

Gospel *The* Light

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

THE BRIGHT SIDE

By R. R. SAUNDERS

When you feel life but a burden,
When your way is overcast,
When the day is full of trials,
With new dangers thickening fast,
Think then of the lark's sweet singing
As she gaily soars about,
Sure enough, she has her troubles,
Yet she keeps the bright side out.

All the world is full of sorrow,
Full of heartache and of fears,
Full of loneliness and sadness,
Full of partings and of tears;
It's in need of something different
That will put despair to rout,
That is why it greets the fellow,
Who will keep the bright side out.

Never mind the little setbacks,
Never mind the crushing blow,
Never mind about to-morrow,
Keep on singing as you go;
Through your heart may have misgivings,
Securely push aside the doubt,
For you'll cheer some other person
When you keep the bright side out.

—Selected



JANUARY 1957



Sufficiency Of The Scriptures

By ELMER L'ROY

The text chosen for this study is taken from Paul's second letter to Timothy in chapter 3, verse 16. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished to all good works." The expression, "All scripture is given by inspiration of God," may be literally rendered "all scripture is God-breathed and is profitable." Peter said, "Holy men of God spake as they were moved by the Holy Spirit."

The Bible stands alone as the God-breathed Word which liveth and abideth forever. It is a unique book. The word is from the Greek **Biblos** meaning the

Book. It is the Book of God — the Book of origin, the Book of life, the Book of death. It differs from all others in that it has no preface, no introduction, no appendix, has never been enlarged and has never been abridged or improved. It begins abruptly without an apology for its appearance or for its contents; does not even hint that there may be or may have been anything similar to it or anything equal to it.

A variety of subjects are treated in it: God, the devil, angels, demons, men and Christ. It claims God as its author. It tells of events hundreds of years in advance of their happening, naming individuals, cities and territories.

The Bible for the most part is the revelation of God in Christ. It is the Book that reveals in Him "all the fullness of the God head bodily." "In the world of books, the Bible not only merits pre-eminence, but is so unique as to suggest that, as the Christ it reveals, it belongs to a class by itself." (I. B. Bradley).

The Bible Neglected

About ninety years ago, in September 1863 to be more exact, Moses E. Lard wrote this statement: "Tradition" he said, "had accumulated upon the Bible, until its brightest pages emitted but a small dubious light; its broad truths and fine distinctions were shrouded in obscurity; its plainest precepts were set aside to make room for the 'commandments of men.' Its authority was little more than nominal, its decisions little better than prudent counsel. Hence, like a thing of no account, it lay unread, unstudied, with the dust of ages upon its sacred lids."

Those words may well stand, with little or no change in our time. Almost every home in our land has a Bible in it, but in many "like a thing of no account it lies unread, unstudied," and is scarcely ever touched except for spring house-cleaning and occasional dusting. Man's ignorance of the Bible in our time is appalling. Regardless of how sufficient the Scriptures are in supplying man's every need it is a fact that this good work cannot be done where the Bible is seldom, if ever, studied. Certainly, if there is anything lacking in our lives, in the way of happiness, hope, faith, and joy, it is because of our failure to learn the Word of God instead of an insufficiency of the Bible.

Sufficiency

We mean by "sufficiency" that everything is provided, or to say it another

way, here is the way of the apostle Peter said it: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

How To Become A Christian

Among the "all things" granted us in the sufficiency of the Scriptures is, first, teaching in how to become a Christian. If one would learn how to become a Christian, let him follow the direction of the word of God. No one in the Old Testament was ever called a Christian. In fact, it is not until one reads as far as Acts 11:26 in the New Testament that he finds anyone called by that name. Reason would teach us that if there is both an Old and a New Testament; and that only in the New were people ever called Christians; that without a doubt the necessary instructions to that end are contained in the New and not in the Old.

When Jesus sent His apostles out to preach the gospel to every creature so that they might become Christians, He said, "He that believeth and is baptized shall be saved" (Mark 16:15, 16). No one will deny that Jesus had the right to lay down those conditions of pardon. He further taught as is recorded in Luke 24:46, 47 that "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Three duties stand out from these verses. They are: believing the Christ, repenting of sins, and being baptized. Repentance and baptism are both faithful acts, and by that is meant that they each are done in and through faith. No one has ever repented and been baptized in an acceptable manner without faith. True belief in Christ leads to repentance, and it may be said that repentance is faith living. Baptism is an expression of the faith one has in his heart in an overt act that pictures the belief of his heart in the death of Christ for man's sins, His burial and his resurrection. James 2:22 tells us that faith is made perfect by works. The faith that avails, according to Paul in Galatians the fifth chapter and verse six is "a faith that works through love." To teach justification by faith without the acts of obedience that our Lord requires; that is, without repentance and baptism, is to teach a dead faith. James 2:26 says, "For as the body without the spirit is dead, so faith without works is dead also."

In Hebrews 11:6 we have this positive declaration: "Without faith it is impossible to please him: for he that cometh

On The Opposite Page . . .

Top: Christian College Executives. (See story elsewhere in this issue.)

Standing: E. R. Brannan, Executive Secretary, Alabama Christian College; Paul Sherrod, Chairman of the Board, Lubbock Christian College; Clinton D. Hamilton, Dean, Florida Christian College; F. W. Mattox, President, Lubbock Christian College; Rex. A. Turner, President, Alabama Christian College; Rex F. Johnston, President, Northeastern Institute for Christian Education; James R. Cope, President, Florida Christian College; Marion Hickingbottom, Principal, Memphis Christian School; James O. Baird, President, Central Christian College; Willard Collins, Vice President, David Lipscomb College.

Seated: Don H. Morris, President, Abilene Christian College; George S. Benson, President, Harding College; A. C. Pullias, President, David Lipscomb College; Hugh M. Tiner, President, George Pepperdine College.

Bottom: Ibaraki Christian College is visited by Americans. (More information may be found in this issue.)

Left: H. A. Dixon, of Free-Hardeman College, addresses the student body of Ibaraki Christian College.

Center: Bro. Reuel Lemmons in the office of Ibaraki's president looking at blueprints of the proposed Bible building. Left to right are Harry Robert Fox, Charles W. Doyle, Lemmons, and Shoich Oka.

Right: Dorothy Nelson, H. A. Dixon, Woodrow Whitten and Jackie Ludlam with the flowers presented them by the Japanese.

to God must believe that he is, and that he is a rewarder of them that diligently seek him." Belief is the motivating influence that leads men to repent, confess *Christ*, be baptized, live Christian lives. What the main-spring is to the watch, and what the locomotive is to the train, faith is to men who would become Christians. Without faith there is no obedience and without obedience there is no eternal life, for in Hebrews 5:9 we read that Christ "is the author of eternal salvation to all them that obey him." The all-sufficient word of God tells us everything that pertains to life and godliness. To think we may be justified by faith only, repentance only, baptism only, or anything else only is to pervert the conditions of gospel obedience. We must obey the Lord in every point.

Bible Produces Belief

Someone may be thinking that if faith is the basic principle of becoming a Christian, is the Bible sufficient to produce belief, and if not, how do we get it? To this we say that one needs not more than the Scriptures to cause him to believe. If faith is the mainspring to all obedience to God, and if the scriptures are sufficient to furnish the man of God completely unto every good work, the word of God as revealed in the Bible must lead a person to believe in God and in Christ. This conclusion is exactly what the New Testament teaches. Romans 10:17 reads, "Faith cometh by hearing, and hearing by the word of God." Peter said in Acts 15:7 that "a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe." John wrote of Jesus in John 20:30-31, saying, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The Christian Life

Let me read the statement of the apostle Peter to you again: "According as his divine power hath given unto us all things that pertain unto life and godliness . . ." When one has become a Christian he is a "babe in Christ." The greatest single event in his spiritual life may be his entrance into the family of God, but the biggest end of it lies before him as he sets out to live the Christian life. It is in this too that the Scriptures are sufficient as they furnish the man of God completely, completely unto every good work. Many years ago an old preacher made the statement that there is not a single good deed, pure thought, kind and

helpful word, or good work known and done by man but that it is taught in the Word of God. The truth and wisdom of that man's words have proved steadfast. In Christian living, therefore, the scriptures are all-sufficient, and furthermore, there is nothing that can take their place. Failures in Christian living are failures on the human side being lodged in weakness and ignorance of the Bible rather than with the divine words of truth.

The New Testament Church

The church of our Lord Jesus Christ is spoken of as the house, or family, of God. It is called the body of Christ. None can doubt that it is a divine institution. Christ is its head, its lawgiver, its high priest, and its Savior. To it in doctrine, organization, and practice the scriptures are all-sufficient.

The sufficiency of the Scriptures as affirmed in the Bible, and as we have tried to illustrate and teach in this essay, goes hand in hand with the proposition that they are also authoritative, in fact, have all authority. Space does not permit us to discuss this part of the theme.

In closing, consider this positive statement: Christianity as it is known today is largely not New Testament Christianity. It is only to the extent that it completely matches the divine pattern in the all-sufficient word of God. Why do you not, my friend, make a careful and prayerful study of your New Testament for yourself? Before you start determine to trust what you find there to be God's complete will for you. Now, back to the Bible for it all. Back to the Bible for salvation. and back to the Bible for life.

Reverence

By A. E. FINDLEY

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

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

We do not reverence the house as some religions groups do, but we are supposed to reverence God in the place of worship. We are afraid some reverence the place of worship more than we reverence God in the place of worship. The

divine record tells us we must worship Him in spirit and in truth.

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

Smoking cigarettes in front of the church house just before services is no inducement for some people who oppose such, to attend the services of that church. Another thing which puts a bad taste in your mouth, is for a brother to offer his grievances to the public assembly on Lord's day, when such matters could and should be brought up in the regular business meetings or in a private manner.

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

It might be well to study 1 Corinthians 14:24-25, which reads as follows: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." We wonder how far we fall short of this example.

Many times we have seen unbelievers

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go away from the house of God on the Lord's day disgusted.

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

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

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

used in reference to God, means Godly fear and awe.

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

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

save than by the blood of Christ. Many have mocked the idea of atonement by the blood of Christ. Robert Ingersoll called Christianity the "bloody religion" and the "religion of the slaughter house." And many professed Christians do not understand why the blood of the Lamb of God had to be shed. Was it necessary? Yes! It was only in this way that God could wake up foolish, sinful man and cause him to realize God's love. Since it was necessary for the Lord to sacrifice His Son for man, He has the right to grant salvation only to those who are willing to be saved by the blood. He has never promised salvation to any sin-sick soul except by the blood of Christ. Have you been cleansed by the blood? How? Literally? No, this would be impossible. The literal blood of Christ has long since coagulated, dried up, and disappeared. The blood of Christ flowed when He died, therefore, to meet the cleansing blood, we must die with Him. But how can we die with Him? "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. For he that is dead is freed from sin." (Rom. 6:4-7).

Woe unto the person who would have us believe that baptism is only a church rite; and on the one who says it is only necessary to "joining the church" and not necessary to salvation! It is in the act of baptism that the penitent sinner meets the cleansing blood of Jesus; it is there that he is handed a certificate of pardon for past sins — the sins that crucified the Savior. "Happy day, happy day, when Jesus washed my sins away!"

God does not know a better time to save by the blood of Christ than now. The Bible teaches in many places the danger of delay in this matter of salvation; it urges the necessity of obedience today. "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2). "Today if ye will hear his voice, harden not your hearts." (Heb. 4:7). "Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:42,44). God loves you; He wants you to be saved from your sins by the blood of Christ. There is no better time than now.

FIVE THINGS GOD DOES NOT KNOW

By OLDEN COOK

The Bible clearly reveals the attributes of God. It speaks of the omnipotence of God. (Gen. 17:1). It tells of the omnipresence of God. (Acts 17:27-28). It declares the omniscience of God. (Rom. 11:33). We must not and do not question these attributes, however, we do believe that there are five things that God does not know.

First, God does not know a sin He does not hate. He realizes more than any other being the utter hideousness and wretchedness of sin. He has seen the sadness, sorrow, and trouble that has resulted from sin from the days of Adam to this very day. He knows the power of one single sin. He remembers what one sin did for Adam and He remembers where Saul's first sin led him. He knows the awful and final result of sin. (Rom. 6:23; Ezek. 18:20; James 1:15). He sees sin as cancer that gnaws into the vitals of the home, the society in which we live, and the church. He sees it as leprosy that mars, cripples, and destroys all with which it comes in contact. No wonder God does not know a sin He does not hate. He hates it because it is as black as the hell for which it is responsible. He hates it because it reached into heaven and took His Son as a sacrifice for the sins of man.

Secondly, God does not know a sinner He does not love. Whereas He hates sin unceasingly, He loves the sinner eternally. This is true regardless of race, color, or station in life. But how can we be sure He loves us? If He did not love us, He never would have paid the price to save

us. He saw man in the coils of sin; He saw that man was utterly unable to extricate himself. He hated sin and loved man, therefore, He resolved to redeem him. How could He do it? Only by giving man an incentive to come to love and obey Him. But how could this be done? The only way was for God to show man how much He loved him. How could He do this? By priceless gifts? No! There was no gift in heaven that could be offered for this purpose. And, yet, there was one — the most priceless gift of all — His Son! And He gave His only begotten Son for man. (John 3:16). How great His love for man must be! (Heb. 2:9).

Consequently, **God does not know a sinner He does not want to save.** His desire to save coincides with His love. (John 3:16). He is "not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9). Then, as children of God, what should our attitude be toward the lost of the world? We should have the same feeling toward them that God has, but do we? God gave His Son, but often we find Christians who will not even give of their time, money, energy, or zeal for the lost! Millions need the gospel — what are we doing about it? The gospel, which is the power of God to save, (Rom. 1:16), is in our hands. (Matt. 28:19-20). What are we going to do with it? God does not know a sinner He does not want to save. May that be our attitude through out our Christian lives.

God does not know a better way to

Faith Which Rests In Christ Also Rests In The Bible

By HOYT BAILEY

Those who really believe the Bible are the ones who take the Bible to mean what it says. Those believing the Bible obey the commands of the Bible for the alien sinner and the Christian. The believer of the Bible accepts the Bible as his only authority and complete guide in religious matters. No one believes the Bible in the strictest sense of the term "believe" while at the same time that one follows human, religious authority and seeks additional information in spiritual matters outside of the Bible. The person who denies that the Bible is a complete guide in all religious activity that is pleasing to God shows that he does not in fact and action believe the Bible.

Those believing the Bible do not look to the blood of animals to cleanse their sins, because it was never possible for the blood of animals to take away sins. The one who believes the Bible does not go back to the old covenant to find forgiveness of sins, because forgiveness or remission of sins was not promised under the covenant which was sealed with the blood of animals.

Those believing the Bible do not go back to the old covenant for the practice of circumcision, because the law of circumcision was given primarily to Abraham and his descendants. The law of circumcision was not given to the Gentile nations, neither did that law apply but to the male members in a family. We are clearly informed that fleshly circumcision is not binding upon Christians. No one is commanded to keep the law of Moses or to be circumcised, but we are subject to Christ and his gospel as revealed in the New Testament.

No one claims to believe the Bible in the fullest sense of "believe" who would teach that it is necessary to offer animal sacrifices in New Testament worship. Neither does one really believe the Bible who would teach that one must have fleshly circumcision under Christ and the Christian dispensation in order to be saved. Those believing the Bible would never bind the burning of incense upon a Christian as a religious rite, because the Bible does not bind the burning or smelling of incense upon Christians. If one believes the Bible that one would never try to bring a mechanical instrument into the praise service of Christian worship. One cannot find a command, nor an example, neither can one find a necessary inference for the use of mechanical instruments for praise nor to accompany praise in Christian worship. No one can find where Christ, the apos-

tes, nor early Christians ever used or commanded any one else to use mechanical instruments in Christian worship. Does an individual believe the Bible when he goes to places for worship where man-made inventions have been added to the worship? No one believes the Bible who will teach that a husband is to have a plurality of wives, that is more than one living wife at once, neither can believers of the Bible find authority for a wife having more than one living husband at a time.

Those believing the Bible do not believe in more than one God or one Christ or one Holy Spirit. This is true for the simple reason that the Bible does not point out a plurality of God, neither does it point to but one Christ, nor is there a hint in the Bible that there is more than one Holy Spirit. All believing the Bible believe in one God, one Christ, and one Holy Spirit. No real believer assumes that persons can believe in a god of their choice, nor a Christ of their choice, neither do such lay claim to the Holy Spirit revealing a message of salvation to suit each individual choice.

The believer of the Bible can believe in but one Savior, the Lord Jesus Christ. The God of heaven did not send many sons into the world, but God sent his only begotten Son into the world that individuals through him may be saved. The ones believing the Bible believe that the one God sent one Savior, the Lord Jesus Christ, into the world to save the world. It is not difficult for one who reads the Bible to believe that Jesus Christ gave one specific plan by which individuals can be saved. Christ did not give one plan to save one man or nation and give a different or conflicting plan to save others. Christ gave the one plait of salvation alike to be preached to all nations, and believers all alike are to obey the one gospel.

The believer of the Bible can know from the teaching of the Bible that every responsible person must repent or perish. Jesus taught that believers are to repent or perish. (Luke 13:3). All men everywhere are commanded to repent. (Acts 17:30). Jehovah has no pleasure in the death of the wicked, but he is longsuffering to youward, not wishing that any should perish, but that all should come to repentance. (2 Pet. 3:9). Every believer of the Bible believes that he must change his mind for the better or finally perish. Every believer recognizes that the sinner must turn or burn.

Those really believing the Bible see

the need of confessing their faith in Jesus Christ, because Christ demands that we confess him before men if we are to be confessed in heaven. The eunuch confessed his faith in Christ. He confessed that he believed with all his heart that Jesus is the Christ, the Son of God. It is with the mouth that confession is made unto salvation. (Rob. 10:10).

The believer of the Bible does not halt, quibble, question, nor rebel at the command to be baptized. The one who respects the Bible enough to believe it, also respects it enough to meet its requirements. Jesus teaches that believers are to be baptized in order to be saved. It is not difficult to persuade a penitent believer to be baptized. The believing Samaritans were baptized. The Corinthians, hearing believed and were baptized. The fact that Jesus commands penitent believers to be baptized is sufficient for the one who really believes the Bible.

Those believing the Bible are assured that penitent, baptized believers are saved from past sins. Such are also added to the church. The Lord adds them to the church. No one can doubt the Lord's wisdom respecting who should be added to the church, nor can one doubt that the Lord will add saved individuals to the church. Who can believe the Bible and believe that the Lord will make a mistake and get a person added to the wrong church? No one really believes the Bible who thinks or believes that the Lord arranged his plan so that each can go his own way and be a member of whatever he pleases — while at the same time expect to be saved. The person who has the idea that it makes no difference had better start reading, believing, and obeying the Bible.

The one believing the Bible believes what the Bible teaches respecting worship. He believes that it is possible for one to worship God in ignorance, to worship God in vain, or to render will worship, but he knows from his study of the Bible that acceptable worship must be rendered in spirit and in truth. No one really believes the Bible who teaches that ignorant, vain, or will-worship is as acceptable to God as the worship in spirit and in truth, because Jesus teaches us that "God is Spirit and they that worship him must worship in spirit and in truth." (John 4:24).

Those knowing and believing the Bible know and believe that certain acts of worship are included in acceptable worship. It is not difficult to see from the practice of the Christians during the days of the apostles that they engaged in certain acts of worship.

Those who had been baptized and added to the church continued stedfastly

in the apostles' teaching, fellowship, the breaking of bread, and in prayers. (Acts 2:42). They also engaged in singing praise unto God, making the melody in their hearts. (Eph. 5:19).

Worship cannot be rendered to God in truth that is rendered contrary to or different from the teaching of the apostles. Any teaching that is in addition to the apostles' teaching or short of what the apostles taught is different from what the early Christians continued in. Teaching different from the apostles' teaching is different from the truth. Teaching different from the apostles' teaching is the teaching of precepts of men. Worship is offered in vain that is offered according to the precepts of men (Matt. 15: 9). Believers of the Bible believe that man-made religious teaching added to the apostles' teaching makes worship without effect.

Believers of the Bible lay by in store of their money each first day of the week according as each has been prospered. The regular scriptural giving takes care of the financial needs or obligations of the church. Since the Lord authorized weekly giving of our incomes to support his work, believers of the Bible lay by in store or put their money into the church treasury each first day of the week. Since the Lord through his apostles gives this command, believers of the word of God do not ask unbelievers to give to the support of the church. Those laying by in store each first day of the week have no need for going outside the Lord's plan to raise money for the work of the church. The scriptural method of financing the work of the church is to put the money into the treasury each week.

The Lord's Supper, the institution which the Lord gave is called "breaking of bread," "the Lord's Supper," or the "communion of the body and blood of the Lord." The early Christians continued steadfastly in the breaking of bread. (Acts 2:42). The disciples came together upon the first day of the week to break bread. (Acts 20:7). Those believing the Bible believe that they must "break bread," "commune," or have the "Lord's Supper" each first day of the week. Individuals having the Lord's Supper less often than each first day of the week or each Sunday are having it less often than did the apostles and early Christians. For one to take away from the practice of the apostles is to take himself from the fellowship of God and Christ. (2 Jno. 9). John warns that if we abide not in the teaching we have not God.

The Christians continued steadfastly in prayers. (Acts 2:42). No one can long remain a Christian who will not learn to

pray. Jesus teaches that men ought always to pray. (Luke 18). Men are to pray everywhere without wrath or doubting. (1 Tim. 2). Christians are to continue in a prayerful attitude. (1 Thess. 5:17). The one in Christ, the one who has obeyed God, has the privilege of prayer. He has

fellowship with God and Christ.

