all of her treasure, who had come to Jerusalem to worship; he was returning and sitting in his chariot, and was reading the prophet Isaiah." (Acts 8:27, 28).

It is interesting to notice the timing of the angel's message to Philip that enables him to travel the fifty miles to reach the place just as the eunuch is passing the intersection of the two roads.

When Philip reaches this road he has completed the instructions of the angel. Here he must wait for further orders of the Lord.

But he no sooner reaches the place than the "Spirit of the Lord said unto Philip, Go near, and join thyself to this chariot." This commandment has the same purpose as that of the angel.

Philip would not have approached this man had not the Spirit of the Lord told him to "join thyself to this chariot."

## WEIGHED AND FOUND WANTING

TOMMY McCLURE

In Daniel 5 is the account of the feast of Belshazzar, king of Babylon, "to a thousand of his lords" with "the king, and his princes, his wives, and his concubines" in the company. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone" and "in the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace." "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." The king called all his wise men "but they could not read the writing, nor make known to the king the interpretation thereof." Finally, Daniel was called, the writing was read and the interpretation revealed. "And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MEME: God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." From this the above title is taken.

Belshazzar is not the only one to be weighed in the balances of God's judgment nor is he the only one to be found wanting. All will be weighed at the last day, "for we shall stand before the judgment seat of Christ."

"Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?"

The man answered, "How can I except some one shall guide me? And he besought Philip to come up and sit with him." He was reading Isaiah 53.

"Philip, beginning from this Scripture, preached unto him Jesus."

Luke tells Theophilus that as they went on their way, "they came to a certain water; and the eunuch said, Behold, here is water; what doth hinder me to be baptized?"

This man could not have learned of the necessity of being baptized except through the teaching of Philip as he taught him the story of Christ.

How can teachers today teach men and women the story of Christ without telling them of the necessity of baptism?

In teaching the Christ, men and women are taught the necessity of baptism.

(Rom. 14:10). Many will be found wanting then, for Christ will take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:8). The reason that Belshazzar was found wanting was that he had not lived up to God's standard. Many people, including members of the church, are imitating him perfectly and if they don't change, they will be lost.

Let us, therefore, study some points in which so many will be lacking at

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that day. It might be that we are lacking in some of these. If so, our eternal salvation depends on our finding and correcting our mistakes.

Many will be found wanting in knowledge of God's word.

Paul recognized the need of knowledge, for to Timothy he said, "Till

I come, give attendance to reading, to exhortation, to doctrine." (1 Tim. 4:13). He also commanded Timothy to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." (2 Tim. 2:15). Paul further shows the importance of knowledge in Rom. 10:2, 3. Speaking of Israel (see verse 1) he said, "I bear them record that they have a zeal of God, but not according to knowledge." As a result, "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Had these people had knowledge mixed with their zeal all would have been fine, but they did not, thus the sad result as Paul stated.

Obedience to God's will is necessary to the salvation of men's souls, but if one never studies God's word, he will never know God's will, therefore, cannot obey it. One must study the Bible to know God and his great love for the human race. We must study the Bible to know Christ, because Christ declared that the scriptures "are they which testify of me." (Jno. 5:19). The Old Testament testified of Christ prophetically while the New Testament testifies of him historically, telling us of his sinless life, his matchless love, his cruel death and of the supreme authority that is his. We must also study the Bible to know of the bliss of heaven, the horrors of hell and God's plan of salvation by which only we can escape the one and dwell in the other for all eternity.

Many church members never think of studying the Bible. They would rather do something else, such as read comics, love stories or the newspaper. Many who have been members of the church for years cannot tell one what to do to be saved. Why? Because they haven't studied God's book. As a result, they will be found wanting when Christ comes.

Not only will many be found wanting in knowledge at the last day, but a great number will be lacking in Christian influence.

Jesus expressed the importance of influence when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16). If more church members

would show as well as tell people how to live the Christian life, more souls would be saved. Instead, many are driven from the truth by the ungodly living of some that claim to be God's elect. Jesus said, "Woe to that man by whom the offence cometh." (Matt. 18:7).

It is a fact beyond all question that many have been converted by the lives of godly members of the church. Many great and convincing sermons are being delivered continually but the greatest and most convincing of all is the life of a real Christian. Many people will not listen to a sermon delivered from our pulpits but with a scrutinizing eye they will watch our lives. Therefore, let us take advantage of this opportunity of preaching the gospel to a prejudiced world. Let us not be found wanting in Christian influence at that last great day.

Also, many will be found wanting in prayer.

In Rom. 12:12, Paul commanded, "continuing instant in prayer." In 1 Thess. 5:17, he said, "Pray without ceasing." In Eph. 6:18 he climaxes his discussion of the "Christian armor" with: "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all the saints." Not only did Paul teach others to pray but he himself was a man of prayer. After his admonition to the elders of the church at Ephesus, "he kneeled down and prayed with them all." (Acts 20:36).

Christ was a man of prayer. In Jno.

17 is recorded the Lord's prayer. Here he prayed for the welfare of his disciples saying, "Holy Father keep through thine own name those whom thou hast given me." Also, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." He also prayed, "Sanctify them through thy truth: thy word is truth." He prayed that all his disciples be united so that the world would believe. Just before his death while in Gethsemane Jesus prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39). See also verse 42. In verse 41 he exhorted his disciples to "Watch and pray, that ye enter not into temptation."

However, Christ and Paul are not

the only New Testament characters who prayed. The church prayed. Immediately after the church was established, "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). In 12:5 it is said, "Peter therefore was kept in prison:

but prayer was made without ceasing of the church unto God for him." The remainder of this chapter shows that this prayer was effective, for an angel released Peter from prison.

In James 5:16 we are told, "The effectual prayer of a righteous man availeth much." This great truth is clearly demonstrated in Gen. 18. God told Abraham that he was going to destroy Sodom. Abraham prayed "Peradventure there by fifty righteous within the city: wilt thou also destroy and spare not the place for the fifty righteous that are therein?" God said that he would not destroy the city for fifty's sake and finally the number was reduced to ten. Why? Because "the effectual fervent prayer of a righteous man availeth much."

Prayer is our only means of speaking to God. It is a wonderful privilege, for in prayer we can seek forgiveness of sins, give thanks to God and invoke his blessings. Thus, we can see that we must not be found wanting in prayer when the Lord comes.

Another point in which many will be found wanting at the last day is love.

God has the spirit of love to the extent that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). Paul said, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). See also 1 John 4:9.

Christ also had the spirit of love. In Revelation 1:5 he is represented as the one "that loved us, and washed us from our sins in his own blood." Because of Christ's great love for mankind Paul could say, "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." It was his matchless love for humanity that prompted him to heal the sick, cleanse the lepers, give sight to the blind, hearing to the deaf, speech to the dumb, life to the dead and the opportunity to be saved to the lost.

Just as God and Christ possessed and manifested the spirit of love, so also we must do. In Romans 8:9, Paul said, "Now if any man have not the spirit of Christ, he is none of his." Throughout the New Testament, brotherly love is commended many times. In Jno. 13:34, 35 Jesus said, "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Get it! Love is a commandment and Jno. 13:34, 35 is just as important as Mark 16:16

(Continued to Page Five)



# Can A Child of God So Sin As To Finally Be Lost In Hell?

(By GEORGE B. CURTIS)

A few nights ago I attended a religious discussion at Morrilton, Arkansas. Brother Charles E. Stovall affirmed the caption of this article and Elder Causey of the Baptist persuasion denied. It is not my purpose in this article to review this discussion, for I am sure that others will report it. Sufficient it is for me to say that Charles did a magnificent job in the defense of truth. This was his first discussion, he met a veteran Baptist debater and was master of the situation.

It was Causey's position on the vine and the branches of John 15 that elicits this article. It is sad to what lengths that men will go to uphold error, and Causey went the full length. He made the usual Baptist quibble that the branches that were cut off were only water sprouts. In addition to this remark he proceeded to give what he termed a lesson in horticulture. He explained that the branches that were green bore no grapes—were only sap suckers,—and that the ones that bore grapes were purple, not green, and that it was only the green ones that were pruned off. I failed to find anything about "green branches" or "purple branches" either in the language of the Lord.

Here is the passage:

"I am the vine, and my Father is the husbandman. 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."

The language of the Lord is plain and unambiguous. A misunderstanding must come from a desire to misunderstand. Not a syllable about green-water-sprout is said. A false doctrine demands the lopped-off branch to be something that the Lord said it was not. He said "Every branch in me," not

every pretender, but "every branch in me." This conversation was directed to the apostles. He was not talking about somebody but talking to somebody. That somebody was his very own apostles. He spoke in the second person not in the third. He says, "I am the vine, ye (disciples) are the branches: he that abideth in me, the same bringeth forth much fruit: for without me (Christ) ye (disciples) can do nothing. If a man (Ye disciples) abide not in me, he is cast forth as a branch, and is withered: and men gather them (these disciples) and cast them (these same disciples) into the fire, and they (these same disciples) are burned." (vs. 5 and 6).

The direct command comes to the disciples "Abide in me." The promise follows, "I will abide in you." (V. 4). In order to bear fruit the branch must keep in contact with the vine. Just as long as the contact is maintained the branch will be fruitful. Let the branch cease its contact with the vine, it is unfruitful, is severed, is burned. To pervert the scriptures is the meanest crime that can be committed. One may take a gun and destroy physical life. This is a heinous crime. But the body is the only thing killed here. The man who perverts the word of God is guilty of taking the spiritual life of the man affected and sending his soul to a demon's hell. Some people are guilty of this very crime in relation to this passage of scripture. Unless they repent they will not only cause others to be lost, but will lose their own souls.