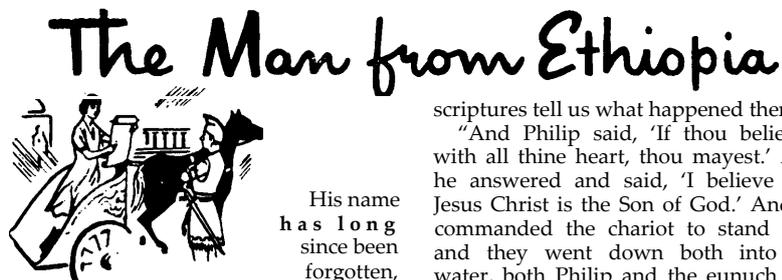
Believers of the Bible continue steadfastly in the apostles' teaching, in fellowship, in the breaking of bread, in prayers, and singing of spiritual songs, making melody in the heart to the Lord. (Acts 2: 42; Eph. 5:19).

HERE IS JUST A SAMPLE . . .

This is a sample of some of the one-page advertisements being placed before a potential audience of 10,000,000 readers through Coronet and other national magazines. We hope you are invested in seeing such material go to more millions. The faith of those who have helped so far has made it possible to place

the simple gospel message before millions in 1956.

The board of the Gospel Press (a non-profit publishing corporation established to use the pages of national magazines to sow the seed of the Word) hopes that more individuals will catch the vision of this opportunity and help in 1957.



His name has long since been forgotten, but what he did will never be forgotten. Here is the story of his discovery.

This nobleman travelled a thousand miles to worship God in Jerusalem, but as yet had not found the true way. In his chariot he was reading his Bible. Just then he met a Christian, Philip, who asked him if he understood what he read. As they sat together in the chariot Philip told the man of Jesus. He related all the facts of His life. He evidently told him how Christ's Church was established on Pentecost. On that day three thousand people believed in Jesus, repented or turned from their sins and were baptized into Christ for the forgiveness of their sins. (Acts 2:38, John 3:5)

Philip evidently taught the nobleman that he must do the same, because the Ethiopian interrupted with this question: "See, here is wat?r; what doth hinder me to be baptized?" The

If you would like to know more about Jesus Christ and his Church or Kingdom, read your Bible, especially your New Testament. Let us' all unite in Christ through the restoration of pure New Testament Christianity. Write for your free copy of the valuable booklet, "What Is The Church of Christ?"



scriptures tell us what happened then.

"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 8:37-39)

Having heard of Jesus, this man believed in Christ as the Son of God, gave his allegiance in an outspoken confession of faith and was born again through the act of baptism.

Are you willing to follow this wonderful example of the man from Ethiopia? Here are five facts you need to face:

1. Man is lost without Christ and cannot save himself. Romans 3:10, Jeremiah 10:23
2. Christ alone can save man. John 14:6
3. Christ died on the cross to make salvation available to all. Matthew 11:20, 30. 1st John 1:7
4. Man must believe in Christ as God's Son and obey the commands of Christ. Mark 16:15-16, Acts 22:16, "He became the author of eternal salvation unto all them that obey Him." Hebrews 5:9
5. You can be just an undenominational Christian like the Ethiopian.

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Considering A Christian

By VAUGHN D. SHOFNER

One of our most widely used and mis-used words is "Christian." People speak of Christian nations, towns and communities. People are referred to, yea, by church members, as Christians with a liberality that includes any thing and everything. Despite these frequent uses and misuses, "Christian" is found but three times in the Bible: Acts 11:26; Acts 26:28; 1 Peter 4:16.

There we notice the term is used to name an individual, and that it therefore is not an adjective, but a noun. When we look at this word etymologically we find that it has never been translated from the Greek language, but is a transliterated word — that is, the characters of the Greek alphabet which form the word have been represented by the characters of the English alphabet. Mr. Thayer and Mr. Young say "Christian" means one who belongs to Christ; one who follows Christ.

Since the Lord saves and directs people by teaching them, he certainly must offer an intelligible system of teaching. If he does offer intelligent mankind an understandable system of truth, and he does, then the acceptance of the meaning of this intelligible plan is the only way for man to allow the Lord to direct him aright. When man refuses to accept the meaning of the words which compose the plan of salvation for him, he has rebelled against that plan essentially, in ignorance or obstinacy, and therefore cannot be saved by it. Gentle reader, shall we consider lightly the meaning of God's utterances to man?

How then, mortal man, can we flip-pantly attach to the Lord that which does not come within the realm of his purchased possession? A nation cannot be "Christian," because the Lord did not purchase this temporal system. It cannot belong to Him. The echoes of his voice today shout that his kingdom is not of this world, and that friendship of the world is enmity with God. How speak ye of a "Christian nation?" Christ came that he might deliver us from this world, and therefore as Christians we live in the nations of this world, but those transient things are never "Christian."

Many people, yea, brothers and sisters in God's family included, attach all the religions of the world to Christ. Any "religion" to them is "Christian." Just another failure to intelligently accept God's intelligible system of truth. In substance, "religion" simply means to bind fast, and its common usages per-

taining to that which binds man relative to his mortal soul. For example, Paul speaks of his wrong-doing when he persecuted the church of the Lord, and declares of that time "after the most straitest sect of our religion I lived a Pharisee." Being a sect of "religion" did not make him a "Christian" for he was persecuting Christ with all of his might.

"Pantheism" is religion, but there is not a Christian in it. Why? "Pan" means all and "Theo" means God, and therefore this religion binds man with the atheistic doctrine that there is no God as a being. God to them is the universe, nature.

"Polytheism" is religion, but there are not Christians in the system. "Poly" means many, and thus the system is simply idolatry with many gods.

"Roman Catholicism" is religion, but there are not Christians in it. Why? Because the purchased of the Lord have no head but Christ (Eph. 1:22, 23); they have no ecclesiastical "Fathers" (Matt. 23:9); they have no creed but Christ and no creed book but the word of God. Catholicism has an earthly head which blasphemes the headship and authority of Christ; parades its priestly pageant of authoritative "Fathers" in complete contradiction to Christ's words; and therefore this system of religion was not purchased by the Lord nor does it follow in its peculiarities a single teaching of the Lord. How call you this religion "Christian?"

"Denominationalism" is religion, but it is not purchased by the Lord. The understandable system of truth presented in the Bible teaches that man is not saved by faith only, but denominationalism's departure says faith only is salvation now and eternally. Denominationalism says baptism in water is not essential unto salvation from past sins, but the Lord says, "Whosoever believeth and is baptized shall be saved." Disciplines, manuals, articles of faith, and other things contrary to and in addition to the word of God present denominationalism's creed books. That they are in addition to the Bible, the ones bound by them cannot deny. For, they say "Christians" are found in all churches, but all churches are not subject to their creed books. For example, "Discipline of the Methodist Church" is a compilation of "doctrines and discipline of the Methodist Church" and the "Christians" they admit exist in other churches are not touched by them. Likewise "Church

Manual" is "designed for the use of Baptist churches," and the "Christians" they say exist in other churches are "Christians" in spite of the manual. Just so regarding "The Confession of Faith" "of the Presbyterian Church in the United States of America." Why, the "Presbyterian Christians" in England are "Christians" in spite of it. So, the "Manual of the Church of the Nazarene." and all other creeds of man. They all admit a person can be a Christian in another church, and therefore being a Christian does not depend upon being a member of their denomination; but a Christian belongs to Christ, so these man-made institutions, by their own admission, do not belong to Christ!

A Christian has been born again. He or she is the son or daughter of Almighty God. A Christian is a follower of Christ. The gospel of Christ directs the life of a Christian, and in that way he follows Christ. Gentle reader, if you would be a Christian, you must obey the plan of salvation, by faith, repentance, confession and baptism into the death of Christ for the remission of past sins. If you would remain a Christian, you must follow Christ by complying with the system of truth he supplied us, throughout life.

This certainly demands of sons of the Almighty that they accept the meaning of the words of his revelation to man. How then can we speak of a "Christian business, or farm" and attach it to the Lord? Do the businesses, the farms Christians may operate in this world belong to the purchased possessions of the Lord? Christians may be businessmen, but businesses are not Christian. Christians may be farmers, but farms are not Christian. Wholesome recreation must be supplied by Christians, but wholesome recreation is not Christian, and it is a prostitution of God's plan to attach such to the church, the Lord's purchased possession. Christians must supply college education in an atmosphere agreeable with the teaching of Christ, but colleges were not bought by Christ, do not belong to Him, and must not be attached to His church, the blood-bought institution where the saved are kept.

H. Harry Conner, Early Church of Christ, Brownwood, Tex., December 4, 1956: Since my last report the church at Early-Hi has been doing a good work. There have been four responses to the invitation within the last few weeks. One placed membership with us, two were restored, and one obeyed the Lord in baptism. Along with these blessings we have also shown an increase of attendance. We have started construction on a dwelling house for a preacher's home,

The Sin Of Slander

By WAYMON D. MILLER

The sin of slander is one of the most vile and wicked sins in the whole realm of iniquity. It is a devil's cauldron, brewed in corruption, flavored with filth, spiced with deadly venom, and stewed over the fires of hell. Its stench is nauseating and repulsive to the nostrils of the decent and respectable. Only those of most depraved hearts and seared consciences could feast upon such festering filth. The word "slander," like "sin," cannot be pronounced without sounding the hiss of the serpent. It is one of the most forceful weapons of wickedness. Its sinful shafts have pierced the hearts of many and left them aching in pain and bleeding in sorrow. Many innocent victims have suffered long a damaged reputation for its iniquities. The pure in heart cannot soil their hands with such libelous insults of decency. Yet many a church member (but never a Christian) have been found exulting in such godless shame. The Christ-like, however, can never be identified with scavengers of scandal.

Concerning such characters, W. D. Hyde has written: "The telltale is abhorrent even to the last developed moral sensibility. The gossip, the busy body, the scandalmonger is the worst pest that infests the average town and village. These mischief-makers take a grain of circumstantial evidence, mix with it a bushel of fancies, suspicions, surmises, and innuendoes, and then go from house to house peddling the product for undoubted fact. The scandal-monger is the murderer of reputations, the destroyer of domestic peace, the insuperable obstacle to the mutual friendliness of neighbors. This 'rejoicing in iniquity' is the besetting sin of idle people."

Not only is slander a civil offense of libel, but it has ever been an offense against divine law. God's law against such devilish demeanor was incorporated in the ten commandments. "Thou shalt not bear false witness against thy neighbor." (Exodus 2:160). Again: "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness." (Exodus 23:1). The same prohibition of pernicious propaganda is retained under the gospel and we are exhorted to put away "all bitterness" and "evil speaking." (Eph. 4:31). Also, "Speak not evil one to another, brethren." (James 4:11). Brethren need to realize that they can be lost for rejecting these divine principles, just as an alien sinner can be lost for rejecting Acts 2:38.

The magnitude of this sin is empha-

sized in the fact that slander is an abomination to God. Solomon listed seven items that God hates, and concludes the list by stating that He despises: "A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19). The wise man further evaluated this evil, saying, "He that uttereth a slander, is a fool." (Prov. 10:18). Jeremiah later stated that the person who utters slander is not to be trusted. (Jer. 9:4).

The scriptures also account for the gravity of this sin. Jesus taught that "false witness" arises in the heart of man, and "defiles the man." (Matt. 15:19). The Lord then concluded that such were symptoms of an evil heart. (Luke 6:45). David accused the Jews of wickedness because they gave their mouth to evil, framed deceit with their tongue, spoke against their brother, and were guilty of slander. (Psa. 50:16, 19, 20). Jeremiah classifies the slanderer with the "grievous revolvers," and the "corrupters" (Jeremiah 6:28). Solomon very caustically denounced the slander in this manner: "An hypocrite with his mouth destroyed his neighbor." (Prov. 11:9). David said the wicked love deceitful words, but God would destroy them. "Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever." (Psa. 52:3-5).

David stated that his enemies slandered him, and took counsel to slay him. (Psa. 31:3). I recently heard of a true story where an innocent man was murdered because of slander propagated about him and the murderer. This but suggests the dangerous end of such slanders. Even serious enough is that characters of innocent ones have been murdered by unscrupulous individuals, both within and without the church. A man's reputation is to him a very great treasure. It is worth more than rubies or gold, nor can it be bought with them. Years of ardent fidelity to right principles have gone into an honorable reputation, but how easily it can be damaged, and some times permanently, with one stroke of the sword of slander. Sincere Christians cannot be guilty of inflicting such damage upon the priceless reputation of another, and one who is guilty of such incestuous conduct cannot be a genuine Christian. There is of course, a vast difference between slander and actual sins of which one may be guilty. If one is a sinner,

and will not repent of his waywardness, he should be exposed publicly and fellowship with him withdrawn. But this is quite different from peddling gossip, groundless suspicious, and baseless reflections upon one's character. There should be unmistakable and convincing evidence of evil, not just hear-say or prejudicial propaganda, before we pass on as fact an evil report of another.

As servants of the Lord, we should be impressed with the sober seriousness of this sin; and if guilty of it, repent, ask the forgiveness of God Almighty, and the forgiveness of the one whom we have injured with such sinful conduct. For the reason of the scriptures already observed, it is quite evident that a slanderer cannot possibly go to heaven. God Almighty abhors such a character, and hates, his wicked works. It is a tragedy, however, that slanderers are on the loose, sowing their seed of discord in some churches.

God very plainly specified how the slanderer should be dealt with under the Mosaic economy. "If a false witness rise up against any man to testify against him that which is wrong; then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days; and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you." (Deut. 19:16-19). God avowed he would "cut off -- disavow, disfellowship -- the person that "slandereth his neighbor." (Psa. 101:5). The nature of this sin has not been altered by time, neither has God changed his fearful attitude toward it, nor are His punishments for it today less severe. We should remember that even by our words we shall be judged. Jesus said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36-37). The slanderer's own words, therefore, shall condemn him at the judgment bar of God.

Some time ago I came in possession of the following poem, the author of which is unknown to this writer. It has helped me to refrain from evil speaking, and may be of assistance to the reader. Its title is: "They Say."

"They say!" Well, if it should be so,

Why need you tell the tale of woe?
Will it the bitter wrong redress,

Or make the pang of sorrow less?
Will it the erring one restore,
Henceforth, to "go and sin no more?"

"They say?" Oh, pause and look within—
See how thine heart inclines to sin;
And lest in dark temptation's hour,
Thou too should sink beneath its
power;
Pity the frail, weep o'er their fall,
But speak of good, or not at all.

"They say!" Ah, well, suppose they do!
But can they prove the story true?
Why count yourself among the "they,"
Who whisper what they dare not say?
Suspicion may arise from naught,
But malice, envy, and want of thought.

"They say!" But why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue,
From telling what may be untrue;
And is it not a nobler plan,
To speak of all, the best you can?

Future Of The Church

By LLOYD E. ELLIS

There are many examples of the defeatist idea in the Bible. Think of the ten spies who insisted they could not take the land the Lord had promised them. (Num. 13:26-31). Or, the man with the one talent. (Matt. 25:18-30).

Then there are those who think the world is "going to the dogs" and the church along with it.

But I prefer to think upon a different subject. No doubt we should not close our eyes to the problems with which we are confronted, but we ought to remember those who through faith in God conquered, although many others could see only failure. Think of Joshua and Caleb, who, though greatly outnumbered, maintained their faith in God and even after forty years of being forced to wander in the wilderness because of the sins of others, at last entered into the promised land.

There are many Joshuas and Calebs today who are also forced to fight many battles because of unfaithful men. but if they maintain their faith and works, they too, shall be enabled to enter into the home which has been promised to the followers of the Lord.

Jesus promised that the powers of the Hadean world would not prevail. (Matt. 16:18). Not only was the power of Hades unable to prevent Christ from establishing His church, but the church shall be victorious over all opposition in the end, and those who have followed the Lord shall enter into the place prepared. (Jno. 14).

The events of centuries confirm the prophecies of the Old Testament and the promises of the Lord. From the past it was indicated that the church — the Kingdom or Rule of God — would have a small beginning, but would grow, (Dan. 2:44) and never be destroyed. Through a spiritual warfare (Eph. 6:12; 2 Cor. 10:3, 4) it would conquer other kingdoms which must fall one by one until at last they are no more.

The church, or kingdom of God, can never be shaken. (Heb. 12:28). It will continue, and when Jesus returns He will turn the rule over to the Father. (1 Cor. 15:24).

At the present time (as history shows there have often been in the past), there are conflicting views about many matters. There is contention and strife even among brethren in the Lord on many points in a number of places. Most of these differences arise over opinions and how to do something which the Lord has said should be done. He tells us to work and we acknowledge that He has told us what to do, but so often when He has left the "how" for us to determine, we differ and cause disturbance because one thinks one way is better than another. Men try to force their opinions upon other men and tell them they must do something in a certain way or they will be "disfellowshipped."

It is true that the Bible warns concerning departing from the faith, and some have done that in the past and many more may do so in the future. We ought to be careful, but also remember that there is work to be done and we ought to be busy about the Lord's business which should be our own business in life also.

Neither individuals nor churches ought to stop because of criticism. An individual who quits the church because of opposition or because other men sin, is not very strong — that kind of person would have deserted Joshua and Caleb.

At the present time we have no time to hesitate or stop. We need to go forward. We need to plan greater work and activity. Each Christian ought to be thinking of what he can do, and then be busy. If each Christian will do that, we shall go forward. Remember the church will live and go on doing, and growing and carrying out its God-given purpose in the world. Be true to it.

Who Is A Christian?

(By GUSSIE LAMBERT)

What are you religiously? Most people will answer by telling you first, what denomination they are a member of and, second, if pressed, they will tell you they are a Christian. But according to the

Bible, being a Christian is not a second-hand matter.

A Christian is one who wears a scriptural name. ". . . the disciples were called Christians first in Antioch." (Acts 11:26). Were the disciples ever called by the religious name you wear? The scriptures were given ". . . for instruction in righteousness." (2 Tim. 3:16). We can wear the name Christian by the instruction of the scriptures. Where do the scriptures instruct us to wear the religious name you wear? We glory in referring to the Son of God by the names given to Him in the scriptures. Hence, we call Him Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace (Isa. 9:6), Jesus (Matt. 1:21), Christ (Matt. 16:16). But would we call our Savior something that is not in the scriptures? Then why would we presume to call his people something that is not named in the scriptures?

A Christian is made by the teaching and persuasion of the apostles. Agrippa said to Paul ". . . almost thou persuadest me to be a Christian." (Acts 26:28). Accordingly, in churches of Christ we teach and persuade men to be Christians. But where did the apostles teach or persuade men to be what you are religiously? Is it not better for us to be scriptural in name? Can a thing be scriptural in name that is not named in the scriptures?

A Christian is one who can glorify God. . . but if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pei. 4:16 ASV). The apostles rejoiced in suffering for the Lord's name. (Acts 5:41). Surely in wearing the name Christian we wear the name of Christ and in suffering as Christians we suffer for Christ. But where are we promised it will glorify God if we suffer in the name of any other religious body?

But we are told that the name Christian was given to the people of God in derision. In reply we ask, "what shame or reproach could be attached to wearing the name of Christ?" Remember, the apostles rejoiced to suffer for his name (Acts 5:41). Furthermore, when the enemies of Christ wished to bring reproach upon His followers they did not use the name Christian but rather called them "the sect of the Nazarenes." (Acts 24:5).

Please observe that in the New Testament the disciples were called "Christians" without any prefix or suffix. Would it not be better today if we were all just Christians, "one in Christ Jesus." (Gal. 3:28). members of his body (1 Cor. 12:27)? Seeing it is eminently scriptural to be a Christian, we plead with you to drop all other proper names as a disciple of Christ.

Abiding In Christ

By FLOYD J. SPIVEY

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4).

As we study the lesson of the vine and the branches, there are a few fundamental principles that we learn which must be in the lives of men and women if they would be acceptable to the Lord. We notice first, the branch bears the leaves and fruit; but while they do this, they must be attached to the vine. The vine gives life to the branch, which enables the branch to bear the leaves and fruit. If the branch is severed from the vine, then there is no life in the branch, and where there is no life, there can be no fruit or leaves.

The first concern then is to be sure that we are connected with the vine. Not just any vine, but the true vine. Jesus is the true vine. "I am the true vine, and my Father is the husbandman" (John 15:1). This being true, the question then is, How can we get into Christ, the true vine, so as to become a branch? We do not become a branch by natural birth, because Jesus said: ". . . Except a man be born again, he cannot see the kingdom of God" (John 3:5). In Romans 11, Paul speaks of the Gentiles being grafted into the olive tree. Now if becoming a Christian is likened to being grafted into an olive tree, would not the same figure of speech be in order here? That is, we become a branch in the true vine by being grafted in? What is necessary in grafting?

1. The branch must be trimmed. We must be trimmed of sin and sinful practices by repentance. (Luke 13:3; Acts 17:30).

2. An incision must be made in the vine. The side of the Master, the true vine, was opened on the cross. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:34). And Jesus said this blood was for the remission of sins. (Matt. 26:28). It was the purchase price of the church (Acts 20:28), and the church is made up of branches of the true vine. (1 Cor. 12:27).

3. The branch must then be placed in the vine. We are placed in Christ by baptism. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). It was in His death that His side was opened (John 19:24); and we are baptized into His death; "Know ye not, that so many of us as

were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4).

Thus we are grafted into the true vine. But that is not all, we must abide in this vine, if we would live, bear fruit and grow foliage. When we are grafted in, then we begin to draw our life from the vine, and we must abide, remain, live in the vine to enjoy life.

What Must We Abide In?

1. In Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4). If we abide in Christ, it means that we will walk in faith, purity, and uprightness. Listen to John: "He that saith he abideth in him ought himself also to walk, even as he walked." (1 John 2:6). A person who carries envy, hatred, jealousy and ill will toward his brother is not walking as He walked, therefore is not abiding in Christ. A man that neglects the work of the Lord, is not walking as Jesus walked, for He put the will of His Father first. Therefore that man is not abiding in Christ. To abide in Christ means, to think as He thought, work as He worked, and be faithful as He was faithful.

2. Must abide in His love. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). He tells us how we can abide in his love. "If ye keep my commandments, ye shall abide in my love." He also said, ". . . If a man love me, he will keep my words . . ." (John 14:23).

COMMENTARY ON

ACTS

By J. W. McGarvey

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This is not hard to understand, "keep his commandments." How many? All he gave. If not, just which ones are we to leave out?

3. Must abide in His doctrine. "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9). This will prevent us going beyond the things that the Lord has authorized. The denominational world has gone beyond this in many things: The Lord said sing (Eph. 5:19), they play an instrument. When they do this, they are not abiding in the doctrine of Christ. The Lord said worship Him in spirit and truth (John 4:24), they use entertainments and things that appeal to the appetites of man. This is going beyond, hence not abiding in the doctrine of Christ. The Lord gave the name Christian (Isa. 62:2; Acts 11:26), they have adopted many names; therefore going beyond and failing to abide in the doctrine of Christ. What did John say about such? ". . . hath not God . . ." (2 John 9). But there are times when I wonder if we do not look too far away, and fail to look close to home. We can see those things in the denominational world, but I wonder if we see the tendency in that

Unconscious Enemies of Christ

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direction in our own midst? I have noticed in several congregations the desire and effort to build up chorus and quartet singing rather than congregational singing. Such things will ultimately lead to things that should not be. It creates a show-off spirit and a feeling of superiority on the part of the special group doing the singing. Beside this, what can we say about the denominational world having a choir, if we have a lot of this special group singing? Mr. Webster says: "A group of trained singers, especially in a church" is a choir. I have seen these things in practice, and when I sounded a warning note, I immediately became a kill-joy and back number. I was given to understand that the young people enjoyed those things, and that they should be encouraged in them. I have rarely seen groups like that but what they soon took to singing the type of songs that put melody in the heel instead of the heart. Let us beware.

Another thing that is creeping upon us is this "The local preacher must be a good entertainer." The cry is something like this: "Let us have a man that will work with our young people and keep them interested in the right things. But really what they mean is this, "Let him be a good entertainer." One place I moved to, one of the first questions asked me was this: "What do you have for our young people in the way of entertainment?" I answered: "Nothing." The Lord created the home as a social institution, and the church is not in the entertainment business. (No, I have not soured on the world, and the sun is shining while I am writing this, and I have all the work I can do. I am just sounding a warning.) Let us be sure that we abide in the doctrine of Christ at all times. And that means more than being baptized for the remission of sins and opposing instrumental music.

What Are The Results of Abiding?

1. **Bringing forth much fruit.** "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (John 15:15). Not merely bring forth fruit, but much fruit. We should desire to be a fruitful branch.

2. **Answer to our prayers.** "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you." (John 15:7). Before we pray and ask the Father to bestow blessings upon us, it would be well to examine ourselves and see if we are abiding in Him. If we are not abiding in the vine, then our prayers will not be answered (Prov. 28:9; John 9:31).

3. **That we may have confidence.**

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:38). We certainly want to have confidence at his coming.

4. **Freedom from sin.** "Whosoever abideth in him sinneth not . . ." (1 John 3:6). When we sin we have departed from Christ, we have ceased to abide in His love, His commandments and in Him. So long as we abide in Christ, the vine, we will not sin.

5. **Companionship of the Father and the Son.** ". . . He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). Again

. . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Think of this, the Father and the Son walking the pathway of life with us. What more could we ask?

The Results of Failing to Abide

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6). What a horrible thought, wither, die, burn for ever more. The severed branch has no source of life and must perish and be burned. Friend, are you abiding in Christ? Think seriously, life is short, death is certain, and the judgment awaits us all.

RELIGION

By H. H. DUNN

It is customary to preface a discussion of religion with a definition of that word. It is generally understood that the word religion means a binding back. That is that man went away from God through disobedience and being thus separated from God needs to be bound back to God, that he might enjoy the presence and blessings of his creator. Bui, for this discussion we are considering religion as the activity of life or manner of life or means of service that is employed in worship.

It is an absolute truism that man is a worshipful being. Regardless of the time or place in which he lives or has lived, man has always and always will worship. There are three things essential to worship. First, there must be a worshiper. There must be someone to do the worshipping. Second, there must be an object to worship. Third, the service that the worshiper renders unto the object of his worship. Religion is essentially a

doing. That which is worshiped, a god. The worshiper, a servant, and the service that the servant gives unto his god is his religion.

Paul writing to the Corinthians says, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)" (1 Cor. 8:5). When Paul went into Athens he found the people of that city worshipping many gods. (Acts 17).

So it is today throughout the earth man is still worshipful and many are the gods that he serves. His religion is his activity in striving to obtain and enjoy the blessings that he thinks accrue from serving his god. One has said that religion is that faith and manner of living that gives to man contentment and quiet peace within himself. Regardless of what or whom one serves as god, that one may find self-contentment and quiet peace within. Those who worship the god of the rivers and sacrifice their children to their gods find self-contentment and quiet peace within, when they see the crocodile devour their offspring. The orientals who worship their thousands of gods are daily seeking to please them that the worshiper might have the satisfaction of thinking that he has received the favor of his god.

There are those of our country as well as of all countries of the earth who have made money their god. Whose religion is the way in or by which they serve and try to obtain their god. Perhaps no god has ever commanded, demanded and obtained more servile worship than has the

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god of money. It has been said that religion has been the cause of more sorrow, heartaches, broken homes, wars and bloodshed than any other cause. The religion of those who worship the god of money has certainly contributed a large share to those sorrows of the earth. All that the worshipers of money might have self-contentment and a sense of well being for the present. How truly said the wise man of old (Solomon) when he beheld such, "All is vanity and vexation of the spirit, and there is no profit under the sun."

There is a religion that will give to the hearts of the worshipers complete contentment and assurance of the joys at the right hand of the eternal God, the Creator of heaven and earth, joys forevermore. That is the religion which has for its worship and unto whom the worshiper gives his service the "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshiped with men's hands, as though he needed anything, seeing he giveth all life and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being." (Acts 17:24-28). The God who has proved His mighty power from the creation of heaven and earth throughout the ages until they that reject Him as God and refuse to worship Him are without excuse.

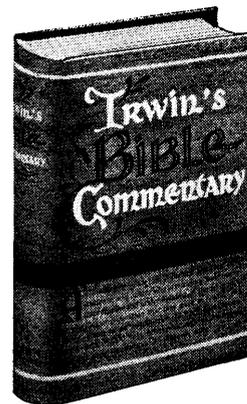
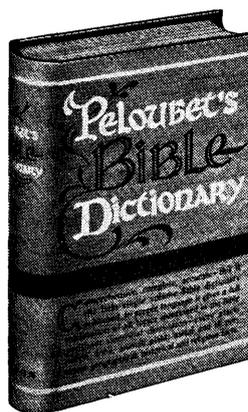
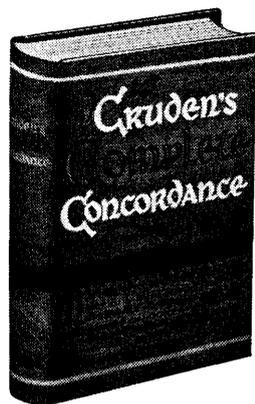
He, the God of heaven, has given to the earth three great religions. First, the Patriarchal religion in which those who worshiped their creator served him and received his blessings. Second, the Jewish religion. Those who worshiped the God of heaven and served Him according to His will found themselves the recipients of His blessings throughout that age. Third, and last the God of heaven sent His Son into the world to give unto humanity a religion that will fill His heart with peace and the earth with joy that passeth understanding. That is the religion of the Bible. That is the religion that meets the approval of the God of heaven. That is Christianity.

Christianity has for its worship a loving and benignant heavenly Father; its aim, the salvation and uplifting of humanity and finally, rest in the Paradise that is prepared for them that serve Him faithfully here. No religion offers to mankind the manifold blessings of Christianity. Christianity has never harmed a

creature of heaven nor earth. Has never brought sorrow into any heart. It makes better men of those determined to serve its God; better homes, better communities in which to live. Yet no religion has ever had fiercer enemies. It is not hard to understand why. Christianity condemns all other religion. All gods but the God of heaven are denounced by the faithful Christian. The devotees of all other religions oppose Christianity, When Christ, the author of Christianity,

in His sermon on the mount, recorded in Matthew 5, 6, and 7, laid down the fundamental principles that are to govern the lives of Christians, He gave a system of religion that, if all men would accept and follow, the earth would bloom as a rose; peace and contentment would be found everywhere. The laborer would receive a just and equitable wage; be content therewith and render unto his employer service as unto himself. The industrialist would receive better labor

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for his wage expended and see that his laborers are cared for. The cry of that laborer whose hire has been kept back by fraud would not enter into the ears of the Lord of Sabaoth.

Again, it is not all who worship the God of heaven whose religion is acceptable unto Him. Hear Christ as He speaks concerning a certain people's religion: "This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men." (Matt. 15:8, 9). From this we learn that for our religion to be acceptable unto God our doctrine and practice must be not according to the commandments of men but according to doctrine of Christ. (2 John 9:10).

"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." (James 1:26). It will not avail. But "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep unspotted from the world" (James 1:27). That religion is acceptable to the God of heaven.

There are others who have the lusts of the flesh for their god and their religion the means by which they serve that lust, of whom Paul warned in Philippians 3:18-19, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things. Their religion is to bend every effort to the serving their god, the lusts of the flesh.

Still others make reason their religion. To them philosophy is god. They deny the God of heaven and belittle the religion of those who worship Him. They obtain a few known facts and from them by their religion of reason develop a vast amount of conjecture. It is recognized by all who study their religion with an unbiased mind, that it is based entirely upon assumption. They have no proof whatsoever to offer. It is all assumed. Take assumption away from the evolutionist and his religion falls to the ground. They take a few known facts concerning the workings of nature within the past few centuries and assume that such has been forever in the distant past. Mark Twain showed that within a space of less than two hundred years the Mississippi River by cutting across bends had shortened itself by more than two hundred miles from Cairo to New Orleans That is an absolutely known fact. Then said Twain, "If I were a scientist and wanted to make a great show what an opportu-

ity I would have. No scientist or evolutionist had so much undisputed fact to reason from." By their process of reasoning that things of nature working in the immediate past have always so worked, then a million years ago the Mississippi River was more than one million, three hundred thousand miles long and stuck out over the Gulf of Mexico like a fishing pole. And Twain reasoning from the evolutionist's view point could see that within not too many centuries the Old

Mississippi will be but one and three-quarters miles long. Cairo and New Orleans will then be going together, their streets having joined and both cities with but one mayor and under one set of aldermen. In the words of Twain, "How wonderful indeed is science (The religion of the so-called science) one gets such a vast amount of conjecture from so few facts."

Let me plead with you at this time to take the God of heaven as your God.

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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 T Then they that gladly received 1

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Christianity as your religion. Serve Him diligently with the assurance of Paul, "That your labor is not in vain in the Lord" (1 Cor. 15:58). Soon, yea all too soon, we shall all have come to the end of life's way. What shall the future hold for us? Here are the words of some men who had reason for their religion until they had come to the end of the way:

Ingersoll, 1899: "O God. if there be a God; save my soul, if I have a soul."

Voltaire. 1778: "I am abandoned by God and man! I will give you half of what I am worth, if you will give me six months' life!" (This was said to Dr. Frochin, who told him it could not be.) "Then I shall go to hell and you shall go with me. O Jesus Christ."

Churchill. 1764: 'What a fool I have been."

Hobbes, 1689: I say again, if I had the whole world to dispose of, I would give it to live one day. I am about to take a leap in the dark."

Gibbon, 1794: "All is now lost, finally,

irrevocably lost. All is dark and doubtful."

Thos. Paine, 1809: "O Lord, help me!

O God, what have I done to suffer so much? What will become of me hereafter? Stay with me, for I cannot bear to be left alone! Send even a child to play with me."

Now contrast with those statements that of Paul, the fearless apostle of Jesus Christ who worshiped the God of heaven and had Christianity for his religion.

Paul, said in 2 Timothy 4:6-8. "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing."

It is up to us all to choose our god and our religion. May the God of heaven help us all to choose Him to worship, and Christianity as our religion. That when

we come to the end of life's way it may be with the assurance of Paul and not the fears of those who serve other gods.

REUEL LEMMONS CHALLENGES IBARAKA EVANGELISTS

"When I return in ten years, I expect to find one hundred and fifty churches in the province of Ibaraki."

With these words Reuel Lemmons challenged and inspired 34 gospel preachers, who represented 30 churches in the province, to greater efforts in the work of Christ. This took place in the city of Mito, the capital of the province of Ibaraki, where Lemmons addressed 27 native preachers, and seven evangelists from America, who had gathered to hear him. As a result of this fellowship, the brethren felt that a window had been opened through which they could see with greater clarity the churches of Christ in America. And with greater knowledge of the vast brotherhood to which they belong, they could with hearts linked together by the same faith, in greater confidence and hope, pioneer the gospel of Christ in this land in which Satan has for so long held sway. All felt that it was well worth the money and personal sacrifice involved on the part of all concerned. It is our hope that ten years will see this vision fulfilled, as God wills.

H. A. DIXON VISITS IBARAKI

On Saturday, Nov. 17, H. A. Dixon, President of Freed-Hardeman College, visited the campus of Ibaraki Christian College, accompanied by George Gurganus of the Yoyogi-hachiman church in Tokyo, and three tourists to Japan—Dorothy Nelson, Jackie Ludlam, and Dr. Woodrow Whitten.

After a conducted tour of the campus, the group attended a special gathering of over six hundred members of the faculty and student body, at which time Dixon spoke.

According to Japanese custom, flowers were presented to Dixon and Whitten. Dixon's visit had to be cut short because of a busy schedule of meetings held in connection with the Far-East Fellowship, conducted annually by brethren of the U. S. military congregations in the Tokyo area.

His visit was a source of encouragement to all, and was the first time the president of one of our Christian schools in America was able to visit with us.—Joseph Cannon.

J. C. Choate, Box 33, Belzoni, Miss., Dec. 19, 1956: Last Lord's day there was one restored and one identified with the church here.

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CHRISTIAN COLLEGE PRESIDENTS MEET ON HARDING CAMPUS

Presidents of the Christian colleges met on the Harding College campus Dec. 6-7 with "Institutional and Public Relations for Christian Colleges" as the theme of their two-day meeting.

Dr. Geo. S. Benson, president of Harding College and host for the meeting welcomed the administrators at the opening session. Others appearing on the program included Don Morris, president of Abilene Christian College; James Baird, president of Central Christian College; Willard Collins, vice-president of David Lipscomb College; Hugh Tiner, president of George Pepperdine College; James Cope, president of Florida Christian College; and Clay Pullias, president of David Lipscomb College.

Two Harding faculty members—Gen-Peyton Campbell, executive assistant to the president, and Russell L. Simmons, director of publicity and publications—also appeared on the program.

LIPSCOMB TO SPONSOR TOUR OF EUROPE

(By WILLARD COLLINS)

David Lipscomb College will sponsor an educational tour, "The Heart of Europe," on which students may earn three hours of college credit. The voyage will be made by the S. S. Aurora, leaving New York City June 30 and returning September 2.

Alumni and other friends and supporters of the college may go as passengers rather than students, if they prefer. Brother Morris P. Landiss, member of the Lipscomb faculty and a gospel preacher, will be the tour director.

The tour will be conducted by Wells Tours, Los Angeles, Calif., and will include England, Holland, Belgium, Germany, Austria, Switzerland, Spain, Italy, and France, in that order. The group will spend enough time in the important cities of these countries to become acquainted with them.

Young people and others thinking of entering the foreign mission field will find this tour, directed by a gospel preacher, an opportunity to learn more about people and places in other lands—knowledge that will help them in their preparations for this important service.

Brother Landiss teaches English and Bible at Lipscomb, and for several years he has taught high school English in night classes at Watkins Institute in Nashville.

Anyone interested in Lipscomb's first educational tour of Europe is invited to write the Vice-President's office, David Lipscomb College, Nashville 5, Tenn., for further information.

ANOTHER ARTICLE IN JANUARY CORONET

The work of the Gospel Press continues to go forward as another gospel article entitled "Morality Isn't Enough" has been placed in the January issue of **Coronet** to appear on the news stands about December 15. This makes a total of five articles that have been placed in this magazine of almost 3,000,000 circulation by the Gospel Press.

Brother Alan Bryan, president of the Gospel Press, continues in an effective way to interest brethren in this work. Plans are being made for expansion of these activities during the coming year.

Lloyd E. Ellis, 231 Fourth Ave., Box 207, Chula Vista, Calif., Nov. 21, 1956:

One has been baptized and five placed membership since the last report. Visit us in Chula Vista when you come to San Diego.

Walter W. Leamons, Junction, Tex., Dec. 9, 1956: My father, W. D. Leamons, died at McAlester, Okla., December 1, leaving 11 children, 24 grandchildren, and 15 great-grandchildren. He was a Christian and nearly 87 years of age. Funeral services were conducted by his home congregation, Grapeland, Tex., on December 3.

Claude Robertson, Paris, Texas, Dec. 5, 1956: I recently did the preaching in a meeting for the West Paris church. One was baptized and two restored. We have had 10 added to our forces during the past two weeks at the College church.

Will W. Slater, Box 7178, Sylvian Station, Fort Worth 11, Tex., Dec. 6, 1956: I am arranging my work for 1957. If you can use me in a meeting I will be glad to assist you. I enjoy working with small congregations, and am glad to make the sacrifice to do so. I would also like to teach singing schools, teaching rudiments of music. Singing school work is badly needed in most places. City churches, as a whole, are neglecting their young people in this field of service.

John French, 2716 Lewis, Little Rock, Ark., Dec. 2, 1956: Jimmy Allen preached here November 12-18; eleven respond, eight of which were baptized. I preached recently in two meetings near Searcy: Bethel Grove and Holly Springs. Six were baptized. Three were baptized here this week, two were restored and one identified.

Bob Hoover, 2021 65th St., Lubbock, Tex., November 15, 1956: Since the 12th of October, we have had 22 additions to the forces here at Vandelia Village. Some of these responded during our recent gospel meeting conducted by Mid McKnight of Hale Center, Tex. The brethren here are minded to work, and now plans are being made for more expansion after the first of the year.

Lewis Mikell, 59 Garfield Ave., Galipolis, Ohio, Nov. 23, 1956: Eight were baptized in my recent meeting at Henderson, West Va. I am now in a good meeting at Bloomingrose, West Va. Attendance is good considering the snow and cold. My final meeting of this year begins December 9 at Cross City, Fla.

W. Joe Hacker, Jr., Levy Church of Christ, North Little Rock, Ark., Nov. 26, 1956: November 18 we had four responses—one restored, two baptized, and one to place membership. On that day we also set a record for attendance in Bible study. November 25 we had one to be restored. December 9 we will enter our new building. During that week we are having a lectureship on the theme, "What Is The Church of Christ?" The speakers will be preachers from the Greater Little Rock area.

George W. Thompson, P. O. Box 853, Houma, La., December 15, 1956: We have closed one year of labor with the church in Houma. The Lord has indeed blessed our work here. Thirty-four responded to the invitation, seventeen baptized and seventeen confessing errors. Both attendance and contribution have increased beyond our hopes. I have time next year for meetings and would like to hear from those who are unable to pay for meetings. I preached this summer in meetings for the church at Dermott, Ark., New Iberia, Gretna, and Blanchard, La. We desire your prayers for our efforts in this field.

Floyd A. Decker, 1811 Jackson St., Monroe, La., Dec. 17, 1956: This past week I accepted an invitation to work with the church at Tupelo, Miss. We will be moving about the last week in January and begin work on February 1. My work here has been fruitful. I have had full cooperation of the elders during my stay in Monroe. The church is at peace and the future looks bright.

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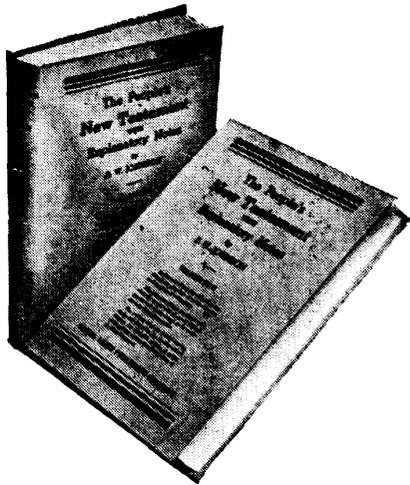
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(Below is part of a page showing arrangement of material and exact size of type).

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

CHAPTER XVIII.