Those who contend that a child of God cannot sin as to finally be lost are always ready to fly to John 5:24 with the claim that this scripture teaches conclusively that one has eternal life and cannot lose it no matter what sins are committed. Let's look at this passage unbiasedly. It reads:

"Verily, verily, I say unto you, 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."

Any construction placed upon a passage of scripture that puts the passage out of harmony with the rest of the Bible is wrong interpretation. Baptist interpretation does this very thing. There are two conditions in the world relative to Christianity. 1. There is the condition of life. 2. There is the condition of death. The apostle Paul expresses this idea in these words: "Who

hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." In Christ we are in the state of life, out of Christ in the state of death. As long as one abides in Christ he abides in the state of life and does not come into judgment, or damnation. But if he fails to abide in Christ, he re-enters the state of death and is subject to condemnation just as surely as he continues in that state. That one can leave this state of life — safety — Christ himself plainly states: "If any man abide not in me, he is cast forth as a branch, and is withered." The security of the believer depends upon this abiding in Christ.

The question has been asked me: "If a child of God is lost, is he lost as a believer or as an unbeliever? The apostle Paul answered this question by inspiration long ago. He said:

"Holding faith and good conscience; which whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." (1 Tim. 1:19).

These had made shipwreck of their faith, had put it away, had lost it; and as a consequence they were delivered to Satan. If they had never been in a state of salvation they could not have been delivered to Satan; they would have already have been his.

In first Timothy four and one, Paul States: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Those of whom the apostle speaks could not depart from something they had never possessed. But these departed from the faith. They left it. They quit it. Instead of following the faith, abiding in Christ they gave heed to seducing spirits and doctrines of devils. Will these be saved? They were once in the faith, but they departed from it.

Again: "Having damnation, because they have cast off their first faith." (1 Tim. 5:12). The ones here had evidently once been out of damnation by virtue of their first faith. But they cast off this faith, and as a result of casting off this faith they had condemnation. A cast off faith cannot save.

"Who concerning the truth have erred, saying the resurrection is passed already; and overthrow the faith of some." (2 Tim. 2:18). Here was a people who once had possessed faith. Error was taught by brethren who had erred from the truth. The faith of some was overthrown. Would an overthrown faith save. Men can cast off their faith. They can make shipwreck of their faith. They can depart from the faith. They can fail to abide in Christ. They

can be cut off as an unfruitful branch. They can be burned. They can be lost.

To be sure of salvation, let's do as Paul did. "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27).

## WEIGHED AND FOUND WANTING

(Continued from Page Three)

and Acts 2:38. Furthermore, in 1 Jno. 4:7, 8, we are taught to "love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

In order for our love to be complete and acceptable, we must love God, Christ, the Bible and our fellow-man. To love God simply means to servo and worship him in his divinely appointed way. To love Christ means to render complete obedience to his commands. To love the Bible means to study, abide by and teach it with the proper motives in mind. To love our fellow-man means to do good to him as we have opportunity. One who fails to abide by these principles has not the spirit of love. Study carefully Jno. 14:15; 23; 1 Jno. 4:20; 5:3.

Because of a lack of love among brethren the cause of Christ is continually being hindered. Let us remember that where the spirit of love is not present, the spirit of our Lord does not dwell!

### Many will be found wanting zeal.

Webster defines "zeal" as: "Ardor in the pursuit of anything; ardent and active interest; enthusiasm; fervor." Thus, we can see that zeal is the very thing that many of us do not have.

The Israelites became indifferent and were taken into Babylonian captivity as a result. Isaiah said of them, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isaiah 1:3). Following this is a prophecy of the punishment to which they were subjected. Amos rebuked them saying, "Woe unto them that are at ease in Zion" (Amos 6:1), and "Therefore now shall they go captive with the first that go captive, and the banquet of them that stretcheth themselves shall be removed" (Amos 6:7). To the Laodiceans the Lord said, "So then because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth" (Rev. 3:16). This plainly shows that God views indifference with strong disgust.

In spite of this, there is much indifference in the church, and it is manifested in many ways. Thousands are neither punctual nor regular in at-

tendance; are not liberal in giving; are not diligent in study; are not fervent in prayer; are not striving to win souls for Christ etc. Paul said, "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). Let us all give heed to this passage lest we be weighed in the balances and found wanting in zeal.

Lack of space will not permit a discussion of other duties in which many will be found wanting at the last day, hence, I give only a suggestive list, as follows: spiritual strength, the spirit of forgiveness, purity, mission work, personal evangelism, liberal giving, etc. May we all remember that our time here is short, that eternity has no end and that life here is only preparation time for eternity. Let us do our very best to live so as not to be found wanting when weighed in the last day.

## SERMON OUTLINE

(By FRANK L. COX)

### Love in Three Aspects

(1 John 4:19).

"We love (God and man), because he (God) first loved us." In this short but meaningful verse, we have three aspects of love.

#### I. Descending love.

1. It comes from God, the source of "every good gift and every perfect gift." Life (John 1:4), light, (1 John 1:5), love (1 John 4:8).

2. It falls upon man: "He first loved us." (See 1 John 3:1, 2). Love springs from three causes: Admiration, gratitude, pity. God's love springs from pity. (See Psalms 103:12).

3. It finds expression in a gracious gift. (John 3:16; Rom. 5:6-8).

#### II. Ascending love.

1. It ascends from man. Under certain conditions, he is capable of sending forth this heavenly glow.

2. It reaches upward to God. "We love" God. We love him not through a sense of pity. Not so much through a sense of gratitude: "Because he first loved us."

3. It finds expression in a life of obedience. (John 14:15; 15:14; 1 John 5:3). The Father wants our love. (Matt. 22:37, 38). In the love of his children he finds delight.

#### III. Outgoing love.

1. Love radiates from the heart of man. Love's warmth, like a fire, is felt in every direction.

2. It reaches out to man. "We love"

man, because God "first loved us " We love man because it is our nature to love—we are like God. We love man because we love God. (1 John 4 20, 21; 3:14, 15).

3. Man's love to man finds expression in helpfulness. Jesus said, "Thou shalt love thy neighbor as thyself." Loving yourself you will take care of your body, see to the saving of your soul, guard your good name. Loving your neighbor as you love yourself, you will do as much for him.

The three aspects of love may also be expressed in another way: First, Paternal love—the love of the father for a son; second, Filial love—the love of a son for his father, and third. Fraternal love—the love of a son for a brother.

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## Persecution Is Real In Rome

ORVILLE L. MCDONALD

Upon our return from the Italian capital recently, there were many and varied conflicting news reports on the true nature of the Church of Christ-Italian Government controversy raging there. So, in order that all may know, and to avoid any misunderstanding, we lead this story by saying THERE IS PERSECUTION IN ROME.

I was quoted by a major wire service as saying the fuss was based more on misunderstanding rather than persecution. I know that wire service to be of highest reputable character and to possess top professional ethics and I do not believe that they intentionally misquoted me. However, the full-scale report, made possible by the Tenth and Broad Church of Christ in Wichita Falls, Texas shows that any misunderstanding was on the part of the Italian Government who misunderstood and underestimated the strength, power and determination of members of the Church the world over.

Upon several occasions, government officials remarked to investigators: "this is a very unimportant group, this 'chiese de cristo' (Church of Christ) They have only a few hundred members—they are . . . how do you say in America . . . late comers." They came as tourists, found a good thing and decided to stay." In an interview with Carlo Perrone-Capano, spokesman for the Italian Foreign Ministry in Rome, he remarked "You must have the 'faithful' before you can have a church and not the church before you can have the faithful . . . he said "this request to establish a church must come from 'pastors' and not from 'tourists' "

The passports of Cline Paden and Carl Mitchell, of which we were able to obtain photostat copies, clearly show that they entered the country as "clergyman" and not as "tourists".

The Italians have attempted to invoke an old Fascist Law of 1929-30 which requires registration of newly formed religious groups and in fact prohibits such formation.

This Fascist Law, although it remains on the books, is clearly abrogated both by the Italian Constitution of 1947 and Friendship Treaty between the American and Italian Government of 1948. Any constitution, to be made fully effective, must be implemented by legislative action. The Italians have had ample time in the past five or six years to accomplish this but have failed to do so. They still have not provided

for a top court in Italy corresponding to our Supreme Court.

But the Italians move slowly and you get an insight to the Italian thinking when you hear Carl Perrone-Capano say "We are just like you in America. Sometime it takes a week to reach a decision; sometime a month sometime always."

Elridge Debrow, Minister-Consular of the U. S. Embassy in Rome said that the crux of the situation was "whether or not the Church of Christ in Rome came under private or public rulings." Even the Italian officials admit that no permit is needed for a meeting in a private place open to the public, which the Church in Rome clearly 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<sup>b</sup> the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

### 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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The reason for our difficulties in Italy stem from the fact that our missionaries there have exhausted all efforts to do what they are commanded to do. The church encountered opposition, not because they have acted unwisely, but because they have been aggressive in the master's cause. Paden said "Our firm belief is that the Church must 'evangelize or fossilize'—to do less would defeat our very purpose in coming."

Our brethren in Italy have done an outstanding job. Cline Paden conducts himself in a way of which we can all be proud. He has attempted to convince all concerned that he is not the "Head of the Rome church." Carl Mitchell is a young man of gentility but with a forcefulness that Italians respect. The Carl Heckers are fine Christian people who are doing a good job there. Harold Paden has shown recently that he is an enthusiastic and capable leader. Although I didn't have the privilege of visiting with the other workers in Italy, I know them to be capable and sincere in the work they are doing.