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

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

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

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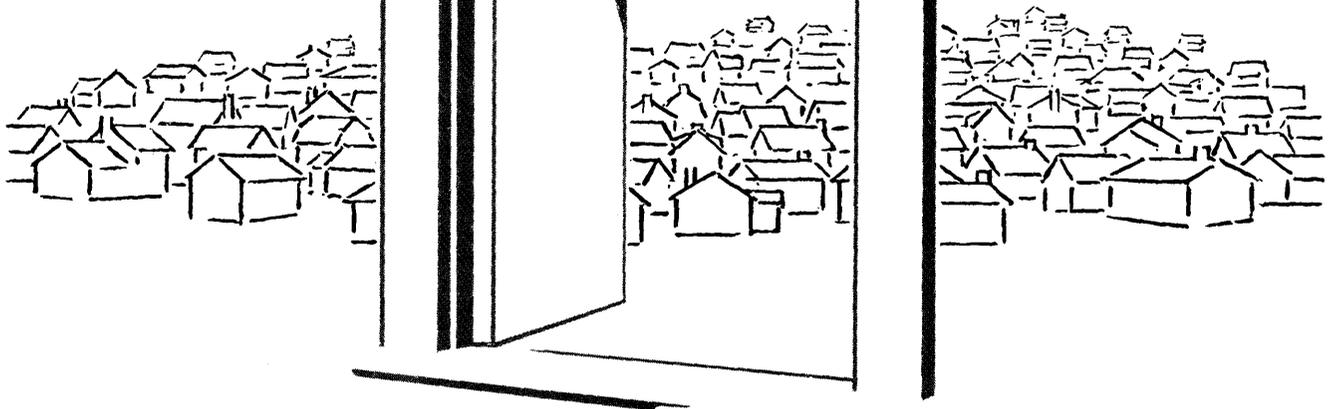
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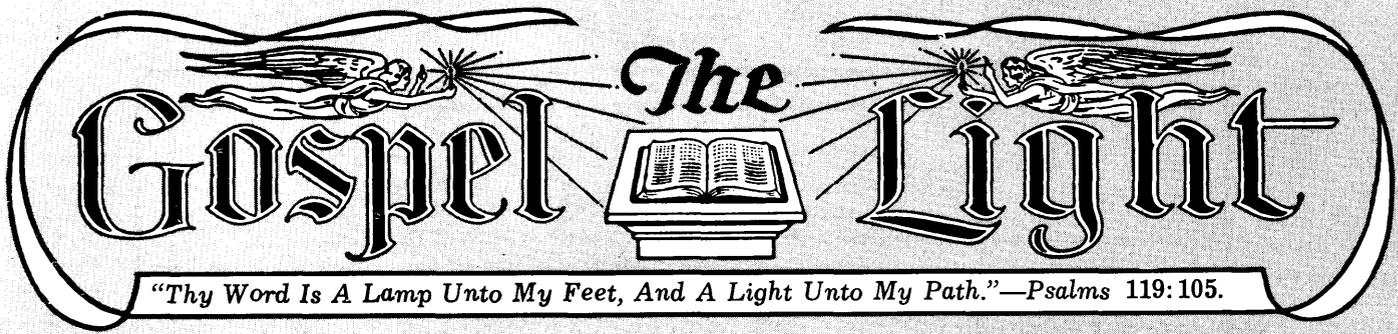
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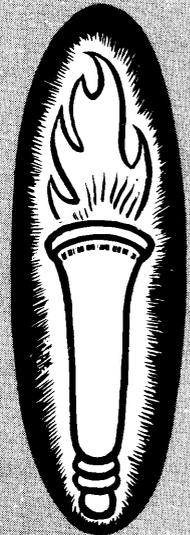
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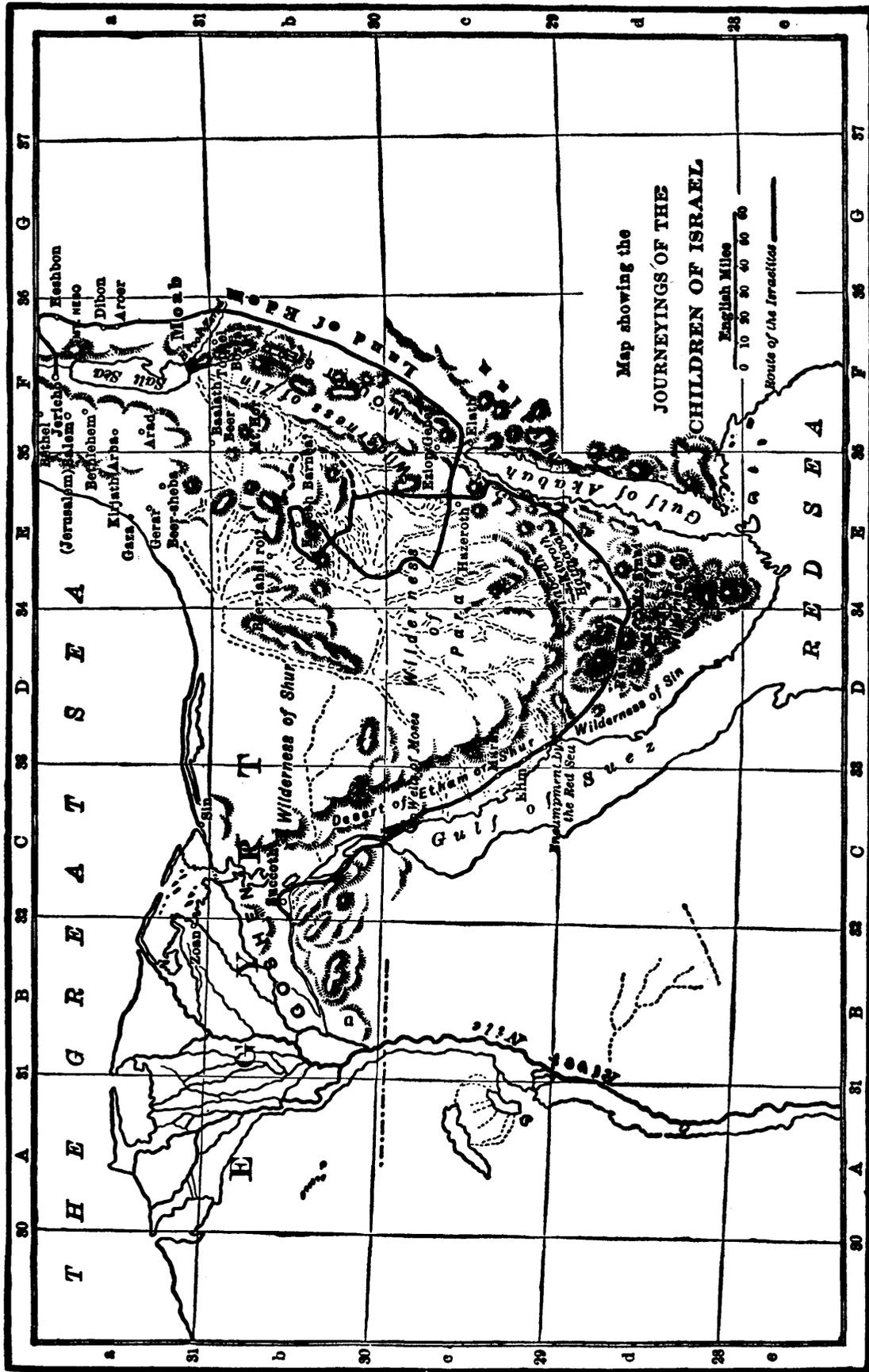
By EDGAR A. GUEST

It is better to lose with a conscience clean
Than win by a trick unfair;
It's better to fall and to know you've been,
Whatever the prize was, square,
Than to claim the joy of a far-off goal
And the cheer of the standers-by,
And to know down deep in your inmost soul
A cheat you must live and die.

Who wins by trick may take the prize,
And at first he may think it sweet,
But many a day in the future lies
When he'll wish he had met defeat.
For the one who lost shall be glad at heart
And walk with his head up high,
While his conqueror knows he must play the part
Of a cheat and a living lie.

The prize seems fair when the fight is on,
But, save it is truly won,
You will hate the thing when the crowds are gone,
For it stands for a false deed done.
And it's better you never should reach your goal,
Than ever success to buy
At the price of knowing down in your soul
That your glory is all a lie.





Map showing the
**JOURNEYS OF THE
 CHILDREN OF ISRAEL**

English Miles
 0 10 20 30 40 50 60
 Route of the Israelites

Dangerous Customs

By CLEON LYLES

The writer of the Hebrew letter seemed to realize how easy it would be to stay away from the Lord's services and how prone children of God are to allow such customs, dangerous as they may be, to separate them from God. He says in Hebrews 10:24-32, "And we should bear each other in mind, for an incitement of love and good works; not forsaking the assembling of ourselves together, as is a custom with some; but exhorting to it, and so much the more as you see the day drawing near. For if we should voluntarily sin after having received the knowledge of the truth, there is no longer sacrifice left for sins, but some terrible expectation of judgment, even of a fiery indignation which is about to consume the opponents. Any one having violated a law of Moses dies without mercy, by two or three witnesses; how much worse punishment do you think he will deserve, having trampled on the son of God, and esteemed as a common thing the blood of the covenant by which he was sanctified, and insulted the spirit of favor? For we know him who says Retribution is mine, I will repay, says the Lord. And again, the Lord will judge his people. It is a fearful thing to fall into the hands of a living God." (from *Emphatic Diaglott*).

Every church is faced with its problems, some of one nature and some of another, but all are faced with the problem of the assembly. It is not uncommon now to notice the lack of attendance of Sunday night services and other services throughout the week in many places. How are we going to build them up? is a question that faces many. Of course, these things are preached about from the pulpit, but the fact that the preacher preaches does not always insure that those to whom he preaches have the proper conception of the things said. Some perhaps dismiss the sermon with the idea that the preacher must preach something and that is perhaps as good selection of thoughts as another. Still others think in terms of the preacher personally, and believe he is wanting to do a good work, and "I do not blame him for wanting the people to come." And thus the story might continue, but our problem has not been solved. Our first task is to develop a proper conception for the truth, whether to the sinner or to the saint. Unless I am in position to receive and obey the truth, the preaching of it will not assist me very much.

Notice one of the statements is, "bear each other in mind," which means no less than to carry each other in our minds. This will do away with the idea that "each must 'tend' to his own business." What others do is my business as well as it is theirs. Some think "it is nobody's business if I sin," but such statements do not come from a reasonable mind. Your welfare should be my welfare, and I should carry you in my mind. But notice the reason for so doing: "for an incitement of love and good works." This can only mean for the purpose of stirring him up to love and to work. How can you stir a person up to love? Surely not by lying about him. This will stir him up, but not to love. Surely not by telling others of his weakness. This also will stir him up, but it will not be the right stirring. If I am to stir a person up to love, it must be done with diligence, pity, mercy, longsuffering, and care in his welfare. The way I conduct my own affairs in the presence of others will either stir them up to love me or just the opposite. This is true in the work of the Lord. I cannot stir a weak brother up to love the Lord by being unfaithful in my duty. This prompts unfaithfulness on his part. Love and work go hand in hand. When I stir one up to love I must stir him up to work. How can you stir one up to work? It cannot be done unless something is planned for him to do. One who has just entered the fold has not learned enough to know that he must be daily about his Father's business. For such a one work must be planned. Truly, many who have been Christians for years have not learned this lesson either. I cannot stir one up to work unless I can give him a lawful reason for so doing. No person likes to work who can see no accomplishment at the end of his task. If I can reveal why one must work, and the why is of a nature to show that service, well pleasing to the Lord, is the result, then I stir him up to work. The Lord commanded the regular attendance of His services. Why? When this is fully realized it might cause better attendance. This bearing in mind is a continual duty. All need stirring up.

Notice after he said bear each other in mind, stir up to love and good works, he said, "Forsake not the assembly." Surely in the assembly there is stirring up, but no person is stirred up who stays away. Let us notice some of the things that happened in the assembly that will stir up to love and good works. A

lesson is taught. Thus God appeals to the reasonable mind, demanding service and promising eternal reward. This lesson is of such a nature to point out various duties and show what God expects of the saints as well as the sinners. The lesson is heard and received gladly. The soul is stirred and there is greater de-salination to do more for God and live closer to Him. The lesson stirs up. The fellowship that is enjoyed while there stirs up. Think of it, scores of people, having the same promises, worshipping the same God, lifting many voices as one, blending in praise and thanksgiving. All are there for the same purpose. To worship God. All worship God, and by that day's worship love Him more and are loved, by Him. Such fellowship as is enjoyed by the faithful is only a "foretaste of the glory divine." Do away with the assembly and people will drift apart and wander from God, losing respect for both God and man. The value of the assembly cannot be measured. The examples of others stir us up. The worship, giving, remembering the Lord's and suffering, stir up. Surely the assembly stirs up. But notice what is liable to happen if we forsake the assembly. We are liable to wilful sin. We will separate from Christ. If the Lord's supper causes us to remember Him, the lack of it will prompt forgetfulness. The stirring up of the assembly will keep us from separating from God. You may notice when you will that those who become neglectful about attending the services of the Lord soon drift away from Him. It is dangerous to forsake the assembly. What assembly? Any assembly. All of them are good. Of course there are acts of worship on the Lord's Day, but other assemblies stir up. So let us bear each other in mind, incite to love and good works and forsake not the assembly. Then there will not be much danger of wilful sin.

ALL INSIDE

Last eve I walked a certain street
And met such gloomy folk;
I made great haste to pass them by,
And neither smiled or spoke.
The giant elms drooped sullenly,
The very sun was dim —
I met a friend, and said, "I hope
I've seen the last of him."

Today I walked the selfsame street,
And loved the folks I met;
If business had not made me leave
I would have been there yet.
Of course, I've solved the mystery,
'Tis very plain to see:
The day I met the gloomy folks,
The gloom was inside me!

— Author Unknown.

Do You Choose Jesus or Barabbas?

By GUSSIE LAMBERT

The lesson text is found in Matthew 27:15-23. All have choices to make. It is said that William Tell was asked to shoot an apple that rested upon the head of his son with an arrow. This was done that he might have his freedom. This must have been a great choice to make, knowing that it could mean instant death to his own son. Today we, too, have choices to make — some great and some small. The story of our subject comes from the events of the crucifixion of our Lord when the people were asked to choose between Barabbas and Jesus.

The Bible says that Pilate was wont to release unto them a prisoner. In Luke 23:17, it is said that he of necessity must release unto them a prisoner at the feast. No one knows where this custom came from. Perhaps it is one of the concessions made to the Jews while they were in bondage to the Romans. It is said of Barabbas that he was a notable prisoner. We are told he was a robber, a murderer, and that he led an insurrection or rebellion against the Roman government. Since the crimes were so well known, the people knew that they were choosing a criminal instead of Jesus. It must have grieved our Lord to see the people choose a murderer instead of their Savior.

Some Reasons Why They Chose Barabbas

Less than a week before, this same people had honored Christ as king as He rode triumphantly into the city. (Matt. 21:1-15). Why, then, do they now choose Barabbas instead of Jesus? (1) They had been influenced by the priests (Matt. 27:20). While Pilate considered how to make Christ free, the priests stirred up the people against Him and persuaded them to ask for Barabbas instead of Christ. Pilate knew they had delivered Christ because of envy (Matt. 27:18). This shows us what a great sin envy is! The priests were jealous of the great following Christ had and of his influence over the people.

Many people would make right decisions if left alone. These people were influenced by the priests to make their decision against Christ.

(2) They followed the crowd. Some people are interested only in what is popular rather than what is right. When people are moved by such motives, it is easy to get them to change their stand.

Barabbas Made Free

When they knocked on his cell door that morning, Barabbas must have thought it was time for his crucifixion.

Instead, he was made free. He was not led to the place of scourging, but, rather to the judgment seat of Pilate where he was given his freedom.

Barabbas must have known that Christ died in his stead. Surely someone in the great multitude that chose him told him. He must have known by the occasion that made his freedom possible. Knowing that Christ died in his place, what should have been his reaction? If he knew Christ was the Savior, he should have wanted to serve Him. We have no record that he did. Knowing that Christ died for him, he should have wanted to thank Him, but we have no record that he did. Knowing that Christ was being crucified for him, he should have been helping Christ. He should have been helping bear His cross. When the Savior cried, "I thirst," he should have given Him water. Surely when Christ looked for someone unto whom to say, "I commit unto thee the care of my mother," Barabbas should have stepped forward and asked for this responsibility, but we have no record that he did. What would be your reaction if someone died for you? Would you want to help him and to honor him?

Whom Do You Choose Today?

We do not stand in Jerusalem choosing between the physical life of Jesus and Barabbas. Yet we must choose between Christ and Barabbas today. Christ stands for the way of salvation (Jno. 14:6). Barabbas stands for the way of destruction. One answers immediately, "I stand for Jesus!" Many people think it is easy to choose between Jesus and Barabbas, but may I point out what it means to choose Jesus?

(1) To choose Christ means to stand with the minority, to be unpopular. It meant that then; it means that now. (2) It does not mean just to accept the fact that Christ was divine. Christ was divine before He came into the world (Jno. 1:1). Christ did not die just to prove that He was divine, but Christ died that He might save us from sin (Rom. 5:8). Many think they have chosen Christ in giving passing assent to His divinity, but to choose Christ means we must obey Him. (Luke 6:46).

What do you think of the crowd that chose Barabbas? Would you want to stand in that number? Be it remembered that we today can stand in that number.

To choose Christ means: (1) To believe in Him (John 9:35-38), not just to

believe that He lived. Infidels believe this. Not just to believe that He died. The atheists believe this. But to believe in Christ means to believe in Him as our only hope. (2) To choose Christ means to repent (Luke 13:3). As great as Christ desires our salvation, He cannot use us or accept us in our sins. (3) To choose Christ means to confess Christ (Matt. 10:32). It is necessary for us to confess and own our Lord, in order to be owned of Him. (4) To choose Christ means to be baptized (Mark 16:16). "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (5) To choose Christ means to choose the church of our Lord (Rom. 16:16). Christ and the church are inseparable. In Ephesians 5:25 we are told: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify it and cleanse it with the washing of water by the word." In Acts 20:28, we read "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." In Ephesians 5:22, 23, it is said, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body." Since Christ loved the church enough to give Himself for it, can I be saved without being a part of that for which Christ gave His life? Since Christ loved the church enough to give Himself for it, what is my attitude toward the church? Do I love the church in this way? Christ shed His blood for the

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church. Can T be saved without being a part of that for which Christ shed His blood? Christ is the savior of the body, but in Colossians 1:18, the body is the church. Can I be saved without being a part of that which Christ is the savior of—the body, the church? Surely, I can not expect the salvation that the Lord offers without being a part of that blood-purchased institution, that blood-ransomed number, the church, and being a part of that body of which Christ is the savior.

(6) To choose Christ means to put Him ahead of relatives (Matt. 10:37). "Who-soever 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." We must not allow relatives or friends to come between us and obeying our Lord. (7) To choose Christ means to put Him ahead of business (Matt. 16:24). Jesus said, "if a man shall gain the whole world and lose his own soul, what shall a man give in exchange for his soul?" No business or earthly reward should come between us

and rendering obedience to our Savior.

Suppose you turn on your TV and find one of the popular quiz programs in progress. The master of ceremonies says to the contestant, "What category have you chosen?" The contestant answers by saying, "I have chosen the category of history." Then the master of ceremonies proceeds to ask questions whereupon the contestant replies, "Sir, you have misunderstood me. I did not mean by choosing this category that I would answer questions. I will not answer any of your questions!" Would you think that contestant would receive the prizes offered on this program? But then, suppose the contestant answers only a part of the questions and then refuses to answer the rest of the questions. Would the contestant receive the reward? Surely not! May I impress upon your hearts that to choose Christ means to follow Christ, and until we are willing to accept His will and obey His word, we really have not chosen Christ. Remember, Jesus said in Luke 6:46, "Why call ye me Lord, Lord and do not the things which I say?"

habits of devotion and self-government; so shall he be building that which the waters of time will not remove, and which the fires of eternity will not destroy.

There can be no safety in time or eternity without doing the will of God. The Holy Spirit said through James: "But be ye doers of the word, and not hearers only, deceiving your own selves." (Jas. 1:22). Hearers are not merely to receive the word, but they must act upon it. Scripture points out that not the hearer, but the doer is justified. (Rom. 2:14). . The beloved John wrote: "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." (1 Jno. 2:3-4). And Revelation 22:14 says "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Instead of saying: "Blessed are they that do his commandments," the revised version says: "Blessed are they that wash their robes." This shows us that those who wash are the ones who obey, and through their obedience they are cleansed. The apostle Peter says: "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren." (1 Pet. 1:22). Therefore, cleanse your heart and intelligence, imagination and spirit, in the spirit of the life and death of Christ, till all it was and means flows through your whole nature and life as blood through your veins; wash all your outward life, your habits, your manners, your doings at home and abroad, all the robes of your life, in the spirit which made Jesus pour forth His blood upon the cross and make them white thereby. John says: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 Jno. 1: 6-7).

It is not safe to follow the doctrines and precepts of men. All such efforts are forbidden and condemned in the word of God. Men and women can do God's will, therefore, they have no need engaging in the doctrines of men. It is safe in time and eternity to follow the word of God, because His word endures forever. It is safe to be a member of the church which is authorized in the word of God. Christ is God's Son, and He is our Savior, but Christ built His church. Christ built the church which is God's eternal purpose. Therefore, it is safe to be in His church here and safe in eternity. God's family is His church, (1 Tim. 3:15), but His church is known in heaven

Safety In Time and Eternity

By HOYT BAILEY

Whatever is safe in time is safe in eternity, for as one is in time so will he be in eternity. The fact is that one's character in time, at death, is not changeable after death, for as one is found in death so will he be found at the judgment and in eternity. Therefore, whatever is unsafe in time is unsafe in eternity. The Holy Spirit warned through the apostle: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8).

It is safe for both time and eternity to do the will of God. For Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7:21). In Luke 6:46 Jesus says: "And why call ye me, Lord, Lord, and do not the things which I say?" Christians pray: "Thy will be done on earth, as it is in heaven." It is hypocrisy, it is trying to mock God, to say that in prayer and not try to do the will of God ourselves. But one will is done in heaven, and that will is God's will. Those who expect to be with God in heaven must learn to do God's will

upon the earth as it is done in heaven.

In the moral and spiritual as well as the material world there is good and bad, sound and unsound, safe and unsafe building. Since we are all builders, laying our foundations, erecting our walls, let us not be content with building for twenty, or forty, or sixty years; but let us build for eternity. "The world passeth away . . . but he that doeth the will of God abideth forever." Jesus instructed his followers to build a fortress of character by digging deep, building on the rock, and erecting that strong character which the most violent storms of temptation cannot destroy. Strong character is not founded on ceremony, nor upon sentiment, but it is established in conviction and fixed determination. This conviction and fixed determination is the rock to which we must dig down; it must be a conviction that we owe everything to God and Christ; a conviction which will pass into real consecration in yielding our hearts and lives to them.

Let the Christian depend little on ceremonialism, little on excitement; let him strive to produce deep convictions in the soul; let him endeavor to lead men to to whole-hearted dedication of themselves to Jesus Christ; let him persuade men to the formation of wise

as well as upon earth. In fact, "The general assembly and church of the first-born . . . are written in heaven." (Heb. 12:23). The church is referred to as God's "whole family in heaven and earth." (Eph. 3:15). It is safe in time and eternity to be a member of the church built by Jesus Christ, purchased by His own blood, the church under the authority of Christ and built upon Christ as its foundation.

The fact that every church which God did not plant shall be rooted up and "Except the Lord build the house, they labor in vain who build it," is sufficient warning against man made churches. What right does an individual have to think that his church will be accepted in heaven when it is not so much as mentioned in the word of God? Jesus warns that many people who profess to do things in His name will not be safe in eternity. However, many religious people cannot find the name of their religious organization in the Bible while assuming that such an organization is known and accepted in heaven.

It is safe in time and eternity to be simply a Christian, a member of the church of Christ. The disciples of the Lord were called Christians first in Antioch, and the children of God are authorized to glorify God in the name Christian. However, no religious person has been authorized to become a member of a man-made church.

Since those who fall asleep in Jesus are the ones whom God will bring with Him, we should be interested in getting into Jesus Christ. Of course, one cannot get into Christ without getting into His body which is the church. For one to enter Christ is to enter His church, or His body, or His kingdom. No one is safe without faith in Jesus Christ as God's Son, neither can one be safe without repenting of his sins, but faith alone does not make one safe, neither does repentance alone make one safe for time and eternity. Faith and repentance together without additional acts of obedience does not make one safe. Then, the believer who has repented is authorized in the scripture to confess his faith in Jesus Christ and to be baptized for the remission of sins, or to be baptized into the name of the Father, and of the Son, and of the Holy Spirit. He is taught to be baptized into Jesus Christ (Gal. 3:27), to be born of water and the Spirit (Jno. 3:5), "delivered from the power of darkness and translated into the kingdom of his dear Son" (Col. 1:13-14), to be buried with Christ in baptism (Rom. 6:3-4), and to be baptized to wash away his sins. (Acts 22:16). How can one be safe for time and eternity who has not been baptized? Jesus does not promise salvation

from past sins until one has been baptized. Jesus says: "He that believeth and is baptized shall be saved" (Mark 16:16). No responsible person is safe without doing the Lord's will, and His will includes baptism.

All men are not interested in making you safe for time and eternity, but God has told us plainly in His word what He requires us to do to please Him, to be safe here and hereafter. Preachers will tell you that obedience to the Lord in water baptism has nothing to do with being made safe, and preachers will go on to declare that it is not necessary to take the Lord's Supper every Lord's day in order to be safe. Since we cannot be safe without doing the will of God, and since Christ commanded believers to be baptized in order to be saved, how can one be safe without being baptized and taking the Lord's Supper every Lord's day?

The example is given to us of the early Christians meeting upon the first day of the week to break bread. (Acts 20:7). The mention of taking the bread does not exclude the fruit of the vine and other acts of New Testament worship. Historians (Pliny in A.D. 104, and Justin Martyr in A.D. 140) point out the fact that Christians took the Lord's Supper every Lord's day. Jesus instituted the Lord's Supper and commanded that it be observed in remembrance of Him. (Matt. 26:26-28). Jesus arose from the dead on the first day of the week. The Lord's Supper is observed on the Lord's day, the first day of the week in remembrance of Christ. Taking the Lord's Supper each Lord's Day is a part of the will of Christ or the will of God. God's will has not been done without taking the Lord's Supper each first day of the week as did the early Christians.

It is a positive command that Christians lay by in store on the first day of the week. (1 Cor. 16:1-2). Jews understood the Sabbath command to mean every Sabbath, every week. God gives the command in the negative (Heb. 10:25). Christians are not to forsake the assembling of themselves together. How can people escape the command of God? (Heb. 2:1-3). Can teaching on regular weekly worship, regular giving of one's means, and regular taking of the Lord's Supper be made plainer than it has been revealed in these passages? Some who understand that they are to take a collection every week fail to understand that they are to take the Lord's Supper every week.

Christians must keep God's command to enter heaven. (Rev. 22:14). For one to fail to keep the commands of Christ while claiming to follow Him shows that such a one is a liar. (1 Jno. 2:3-4) Liars

are lost (Rev. 21:8), therefore, they are unsafe in both time and eternity. It is God's will for His people to assemble. There is no need to call upon the Lord unless we obey Him. (Matt. 7:21; Luke 6:46).

Assembling is part of the gospel, but the gospel is God's power to save. (Rom. 1:16). The Lord will take vengeance on those who obey not the gospel (2 Thess. 1:7-9). The Lord has promised to be with only a few who will assemble in His name. (Matt. 18:20; Acts 4:10-12). Surely, all will admit that it is good to worship. One who knows to do a good thing, but will not do it is sinning (Jas. 4:17). The sin of omission will cause an individual to be lost. (Matt. 25:24-30). One shows his love for God by keeping God's commands (1 Jno. 5:3), but Christians are commanded to worship upon the first day of the week (1 Cor. 16:1-2). Therefore, it is safe for both time and eternity for Christians to take the Lord's Supper every Lord's day, and to engage in all other acts of New Testament worship every Lord's day, every first day of the week.

Let us keep in mind that what is safe now will be safe in eternity, but the things which are unsafe now are unsafe for eternity. It is safe here and hereafter to be a member of the church built by Jesus Christ. It is safe to wear the name Christian as the name to glorify God. It is safe to believe with all the heart that Jesus Christ is the Son of God, safe to repent of every sin, to confess faith in Jesus Christ, and it is safe to be baptized into Jesus Christ. It is safe to attend worship every Lord's day, to take the Lord's Supper every first day of the week in remembrance of Christ, and it is safe to do the will of God in keeping all of His commandments that we may enter heaven and be safe forever more.

L. E. Sanders, Camden, Ark., Jan. 11, 1957: On Sunday, Dec. 30, the Cullendale church completed its organization with the appointment of 7 deacons. The brethren appointed are Earl McMahan, Chester Phillips, Lawson Sanders, Bill Bever, Alto Whittington, Bill Sanders, and Randolph Reynolds. Beginning Feb.

1, we will be supporting a full-time native Nigerian evangelist.

Hoyt Bailey, Box 1258, Borger, Tex., Jan. 19, 1957: Different preachers are to conduct a week's meeting at Gateway the first part of March, and Delmar Owens begins the regular spring meeting here April 22. I am to be in a meeting with Commerce Street church, Gainesville, Tex., beginning April 8.

The Well Balanced Christian

By C. R. NICHOL

Doubtless there is no other topic on which people are so ill-informed, misinformed, and uninformed as the "well balanced Christian."

Many teachers are negligent at best, fail to teach the truth, and by that they lead people to accept that which is not written and which God does not command. One does not fractionate his love for Jehovah. "Ye cannot serve God and mammon." Assuredly, God does not approve nor condone half sacrifice.

Man is a triune being—body, soul, and spirit. (1 Thess. 5:23). To attain the standard designed by the Creator there must be a three-fold development, body soul and spirit.

Not only does the Christian need a well developed, well-rounded body to be the temporary abiding place of the spirit, but he needs a strong physique. This is also true of all men. The Christian's physical body in many ways becomes the instrument in bringing blessings to humanity.

Have you lost the proper conception of values? Some give much time to the development and adornment of the body, a well developed body excites admiration; and the adorned body challenges our appreciation of the beautiful.

In spite of the foregoing one must not overlook the moral demands of Jehovah for the proper relationship to society, the ideal bearings upon our course of life. There must be mental development, which takes into account our relationship to our fellows; and what we owe the coming generations, as well as our relationship to Jehovah.

One who has no more than physical development becomes the mud-sill of society. His value to the world must be measured by the amount of energy, force, and strength stored in his body.

How many physically well developed men do you know who have contributed not one thing to make a better world; men who have not made two grains of corn grow where formerly only one was found; have not planned a better residence, or garment. Too many men live in the cellar.

Have you known the boy in school who was the "star" in athletic activities who was the idol of the student body and the community, but who passed his grades in school by "grace" while the outstanding mental student was given little praise by the majority. Have we lost our sense of real values?

For our mental development we have

splendid schools, books, helps, magazines and papers. We live in an age of "specialists;" those who prepare men and women to give better service to their fellows. The sad part is all who have developed mentally are not using their abilities to make a better world.

A man who has only physical development is only one-third the man Jehovah needs. Sampson was a giant, physically, but mentally he was not robust. How many men do you know who are no more than fat-heads? Too, you have known the man who was "smart" but he used his ability to cheat, defraud, schemes to keep out of the clutches of the law, while seeking his selfish ends without regard for his fellows. Moral ethics have no place in his actions. Such men are enemies to the accepted order of things and meet not the plans of Jehovah.

Spiritual development, regardless of nationality, or the age to which you may go for information, has been since the beginning, man worships! The sad fact is that in so many instances they have worshipped gods, with eyes that did not see, and ears which did not hear, inanimate objects, or perhaps the male of the bovine species, the river Nile; or some imaginary god.

There are those today, who worship only as it appeals to their reason to be the proper thing to do. When in fact, it is true that they prove by their actions they are tied to rationalism. Such is true even among those who profess to believe in Jehovah.

Let it be remembered that one may worship Jehovah, may believe in Jesus, and worship, when his acts of worship may not be acceptable. Jesus said: "In vain do they worship me, teaching for doctrine the commandments of men." (Mark 7:7). When Paul addressed the men in Athens, Greece, he declared that in his journey to their city he saw an altar erected to an "unknown god." A god for whom they had no name. To them he said (Acts 17:23-30). "For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an unknown God. What therefore ye worship in ignorance, this I set forth unto you. The God that made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything; seeing he himself giveth to all life, and

breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent."

What is a Christian? A Christian is one who accepts Jesus as Savior, and submits to his lead in all religious activities. Christians "walk by faith, not by sight." (2 Cor. 5:7). To walk "by faith," eliminates walking by reason, it does not leave it for man to determine what seems proper to him, or to determine what will be pleasing to Jehovah in acts of worship. The Christian accepts Christ as the "head" of the church, and allows his word to direct the course to be followed in worship and service. (2 Pet. 1:3; 3:16).

The Christian is a member of a divine church, one set up by the Lord, and those in that church have been added thereto, made a part of it by divine power. (Acts 2:47). The church is the body of Christ, it is a divine organism. (Eph. 5:30). There have been numbers of churches organized by men. They are human organizations. For being members of the body of Christ, one is Christian: and seeks to follow Christ and give glory to God. "In the church by Jesus' authority." Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever." (Eph. 3:21).

The Christian recognizes the fact that he is a citizen of the country in which he lives. He rings four-square on all moral issues, and gives the weight of his influence by obedience to all righteous commands of the law. (Rom. 13). He enjoys the protection given him by civil government, and delights to pay for such protection. In his social and business relationships he observes the golden rule (Matt. 7:12). He is wide awake, anxious to have part in every effort in civic righteousness. In no sense is he a recluse; but is ever ready to assist those in need. He strives to make every opportunity presented reflect glory to Jehovah. (1 Cor. 10:31). He never compromises the truth of Jehovah by word or deed. Being a soldier he never fails to deal a blow to Satan. He is ever alive to conditions of society, and all times his life is

above righteous reproach. He does not wait for the opportunity to be thrust upon him to do good, but rather he seeks to be useful, he goes about "doing good." He is not a fanatic, but is acutely alive to the fact that Jesus said of his disciples "ye are the light of the world."

The church of which he is a member has a meeting house, and the members thereof are determined to bring to the town blessings which the town could not have if that church did not exist.

With the Christian home and marriage is sacred, it is not a "lark for the night." The Christian no more thinks of divorcing his wife and seeking another than he would of exchanging his sister for some other. Monogamy is the very foundation of society. The life of the Christian is a positive life. He must take the initiative. He will not be satisfied to follow the rule given by Confucius, "Do not to others what you would not have them do to you." His forte will ever be: Do to others that which you would have them do to you. With the Christian there is ever

present God, duty, immortality, and a life after this.

The well balanced Christian is the man who dares to exemplify Christianity in his daily life, one who keeps an open mind, looks for "what is right" and not "who is right," one who arrives at conclusions by direct proportion to his ability to remove all emotions and prejudices from his thinking. Are we as Christians attacking our problems in a Christ-like manner?

Hasten the day when men will have convictions which cannot be marred by the dollar sign, refuse to bow down to man's opinions, but rather will meet the acid test as "Dare to be a Daniel true; Dare to stand alone; Dare to have a purpose true, Dare to make it known."

Then and then only will spiritual lives have a firmer foundation. Christians will then know the close joy they alone can know. Even though they soon will disappear, pass on to their rewards, the imprint of their good influence will remain.

says we who are justified by faith before God have access by Christ "into this grace wherein we stand." (Rom. 5:2). In Paul's second letter to the Corinthians he tells them that he does not have lordship over their faith, but is rather a "helper of your joy: for in faith ye stand fast." (2 Cor. 1:24). Epaphras is said to have been striving for the Colossians in his prayers "that ye may stand perfect and fully assured in all the will of God." (Col. 4:12).

Paul did not just say, "stand;" he said, "stand fast in the faith." The reason for standing fast in the faith is stated by the same writer to young Timothy, "Some shall fall away from the faith." (1 Tim. 4:1). It is possible for one to be "led astray from the faith." (1 Tim. 6:10). To stand fast in the faith includes trying ourselves to see if we are in the faith, (2 Cor. 13:5) and contending earnestly for the "faith once delivered unto the saints." (Jude 3).

To be well settled in the truth of God so as not to be moved by anything contrary to it seems to be the goal in mind as the apostle gave this admonition.

"Quit You Like Men"

The battlefield is no place for the immature and childish. There one must be a man, having put away childish things. This is the same idea that the apostle has in mind.

The word "quit" as is here used has reference to conduct; thus the apostle is saying, "conduct yourselves like men." Surely, the servant of the Lord must take his cause seriously and not be "tossed to and fro and carried about with every wind of doctrine," but rather by "speaking the truth in love, may grow up in all things into him, who is the head, even Christ." (Eph. 4:14-15). Joab spake to his army long ago on this particular thought in these words, "Be of good courage, and let us play the man for our people, and for the cities of our God." (2 Sam. 10:12). There is no occasion for the devoted Christian to give himself over to that which becomes babes in Christ instead of "full-grown men." (Heb. 5:11-14). Be a man for Christ!

"Be Strong"

If one would "suffer hardship as a good soldier of Jesus Christ" (2 Tim. 2:3), he must be strong in the Lord.

It is well known that a weakling can become strong if a certain course is followed. By a good diet, proper exercise, and determination one can become strong physically; by a good diet (word of God), exercise ("exercise thyself unto godliness"), and determination ("I can do all things through Christ") a weak Christian can become strong in the Lord.

"Finally, be strong in the Lord, and in the strength of his might." (Eph, 6:10). In Ephesians 6, Paul tells us how to be

Five Exhortations

By HERMAN ALEXANDER

The first Corinthian letter was written by Paul in reply to some questions asked him by the church in Corinth. At the close of his solutions to the problems among them, he, by inspiration of the Holy Spirit, offered some very pointed admonitions in the thirteenth and fourteenth verses of the sixteenth chapter. Those admonitions were essential to the safety of the brethren in Corinth, and they are likewise essential to our own safety.

"Watch Ye"

Paul is using the military language of his day in this verse. The word "watch" here means "vigilant" or "on the alert." The idea which is conveyed in the word appears several times in the scriptures.

In answer to the question with reference to his second coming, Jesus admonished his disciples in language similar to that of Paul's: "Watch ye therefore: for ye know not on what day your Lord cometh." (Matt. 24:42). Speaking to his tired and sleepy apostles on the night of his betrayal, Jesus said, "Watch and pray: the spirit indeed is willing, but the flesh is weak." (Matt. 26:41). Again with reference to his second coming, it is recorded that Jesus admonished his apostles to "watch." He then said, "And what I say unto you, I say unto all, watch." (Mark 13:27).

Knowing of the corruption that was possible to creep into the eldership, Paul exhorted the overseers of the church to "therefore watch." (Acts 20:31). To the Colossians Paul wrote, "Continue steadfastly in prayer, watching therein with thanksgiving." (Col. 4:2). Peter exhorted his readers to "be sober, be vigilant (or watchful) because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour." (1 Pet. 5:8).

Why watch? We can think of at least four reasons for watching. (1) Watch against evil. (2) Watch for opportunities to receive good things. (3) Watch for opportunities to do good things. (4) Watch that you be not drawn away from the gospel.

"Stand Fast In The Faith"

When Gideon with his three hundred men won the battle over the Amalekites and Midianites, it was because of the steadfastness of each soldier. "Every man stood in his place." (Judges 7:21).

The apostle again used a phrase that suggested a thought common in instructions to a soldier of his day. No soldier is a good soldier who does not stand in the place assigned him and do the work to which he is appointed.

The word "stand" as here used has reference to the way one is to live. Paul

strong soldiers in the battle of truth. "Gird up your loins with truth." "Put on the breastplate of righteousness." Have your feet "shod with the preparation of the gospel of peace." "Take up the shield of faith." "Take the helmet of salvation." Take the "sword of the spirit, which is the word of God."

David has well said, "Be strong, and let your heart take courage, all ye that trust in Jehovah." (Psa. 31:24).

"Let All That Ye Do Be Done In Love"

The highest and holiest motive there can be is love. "Follow after love," was Paul's admonition in the fourteenth chapter of this same epistle. In reply to a question, Jesus said that the first and greatest commandment was to love with our whole being. (Matt. 22:37-39).

Paul is simply saying that each Christian is to be alert in performing his duty, and that he is to do so with genuine love in his heart.

Love is analyzed in the thirteenth

chapter of the epistle that contains these five exhortations under consideration. In that chapter Paul says that love bears the weakness of another, flows from a heart of goodness, rejoices in the happiness of others, is humble, is not inflated with a feeling of its own importance, is courteous, in unselfish, has a good temper, has a feeling of trustworthiness in others, is sincere, supports the truth, is not crushed by burdens, is not suspicious, has a deep concern for all, and does not murmur. The last verse says, "But now abideth faith, hope, love, these three: and the greatest of these is love."

Conclusion

Let each man always be alert to perform his duty, doing such with the love of God abiding in his heart and life.

"Wherefore, my brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain." (1 Cor. 15:58).

5. Teach them respect

(1) Children should be taught to respect their parents. (2) They should be taught respect for the aged. (3) They should be taught to respect those in authority: school teachers, Bible class teachers, and for officers of the law.

6. Teach them to be appreciative of what they receive and to say "thank you."

Children this day and time have more of the good things of life than children have ever had. This is true in America. It may not be so in some countries. However, children have to be taught to say "thank you." They are inclined to take everything as a matter of course. And some think that they should have everything they desire.

Let us note these admonitions:

"Chasten thy son. seeing there is hope; set not thy heart on his destruction."

(Prov. 19:18).

"Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." (Prov. 22:15).

"Withhold not correction from the child; for if thy beat him with the rod, he will not die." (Prov. 23:13).

"The rod and reproof give wisdom; but a child left to himself causeth shame to his mother." (Prov. 29:15).

If parents love their children, they will chasten them, teach them, and do what is best for the child not only for the present, but what will carry over into its life in the future. To let children grow up without discipline, without learning obedience, and without being trained and taught is to do the child a gross injustice. Children do not now how to guide themselves: **They must be trained up in the way they should go.**

Wesley Hylton, P. O. Box 98, Keiser, Ark., Jan. 11, 1957: Since last report one has been baptized and two restored here in Keiser. The work continues to progress. When coming our way, worship with us. I have time for two meetings next summer. If I can be of service to you in any way, contact me at the above address.

Jerry R. Lee, 617 St. John St., Monroe, La.: Our work at Winnsboro, La., is progressing nicely. Four have been baptized in the last three months. Lots adjacent to our church property have been purchased and are now clear of debt. Funds are being raised for improvement of our church building. Longdale and Highland churches in Houston, Tex., are assisting us financially. We are happy over the progress made the last few years and press forward to greater things in days to come. I will have some time in June, July or August for about three meetings.

Do We Love Our Children?

By A. G. HOBBS

It used to be taught, in the long ago, that children were to be seen and not heard. This was especially emphasized to children when they had company. They were not to "take over" while the adults were trying to talk and visit. That there has been a great change in the last few years concerning children, and how they have "come to the front" cannot be denied.

It is so easy to be deceived about our love for our children that many times the thing we think is a manifestation of love turns out to be the very reverse. If we love our children, we must:

1. Teach them obedience and respect.

"He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes (or diligently)" (Prov. 13:24). And Paul commands that children obey their parents (Col. 3:20). When parents permit their children to disobey them, "talk back to them," etc., it is a sign that they do not love them but hate them. The worst thing that can happen to a child is for it to go out into the world knowing nothing about discipline, and having had its own way all its life.

2. **Not give them everything they desire.** This is one of the surest ways to ruin a child for life. Self-denial is one of the first principles of becoming a Christian (Luke 9:23). There must be much "give and take" in life. One reason for so many divorces is that boys and

girls have grown up without proper discipline and training, and having had their own way all their lives, they fail to become adjusted after marriage; just juvenile minds in adult bodies.

3. Set the right examples before them.

Children naturally look to their parents for guidance. Parents are their first teachers. At one time in their life (this period may not last long), children go through the hero worship age, and they think what their parents do is **exactly the thing to do.** If you

a. Throw a mad fit, they will soon be doing likewise.

b. Curse or use improper language otherwise, they will take up the same.

c. Are deceitful, they will detect it. They will either become the same, or resent it, and lose confidence in you.

4. **Bring them up in the nurture and admonition of the Lord** (Eph. 6:1-4). We must teach them the ways of the Lord: the truth about God as the Creator of man, and all things; the truth about how to be saved; the truth about the church; and the principles of Christian living, and liberal giving. When children see their parents robbing God, they will get the impression that the church and Christianity are not very important. What other impression could they get when parents give them a dollar when they start to town, and a dime when they start to church?

Mixed Marriages

By LUTHER W. MARTIN

"Do not unite in marriage with unbelievers, for what fellowship has righteous with iniquity? Or what mingling has light with darkness? Or what accord has Christ with Satan? Or what portion has a believer with an unbeliever? Or what harmony has the temple of God with idols? For you are the temple of the living God; as it is said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be separate, said the Lord . . . (2 Cor. 6:14-17, Lamsa's translation.)

The Apostle Paul saw fit to warn God's children in apostolic days, just as had been prohibited from inter-marrying with the nations surrounding her. Although Israel frequently disobeyed God, and finally was destroyed as a chosen people of God, many of us who claim to be Christians today, fail to profit and benefit from "the things written afore-time" which serve as examples of the manner of God's dealings with man.