The Church in Italy is well established. I feel that even if we had to leave Italian soil today, the cause is sufficiently embedded so that natives could carry on. I have hopes that we can remain always in Italy, but if that is not possible, let us do the very most we can to plant seeds that will surely harvest themselves. Let us hold up the hands of brethren already in the field, and let us put something in their hands to carry on the work of the Lord.

### DEBTORS

(By CLEON LYLES)

When Paul said, "I am debtor to both the Greeks and the Barbarians, both to the wise and to the unwise," he did not mean that he had received anything from them for which he was bound to pay them. He had never bought anything in their markets without giving its price; neither had they let him any sums on interest. No human being had any pecuniary claim against him. Neither did he owe to Greek or barbarian any gratitude for favors which he had received at their hands, for in almost every city in which he labored he had encountered persecution and suffered wrong.

Not, therefore, on the ground of anything which he had obtained from them, but solely on the ground of that which he had received from another for them, does he acknowledge himself the debtor. "The glorious Gospel of the blessed God" had been "committed" to his "trust;" he had been "allowed of God to be put in trust with the Gospel"

for their benefit, and therefore, that he might be a faithful steward of the mysteries of God, he was exceedingly desirous of preaching the truth, as it is in Jesus, to men of every nation and of every degree. He could not honestly hold it back. It had not been given to him for himself alone; and if he had attempted to keep it from his fellow-men, he would have been guilty of the greatest defalcation, and could not have vindicated himself either at the bar of conscience, or at the bar of God.

This explains the earnestness, the

perseverance, and the self-sacrifice of his missionary life.

What was true of Paul is just as true of us today. We are debtors. Not because we owe people money, but because we belong to the Lord and He said "preach to every creature." Jesus died for us. We have been saved because we have heard of Him and obeyed His voice. If others are to be saved it will be because they hear and obey. They will never hear unless we tell them. Think back over your own life. Why are you a Christian? Who

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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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taught you the way of the Lord? You would not have known had someone not taught you. It is by the help of someone whom the Lord had saved that you learned and came to Jesus. You will never be able to repay the Lord for saving you. You cannot repay the person who taught you. In our ordinary way of thinking about repaying it cannot be done. But you can save others. That is the only way in which we can express our thanks to the person who taught us. This is something we must pass on to others. I wish our people could learn this lesson. We act as though it is enough that we are saved. We feel that because we have obeyed the gospel and worship each Lord's day that we are safe and have done that which was our duty. We act as if our contributions to a working program of a congregation that is trying to save people, and the fact that we are one of them, is sufficient. But that is not enough. Every person who has been saved by Christ must become a teacher of the word. Our salvation depends on our passing it on to someone else. If we do not share it we will lose it. This obligates every one of us to be soul winners for the Lord. Look around you and see the thousands that are without the gospel. Many of them are our personal friends. Then know how much God has done for us and how much He wants to save them. If we will do this and really appreciate what God has done for us we will pay this debt by bringing others to Christ. May the Lord help us to do it.

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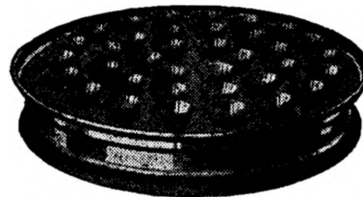
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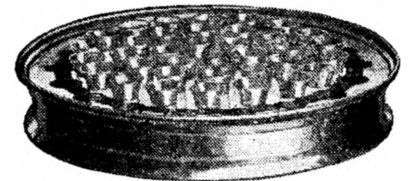


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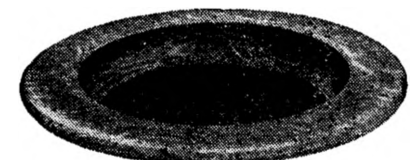


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# The Gospel Light

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

VOLUME 23

DELIGHT, ARKANSAS, DECEMBER 11, 1952

NUMBER 2

## REAL FREEDOM

(By VAUGHN D. SHOFNER)

No condition of man is more deplorable than slavery. This desire to be free indeed has tugged at the heart-strings of man from time immemorial. Slaves have faced the wilds of the world with bare hands, have unfurled sails in untried breezes toward unknown horizons to escape a tyrannic master. Battle grounds have run red with the life-blood of persecuted servants who sought to remedy the suffering and shame and cast off the shackles of slavery.

It is no marvel that one of the most joyous festivals of the Jewish age was the feast of the jubilee. The entire nation was jubilant this fiftieth year, the year following the seventh sabbatical year, but certainly none celebrated it with loftier transport than slaves. The jubilee day was a day of universal freedom. All slaves, even they who refused to accept the privileges of the sabbatical year (Ex. 21), were set at liberty. Behold the beauty, the blessedness of freedom! The streaming rays of the sun now empty airy gold of happiness upon those who once had opportunity to experience nothing but grueling labors from its rising to its setting. Gentle zephyrs now breathe languid sweetness on calm brows that once were furrowed with grave concern and grimy with the sweat of toil, and which received only a necessary help in the fight for life as the breezes wafted away to the sea. Carolling warblers now touch the aesthetic taste of an understanding once deaf to all sounds but the harsh commands of a tyrant. The blessings of the Lord are ever the same, and the differences of the views are the differences of slavery and freedom.

Should we affirm that no slave among the Israelites, the Jews of olden time should have had greater interest

in freedom than we now have, many will exclaim against it. The Lord met such opposition when he was on earth. He said, "And ye shall know the truth, and the truth shall make you free" (Jn. 8:32), and received the rejoinder, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" As the Lord's answer was to them, so it is to us. "Whosoever commiteth sin is the servant of sin." It is not a matter of who our forbears were, or of what lineage we came; it is not a matter of having inherited sin, which can't be; but we face the fact that "whosoever commiteth sin" is a slave of sin and needs a liberator. "Sin is the transgression of the law" (1 Jn. 3:4), therefore doing things contrary to God's law and failing to do what his law says makes sin.

Until we are freed from sins we are slaves, bound by the chains of Satan, but when we receive the forgiveness of sins we have severed these chains of slavery; and it is the day of jubilee for us. Of that day, which can be seen in the shadows of the Jewish economy, the Bible has much to say. Isaiah pointed to it with the prophetic pen as he gave the words of revelation: "The Spirit of the Lord is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God" (Isa. 61:1, 2). But in the age of freedom, the Christian age, the shadowy sabbatical years and days of jubilee do not keep us from being free at any time by holding in the offering a time of emancipation. Christ said, "Ye shall know the truth,

and the truth shall make you free." Then to learn the truth is to learn the way of freedom, and the time is then—when it is learned and followed, or allowed to "make us free." That the time is ready, and that there is no sabbatical year, no year of jubilee, for which to wait, Heb. 3:7 says, "Today if you will hear his voice", and 2 Cor. 6:2 adds, "Behold, now is the accepted time; behold, now is the day of salvation."

Liberty indeed is liberty of the understanding, freedom from prejudice. This consists in the power of suspending our judgment till we have considered any position in contemplation of every side, so that we may yield only to evidence. "The truth" makes us free, and the truth is the quality of being opposed to all error. Christ said, "I am the way, the truth, and the life" (Jn. 14:6). Unless we can suspend our judgments till the evidence of the Messiahship of Jesus is considered from every aspect, and by it see the skeptic's standard fall, we are the slaves of doubt and infidelity.

"Thy word is truth," (Jno. 17:17). Then we must gain a knowledge of the word of God, defer our judgments till we consider it all, and thus turn from all the creeds and manuals, disciplines and confessions of faith which come from man, for real freedom comes by the truth and the word of God is truth.

Peter speaks of those who are freed from sins: "Ye have purified your souls in obeying the truth" (1 Pet. 1:22). Therefore, the freedom Christ promises comes by obedience. "Ye shall know the truth, and the truth shall make you free." To learn the truth and believe it is but part of the plan. We must obey it to be free indeed. Because the truth commands it we must repent (Ac. 2:38; 17:30); because the truth commands it we must be baptized (Ac. 2:38; 22:16); and because the truth so teaches, we must be faithful unto death (Rev. 2:10; 2 Pet. 3:20-22).

Entering into and abiding in Christ

is freedom indeed, and conscience verifies the fact. Conscience is a sort of operation of will and intelligence—intelligence considering a thing right or wrong, and will power inclining us to accept it as an object of love or hatred, desire or fear. So, conscience is free in regard to intelligence when ideas have come by an impartial examination of all views of a position; and conscience is free in regard to will when it has the power to follow what is just and avoid all that is contrary to righteousness. The faithful child of God sees death vanquished — only a door to eternal life. The time of ultimate and complete victory over death and all enemies will arrive with the resurrection of all that are dead, and at that time when the spirit is united with the immortal body, redeemed thousands will exclaim with joy, "O death! where is thy sting? O grave! where is thy victory?" (I Cor. 15:55).

But not so with the sinner, for he is a slave in regard to his condition. A sinner is forced to die in spite of his trembling fear of death. He is in this world as in a prison, for he cannot remove himself nor change the end. He may become blind to his condition as he revels in the splendor of pleasure, but soon he is fast bound with numerous infirmities, benumbing aches and wasting maladies which drag him ever closer to the door of death. He groans under the weight of his chains, his countenance changes, he trembles in fear at even the movement of a leaf as though it were the movement of a giant of thunder coming to bear him to the presence of the Judge. He breathes out his soul in pain and anguish, and he enters the torches of eternal torment. This is the bondage of sin! Flee from it to the arms of a loving God!