Roman Catholic Statistics

The **Catholic Directory** indicates that 30% of all "Church marriages" are "mixed," that is, one is a Roman Catholic and one is a non-Catholic.

A faculty member of the staff of the University of Notre Dame, John J. Kane, has found that in one Catholic parish, 60% of the children born to Catholics in "mixed" marriages will never be baptized Catholics, while 97% will never go to a Catholic school.

A survey prepared over a fifteen year period by Notre Dame has produced the following information: (1) The offspring of parents, both of whom are Catholics, will retain their religious upbringing after they become adults—about 92 out of 100—or 92%. (Although not necessarily remaining Catholics.) (2) If both parents were Protestants, only 68% retained their religious upbringing. (3) But, if one parent was a Catholic and the other was a Protestant or (non-Catholic), only 34% retained religious belief.

In a "mixed marriage" where the mother is the Catholic party, about 60% of the children become Catholics. If, however, the father is the Catholic, then only about 25% of the children become Roman Catholics.

Catholic Teaching On Mixed Marriages

"MIXED MARRIAGES. — By mixed marriages we understand all marriages between Catholics and non-Catholics, whether the latter be baptized or not.

For many grave reasons the Church abhors and forbids mixed marriages under pain of mortal sin . . . (Mission Book of the Redemptorist Fathers, page 264-265).

"**May a Catholic marry a non-Catholic?**" Answer: "A Catholic **may not** marry a non-Catholic, unless there is a very serious reason." (A Catechism for Adults, by Cogan, page 86.)

"**Who is the only one that can allow a mixed marriage?**" Answer: "The Bishop is the only one who can give permission for a mixed marriage, and he can give such permission **only for a very serious reason.**" (Ibid. page 87).

"**In a mixed marriage, what must the non-Catholic promise?**" Answer 'In a mixed marriage, the non-Catholic must sign promises 1) not to interfere with the Catholic's practice of religion, 2) to see to it that all the children be baptized and be brought up as Catholics, and, 3) to observe the laws of God and of the Catholic Church concerning marriage, and 4) not to have any ceremony before or after in the presence of a non-Catholic minister.'" (Ibid. page 87).

"Even when the prescribed promises are made, the Church so abhors such marriages, that she positively forbids them to be honored with any religious ceremony whatever. It is a very grievous sin and a great scandal for a Catholic to contract a mixed marriage without dispensation. Moreover, if a Catholic marries before an heretical minister, he is excommunicated, and his marriage is null." (Redemptorist Mission Book, page 267).

Purpose

The purpose for having written this article is to demonstrate by quotations from authentic Roman Catholic documents, the actual Catholic teaching and attitude toward non-Catholics in marriage; to warn non-Catholics to avoid marriage with Catholics at all costs; and particularly, to warn the younger members of the church to avoid any involvement whatsoever, that might lead to marriage, with young people of sectarian religions invented by the councils of men.

"Come ye out from among them and be ye separate, saith the Lord."

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?

Washing Hands May Be Sinful

By BILL BURTON

At the beginning of this lesson, read Mark 7:1-7 very carefully.

Here Jesus condemned the washing of hands. Why did he do it? Surely there is nothing wrong with the act and it is essential to cleanliness. Again we ask, why? Look at the question from every possible point of view, and the only correct answer is, it was condemned because they were doing, **as a religious service**, something which, although right itself, had not been commanded by God, hence it was wrong.

The same principle holds good in the service of God today. It is still true that **whenever and wherever men do, as religious service, what they are not commanded to do, it is rejected.** There is a broad distinction between doing a thing outside of religion and doing the same thing as religious service. Let us make some applications.

1. Infant baptism. Is it wrong to baptize infants? If so, why? Certainly not because it is wrong to apply water to infants, or to dip them in water. It is true, God has commanded believers to be baptized, but notwithstanding this fact, it would still be right to practice both, as has been done, if God had commanded it. The practice is wrong, therefore, not because the act is sinful apart from religious service, but because there is no divine authority for the act in religious service.

2. Instrumental music. Is it wrong to play on musical instruments? We must answer "no." Why, then, do members of the church oppose it? The opposition to instrumental music in the worship is misunderstood by many good people. Why oppose it? Simply because God has not appointed it in His worship, but has appointed music of another kind. That is singing or vocal music. (Eph. 5:19; Col. 3:16).

But it is claimed that the Lord has not forbidden instrumental music. No, and neither has He forbidden meat on the Lord's table, except by telling us to eat something else; and in the same way he was forbidden instrumental music by telling us to use another kind.

Here, then, are three distinct acts — washing the hands, dipping an infant in water, and playing on musical instruments — all of which are sinless in themselves, but wrong when done as religious acts, because there is no divine authority for them.

The worship of God was not appointed as an aesthetic performance to please and gratify man's taste, but to please and honor God by loyalty to His Word. We are to walk by faith.

Where Do We Go From Here?

By ELMER L'ROY

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Josh. 24:14, 15).

The above verses present an alternative, but it is not whether one shall serve or not. One may serve Jehovah or he may serve the gods of the Egyptians or the Amorites. He has this alternative, but some kind of service is inevitable. The word "choose" in this text cannot mean that one can serve or not serve, for if he does not serve God, then he will be serving something else.

One person's life may not have a plan or purpose, but he serves something nevertheless. It may be only the resolution to live aimlessly. Another may say that he will decide nothing and cleave to no one, but he serves a master even though he is not aware of it. By default he serves in a force opposed to God.

Neutrality Is Impossible

There are others who think as the person who says that he does not oppose religion or churches. He feels hurt when someone finds fault with his attitude. He does not understand how that he is not a friend of Christ just because he is not a foe. But Jesus said, "He that is not for me is against me."

In 1 Samuel 5 is the account of the Ark of God being placed in an idol's temple beside Dagon, the chief god of the Philistines. During the fight, God acted, and in the morning Dagon was found fallen on his face before the Ark of God. The Philistines placed Dagon by the side of the Ark of God again and on the next morning he was found fallen on his face before the Ark with hands and head cut off. As Dagon must fall in the presence of God, a divided allegiance is impossible. One must serve God sincerely and wholeheartedly, or he serves a Dagon. He cannot serve God and mammon.

Determination

What method must a man employ to serve God acceptably? The word that fittingly describes how to serve is "determination." "As for me and my house, we will serve the Lord." Determination

banishes indecision, half-heartedness, and lukewarmness and transforms one into an earnest, strong, faithful servant. It is time that all members of the church decide to put duty to God first in their lives. A decision is needed now. "Who then is willing to consecrate this service this day unto the Lord?" (1 Chron. 29:5).

Where do we go from here. The answer depends on the person. It is certain that each of us is going somewhere. Where we go will be determined by the decision we make with respect to whom we follow — God or Satan. Who will you serve?

Roy M. Henderson, Moore, Okla., Jan. 21, 1957: The church in Moore is experiencing a good steady growth and we take courage and press one. December 13 I spoke to the church at Ferda, Ark., where my brother, Ellis, is preaching. One young mother made the good confession and was baptized. I shall preach in a ten day meeting there beginning August 19.

J. B. Priddy, Rt. 4, Box 129, El Dorado, Ark.: Jan. 21, 1957: I resigned my work with the Warren church to become effective on the last Sunday in December. During my work there, six were baptized and attendance records were broken. I will be available for local church work again about March 1. Anyone desiring my services may get in touch with me at the above address.

Jule Miller, Central Church of Christ, Houston, Tex., Jan. 7, 1957: We started the first Sunday of the year with H. B. (Doc) Mason Jr. of Muscatine, Iowa, doing the preaching. There was one restoration. Attendance was one of the best since Central members started the Southwest church in Houston in May. Contributions were substantially above our

COMMENTARY ON

ACTS

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1957 budget requirements. A young lady was baptized here Saturday, Jan. 5. This was the 20th baptism resulting from the cottage meeting slides we are now using. It is my personal project now to produce five full-color filmstrips to be available to our congregations. They should be ready soon.

Cleon Lyles, Little Rock, Ark., Jan. 8:

We paid the last note on our building the first of the year. This means we have paid nearly two hundred thousand dollars the past five years, and our property, worth a half million dollars, is clear of debt. We will begin construction of a hundred thousand dollar unit within a few months. This will give us room for 22 more classes.

Tice Elkins, Alamogordo, New Mexico., Jan. 15, 1957: I am very much assured that I can hold a few meetings this year. If any church in the southwest or on this side of the Mississippi river wants me for a meeting, you may write at the above address. I will be ready to begin work the first of May. It matters not where you meet or the size of the congregation, I will do my best for you.

Unconscious Enemies of Christ

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The Case of Apollos

By J. C. CHOATE

As a text, please consider the following: "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ." (Acts 18:24-28).

Now before we go on with a discussion of the things that occurred in the life of Apollos, we first of all need to consider his background. Apollos was born in the city of Alexandria, a Jew, brought up under the law. According to our text he was visiting or living in the city of Ephesus at the time he became associated with Aquila and Priscilla. Not much is known of Apollos other than the facts which have been mentioned and a few other details in regard to his becoming a Christian and a preacher of the gospel.

At this time it might be well for us to consider Apollos just prior to his conversion. Our subject was an eloquent or learned man. As suggested he was reared under the law of Moses, and therefore, evidently had been well educated in matters pertaining to religion. Because of his knowledge of the law he was able to speak in a public manner in the synagogue. Further, we are told that he was well versed in the scriptures — the scriptures having reference to the law of Moses. This suggests that he was above the average when it came to a knowledge of the will of God. In all probability, he was able to quote much of it from memory, but at any rate, we do know that he was esteemed very highly because of such a knowledge of the scriptures. Still another point of interest: Apollos was a disciple of John the Baptist. You must bear in mind that this man lived in the time in which John did his preaching or at least in the time when the sayings of John were still being prorogated, and as a result, he believed that which he heard and became a follower of John. We are also informed that Apollos was

instructed in the way of the Lord. That is, he was taught all that John knew about the Lord, and therefore, he believed that Jesus was to come after John. The record reveals that he was fervent in the spirit, suggesting the fact that he was humble and sincere in that which he believed and practiced. Apollos had not only been taught of the Lord's coming but also went about teaching such. At the same time, he knew only of John's baptism and this explains why later he was further instructed in the way of the Lord and acted accordingly. Upon arrival in Ephesus he spoke in the synagogue and there many heard him. Of course, many Jews were present to hear him, and among these were Aquila and Priscilla. Evidently on the basis of that which he said they were convinced that he could be taught the truth; thus, they set out to do just that and the Lord blessed their efforts.

There are some additional facts that we need to consider as we go along. Keep in mind that Apollos was a learned man, had a knowledge of the scriptures, had been instructed in the way of the Lord, was a sincere soul, was teaching others, but even after all of this, still he was a lost man. You know some people reason that if a man has a good education and is religious then he must be right because they often state "You know that a smart man like that could not be deceived or led astray." Well, Apollos was a smart man but at the same time he was a lost man. The fact that a man is educated according to the standards of the world does not always mean that he is smart when it comes to religious matters. An educated man can be wrong about a matter just like everybody else. It is fine to have a good education but remember that alone will not assure one of salvation. Again, some people reason that if an individual has a knowledge of the scriptures then he must be alright religiously speaking. There are those who say "Well, he must be right, because he backed it up with the Bible." But Apollos knew the scriptures but he was still a lost man, So I tell you that an individual may know the Bible through and through but if he has not obeyed God then he is still lost. A preacher can back up every statement with a verse of scripture as far as he is concerned and as far as his hearers are concerned but if he is not preaching the truth as the Bible reveals it and if he is not using the scriptures in a lawful manner, then he is still a sinner. A person's

ability to quote a few verses of scripture does not mean anything. Even the devil can quote the Bible but that does not mean that he is saved. Hence, the majority of the devil's ministers are pretty good at quoting the word of God but they are lost and at the same time dragging multitudes of poor ignorant people down to hell with them.

Furthermore, some reason that they have been instructed in the way of the Lord and could not possibly be wrong. But what about Apollos? He had been instructed in the way of the Lord but he was still wrong. Why was this true? Because he had not been taught of the will of God. Thus, many have been taught part of the truth but they have not been taught all of the truth, and because of such, are just as lost as they can be. Yes, they may claim to be saved, but nevertheless, they are lost. Not only so, but there are those who reason that if an individual is sincere in religious matters, he could not be wrong. Apollos was sincere about the things he was doing, but just the same, he was wrong. My friends, who would say that Apollos was not sincere? Why not a one of us. And yet, he was lost. Now if Apollos could be sincere but lost why could not many people of our day be in the same fix? To tell you the truth about it, they are. I believe that the majority of religious people are sincere, but at the same time, the majority are lost. Sincerity then is not the thing which counts, but rather it is obedience that get's the Lord's attention.

Finally, I submit to you the fact that

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scores of people reason that if an individual is teaching certain things in the name of religion that he must be alright. Apollos was teaching in the name of religion and yet was wrong. That is true. Then why would not it follow that in our day if an individual is teaching certain false doctrines, even if it is in the name of religion, then there is still a possibility of his being lost? Well, that is the way it is. There are those who say: "You know he would not be teaching that unless it is the truth." But be it remembered that he could have been deceived. Keep in mind that just the fact that a person is teaching something does not mean that it is in harmony with the will of God, but in all probability to the contrary. That is the reason we need to try the spirits. We need to search the scriptures to find out if that individual who is preaching is telling the truth or not. Think about these things as well as others which might be brought up in connection with the life of Apollos, both before his conversion and after his conversion.

Now think about the conversion of Apollos. As suggested, he was a lost man. Why? Because he was ignorant of the truth and therefore had failed to obey it. However, Aquila and Priscilla heard him preaching, and realizing that he was preaching according to John, took him aside and taught him the will of God. In other words, they explained the truth unto him more perfectly. As a result, Apollos acted accordingly, and thus, cleared everything up. Now all of this serves as a wonderful example for the people of our day. If one finds out that he is wrong or that he has not fully accepted the truth then he should not make a big to-do over it but rather he should be thankful to God that he has learned the truth and thus accepted the same. That is the only way one can be saved and have the hope of a better world.

What happened after the conversion of Apollos? He soon left Ephesus and went over to Achaia. Upon going to Achaia, "the brethren wrote, exhorting the disciples to receive him." Hence, on his arrival he helped them much. He convinced many Jews that Jesus was the Christ, "shewing by the scriptures." In Corinth, it is said, that Paul planted and Apollos watered. So Apollos turned out to be a great servant of the Lord.

His conclusion. Apollos was a religious man but in error; upon obeying the truth he was saved; he then went forward preaching the same truth. Dear friends, this is a lesson that all should learn.

**NEW CONGREGATION STARTS IN
BATON ROUGE, LA.**

Sunday, January 6, 1957, a group started meeting on the campus of Louisiana State University. The University was kind enough to provide us with an assembly room with a capacity of about 100 and a small room for the children's classroom.

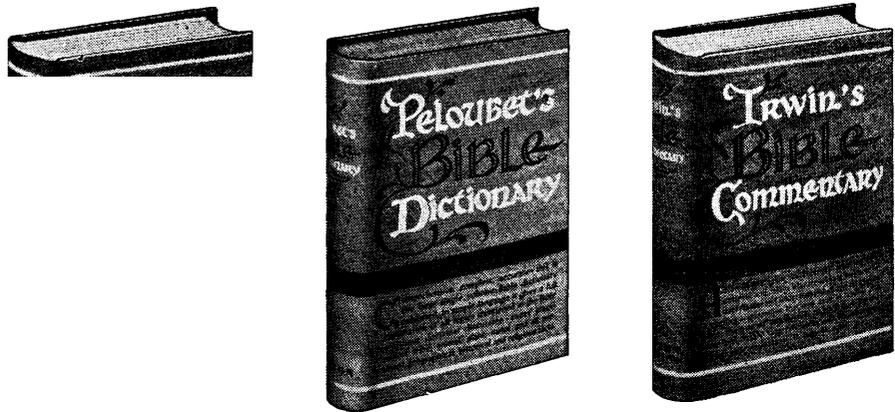
The University has an enrollment of over 10,000 students of which a very

large majority are sectarian in belief.

There are four families that have started this new work and when you consider the 10,000 students besides the faculty and those living close to the campus, we have an enormous job ahead. We prefer to think of it as a great opportunity.

We are meeting in the Field House, room 315. When in this vicinity worship with us. — B. Hall Davis, Box 8392, University Station, Baton Rouge, La.

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SUPPORTING NATIVE WORKERS

By BERNARD HOWELL

Almost every nation the church has entered since the war is considered very poor according to American standards. Poverty presents a serious problem for the evangelization of these nations. Thousands of men are unemployed and each year the unemployment ranks increase. Any organization, especially a new one, is besieged by men seeking employment. The church of the Lord, being no exception to the rule, is also confronted with many people who are seeking only the temporal things of life, but who would lead one to think that they are interested in the gospel.

Some Italian Christians have suggested that the churches in the United States support Italian preachers only under unusual circumstances. They have suggested that the money from America could be used for wall posters, books, and other things. Such practice would in most cases easily eliminate all the insincere from trying to deceive the church.

There is also the problem of experience and proper training. Most churches at home would not support a man who had been a Christian only two or three months. The church would want to see his Christian life before the community for a period of several years. If he was faithful and capable, then the church would have a good full-time worker. If he proved to be unfaithful or incapable, then the church would not suffer any serious consequences.

Many appeals are presented weekly in the United States for support for native workers in various countries. Serious problems arise concerning native workers, especially when they have not been tried. If you are thinking about supporting a native worker, make a thorough investigation before sending help. If the person has not been a Christian for at least four or five years it is very probable that he will not work out satisfactorily, especially if he planned to preach full-time before or shortly after his baptism.

It is a good idea to seek advice from at least three or four different American evangelists in the country under consideration before making a decision to support a native worker. Ask the American evangelists for facts concerning the native worker such as the length of time he has been a faithful worker; his background and other information, then an intelligent decision can be made. Remember, an insincere or incapable native worker can cause difficulties that will have serious effects upon the church for several years. — Via Antonio da Murano 34, Padova, Italy.

H. C. Finley, Rt. 1, Box 115A, Star City, Ark., Jan. 7, 1957: The work in the church at Star City is moving along in a fine way. 1956 was a splendid year for us. A few were added to the body, and the church was greatly strengthened. Our contributions have increased considerably and we have preaching every Lord's day and we had two meetings last year and plan two or three this year. I am arranging my work for this year to be able to hold gospel meetings any

where needed but especially with weak congregations. If you can use me in a meeting or a singing school, write me at the above address.

W. Joe Hacker, Jr., North Little Rock, Ark., Jan. 14, 1957: Last year the Levy congregation in North Little Rock moved forward with an over all increase in attendance of 61%. Thus far in January we have had five responses to the invitation.

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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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Preaching Christ

By LLOYD E. ELLIS

Preaching Christ is the greatest work on earth, and a work in which all responsible persons should be engaged. This may be to some a very peculiar statement, for the popular conception of "preaching" limits the proclamation of Christ to a chosen few, usually designated "preachers."

But everyone who claims to be a true follower of the Christ should feel a responsibility in making Him known to others. Some may not be able to preach as do some other persons, but all who know Christ could speak to a friend or neighbor about Him.

There are so many ways of preaching Christ that regardless of one's personal attributes he can help some other person to come to appreciate Christ more.

What To Do In Preaching

Some preachers and writers have felt that they have a sort of God-given duty

to "tell" other people of their faults, and so spend most of their time in a condemnation of what other people are doing. While it is true that some teachings and practices should be frankly and plainly shown to be in error, yet such condemnation is hardly preaching the gospel of Christ.

Where light is darkness must flee, and where the truth is known, loved, believed and lived, error will have little opportunity to deceive the people. To show false a belief or practice of one without giving him something to fill the void, will, leave an individual in a very undesirable: situation. "Seven" other devils will come to fill his life, unless the truth is presented.

We must feel that we have a responsibility toward the people who are not members of the Lord's body. We do not believe in a multiplicity of religious organizations, but we do believe that each person ought to be a member of the Lord's church, which is His body, (Col. 1:18), and we believe that Paul

stated the truth when he said there is but one body. (1 Cor. 12:20).

We do not desire to go about using our time condemning what other people are doing, but we desire to be used by anyone who will study with us and endeavor to learn just what the Lord desires each one to do.

We are convinced that if people hear of the true teaching of Christ and His way of life, they are capable most of the time to see the error of other ways, and as most people have a desire to be right religiously, when they do know the truth they will want to turn to God to do His will. This does not mean that most religious people are right, but simply that a great number of those who are in error, have been taught things which are not true and so are honestly mistaken.

It is the Christian's duty to preach Christ. We should not preach ourselves, our ideas, or what other people think, but we should endeavor to learn just what God has presented to us through the Bible and when we have learned, try to help some other person learn also.

This living a Christian life before others and giving attention to learning and doing and teaching what is right is what we call the positive way of life.

Wilford G. Harris, RA 699 2621, Hq. Co. 1st Bn., 14th Inf. Regt., APO 25,

San Francisco, Calif.: The church has been meeting each week for over a year in the Wahiawa, Schofield area. During this time many new arrivals have been a boost to the work here. At the present time we have approximately 100 in the congregation. Recently three were baptized and two have been restored to the church. All military personnel who anticipate an assignment to Hawaii can contact us by writing to the church of Christ, P. O. Box 293, Wahiawa, Oahu TH. All Air Force Personnel who might be assigned to the Wheeler Air Force Base, the church is located just across the street. All who have sons in the service in Hawaii should notify them of the location of the church. Our telephone number is Wah 224722.

Charles K. Cranford, 302 West Calif. Ave., Ruston, La., January 9, 1957: On

November 1, 1956, Bro. Guthrie Dean concluded a fine period of work with this congregation at which time I began my work with the group. We have raised our budget for 1957 about \$2500 above that of 1956, and this money will be used primarily for mission and benevolent work. Our building is located on U. S. Highway 80, as you enter into Ruston from the west. We extend a sincere invitation to those who will be passing our way to stop and worship with us.