## A Study In The Book Of Acts

By HARVEY SCOTT

NUMBER 39

Luke says, "He commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him." Acts 8:37-39.

No plainer statement could have been uttered in telling the incident of the baptism of this eunuch than that which Luke has here recorded.

He says that both Philip and the eunuch went down into the water, and while in the water Philip baptized the eunuch, and when they had both come up out of the water, the Spirit of the

Lord catches away Philip that he is seen no more by the eunuch.

Since Philip, guided by the Holy Spirit, taught a man about the necessity of being baptized in teaching unto him Jesus, I wonder how we could teach a man about Jesus today without teaching him about the necessity of being baptized for the remission of sins?

Then, baptism to those who need it should be a part of every gospel sermon.

It was a part of Peter's sermon on Pentecost; it was a part of Philip's teaching unto the Samaritans, and it is now a part of his preaching the Christ unto the man as they went on their way.

In all of these cases an act of obedience in baptism was necessary to the salvation of those who believed in the Christ.

Thus, he who today in his preaching omits that which was so vital in the preaching of the early teachers is preaching a mutilated gospel. Galatians 1:8-12.

It is not difficult to understand what occurred in the case of the eunuch and the Samaritans in becoming Christians. If we can understand language we can understand this story.

It is a demonstration of the charge of Jesus which said: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that disbelieveth shall be condemned." Mark 16:15, 16.

This eunuch has believed the story of Jesus as told him by Philip; he has now been baptized according to commandment of the Christ, and is therefore a Christian, a "new creature in Christ."

Thus, according to the words of Jesus this man is saved, he has been redeemed and has been added to the New Testament Church. Acts 2:47.

We have seen four illustrations of the execution of the charge of the Christ.

1. On Pentecost about three thousand souls are baptized and added to the Lord.

2. On Solomon's porch they are told to repent and turn again that their sins might be blotted out.

3. "When the Samaritans believed Philip they were baptized both men and women"

4. When the eunuch believes the story of Jesus as told by Philip he is baptized and goes on his way rejoicing.

Here we see the charge of Jesus being carried out under the guidance of the Holy Spirit.

When they believed the teaching

they were baptized, both men and women.

B. B. Harding, Box 217, Mena, Ark., December 8. The needed help for radio time at \$5 for 15 minute a week programs has been met; and we appreciate the interest, prayers, and help in our work. Visitors are still coming because of the radio teaching. I have just concluded a 7 nights meeting at Midway in the northwest part of Howard County. There are but 12 members and with but one man there and 15-20 members at Athens; but the crowds were good in spite of snow, rain and mud. Seventy came the last night, Saturday, with a lot of non-members and with a number of couples on dates. I used blackboard lessons each night, and though there were no baptisms, I believe many will obey during a summer meeting. I'm to go back the first Tuesday night of each month, and maybe more often; but it is 43 miles from here: 23 of these over country roads. Pray for this work.

Tice Elkins, Alamogordo, N. Mexico, December 11, 1952. This leaves me confined to house and bed, and no hope of being better or able to work for many a day. Fifty years in the pulpits of twenty five states has taken its toll, and my health and strength is all gone. My wife is also in poor health. Another preacher will take my work here the first of January and then, out of employment, out of health and all means of support vanishes, nothing but God's mercy and providence will hold us up. Please accept our heartfelt thanks for all cards and letters coming in, and don't feel hurt that we do not answer everyone. It is impossible. But just pray for us often, and send your greeting cards and letters along, and God bless every one who even thinks of us in the dreary "old days."

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## "If I Only Knew Someone To Bring"

(By CLEON LYLES)

We talk about increasing our Bible school attendance, or filling the empty pews at a worship service, and we always hear someone say, "I would be glad to bring someone if I only knew someone to bring." Of course we believe people mean what they say. No doubt they do not know of someone to bring, but does that solve the problem or excuse the Christian? Suppose someone decides to sell insurance. There is a meeting of the salesmen and the manager gives them a pep talk. When he is finished someone says, "I would be glad to sell some insurance if I knew anyone who wanted some insurance." One of the first things the manager would try to teach that person is that the first thing necessary to selling is finding someone and convincing him that he wants to buy. This is true in every kind of business.

People are not just standing around on the streets wanting to attend the Bible school or the worship service. The day will not come when we will find people seeking us out and asking us to invite them to attend with us. Our problem is to find them. If we do not know of anyone to invite, then it is a challenge to us to find someone to bring. Our city has thousands of people in it who never attend any kind of religious service. Perhaps in the very block where you live there is someone who never attends a service. He might attend if you insisted on his going. We must get away from the idea that the Bible school is for members of the church only. We should like to have every unconverted person in our city attending our Bible school. It is necessary to insist so much on some members attending the Bible classes, that evidently some have gotten the idea that is what the classes are for. They are for members, but they are also for anyone else who will attend. I do not know of any greater work being done than that which is being done by some people I know, who make it their business during the week to find people near them and bring them to the Bible classes. Anyone can invite someone to attend a class if we know they are about convinced they ought to come, and are already members of the church. It is something else however, to go out and find someone to attend. Suppose you try it this way: between now and next Sunday go around one block and knock at every door. Tell the people you are a member of the Lord's church and that you worship at the Downtown church. Tell them you would like for

them to attend a Bible class with you and also stay for worship. Ask them to allow you to come by for them at a certain time, and see if it does not work. There may be a few blocks in which you will find no one to attend with you. When this is true do not become discouraged, but go on to another. Keep it up and you will find someone who will be glad to come. I notice salesmen of various kinds keep knocking on doors until they find a customer. Some members of the church will sell magazines, Christmas cards, cosmetics, etc., and they do it by going out and finding their customers. The same plan will work in bringing people to the Bible school. Try it and see I am sure you are right when you say, "I would bring someone if I knew someone to bring." But have you tried to find someone to bring? Think what a thrill it would be, and what a service you would render, if by bringing someone to the classes with you he learned the truth. This is the most important work in which we can engage. Will you enter into this great work?—In Church of Christ Reminder.

## The Beatitudes

(Matthew 5:1-12).

By FRANK L. COX

In the Gospel of Matthew, chapters 5, 6 and 7, is recorded the Sermon on the Mount, "the constitution of the kingdom of heaven." Embedded therein is the germ of every moral and spiritual truth. It is a grand summation of all New Testament teaching.

This incomparable sermon is introduced by a group of beautiful expressions known as the beatitudes, which is itself a summation of the sermon. Unto this group of sayings we shall direct attention.

Key word is "blessed." This word, whence comes the word beatitude, appears nine times in the text. The thunders from the summit of Sinai proclaiming the Ten Commandments form a striking contrast to the gentle voice of Jesus from a mountain in Galilee proclaiming the religion of blessedness.

This blessedness is broader and deeper than happiness. Happiness comes from without and depends on environment or material circumstances. Blessedness is an inward condition which environment cannot seriously affect. It lies not in outward circumstances, but in the inward life; not in what a man has, but in what he is.

Note:

- I. **The character of the blessed.** The state of the blessedness comes not to

all men, but to men of a certain type. Who are they? What is their type?

1. Not the proud and self-righteous, but the poor in spirit; not the Pharisee, but the penitent publican. (See Luke 18:9-14).

2. Not the hilarious and licentious, but the penitent mourners.

3. Not the ravenous and haughty, but the meek and lowly.

4. Not they that hunger and thirst for the gratification of their fleshly passions, but they that hunger and thirst after righteousness.

5. Not the cruel and malicious, but the merciful.

6. Not the lewd and unclean, but the pure in heart.

7. Not the peace-breakers, but the lovers and makers of peace.

8. Not the persecutors, but the ones who suffer persecution for righteousness' sake.

II. **The nature of their blessing.** They receive blessings in kind. They reap what they sow, but vastly more than they sow.

1. The poor in spirit receive the kingdom of heaven.

2. The penitent mourners shall be comforted.

3. The meek shall inherit the earth.

4. They that hunger and thirst after righteousness shall be filled.

5. The merciful shall obtain mercy.

6. The pure in heart shall see God.

7. The peacemakers shall be called the children of God.

8. They that are persecuted for righteousness' sake shall receive the kingdom of heaven with its rich rewards.

In the language of our text we have the Master's description of righteous men. Who are they. What are their qualities? The poor in spirit; the penitent mourners; the meek; they that greatly desire to be righteous; the merciful; the pure in heart; the peacemakers.

Upon men of this character does the blessedness of heaven descend. Supreme happiness and Christian character are inseparable. Upon this thought the first Psalm lays emphasis. Read it.

---

**Mrs. C. G. Parson, Umpire, Arkansas, Dec. 8:** The meeting at Midway closed Saturday night. Brother B. B. Harding of Mena did the preaching. There were no additions, but we believe much good will follow the wonderful lessons that he taught.

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**Mrs. A. T. Wright, Mi. Ida, Arkansas, December 9, 1952.** The church is growing here at Mt. Ida for which we are so happy and give God the glory.

## The Example of Baptism

(By HOYT BAILEY)

Though the Israelites were baptized in the cloud and the sea, John baptized in water, Jesus, the twelve, and the seventy baptized in water, the example of water baptism I wish to study with you is that practiced under the world wide commission. It will not be difficult for us to see that Christ commanded one baptism. The baptism of the world wide commission was and is administered by the authority of Christ into the name of the Father, and of the Son and of the Holy Spirit. The Bible says, "There is . . . one baptism" (Eph. 4:5). This is the baptism we are studying today.

The one baptism had a certain order to it. Teaching always came before baptizing. One had to be taught before he could be a fit subject for baptism. An individual had to be capable of believing before he could be a fit subject for baptism. Jesus said, "He that believeth and is baptized shall be saved" (Mk. 16:16). One had to be taught, had to also believe before being baptized. Let us continue to observe the order of baptism. "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." (Lk. 24:46-47). We see that repentance came before remission of sins, but repentance comes before baptism. Peter preached repentance and remission of sins in Jerusalem. To those who had been convicted of their sins and "said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:37-38). We see that Jesus said, "Teach". Those had been taught, because Peter had preached unto them. Through his preaching he had convinced and convicted them of their sins. They had doubtless believed, because they asked what they should do. Thus, we see more concerning the order of baptism. These had been taught, they expressed concern over their condition, asking what to do (in other words, they must have believed), they were promised remission of sins upon certain conditions. Though they had been taught and believed, they were not assured pardon on these conditions alone. They were commanded to "Repent, and be baptized for the remission of sins."

Let us see where remission of sins is promised. Jesus placed remission

of sins after repentance. Jesus placed salvation from sin after baptism. He promised, "He that believeth and is baptized shall be saved." Jesus had his apostles preach under the direction of the Holy Spirit. The Holy Spirit sent by Christ upon the apostles preached in the name of Christ. He preached through the apostles the word of God, preached what Christ guided him to preach. When men asked what to do, the Holy Spirit guided the apostles to say, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). We see that teaching came before belief, belief came before repentance, repentance came before baptism, and baptism came before salvation or remission of past sins. The order was not repentance then faith, neither was the order salvation then baptism. The order was not faith, repentance then salvation, neither was the order faith, then teaching, then repentance, then salvation, then church membership, and finally baptism. The order as the Lord gave it, "Go teach", "Go preach the gospel to every creature", Teach, instruct, "Make disciples" or make believers by means of teaching, lead the sinner to repentance by his faith in what is being taught. When he has been taught and when he believes he is commanded, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," (Acts 2:38). Surely everyone can see that teaching comes before faith, faith comes before repentance, repentance comes before baptism, baptism comes before remission of sins. Baptism comes before salvation from past sins. Baptism comes before church membership.

Those who asked what to do, Peter commanded, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:38-41). We not only see teaching coming before faith, faith coming before repentance, repentance coming before baptism, baptism coming before remission of sins, but we see remission of sins coming before church membership. Those were baptized before being added. Jesus said, "He that believeth and is baptized shall be saved." Peter had said, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins." They did what they

were commanded to do. They were baptized for the remission of sins. "The Lord added to the church daily such as should be saved" (Acts 2:47). He added those after they were baptized; therefore the sinner must be taught, he must believe in Christ, he must repent of his sins, and be baptized for the remission of sins in order to enjoy membership in the New Testament church.

"Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, . . . . 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: 5-12). Here, we have another account of preaching or teaching, the people giving one accord or hearing the teaching, and when they believed the teaching, they were baptized, both men and women. Through their teaching they must have learned that it was necessary to believe and repent and be baptized. If water baptism is non-essential or un-necessary, why did the thousands of Jews think it necessary to be baptized? Why did these Samaritans, both men and women, submit to baptism?

When Philip came to the eunuch and was questioned by him about the prophet, "Philip opened his mouth, and began at the same scripture and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?" (Acts 8:34-36). There was not a word said in the prophecy about baptism. The passage does not say that Philip preached baptism, but he preached unto him Jesus. How could Philip preach Jesus without preaching what Jesus commanded? Jesus Christ had commanded baptism into the name of the Father, and of the Son, and of the Holy Spirit. While Philip was preaching Jesus unto the eunuch, the eunuch learned that he needed to be baptized. Jesus had not just commanded baptism for the Jews or the Samaritans, but for every creature. Upon hearing Philip preach, the man of Ethiopia recognized his need for baptism. When Philip had preached and the eunuch had heard, "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 both down into the water, both Philip

and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and we went on his way rejoicing." (Acts 8:36-38).

Again, we see preaching or teaching, hearing upon the part of the one needing the teaching, he believed the teaching, confessed his faith in Christ, and he was baptized. The rejoicing came after his obedience to the Lord in baptism. It was after he came up from the water of baptism that he went on his way rejoicing. The Jews, the Samaritans, and the man of Ethiopia all saw their need for water baptism.

Saul of Tarsus, a believing, penitent, was approached by Ananias. Ananias said to Saul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). Saul is promised that his sins will be washed away in baptism. God is no respecter of persons. Inasmuch as he washed away Saul's sins when he obeyed him in baptism, he will do the same for other obedient, penitent believers. The Lord adds the saved to the church. Jesus said, "He that believeth and is baptized shall be saved." Saul was commanded to arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Let us get this connection, "Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27). The saved are added to the church, but Christ sanctifies and cleanses the church with the washing of water by the word. "They that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." (Acts 2:41). 1 Pet. 3:20-21 says, Noah prepared an ark, "wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us."

Peter preached to Cornelius and to those who were in his house. Yes, Cornelius was "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always", He was also "a just man, . . . and of good report among all the nation of the Jews." Cornelius needed to be saved. He was told to send for Peter; "Who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 11:14). When Peter went to the house of Cornelius, Cornelius said to Peter, 'Now

therefore are we all here present before God, to hear all things that are commanded thee of God." Peter preached Christ unto Cornelius and to those in his house, saying, "That through his name whosoever believeth in him shall receive remission of sins." "They heard the word." "Then answered Peter, Can any man forbid water, that these should not be baptized,. . . . And he commanded them to be baptized in the name of the Lord." (Acts 10). Here is another example of preaching or teaching, of the ones hearing, being taught, and of those who were taught being baptized.

At Philippi, "Lydia . . . attended unto the things which were spoken of Paul. And . . . she was baptized, and her household," (Acts 16:14-15). When she was taught, she saw the need for being baptized. All the other examples given in this lesson shows that the taught persons wanted to obey the Lord in baptism, and they did submit to water baptism.

As soon as they told the jailer to believe on the Lord Jesus Christ, "they spake unto him the word of the Lord, and to all that were in his house And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he sat meat before them, and rejoiced, believing in God with all his house." (Acts 16:31-34). From Acts 18:8, we learn that "many of the Corinthians hearing believed, and were baptized."

## Let Us Give Thanks

(By GEO. B. CURTIS)

Before you read this Turkey day with all its flourish and show of thanksgiving shall have come and gone I am not opposed to a day of national thanksgiving. This has been so enwrapped with our nationalism that it is a part of the warp and the woof of the national fabric. But a day of national thanksgiving is not enough. There are three hundred sixty five days of every year, and every day of the year should be to every Christian a day of thanksgiving.

We have just been blessed with one of the finest rains that could have fallen. Creeks, rivers and rills flow their life giving streams. Soil and subsoil have drunk deeply that 1953 may bring the fruit, grass, vegetables for our productive region. For all this, let us give thanks.

We live in a land where we may worship God as we read in His word that He would be worshipped. No policemen stand before the doors of our meeting houses to prevent our as-

sembling. No priest of Rome, no eumenical council, no assembly, no association, no hierarchy of man can deprive us of the right to be just Christians. For all this, let us give thanks.

We belong to God's family. Together we assemble, we pray, we sing, we give, we worship toward the throne of God's grace. We have the sweet communion and fellowship of the divine family. God is our Father. We are his children. Christ is our king and elder brother. For all this let us give thanks.

We were lost. The fate of the sinner was ours. But the Son of God came and died. His death brought the way of escape. We have accepted that way. He has added us to His church. After a while, if we are faithful, he will call us into everlasting habitations. For all this let us give thanks.

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## O B I T U A R Y

## H O L L E N B E C K

(By J. A. Copeland)

Brother Hollenbeck was born July 14, 1879, and died April 8, 1952. He was married when comparatively young to Miss Minnie McNabb, who passed away several years ago. A few years later he was married to Mrs. Emma Thomas of Athens, Arkansas. She was a daughter of old brother Pink Parsons who reared a large family in northern Howard county, near Athens. While brother and sister Hollenbeck did not live together many years, they were very devoted to each other. Brother Hollenbeck leaves one daughter, Mrs. Irene Dietz of St. Louis.

Brother Hollenbeck was always religiously inclined, and for a long time was a member of one of the popular denominations, but after he married sister Emma, they studied the Bible together and sister Emma being well posted in the Lord's teachings, he was soon convinced that the church that Jesus built was not a denomination that originated with man, but a divine institution, purchased by the blood of the Son of God. So I baptized him in Saline river, and he was very devoted to the church until the day of his death. Sister Hollenbeck said he was very faithful in their home Bible study, and family prayer. They worked very hard to build up the church in the little town of Athens. Brother Hollenbeck will be greatly missed there. Sister Emma is very heart-broken and lonely, but just a few more years and we will be through with the trials and heartaches of this world.

"Blessed are the dead which die in the Lord from henceforth; Yea saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13).

Sister Hollenbeck did not many the first time until she was up in years, but stayed at home to care for her aged father and mother. I have known her for forty years or more and she has all of this time rendered service to the Lord, and been a blessing to those around her. May the Lord bless and comfort her in her lonely years.

## ARE YOU CHEATING YOURSELF?

Emerson said, "Men suffer all their life long under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by anyone but himself, as for a thing to be and not to be at the same time."