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The Value of Goals

By CARL R. MICK

A goal is something to work for. A runner has a goal he is striving to reach before others; football players have a goal they try to cross to make a touchdown.

Since Christians are engaged in a great race, we should also have goals. The Ultimate goal of every Christian is heaven. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12:1-2). There is not only this ultimate goal before Christians, but there are many intermediate goals.

Without some goals to work for we will drift along and accomplish very little. Some of these goals should deal with the work of individual Christians. For example, each Christian should have the goal of winning someone to Christ. How the church would grow if we all had this goal. Inasmuch as seemingly many have not set such a goal, we are making little or no concentrated effort to convert souls. Other desirable goals would be:

1. **Reading the Bible through.** Surprisingly few people have ever done this. One reason can be traced to the failure to have that as a goal.

2. **Overcoming some habit.** Habits that are injurious to the body, unbecoming to a Christian and offensive to others should be given up. Having that as a goal before us might be the means of overcoming such habits.

3. **Starting some good practices.** Setting the goal of being more helpful with the sick and of being more thoughtful to others, to visit, call, or send them a card would be beneficial to us.

4. **Giving a certain percent of our income.** Giving must be a matter of purposing in our hearts (2 Cor. 9:7). Families would do well to set a goal to give a certain amount each week to the Lord's work.

Congregations of Christians also need to have goals to strive for. How often has a goal for a certain number to attend worship or Bible study been the means of encouraging us to attend and to get others to come. Budgets planned by churches at the beginning of each year present a challenge before the church to meet the goals set therein. The church's main goals should be concerned with spiritual growth such as greater interest in Bible study and prayer, better singing, more reverence in worship, and more people led to obey the gospel.

F A C T S

By D. H. PERKINS

The church of Christ was founded by Christ through His apostles who spoke (or taught) "as the Spirit gave them utterance." (Acts 1:8; 2:4; 1 Pet. 1:12).

It was founded in Zion, or Jerusalem (Isa. 2:2, 3; Luke 24:46, 47; Acts 2:1-47).

It was founded 30 A.D., or on the first Pentecost after Christ's resurrection.

Its terms of membership were:

1. Faith (Heb. 11:6; Mark 16:15-16; Acts 8:37).

2. Repentance (Luke 13:3; 24:47; Acts 2:38).

3. Confession (Matt. 10:32; Rom. 10:9, 10; Acts 8:37).

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

Its members were required to live Godly lives and meet for worship on the first day of the week (Titus 2:12; Acts 20:7; Heb. 10:25).

It was destined to include and consist of all God's children, Christians, who were the only members, and over whom Christ was to reign as head. Hence it was the "one body" of Christ. (Eph. 4:4; 5:23; 1:21, 22; Col. 1:18, 24; Rom. 12:4, 5; 1 Cor. 12:12-28).

The **Roman Catholic Church** was founded by Justinian, not by Christ.

It was founded in Rome, Italy, not in Jerusalem.

It was founded about 325 A.D., not 30 A.D.

It is, therefore, 295 years too late to be the church of Christ.

The **Lutheran Church** was founded by Martin Luther, not by Christ.

It was founded in Whittenburg, Germany, not in Jerusalem.

It was founded in 1521 A.D. and not 30 A.D.

It is, therefore, 1491 years too late to be the church of Christ.

The **Episcopal Church** was founded by Henry VIII, not by Christ.

It was founded in London, England, not in Jerusalem.

It was founded 1534 A.D., not 30 A.D.

It is, therefore, 1504 years too late to be the church of Christ.

The **Presbyterian Church** was founded by John Knox, not by Christ.

It was founded in Edinburg, Scotland, not in Jerusalem.

It was founded 1587 A.D., not 30 A.D.

It is, therefore, 1557 years too late to be the church of Christ.

The **Baptist Church** was founded by John Smyth, not by Christ.

It was founded in London, England, not in Jerusalem.

It was founded 1607 A.D., not 30 A.D.

Mr. Benedict, a noted Baptist historian

says "The first regularly organized Baptist church of which we possess an account, is dated from 1607, and was founded in London by a Mr. Smyth who had been a clergyman in the church of England." — Benedict's History of the Baptist Denomination in America and other Parts of the World.

It is, therefore, 1577 years too late to be the church of Christ.

The **Methodist Church** was founded by John Wesley, not by Christ.

It was founded in Oxford, England, not in Jerusalem.

It was founded 1729 A.D. and not 30 A.D.

Mr. John Wesley says: "On Monday, May 1, our little society began in London; but it may be observed that the first rise of Methodism, so called, was in November, 1729, when four of us met at Oxford." (Wesley's Works, Vol. 7. p. 348).

It is, therefore, 1699 years too late to be the church of Christ.

Any church that was not founded by Christ and the apostles in Jerusalem, 30 A.D., or on the first Pentecost after Christ's resurrection, cannot be the church of Christ.

STEWARDSHIP

Steward I — and not possessor — of the wealth entrusted me.

What, were God himself the holder, would his disposition be?

This I ask myself each morning, every noon, and every night,

As I view his gentle goodness with an ever new delight.

Steward only — never owner — of the time that he has lent,

How, were he my life's custodian, would my years on earth be spent?

Thus I ask myself each hour, as I plod my pilgrim way

Steeped in greatest amazement at his mercy day by day.

Steward only — not possessor — of the part of him that's I,

Clearer grows this truth, and dearer, as the years go slipping by.

May I softly go, and humbly, head and heart in reverence bent,

That I may not fear to show him how my stewardship was spent.

—Selected.

Bennett W. Land, Poplar Ave. Church of Christ, Wichita, Kan.: We began work with this congregation Sunday, Dec. 23. All things point to continued progress here. W. B. Ragsdale labored here eight and one-half years. His work was most substantial. The Ragsdales are working now with the church in Branson, Mo.

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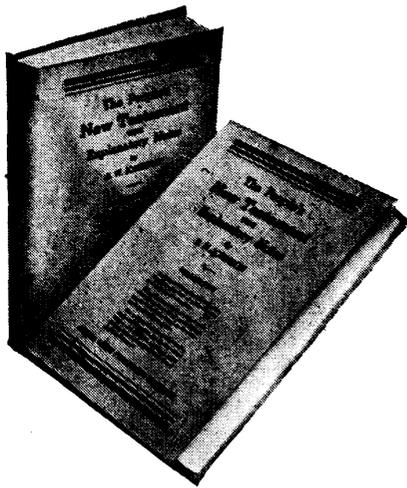
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(Below is part of a page showing arrangement of material and exact size of type).

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

CHAPTER XVIII.

In that hoar came the 1 disciples unto Jesus, saying, who then is nearest 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: 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? 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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F r i e n d s h i p

By RUTH B. STATLER

I'd rather have the friendship
Of one truly honest man,
Than the praises of the masses,
With their loud, short-lived acclaim.
I'd rather have real homage
From one person who is true,
If I know that he sincerely
Appreciates the things I do.

If one friend who sees my failures,
One who knows the worst in me,
Still can clasp my hand in friendship,
Offering his loyalty,
Him I value more than money,
More than worldly praise or fame;
Nor would I exchange that friendship
Just to wear a monarch's name.



CHARGING GOD FOOLISHLY

By A. G. HOBBS

"In all this Job sinned not, nor charged God foolishly." (Job 1:22)

The footnote on the expression "charged God foolishly" is "attributed folly to God." Job did not attribute folly to God. Yet many today are doing so.

Many are disgusted with religion because of religious counterfeits, and the folly with which God is charged. There could not be a counterfeit dollar without a true dollar existing somewhere to serve as a standard. So the false religions prove that there is a true religion.

Let us note some of the ways that God is foolishly charged today. Perhaps no one intends to so charge God. Yet, that is what many current ideas and false beliefs amount to.

God is charged with:

Being A Respector Of Persons.

God is charged with being a respector of persons although it is plainly stated in the Bible that He is not. (Acts 10:34, 35; Rom. 2:11).

There is a tendency for us to think that God will be more merciful with us at the judgment than He will be with others. Many think that they are entitled to have at least one "besetting sin" that they may keep, commit and enjoy. But Jesus says if you die in your sins whither I go you cannot come (John 8:34). If we know what our "besetting sin" is, we had better quit it and get forgiveness lest it mean our eternal damnation.

Furthermore, there is a tendency for us to think that God will be more merciful with our parents than he will with the parents of others.

The false doctrine of predestination, that some before the foundation of the world were predestined to be lost regardless of what they do, and that others were predestined to be saved regardless of what they do, is absurd and makes God a respector of persons — a partial God.

Another way God is made a respector of persons by men is to think that He is more interested in Americans than He is in those of other races. The gospel is for all races, and God accepts those of any nation who fear Him and work righteousness (Acts 10:34, 35). He is interested in the salvation of all regardless of color, or race.

The human of sinners praying for pardon at the "altar" makes God a respector of persons. To illustrate: Two men both equally honest and open-minded (but both deceived by false teachers) begin praying. Within about 30 minutes, one jumps up

declaring he is saved. The other prays until four o'clock in the morning and goes home confessing that he did not "get it." If the reports of these men be true, God is a respector of persons. However, the truth of the matter is neither was saved. No one has the promise of being saved through prayer — without obeying the gospel. There is no command in all the Bible for a sinner to pray; and there is no example where a sinner ever became a Christian through prayer. Believing sinners were commanded to repent and be baptized for the remission of sins, (Acts 2:38). They obeyed (Acts 2: 41).

Many foolishly charge God with

Approving Religious Division

Such a charge is in open contradiction with both reason and revelation.

Jesus, in the shadow of the cross, prayed earnestly and fervently for all believers to be one:

"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." (Jno. 17:20-21).

Unity is possible. Although men, in an effort to justify division, say it is not possible. And some even go so far as to thank God for division. Prayer must be in faith, and it is impossible to please God without faith (Heb. 11:6). Jesus always pleased God (Jno. 8:29). If unity is impossible, Jesus could not have prayed in faith. Whatsoever, is not of faith is sin (Rom. 14:23). But Jesus "did not sin" (1 Pet. 2:22). Therefore, I know that it is possible for all believers to be one.

One reason Jesus gives for unity is that the world might believe. The infidel mocks, and scoffs at religion when he sees so many religious bodies wearing different names, believing different doctrines and worshiping in different ways. To charge God with endorsing such confusion is to attribute folly to Him. The infidel can see that such claim is both absurd and unreasonable. Most denominational people try to justify their human names and traditions by arguing that such is all right. But division is against both reason and Scripture.

Paul pleaded for unity. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be joined

together in the same mind, and in the same judgment.

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

"Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:10-13).

Not only did Paul, as an inspired apostle, plead for unity, but he also condemned division. They were exalting preachers and wearing party names. It was wrong then; it is wrong today.

How Is Unity Possible?

It is possible by all speaking the same thing, speaking as oracles of God (1 Pet. 4:11); by calling Bible things by Bible names, and doing Bible things for Bible reasons, and in Bible ways. If this were done, all would teach that baptism is "for the remission of sins," as the Bible declares (Acts 2:38). The preacher would always take the candidate for baptism down into the water, and there bury him with Christ and raise him to walk in newness of life (Acts 8:36-39; Rom. 6:3, 4). All would just be Christians (Acts 11:26; 1 Pet. 4:16).

If all would walk by faith (2 Cor. 5:7), and since faith comes by hearing the Word of God (Rom. 10:17), then all would be walking in the light of divine revelation. Opinions and traditions would have to be given up. By so doing, all could walk together in unity. All wearing the same name, believing the same

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doctrine and all worshipping the same way.

The title "reverend" would be discarded when referring to preachers and addressed only to God (Psa. 111:9). The expression "join the church of your choice" would be heard no more. No one would ever again say that baptism is "an outward sign of an inward grace." This is a false expression "coined" to bolster up a false doctrine.

Human names would be discarded and, every person would suffer "as a Christian" (1 Pet. 4:16) and as Christian only.

All must understand the Bible alike, because God is no respecter of persons and requires the same things of all.

Many charge God with

Saying One Thing And Meaning Many
Different Things.

No wonder that the infidel scoffs at religion. It is absurd claims of false religionists who falsely and foolishly charge God and the Bible that disgusts people who think seriously about the matter.

It is only charging God foolishly when men say that He does not mean what He says. Others say that when God speaks that it can mean different things to dif-

ferent persons — but not to the same person. How absurd.

To illustrate: Paul declares that there is "one baptism" (Eph. 4:5). Did he mean what he said? If not, why did he not say what he meant? Now if Paul meant water baptism, he could not have meant Holy Ghost baptism. Did the Lord mean water baptism for those who so understand it, and Holy Ghost baptism for those who do not understand it?

Did God just throw together a group of loosely disconnected words for man to attach his own meaning? Then why have revelation? Why have a Savior? Everybody would be his own savior, if man could set aside the commands of Jesus and set his own terms of pardon.

When Christ or inspired men spoke or wrote they meant something; and they meant the same thing for everyone. When two people understand a passage in the Bible different, one (maybe both) is misunderstanding it.

We do not so charge men of writing and speaking. Why then, should we think that when God speaks that a dozen men can put the same number of interpretations on it and all be right? It is charging God foolishly to do so.

one has to do to be saved is to live a good life by the conscience, it seems strange that the Bible never once mentions this doctrine. In his many appeals Paul never once points to the purity of his conscience as evidence of his salvation, but rather to his acceptance of Christ and obedience to Him in baptism. (Acts 22:16). He refers to the purity of it (Acts 23:1) even at a time when he was in ignorant rebellion to God. (Acts 26:9; Gal. 1:13, 14; 1 Tim. 1:13). The reason Paul was wrong was not because his conscience was evil but rather because he was sincerely ignorant. When knowledge is lacking about whether a position is right or wrong, a person can be following wrong ignorantly and still have a good conscience. In such a case the conscience is pure, but the person is in soul-damning error (James 5:20) because sanctification and freedom is by truth. (John 8:32; 17:17).

When Paul refers to the conscience he presents it as his self-witness to inward truthfulness and faithfulness in the things his mind has perceived to be true. He says, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart." (Rom. 9:1). His conscience further witnessed his effort to live according to the ways of God: "For our rejoicing is that, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." (2 Cor. 1:12). Paul with his mind chose the right course of life based on the information from God. His conscience was his witness to whether or not he followed the way he deemed correct.

Either Good Or Evil

No person in the Bible is ever told to follow his conscience in order to be saved. Perhaps this is because the conscience can be good and pure (1 Tim. 1:5, 19; 3:9; Heb. 13:18) or evil and defiled (Tit. 1:15; Heb. 10:22). Both the conscience and the mind become defiled when the thinking of a person becomes so wicked that he perverts sound reasoning and is commended rather than condemned by his conscience. These people are so corrupt that they change pure ideas into impure thoughts, making evil out of everything that is good. (Tit. 1:15; Isa. 5:21)

A class similar to those who have defiled both mind and conscience are those who have seared only their conscience. They have the ability to distinguish between right and wrong, but have so deadened their conscience that it no longer testifies against evil actions which they

THE CONSCIENCE

By OWEN D. OLBRICHT

In modern religion the basic appeal of some self termed Christians is to the purity of their conscience as proof of favor with God. Such an appeal is many times honest and sincere, but void of a knowledge of the human conscience and its relationship to conversion and righteousness. Inasmuch as the conscience is important to salvation (however not a substitute for other human commitments) a sincere study of the part of the human conscience plays in conversion becomes of vital importance.

Conscience Defined

The word, conscience, is not found in the Old Testament, but rather comes from Greek philosophy. In the Greek it is *suneidesis*, literally "co-knowledge," being used and developed in the New Testament primarily by the apostle Paul; nevertheless, a similar idea is expressed in the Old Testament with reference to the human heart. (1 Sam. 24:5; 2 Sam. 24:10; Job 27:6).

Conscience being a "co-knowledge" indicates it functions not within the realm of knowledge itself, but rather along with it. Conscience is inward testimony expressed by pain or pleasure concerning personal judgment on ideas

or experiences that have come within the consciousness of the human senses. The mind determines whether or not a position or happening is right or wrong, while the conscience testifies to the personal reaction toward that position or happening whether right or wrong. Paul shows this relationship when he says, "Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." (Rom. 2:15). When the Gentiles obeyed the moral aspects of the law, they declared its existence in their minds. Their inward testimony told whether or not they were sincerely following the law that was in their mind. Their thoughts were weighing their mode of living as to whether or not it was right or wrong according to the law in their minds and thereby either accusing or excusing each other according to their thoughts. The mind with its thoughts justified the course of action they were taking; the inward testifier, the conscience, was witnessing whether or not they were doing what they had judged to be right or wrong.

Paul's Inward Testimony
As frequently as it is stated that all

know to be wrong. (1 Tim. 4:1. 2) This happens to a man who knows what his Lord wants him to do, but has so quenched the fire of the Spirit that the sword of the Lord will not cut through the iron crust of his heart. He has become as a car with the gears stripped out. No matter how the motor is raced or the shift maneuvered there is nothing to catch hold in order to move the car in the desired direction. This can also happen to one who has become cold to the heart lifting truths he once loved and followed. (Heb. 6:4-6).

Nov A Guide To Salvation

The conscience cannot tell man the way to God nor what is true or false because the way to God and truth come from God. (John 6:44, 45; 17:17). Paul's life illustrates this fact. He was practicing error which could never save or justify him (1 Tim. 1:13; Gal. 1:13, 14; Rom. 3:20; Gal. 5:4), yet during this time he was living with a good conscience before God. (Acts 23:1). The guide in religion does not come from within a man, but rather from the God of heaven.

A man may think that his ways are right, "but the end thereof are the ways of death." (Prov. 14:12). If a man trusts "in his own heart" God says he "is a fool," (Prov. 28:26), which is true because "The way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:24). Since the conscience of man is within a man and of man it cannot be man's guide to the way of life. The sufficiency of the soul comes not from within a man, but rather from God. (2 Cor. 3:5).

Not Able To Discern Justification

If forgiveness was in the heart of man rather than in the mind of God, then man would be able to know when his sins were forgiven by the testimony of his conscience. But since forgiveness is in the mind of God (Heb. 8:12) one cannot know that his sins are forgiven unless he receives evidence of this fact from God's revelation. This revelation when sins are forgiven is committed to men by the gospel (Rom. 1:16), so that men can know when they are forgiven by judging their lives by the word of justification that was committed to Paul and the other apostles. (2 Cor. 5:18, 19). When a man hears the word of reconciliation and obeys it from the heart (Rom. 6:17), then his conscience can bear witness that he is right in the sight of God, having completed the commands given in the word of reconciliation. From the beginning to the end of the Christian life this testimony can take place when a man honestly and sincerely directs his life by the testimony that God has given.

In this way both the spirit of God and of man are testifying to the sonship of man. (Rom. 8:16).

Through his ministry (2 Cor. 4:1-2) which was his word of reconciliation (2 Cor. 5:18-19) Paul appeals to the consciences of men in order to move them to accept the truth. Peter shows that this appeal could be answered by the conscience in obeying the truth "The like figure whereunto even baptism doeth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." (1 Pet. 3:21). When one obeys the Lord in baptism then he can have the testimony of his conscience that he is right in the sight of God; for the word of reconciliation 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 Ghost." (Acts 2:38). When he has done this he can testify with his conscience that he has done what the Lord has told him to do. A pure conscience, then, is not evidence of salvation; but rather salvation is grounds for a good conscience. (Heb. 9:14; 10:22).

The conscience is important in justification. Through a good conscience one diligently seeks for the truth in God's word, rightly handling it as God demands. (2 Tim. 2:15). Upon learning the truth, the good conscience will not rest until it is satisfied by obedience to the truth. (1 Pet. 3:21). A person with a defiled conscience would rather neglect God's word, pervert it, and spurn obedience to it.

There can be three existing conditions in which one can have a satisfied conscience. Two of these conditions come from a dangerously satisfied conscience: a good conscience based on ignorance or a seared conscience based on either ignorance, correct information, perversion, or a lie. The other condition is a safely satisfied conscience: a good conscience based on God's eternal truth.

EWING HOME FROM AFRICA

By WILLIS G. JERNIGAN

Brother Henry P. Ewing, who for the past five and one half years has been laboring in the Lord's vineyard in Southern Rhodesia, Africa, with headquarters at Bulawayo, arrived in Corpus Christi, Texas on Christmas day. Brother Ewing's work has been under the oversight of the Buffalo and Peabody Church of Christ, Corpus Christi, Texas His labors have brought forth much fruit for the Lord.

In addition to the Buffalo and Peabody congregation, other churches contributing to his support include. Harlingen. Texas; Bishop, Texas; Agua Dulce.

Texas; Woodsboro, Texas; and the Furman Avenue and Gardendale congregations of Corpus Christi.

The elders of the Buffalo and Peabody congregation, after much deliberation, decided recently to withdraw from the oversight of Brother Ewing, allowing, if possible, some other congregation to assume his oversight. Although they contemplate such a withdrawal the church here will continue to contribute to his support. The total amount now being contributed is about \$300.00 the month. Brother Ewing's need for support is \$450.00 the month. If there is a congregation in the brotherhood willing to assume the oversight of this good man in this fertile field and raise the additional support, its elders should correspond with the Elders, Church of Christ, 1221 Peabody Street, Corpus Christi, Texas.

BROKEN ARROW MEANS PEACE

By WILLIAM L. DAVEE

When the American Indians made peace with the government of these United States, they broke the arrow, for the broken arrow was a symbol of peace. Today, in quite another sense, Broken Arrow means peace.

Don Shackelford, his wife, Joyce, and daughter, Iona Lucille, are making plans to go to Sicily to preach the gospel of Christ in this needy field. The congregation at Broken Arrow, Oklahoma, has agreed to oversee this work in order that the gospel of the Prince of Peace might be preached in Sicily. So Broken Arrow means peace to the people of Sicily. You can help to bring the peace of God to this island by helping Broken Arrow support Don and his family. They are still in need of approximately \$1,000 travel fund, \$100 monthly support, and \$100 monthly expense allowance. They also continue to need your prayers.