It is a fact that people who would never cheat others, constantly cheat themselves. There are many ways of doing so, and too often church members use them all. You cheat yourself

when you fail to read and study the Bible; when you do not avail yourself of the opportunity to attend all services; when you slip out the back door and hurry home without enjoying the fellowship of others; when you criticize and complain; when you allow timidity to keep you from taking part in public

activity; when you discredit the church by gossip and by idle talk; in short, you cheat yourself every time you fail to live up to the full requirements of Christian living.

Will you also cheat yourself out of the final reward? Only you can determine that.—William M. Hall.



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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 mo 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 mo 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.

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 KINGDOM IS SPREADING

By M. NORVEL YOUNG

The kingdom is spreading in Germany. New congregations are being established every few months. At least two thousand people are being taught the Bible each week in Bible classes and in sermons. In addition to this a new radio program has been started with the principle support coming from the church of Christ at Vernon, Texas. Progress is being made on the buildings that are being erected. The German people recognize that the church of Christ is in Germany to stay. More young native Germans are going back from training in America to preach the gospel each year and more are being trained in the Bible Training School at Frankfurt.

Let us thank God for this way the kingdom is spreading in Germany. Let us continue to pray daily that it may reach thousands, yea, tens of thousands, who do not now know the simple gospel of Jesus Christ. All the workers on the field and those who have worked on this side of the ocean are grateful for the wonderful way in which you have supported this work. If it had not been for the generous support of Christians in the United States, the work that has been done by the missionaries in Germany would have been impossible.

But the fact that the kingdom is spreading means that there are more needs than the brethren there can fill. For example, the radio program brings in new contacts and letters must be written, tracts must be printed, and men must go to tell lost men and women about the way of Christ. This means additional expense. So this is coming to you with an appeal that you will do what you can individually to help pay for the tracts and other expenses of the radio program so that it will accomplish its greatest purpose. Plans have been made to expand the correspondence course which has been prepared by the missionaries for those who are interested enough to write in to the program.

In addition to this there is a need of funds to help complete the buildings that have been started. There are buildings now going up in Hanau, Munich, Heppenheim, and Bornheim in Frankfurt. The large building at Senckenberg-Anlage is now complete. The cost of building has increased approximately thirty per cent since these buildings were begun and so in order to furnish them and to complete them there is need for several thousand more dollars. Funds are needed to support young Germans studying the Bible in the training school.

In addition to what you may do individually, may we urge you to bring this matter to the attention of the elders of the church where you worship and to ask them to put some money into their budget for 1953 that can be used to supply the tools that are so badly

needed for the workers in Germany. Let us remember that it is more blessed to give than to receive. Let us be thankful that it is our privilege to help send the gospel to others rather than to sit in darkness while we wait for others to send it to us. In Germany the fields are ripe to the harvest. The brethren over there are laboring hard. The part that we can do will multiply the value of their efforts, so let us give generously and cheerfully to keep this work spreading.

Will W. Slater, Box 7178 Sylvania Station, Fort Worth 11, Texas, December

ber 2, 1952. Much interest was manifest in the singing schools in Licking and Edgar Springs, Mo. Much good was accomplished. The meeting at Gospel Chapel, near Licking, Mo., closed without visible results, but several outsiders attended and seemed to be very much interested. I was invited to be with them next year. I am now laboring with the church in Hydro, Okla., serving as their local minister. I have promised to stay until next September, at which time the minister they want hopes to be released from his present work, and will be able to release me. Merry Christmas and Happy New Year

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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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H. E. Pierce, P. O. Box 1016, Lusaka, Northern Rhodesia, December 4, 1952.

On November 2 I preached for the Chelenje congregation at Lusaka. Two were baptized that day. That afternoon I spent some time looking around the different African locations at Chilanga, the community in which I now live. There is a large cement plant here which employs several hundred Africans. It is in this large settlement that I decided to work first to try to start a congregation. Every afternoon that week I worked on a canvas of the settlement. I made about 120 personal calls to tell the people about the church of Christ. None of them had ever heard of it. I think that I got the coldest reception here of any place I have ever tried to work. Nearly all belong to some church and several would not give the information for which we asked. The three largest groups, Catholics, Jehovah's Witnesses and Mohammedans said right from the start that they would have nothing to do with us. From the 9th through the 16th I preached to from four to twelve men. There were no responses. Much personal work will be required here. On the 9th I drove about 15 miles out of Lusaka to Kapopo Village where some of our African preachers have been working. At the close of the meeting eight confessed their faith and were baptized. This brought to 24 the membership of this new church. On the 16th one more was baptized to Chelenje. On the 23rd I went to visit the church at Magoye which I helped to start in June 1951. The members are badly scattered, only a few remain. Costly repairs on the jeep have made it so that I owe about \$225 more than I am able to pay. Some preaching work I should have done last month I could not do because of no money to buy gasoline. Won't somebody help me through this financial crisis so I can go ahead with my evangelistic work as I should? Send

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checks to me by air mail to Box 1016, Lusaka, Northern Rhodesia. This is urgent. My creditors are demanding their money.

### OUR CHRISTMAS PRESENTS

When we give to each other our Christmas presents, let us give them in His name. Let us remember that He

has given us the a\*n and the stars, the earth with its forests and mountains and oceans and all that lives and moves upon them. He has given us all green things and everything that blossoms and bears fruit—and all that we quarrel about and all that we have misused. And to save us from our own foolishness and from our sins, He came down to earth and gave Himself. —Submitted.



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# The Gospel Light

"Thy Word is A Lamp Unto My Feet, And A Light Unto My Path."—Psalms 119:10ft.

VOLUME 23

DELIGHT, ARKANSAS, DECEMBER 18, 1952

NUMBER 3

## DON'T FIND FAULT

"Pray don't find fault with the man who limps,  
Or stumbles along the road;  
Unless you have worn the shoes he wears,  
Or struggled beneath his load.  
There may be tacks in his shoes that hurt,  
Though hidden away from view  
Or the burdens he bears placed on your back  
Might cause you to stumble too.

"Don't sneer at the man who is down to-day,  
Unless you have felt the blow  
That caused his fall or felt the shame,  
That only the fallen know.  
You may be strong, but still the blows  
That were his, if dealt to you  
In the self-same way at the self-same time,  
Might cause **y o u** to stagger too.

"Don't be too harsh with the man who sins,  
Or pelt him with words or stones;  
Unless you are sure, yea, doubly sure  
That you have no sins of your own.  
For who knows, perhaps, if the tempter's voice  
Should whisper softly to you  
As it did to him when he went astray,  
Might cause you to falter too."

—Author Unknown.



## Flowers of Grass

(1 Pet. 1:24)

(By ELMER A L'ROY)

### CONFESS CHRIST

The Church of Christ is scriptural in doctrine teaching the necessity of confession of Christ. A common error in the religious world is that the

### CONFESSION IS OVERLOOKED

Usually one of three things is done in regard to the confession of Christ. Some teach a confession of sins instead of faith in Christ. Others teach that we make confession of faith in acts of service. And still others simply ignore the whole subject.

### BIBLE TEACHING

Jesus said, "Whosoever will confess me before men, him will I confess before my Father" (Matt. 20:32). Again, "The Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue" (John 9:22; 12:42). An example is Acts 8:36 where the eunuch said, "I believe that Jesus is the Christ." Paul said, "Every tongue shall confess to God" (Rom. 14:11). Confess what? "Every tongue should confess that Jesus Christ is Lord." (Phil 2:11).

From these verses we learn: First, the confession is not telling of one's sins, but it is a statement of faith in Jesus as Christ. Second, the confession is not made by an over act of obedience—baptism, for example—for Paul said, "With the MOUTH confession is made unto salvation" (Rom. 10:9, 10). Third, we must not ignore it, for it is "unto salvation," or it will cause us to be "denied before the Father."

The Church of Christ in your community teaches these truths. Attend their services. Learn the gospel. They will help you to obey the Lord by witnessing your confession of Christ

### RADIO PROGRAM

The Broadway and Madison church of Christ of Springfield, Missouri broadcasts the gospel each Sunday morning at 7:30 o'clock over station KGBX (1260 k. c.) Springfield, Mo. The thirty minute program, called "Words of Life," is heard regularly in southwestern and southern Missouri and in northern Arkansas. It has been received on a number of occasions by friends in and around DeQueen, Arkansas.

### THE NEW BIBLE

The New Revised Standard Version of the Bible created a tempest in many sections of the country. We have not heard all that has been said nor read all that has been written about it. One

man, however, preached a sermon—previously, well advertised—a copy of which was later presented us, in which he "blasted" the new translation. We thought that here, surely, we would get the verses causing all the opposition to the RSV. Imagine our surprise when after wading through his entire discourse only five verses of scripture were cited as insidious and dangerous. Imagine, too, how high we had to reach to pull our eyebrows down when we looked into these five and found that THREE of them were changed in the English Revised Version (RV) of 1886; that ANOTHER was changed in the American Standard Version (ASV) of 1901 to read as they do in the RSV of 1952. Well, anyway, he got one out of five—that one being Isaiah 7:14. What of Isaiah 7:14?

We have no doubt but that the world's scholarship will concur in the RSV rendition of the Hebrew word in question as "a young woman." There is nothing to complain about in that for two reasons. First, Matthew 1:23 positively identifies the young woman as a "virgin." Second, the "young woman's" conception of a son was, according to the word of the Lord, "a sign." A sign is a miracle. What is miraculous about a young woman conceiving and bearing a son? What is unusual or significant about that? Nothing, absolutely nothing, for who else could we naturally expect to bear children. But this conception was to be a "sign." Clearly, a virgin young woman is intended in the prophecy, and it was understood in that light. There is nothing in this verse to become excited about.

We could be much more concerned over the omission of the final verses of Mark 16. The verses appear in smaller type as a footnote. It has been known for many years that these verses were questioned by some. However, we had thought that no question had been raised about their validity or inspiration only whether they belonged at the end of Mark's gospel or somewhere else. You will hear us continue to quote Mark 15:15, 16, because it is obviously the truth.

Go ahead and buy a copy of the new Bible translation. Read it along with your King James and Revised, and you will profit by the study. You will find simultaneous readings of several versions of the scriptures a good commentary on much of the content.

You can't expect even crumbs of comfort in old age if you loaf in youth.

"Thank you" may be written in small letters, but it is a capital idea.

## A Study In The Book Of Acts

By HARVEY SCOTT

(NUMBER 40)

No Israelite was more zealous for the Law of Moses than was Saul of Tarsus, and no apostle worked harder to show its insufficiency in accomplishing the purpose of God.

The first part of the above statement was true while he was "breathing out threatenings and slaughter against the disciples of the Lord." (Acts 9:1).

The second part of the statement has to do with his "teaching through Jesus the resurrection from the dead" after he had obeyed the gospel—after he had become a Christian.

Thus, the New Testament church never had a greater enemy while Paul remained under the teaching and influence of Judaism, and after he became a Christian, the church never had a greater friend.

In the havoc which he had made of the church in Jerusalem, Saul thought that he had been able to silence the followers of the Christ, but he soon learns that he had only scattered the fire, for they "go everywhere preaching the word."

But being determined to stamp out this new religion Saul follows them even unto strange cities for the purpose of bringing them back to Jerusalem to be punished.

Luke says: "He 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 to Jerusalem." (Acts 9:12).

Paul mentions this later and says that he thought that he ought to do many

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things contrary to the name of Jesus of Nazareth, and this he was doing in requesting these letters of the chief priest.

Paul was honest in this—he thought that it was the thing God wanted done. This he later states. Honestly in our actions does not make us right. We may be honest but honestly mistaken.

Damascus was the nearest foreign city of great importance—about 140 miles north of the city of Jerusalem—and is the first place selected by Saul of Tarsus in his pursuit against the disciples of the Christ.

Since Saul had given his consent to the stoning of Stephen it is not difficult to imagine the attitude of this “chief of sinners” as he made this journey.

Like his Jewish brethren, Saul thought the Messiah was to establish an earthly kingdom in the city of Jerusalem and sit on the throne of David and rule the nations around them.

With this conception of the Messiah Jesus of Nazareth did not meet the requirements and was therefore an imposter. To contend for an earthly rule of the Christ yet in the future still makes Jesus of Nazareth an imposter.

Saul felt it his duty to put a stop to all this “teaching through Jesus the resurrection from the dead.”

But Jesus had been placed on the throne of the universe and is watching over his own.

Jesus’ interference with Saul will be our next study.

## SERMON OUTLINE

### The Test Of Abraham

(Gen. 22:1-9)

(By FRANK L. COX)

Note Here:

1. The command given (vs. 1, 2). In this we have every requirement necessary to put Abraham to a test, to thoroughly prove him.

1. “Take now thy son.” Not thy sheep, not thy servant, but thy offspring—flesh of your flesh, bone of your bone, a part of your very self.

2. “Thine only son, Isaac.” The child of promise, the heir, the hope of the nations. Ishmael had been banished.

3. “Whom thou lovest.” Being an only child, given under remarkable circumstances, he was very tenderly loved. (See Gen. 21:1-3).

4. “And offer him.” Not see him offered. The son was to die by the hand of the father. In the burnt-offering the victim was cut to pieces, the separate parts laid on the wood, and the whole burnt with fire. It is easier to do with you own free will that which we know will involve us in suffering.

II. The obedience rendered, (vs. 3-10). Abraham’s obedience was characterized by four things, namely:

1. Meekness. When God spoke, Abraham offered no objections. He might have said:

(a) “He is the son of promise. Are you now going to take him?”

(b) “He is the son of my love. You taught me to love and to cherish him above all others.”

(c) “He is my only son. You have caused me to banish Ishmael.”

(d) “I have cattle. Let me offer them instead.”

(e) “You have taught me that it is wrong to take human life.” (How can we justify God’s command? He intended for Abraham to offer his son in spirit, not outwardly.)

2. Promptness. “Take now thy son”—“and Abraham rose early in the morning,” etc.

3. Deliberation. In the three-day journey he had sufficient time to allow his natural inclination and affection to assert themselves, and rebel against the difficult command, (vs. 7-8).

4. Completeness. We went all the way, climbed the mountain, built the altar, bound the son, stretched forth his hand to slay.

III. The blessings that followed (vs. 11-18).

1. The angelic call (vs. 11-12). It was not the flesh and blood of Isaac, but the will of Abraham that God wanted. Abraham received back that which he had offered, more precious to him than ever before.

2. The Lord provided (vs. 13, 14). When Abraham went his limit, the Lord came to his rescue. Abraham’s extremity was God’s opportunity.

3. The promise was renewed (vs. 15-19). This promise was twofold: It was personal; it was for the world.

#### LET US LEARN

1. That we, like Abraham, are tested by God’s word.

2. That God’s commands may appear harsh in the beginning, but in the end they prove very comfortable.

3. That you, like Abraham, may be called upon to offer our youth, your affections, your hope. (See Rom. 12:1).

4. That the sacrifices we offer returns to us more precious than ever. (See Eccl. 11:1).

5. That God wills not for us to suffer pain and loss, but to learn obedience. (See Heb. 5:8).

6. That, provisions are made on the Mount of Sacrifice. Let us climb that mount, present the offering, and God will provide. Until we reach that summit, we cannot know the depths of God’s wonderful grace and goodness.

## Another Year Will Soon Be History

(By GEORGE B. CURTIS)

Like an old man tottering to his final rest, the old year moves to its final resting place in history. Like all other years since time began it has looked down upon birth, life, death and all the human activities and interests that have motivated the race since God fashioned Adam from the dust of the ground. No hand can turn back the clock of time to relive any minute of the past or to rectify any wrong that may have been committed.

God has given us a little space in this thing that we call time. This space we call life. It is only a short interval between two eternities. If we could only realize how important this interval is, how careful we would be with it. And how careful we would be with all the time allotted us; for time is the stuff that life is made of.

Life is but a dressing room in which we are to don robes for eternity. Day by day we shape our costume for the world to come. We have to make choice of the robe while we are here. Some choose the filthy rags of sin and shape their eternal wardrobe for an eternal existence in the eternal abode of sin. Others lift their eyes above the sordid cloth of the sinner to choose robes of excellent whiteness and beauty—robes of righteousness. Having spent a life time in getting dressed for eternity, we stand at the door to be ushered into that eternal abode.

Death is that door. Birth is the door that opens to us life here. We live our life. The door of death opens and we enter its mysterious halls. There only two things await us—one heaven the other hell. Friend how are you dressing? Where will you spend eternity?

Roy Henderson, Box 299, McCrory, Arkansas, December 16, 1952. Preached in Dierks, Arkansas, December 8-12. Surely enjoyed working with brethren there. One young man was baptized into Christ. The first week of December I spent preaching for the church in Hickory Ridge, Arkansas. Experiencing a good work here in McCrory. Work today, brethren.

#### NO GOSPEL LIGHT NEXT WEEK

Due to the fact that we only publish 50 issues of The Gospel Light each year, there will be no paper next week—the last week in December. Our next issue will be dated January 1, 1953.

# JESUS CHRIST COMMANDS WATER BAPTISM

(By HOYT BAILEY)

Christ was the administrator of Holy Spirit baptism. John said, "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 shall baptize you with the Holy Spirit, and with fire:" (Matt. 3:11). It was Jesus who could and did baptize with the Holy Spirit. He never gave any of his followers the power or authority to baptize with the Holy Spirit. Jesus Christ baptized these apostles who were already his followers or the ones who heard his word. It is Jesus who will baptize with fire. He has promised eternal fire for the wicked. At the judgment, to the wicked, he shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:" (Matt. 25:41). The scripture 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). The wicked are to be cast into the eternal fire at the judgment. Such is the baptism of fire.

The apostle 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;" (1 Cor. 10:1-7). The Israelites were baptized in both the cloud and the sea. Those John baptized were baptized in water. They were baptized of John 'in Jordan, confessing their sins." (Matt. 3:6). Though there were these who were baptized unto Moses or baptized by the authority of John, individuals are now to be baptized by the authority of Christ. Ephesians 4:5 says, "There is ..... one baptism." We know that the one baptism is not the baptism unto Moses, because the law of Moses has been fulfilled and taken out of the way. We know that the one baptism is not Holy Spirit, because Christ is the administrator of Holy Spirit baptism. Jesus Christ commanded his apostles to baptize believers. To the apostles, 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." (Mk. 16:15-16). Jesus taught his apostles to baptize these who have been taught. He said, "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19). The one baptism is to be administered to these who have been

taught, to these who believe, and to these who have repented of their sins. On the day the church began, preaching was done in the name of Jesus Christ, individuals were cut to their hearts and cried out, saying, "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." (Acts 2:38). This shows that the one baptism is done in the name or by the authority of Jesus Christ.

We know that the one baptism is not the baptism authorized by John, because some who had formerly received the baptism of John were later baptized in the name of the Lord Jesus. Coming to Ephesus, Paul found certain disciples, "He said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19:2-5).

The baptism commanded by Jesus Christ is water baptism. It is a birth of water and spirit, (Jno. 3:5). It is a washing of water by the word, (Eph. 5:26). When Philip preached Jesus unto the eunuch, "And as they went on their way, they came unto a certain water; and the eunuch said, See here is water; what doth hinder me to be baptized?" (Acts 8:36). The eunuch understood that he was to be baptized in water. Baptism requires much water. The scripture says, "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." (Jno. 3:23). Baptism requires going to the water, and going into the water. When the eunuch asked to be baptized, 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). Water baptism requires going to water, going into the water of both the preacher and the one to be baptized. This passage says, "And they went down both into the water, both Philip and the eunuch; and he baptized him."

Water baptism requires a burial in water. Romans 6:3-4 says, "Know ye not, that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Every one knows what a burial is. Every responsible person knows what it takes to constitute a burial. The scripture declares that we are buried with Christ in baptism. The next verse goes to say, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:" Every one knows that the seed is planted by being covered in the earth. A seed left uncovered would not be planted. One is planted together with Christ in baptism, buried with him in baptism, submerged or covered up in water baptism. This is why it is necessary to go to the water, both the preacher and the one wishing to be baptized to go into the water, to bury the one wishing baptism while in the water, and after the baptizing to come up out of the water.

There can be no resurrection without first a burial. Col. 2:12 says, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." As Jesus Christ was resurrected from the grave so are these baptized into the death of Christ in water baptism raised up with Christ to walk in newness of life. One comes up out of the water of baptism to walk in newness of life. Baptism is the birth of water and the spirit. Jesus said, "Except ye be born of the water and the spirit ye cannot enter into the kingdom of God." (Jno. 3:5).

WHY BE BAPTIZED? Jesus Christ commanded baptism. He said, "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit:" (Matt. 28:19). Again, "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). When one hears the word of Christ, believes in God and Christ with all of his heart, repents of every sin, confesses his faith in Christ before men, and is buried with Christ in baptism that one obeys Christ. This is the consummating act which brings one into covenant relationship with Jehovah and his Son, Jesus Christ. After one is baptized, Jesus 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).

One is baptized for the remission of sins. Acts 2:38 says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." One is baptized to wash away sins. Acts 22:16 says, "Arise and be baptized and wash away thy sins." One is baptized to be saved from sin. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16). Noah prepared an ark, "wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth now save us" (1 Pet. 3:20-21). One is baptized to get into the body, but the body is the church. "For by one Spirit are we all baptized unto one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Cor. 12:13). The Lord is the Savior of the body, but the body is the church. To be in the church is to be in the body. The Lord adds the saved to the church (Acts 2:47). Jesus points out that one is saved after baptism, or "He that believeth and is baptized shall be saved." (Mk. 16:16). "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The Lord adds such as should be saved to the church, but these were not added until after they were baptized; therefore one is saved from his past sins in baptism.

One is baptized into Christ. Inasmuch as Jesus Christ is the way to heaven or to the Father, surely individuals will want to be baptized into Him. 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). One is baptized into newness of life by being baptized into Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor 5:17). So far as the Bible shows there is no way to enter Christ except by baptism. There is no means of having our past sins remitted except by baptism "for the remission of sins." Inasmuch as all spiritual blessings are in Jesus Christ, there is no way of reaching the blessings except by being baptized in obedience to Christ's command. Freedom from condemnation is enjoyed in Christ Jesus, but one enters Christ by being baptized into him.

"But God be thanked, that ye were the servants of sins, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 17-18). Paul preached the doctrine as

the death, the burial, and the resurrection of Jesus Christ. The sinner obeys the form of doctrine. The sinner dies to the love and practice of sin, he is buried with Christ in baptism, and he is raised up to walk in newness of life. "Being then made free from sin, ye became the servants of righteousness." One is baptized lest he reject the counsel of God.

WHO SHOULD BE BAPTIZED? Those who have been taught. Jesus said, "Teach and baptize." "Preach the gospel to every creature, He that believeth and is baptized shall be saved." "Many of the Corinthians hearing believed, and were baptized," (Acts 18:8). When the Samaritans "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12). Philip preached Jesus unto the eunuch, coming to a certain water, the eunuch said. "See here is water; what doth hinder me to be baptized? And Philip said, If thou believeth with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8: 36-38). When men were cut to the heart through preaching the gospel and said, "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..... Then they that gladly received his word were baptized." (Acts 2:37:41).

## A Commendation Of J. Ed Uland

(By A. G. HOBBS)

I would like to introduce to the brotherhood Brother J. Ed. Uland, of Powell, Wyoming. It was my pleasure to meet Brother Uland last year in Kansas City. At the time, he was holding services for one of the congregations that holds to the unscriptural position and hobbies of the Ketcherside faction, namely: opposition to Christian colleges, orphan homes, and "located" preachers; and at the same time advocating and practicing the pastor system of a preacher being pastor over several congregations at the same time, even in places where he does not live.

For instance, several other preachers and I went to St. Joseph to hear Bro. Uland preach. They (although some wanted to) did not call on either of us to lead in prayer. The church there, at the time, had as its pastor, overseer, Brother Robert Brumback of Kansas City. They had to ask him what to do in such cases. The following Lord's day he

was present. They got his official ruling. We were up again the next week. They knew for certain then not to call on us for prayer. He had "ruled" for them not to.

After several talks and studies several of us had with Bro. Uland, he soon saw that the dictatorial spirit and dis-fellowship and unscriptural position of "evangelistic authority," pastor system of preachers control of congregations is out of harmony with the New Testament.

To work with the anti-college faction, one must constantly preach against these of us who believe that Christian parents have a right to send their children to school to Christians and study the Bible; must preach that elders of the church can call an evangelist to work two weeks, but not two years.

They make laws where God has not. A woman in Kansas City tried to place membership with the congregation meeting at 26th and Spruce. She was asked, "What do you think about Christian colleges?" She replied, "I think they are pretty good things." And her membership was refused.

Part of Brother Uland's work has been with congregations that do not make the questions a test of fellowship. He has tried to work with both groups. But this is impossible. If you work with us, the Ketcherside faction refuses to let one work with them. Accordingly, Bro. Uland has come to the conviction and conclusion that he will work with us. He wrote Brother Ketcherside to announce his decision in the Mission Messenger, published by Brother Ketcherside. To date this has not been done; but Brother Uland writes, "I have had 12 meetings cancelled by the anti-brethren." Thus, the edict has been handed down and passed around from headquarters.

The anti-college faction is trying to take the building away from the loyal brethren in Ellington, Missouri. A court trial is coming up there soon.

In addition to hearing Brother Uland preach several times, it was my pleasure to moderate for him in a debate. He is an effective speaker and I believe will hold any congregation a good meeting. Brethren, we ought to stand behind men of conviction. Let us use Brother Uland and make up for this loss in the cancellation of meetings.

His address is Box 618, Powell, Wyoming.

At the present he is working hard under difficult circumstances to firmly plant the Cause in Cody, Wyoming. A building is needed there, and also more support. Will some congregation, or several, assist in getting the work there under better support. Write Brother Uland for further details.

For an interesting and profitable discussion of the work of evangelists, and Christian colleges, order the Wallace-Ketcherside Debate, either from the writer or Telegram Book Co., 608 Pear-

dale Lane, Longview, Washington. Or if you want to hear it from the tape, write to me for arrangements.—A. G. Hobbs, Jr., 3156 Jane Lane, Fort Worth, Texas.

### INDEX IN THIS ISSUE

In this, our last issue of the year, we are publishing a complete Index to Articles appearing in The Gospel Light for the year 1952.

Since it has been our custom for many years to have bound in permanent form a number of copies of all issues for the year, and to include an index, we decided to include this index for the year in this issue. This will permit us to rush the papers to the bindery and thus expedite delivery of the bound volumes to these desiring them.

We hope to have the bound volumes ready by the middle of January and suggest that these who desire a copy get your order to us immediately. The price will be \$2.50 per copy. This barely covers our actual expense and

only a few copies will be available. First come first served.

The index in this issue was prepared by Brother Elmer L'Roy, one of our Associate Editors. He has our sincere thanks for a job well done, and we trust that our readers will appreciate his effort in making this index available.

### STUDIES IN 1 CORINTHIANS

With the next issue of The Gospel Light we will begin a series of lesson studies in First Corinthians. These lessons have been compiled by Elmer L'Roy, and we believe they are ideal for use in young married people's classes, as well as other groups in the church.

It is suggested that any class group in your congregation that has not recently studied First Corinthians, would do well to begin this study and follow the lessons as they appear in The Gospel Light.

Those who desire may purchase The Gospel Light in bundles at the rate of only two cents per copy.

### WILLIS POINT LECTURESHIP

(By FRANK L. COX)

Beginning Sunday evening of December 14 and closing Friday evening of December 19, the church of Christ in Willis Point, Texas, sponsored a lecture-ship. Speakers were Frank L. Cox of Mineola, Hulén L. Jackson and Willis Jernigan of Commerce, Texas. Services started each evening at 7:30. The following sermon subjects were discussed:

December 14: "The Gracious Mantle," by Frank L. Cox.

December 15: "The Great Commission," by Frank L. Cox.

December 16: "Authority in Religion," by Hulén L. Jackson.

December 17: "Individual Responsibility," by Hulén L. Jackson.

December 18: "Does It Pay To Be A Christian?" by Willis Jernigan.

December 19: "The Gospel Is God's Power To Save," by Willis G. Jernigan.

If today is one of your best days, spend tomorrow just like it.

True merit is like a river, the deeper it is the less noise it makes.

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