If you would learn more of this work, contact the elders at Broken Arrow, Oklahoma, or Don Shackelford, Route 1, Box 30, Broken Arrow, Oklahoma. Don will be happy to make appointments with congregations in this area to tell them more of the work in Sicily We would also like to refer you to an article by Brother Batsell Barrett Baxter in the *Gospel Advocate* (November 8, 1956) entitled, "I Didn't Go to Sicily, But . . ." and to another article by this writer in the *Christian Worker* (October 18 1956) entitled, "Don Shackelford to Sicily "

May God help you to help Broken Arrow mean peace to the inhabitants of Sicily!—Pittsburg, Kansas.

Those who expect to reap the blessings of freedom must, like men, undergo the fatigues of supporting it.—Thomas Paine.

SCRIPTURAL, PUBLIC WORSHIP EACH WEEK

By HOYT BAILEY

It was upon the first day of each week that the disciples met together to break bread or to partake of the Lord's Supper. It was a weekly practice of the apostles and early Christians to engage in public worship. The New Testament specifically commands us to engage in worship each first day of the week. (I Cor. 16:1-2). We are given the very clear example of where the disciples engaged in public worship on the first day of the week. (Acts 20:7).

A Positive Command to Engage in Public Worship Each Week. "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (I Cor. 16:1-2). From Acts 14:23, we learn that elders were ordained in every church. We do not take this to mean that elders were ordained in some of the congregations while some had no elders ordained. Each will admit that as surely as the Bible mentions elders being ordained in every church, that that certain were they ordained. When the Bible makes it as positive that worshippers are to worship each first day of the week, each Sunday, every individual knows that it means simply that. It means that those professing to be followers of Christ are positively commanded to be engaged in worship each first day of the week. While we are looking at what the Bible actually says, and can easily see that it says for us to worship every first day of the week, we can also see that it does not command us to worship only once each year or twice each year, neither does the Bible teach us to worship only on special occasions, nor to worship only once a month. Note what the Bible does say: "Upon the first day of the week let each one of you lay by him in store, as he may prosper," (I Cor. 16:2).

God Gives the Command in the Negative. Heb. 10:24-25 says: "Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." This passage points out that some were forsaking the assembling of themselves together. It had become a custom for them to forsake the assembly. This custom of forsaking the assembling of themselves together is the thing that he is telling them not to do. He admonishes them to quit forsaking the as-

sembling of themselves together, saying, "Not forsaking our own assembling together." When church members, professors of religious zeal, attend worship services only on the special occasions, and attend only the special events, such members are forsaking the weekly assembly. Such members are developing the habit of missing regular, weekly worship, therefore, they miss the worship authorized by Jesus Christ, but attend the special worship services devised by men.

No one can be said to be doing the Lord's will when he does only the things that he wishes to do as he pleases, and when he pleases. The Lord teaches his followers to be in attendance at worship each first day of the week, each Lord's Day, every Sunday. The one who is physically able to do other things is also physically able to be in attendance at worship. The Lord demands that his followers worship him in a public manner each Lord's Day. Worshipping only at Easter or Mother's day is not worshipping upon the first day of the week. When one stays away from worship on the Lord's Day that one is failing to do what the Lord said for him to do. He is neglecting his obedience to the Lord. The Bible says: "Therefore, we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" (Heb. 2:1-3). The destiny of the soul is involved when we miss the worship on the Lord's Day. We are neglecting an appointment which the Lord has made for his people. If one claims to belong to the Lord that one ought to show his love for the Lord by being in regular worship, by being in attendance each Lord's Day.

We Must Keep His Commands To Be Saved: John wrote: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14). The Lord has commanded his followers to assemble. He also told them on what day to assemble, the first day of the week. Inasmuch as it is the Lord's command for his followers to assemble on the first day of the week, and one must do the Lord's commands in order to "enter in through the gates into the city," it follows that those who do not attend worship on the first day

of each week are failing to do a command of the Lord. The apostle said: "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). Since those who know the Lord are those who keep his commandments, it follows that if one fails to keep the command to assemble for worship on the first day of the week, he shows by his neglect of the worship that he does not know the Lord, he does not keep the command of the Lord.

It is God's Will For People to Assemble for Worship. There is no use for us to call upon the Lord if we will not obey him. Jesus said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Since the Lord commands Christians to assemble for worship each first day of the week, Why should church members or others call upon the Lord on Easter when they will not do what the Lord says on the other Sundays of the year? 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." (Matt. 7:21). It is the will of the Father that Christians assemble for worship each Sunday throughout the year, during vacation seasons, and at other times.

The Gospel Is God's Power to Save, But the Command to Assemble is Part of The Gospel. (Rom. 1:16). Those that obey not the gospel of our Lord Jesus Christ, "Shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:7-9). The gospel is God's power to save, but the gospel must be obeyed if one is to be saved. Since the command to assemble on the first day of the week is a part of the gospel, it follows that the one who fails to assemble each first day of the week is failing to obey that command of the gospel. Jesus emphasized the fact that those who are baptized are to be taught to observe all things whatsoever he commanded (Matt. 28:20).

We Are to Worship in the Name of the Lord. Jesus said: "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20). The follower of Christ assembles in the name or by the authority of Christ. The one who refuses to meet each first day of the week for worship is refusing to submit to the authority of Christ. In failing to submit to the authority of Christ one is failing to exalt or honor the name of Christ.

All Admit That it is Good to Engage in Worship. At least all who profess to

he religious admit that it is good to engage in worship. All who worship in spirit and in truth know that it is a good thing for them to do. James said: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17). For one to know that he ought to attend worship and not attend is to sin. A sinner cannot go to heaven. The sin of omission causes one to be lost, to be cast into outer darkness where there shall be weeping, wailing, and gnashing of teeth. (Matt. 25:24-30).

The One Who Loves God Keeps His Commandments. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (I John 5:3). Meeting upon the first day of the week is a commandment of the Lord. (I Cor. 16:2). If we love God, we will meet for worship upon the first day of the week. Our absence from worship is evidence that we do not love God.

Whatever One Sows That Shall He Also Reap. If a church member sows neglect of worship, sows absence from worship, a distate for worship, will such a one reap a love for God, Christ, and for worship? If one who professes to be a child of God spends his or her time away from the people of God, can such expect to finally enjoy the fellowship of the saints?

It is Both Good and Pleasant for Brethren to Dwell Together. Brethren cannot be dwelling together while several are neglecting the worship. Those who are absent from worship are not with those who are in the worship. Those unable to enjoy the fellowship of brethren ought to get their heart changed. The one unable to see the goodness of dwelling with other brethren in worship ought to re-adjust his eyes so that he can have them centered on Christ. If it is unpleasant for some brethren to dwell with others, some one needs a change of mind.

Regular Worship Makes the Christian's Light Shine. Jesus teaches his disciples to let their light shine. (Matt. 5:16). When the child of God sleeps late on Lord's Day morning and fails to prepare to attend worship that one permits the light to go out that day. When parents go with their children, the child can see some value in the Bible study and worship services. The parent who only sends the child is not permitting his or her light to shine. The child cannot answer to God for the parent. Let everyone know that the Bible teaches one to worship each Lord's day. The one who fails to do so is failing to let his light shine.

The Church Member Who Neglects

Worship Becomes a Stumbling Block.

The apostle said: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14:21-22). It is good not to do anything that would cause a brother to stumble, but a church member failing to be in attendance in Bible study and worship is likely to cause some other brother to stumble. One professing to be a

Christian who plans pleasure trips, vacations, or visits on the Lord's day is disobeying God by failing to worship. The weak brother is made weaker by the neglectful brother.

Christians are to engage in every act of worship every first day of the week. They are to teach the word of Christ, to sing spiritual songs—making melody in the heart, to pray and give thanks, to partake of the Lord's Supper, and to give money into treasury as they have been prospered.

"PROTESTANT" OR "CATHOLIC"

By LUTHER W. MARTIN

The "Right Reverend Monsignor Matthew Smith" who is Editor-in-Chief of the **Register** string of Roman Catholic papers, had the following to say in the **St. Louis Register** of November 23, 1956.

"During the 17th century a Protestant was an adherent of Lutheranism or Anglicanism. The name was not then used for Puritans, Presbyterians, and other dissenters. Today it is used for any Christian not a member of the Papal Church or of the Eastern Orthodox Church, and some of the Old Catholic' dissidents object to it, as do some Anglicans, when applied to them . . ."

Neither "Protestant" Nor "Catholic" In Scripture!

From Priest Smith's erroneous idea and concept of who wears what name in religion, one would think that such a thing as simply a "Christian" is unknown in the religious world. Yet, that is exactly the name used by inspiration in the New Testament to designate children of God. In this 20th century, the name 'Christian' is still the only name accepted in religion by members of the Lord's church. When people begin calling themselves by such epithets as "protestant-Christian" or "Catholic-Christian" they are failing to speak as the oracles of God. (See I Pet. 4:11).

The words "protestant" and "catholic" are not used in the Bible in either the Old or New Testaments. Therefore, to include them in religious titles, names, or descriptions is extra-scriptural and, since the scriptures furnish us unto every good work, we can only conclude that these names are not good!

Priest Smith, in defense of the term "catholic" correctly points out that the first usage of the term "protestant" arose about the year 1529. A number of German princes were "protesting" against the evils of Romanism. The name stuck—and has remained with those who are willing to accept it, ever

since. However, the use of the word "catholic" in religion, fails to date back to the apostles! Priest B. L. Conway, in his book, **The Question Box**, admits that it was not until the 2nd century that the name "catholic" was first applied to religion. Thus, both Catholicism and Protestantism fail in having names given by inspiration.

The churches of Christ — meaning individual congregations of God's children — were commonly known during apostolic days. The expression "church of God" was also very frequently used then. In referring to individual disciples the name "Christian" was applied. It was never applied to some institution or organization.

In three instances, the word "Christian" was used in the New Testament. (1) ". . . the disciples were called Christians first in Antioch." (Acts 11:26). (2) "With but little persuasion thou wouldst fain make me a Christian." (Acts 26:28). (3) ". . . if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4:16). In each case, the term "Christian" was applied to a child of God, or would have become a child of God (had Agrippa obeyed the gospel). Thus, for some religious organization calling itself a church to usurp that name, is to speak in a manner foreign to the Scriptures. The same principle, incidently, applies to any institution, whether it be a home, school, college or a nation. It is a misapplication of terms to name a "thing" as "Christian" when the only Scriptural use of the word was in reference to a child of God.

So, may we remind Matthew Smith, that there are persons in the world today, who follow the Bible so strictly and straightly, that we refuse to accept or wear either the name Catholic or the name Protestant! That there yet remain disciples in the world who reject all human names and all human creeds and are simply Christians.

BEING SAVED LIKE ABRAHAM

By JESSE P. SEWELL

(An Outline)

Read Romans 3:21-31; Galatians 3:1-9

Text Galatians 3:6-7.

Introduction:

Often throughout the years people have said to me, "I want to be saved just like Abraham was saved. He was saved by faith. I expect to be saved the same way. He was saved by faith **without baptism**. I want to be saved the same way." And they quote Gal. 3:8-9.

If we are to be saved by faith as Abraham was, do you not think it would be well for us to learn the facts about that faith? This we shall now do.

I. Abraham's Faith.

1. Abraham's faith accepted and trusted God's word even when circumstances seemed to make its truthfulness impossible. (Gen. 12:1-4).

Note the promise:

- (a) Make thee a great nation,
- (b) will bless thee,
- (c) will make thy name great.
- (d) thou shalt be a blessing,
- (e) will bless them that bless thee,
- (f) will curse them that curse thee,
- (g) in thee shall all families of the earth be blessed.

That was a great promise and there was nothing to support it except God's word. Abram accepted and trusted that promise (vs. 4; Heb. 11:8).

2. Time passed. No child was born to Abram. (Gen. 15:2-6). Abram came to be 99 years old and Sarah 90 and still they had no child.

The promise was repeated (Gen. 18:9-15). Abram continued to believe in God. He believed and trusted in God's word regardless. Do you? (Heb. 11:11-12).

Notice Paul in Romans 4:16-22. If we are to be saved by faith like Abraham we must have faith like his.

3. Abraham's faith cause him to revere and fear God to the point of submission and obedience. (Gen. 22) The offering of Isaac. (Gen. 22:11-12).

The offering of Isaac was not a work of Abraham's will, wish, or righteousness. None of these would ever have suggested it. Only his reverence and fear of God which were born of his faith in God, made it possible. Abraham could not see—understand. But he could believe. In believing he could and did obey.

You cannot see — understand — therefore you can not believe. Not believing, you cannot obey. Your faith is not like Abraham's. Therefore, you can not be saved like him.

4. Abraham's faith caused him to obey God regardless of the cost. (Gen. 22:15-18).

Does your faith do this for you? Jesus says it must. (Matt. 10:37-39).

5. The blessing did not come to Abraham until after he had obeyed God. (Gen. 22:15-18)

6. Abraham's faith was made perfect by works. (Jas. 2:21-24).

"But," someone says, "Abraham was justified apart from the works of the law."

That is right, the law was not given for about 400 years after Abraham died.

"Well, one says, "Abraham was justified without baptism"

That is right, also. Baptism was not commanded until John the Baptist.

Abraham was justified by a faith

made perfect by his obedience to the things he was commanded to do. We are justified by a faith made perfect by obedience to the things God in the gospel commands us through Christ, to do. (Gal. 5:6).

The law of Moses was fulfilled in Christ and nailed to His cross. We are not under it. We are not commanded to do the things Abraham was commanded to do. We are under Christ. We are commanded to do the things contained in His gospel. We are justified when our faith in Him works by love to do these things. Not before — not otherwise.

The individual who tries to be saved without baptism, or anything else which God through Christ commands us to do,

not trying to be saved like Abraham. That may be his intention — but he is not really trying to be saved like Abraham was saved — but in another and entirely different way.

How about you?

Matters of Faith and Matters of Opinion

By CARL R. MICK

The Bible says that there is "One Lord, one faith, one baptism." (Eph 4:5). Whereas there is one faith, opinions are many. Faith is founded on the Word of God where there is a "thus saith the Lord," but opinions are personal beliefs or judgments which are not founded upon God's Word and for which there is no "thus saith the Lord."

Faith comes by hearing the word of God (Rom. 10:17); while opinions come by one's own human thinking, speculation, and inner feelings.

Two Dangers

We must not reduce the teachings of the Scriptures (the thus saith the Lord's) to the level of just human opinion. It is not a matter of opinion whether or not Jesus was born of a virgin. The Bible says He was and that forever takes it out of the realm of human opinion.

The second danger is exalting opinions to the realm of faith, going beyond the things that are written, and making our own opinions tests of fellowship. Neither shall human opinions be introduced into the worship of God, for we are to worship by faith, not by opinion.

Distinction? Between Faith and Opinion

This is simply distinguishing between what God has said and what God has not said. That God spoke to Moses out of a burning bush is a matter of faith—the Bible says He did. but what kind of bush it was is in the realm of opinion for the

Bible doesn't say. That Adam and Eve both ate of the fruit of the tree which God said "thou shalt not eat of it" is a matter of faith, but what kind of tree or fruit it was is a matter of opinion for the Bible doesn't say.

Unity In Matters of Faith; Liberty in Matters of Opinions

This is really the only basis of unity. Men can agree on what the Bible says, but they will never agree on what the Bible doesn't say. If the Bible commands something to be done, but does not speak as to the time, place, or manner of carrying it out, the thing commanded is a matter of faith—in it there must be unity; BUT the time, place, or manner of carrying it out are matters of human opinions and judgments—in it there must be liberty.

Liberty of opinion does not mean liberty to go beyond the things that are written.

Jimmy Allen, Prescott, Arkansas, Feb. 13, 1957: Last year I held 16 meetings. There were 164 baptisms and 57 restorations. I also had one debate with the Baptists (January). The work continues to grow here. Two have been baptized recently. Our averages since January 1 are as follows: Bible Study—140. Morning Worship—182, Evening Worship— 145, Contribution—\$248.00. Bids are now being taken for the construction of our new church building.

Become A Member of the Lord's Church

By WYATT SAWYER

The first thing that makes the services of the Lord's church appealing to us is the fact that they are conducted as Christ requires them to be. Thus, they are simple, warm and friendly. They are Christ-centered. They are built on the foundation of the Word of God. We hope that even more will find Christ's plan appealing — it is the only plan taught in the New Testament.

Denominations (division) are established by men and maintained by men with a mixed language: part Word of God and part word of human conference. Therefore, when one seeks membership in God's family (the church) he must obey the gospel of Christ. He must reject any gospels of men. Denominational organizations do not teach nor practice that one must have faith in Christ, repent of their sins, confess the Savior's name before men and be baptized for the remission of sins. Instead of this Biblical pattern, they substitute what some conference decided in 1634 or 1878. or some other late date. One is Christ-controlled. The other is man-controlled.

One who has been in a denomination, then, has not obeyed the gospel of Christ. He has obeyed men.

Scriptural Baptism

Occasionally, one who has lived, worked and worshiped for years in a denominational church says, "I was baptized for the remission of sins — just like it says in the Bible." Then, what must he do to become a member of Christ's church?"

It is extremely doubtful that he was scripturally baptized by some denominational preacher. There is one sure way to find out. Go to the telephone and call a dozen preachers of that particular denomination. See if they agree. Experience of the past shows that nine out of ten do not and will not!

Once again, the need is to simply obey the gospel of Christ.

But, suppose one exception does prove true. Then what must that person do?

First, it is satisfactorily concluded that that one was baptized in the name of Christ (buried) for the remission of sins according to Mark 16:16; Acts 2:38; 22:16 and 1 Peter 3:21.

Under such circumstances the primary obedience is not questioned. But what of his secondary obedience? His secondary obedience involves worshiping correctly. Can one do this in a denominational church, where the instrument of music is freely used, where the Lord's supper is neglected, except one month in

four, and where many other man-made practices are used?

Thus, the person obeyed the first principles correctly, but lived in sin while worshiping according to the practices of men. At best, such a one is an erring child and must repent and pray God's forgiveness and cease to worship unscripturally. (Acts 8:22).

If one has not obeyed the true gospel, then that is his present need. If he has, but has displeased God by unlawful practices in some man-made organization, then he must make the matter right with God. through repentance and prayer.—4108 Sue Ellen, Houston, Tex.

Further Comments On The Question

There are hundreds of honest, anxious inquiring souls in churches established by men who will be glad to read and examine the foregoing brief treatise on the question. There is and there can be no substitute for simple, primary obedience to the gospel of Christ for salvation of the never-dying soul. (Rom. 1:16-17; Heb. 5:8, 9). Your soul is worth more to you than the world upon which you tread! (Matt. 16:26). You owe it to your God, to the Christ who died for you, to your family and to your own self to exercise simple faith and whole hearted trust in Christ Jesus as the risen Son of God, to repent deeply and fully, confess the name of Christ and be buried with Him in baptism, to arise and walk in newness of life!—James L. Neal.

LEAVES "CHRISTIAN CHURCH"

Darrell Debo, Box 25, Hooks, Texas, February 1, 1957: I am taking this method of notifying the brotherhood of the recent religious change that I have made. Up until January 13, 1957, I preached for the Christian Church; but on that date I renounced its errors to stand with the churches of Christ in the "old paths." This occurred on the above named date in Hooks, Texas, where I identified myself with the brethren there. Brother Carl Dougan is the preacher.

I was reared in Burnet, Texas, and graduated from the public schools there, after which I attended Texas Christian University for seven years of schooling. I have had approximately five years preaching experience, and desire to continue to preach the ancient Gospel. Since leaving the Christian Church, I have preached upon request for several congregations in East Texas.

I am a single man. 25 years of age. and would like to locate with some good

congregation in Texas. If you can use me write the above address. References will be furnished upon request.

DALLAS TRAINING SERIES

By JOHN H. BANISTER

The elders of the Skillman Avenue Church of Christ have announced plans for the annual Dallas Training Series to be held this year at the Skillman Avenue Church of Christ March 11 to 15. Plans have been made this year for the largest number of classes in the history of this series with classes for elders, deacons, parents, personal workers, as well as teachers.

In addition to classes for teachers and parents of each department of the Bible school, such additional classes as "Church Leadership" by T. E. Burch, "Personal Work" by Maurice Tisdal, "Women's Work in the Church" by Sister J. P. Mattox, and other classes will be taught. Indications are that the attendance will be the largest in the history of this series which has now been an annual affair for many years among the Dallas churches.

NOTES OF ENCOURAGEMENT

By GUS WINTER

On January 28th my brother, Harry, left Park West Hospital and was taken to his apartment at 230 W. 79th Street in Manhattan. Spent most of the afternoon of January 29th with him. He has a special nurse, is able to sit up for a few hours each day and shows steady improvement.

Had Bible study with Danny and Betty Eisenberg in their Bronx home on Jan. 13th. They have invited me back, probably on February 3rd or 10th. Attended the meeting of the men and preachers of this area at noon January 29th where 25 of us met for fellowship and to hear several interesting reports. Remained in the city and heard Eddie Couch of Jacksonville, Florida preach that evening at our Manhattan Church on "The Great Love of God" to a full house; it was inspiring and edifying. Please continue to pray for my brother Harry and my efforts to convince the lost sheep of the ancient house of Israel in this area that Jesus is their Messiah, the Son of the living God. and their Savior from sin.

Since typing above report my brother had a relapse and passed away Sunday night, February 3rd.—63 Rd.. Levittown, L. I., New York.

Hoyt Bailey, Box 1258, Borger, Texas, Feb. 5, 1957: Ninety one responses at Gateway within eight months, and forty five moved away.

TEACHER PREPARATION

By WILLIS G. JERNIGAN

The knock on the door brought the busy house wife and mother to the door. Standing there was a man, with a Bible in his hand. Without a word of introduction he asked, "Does Jesus live here?"

The woman though she was a Christian, and taught a Bible class of primary boys and girls in the church around the corner each Lord's day, was so flustered by the unexpected question that she did not answer, but shut the door. All day long the man's question bothered her. That evening when her husband came home, she told him about it.

He laughed. "Why didn't you tell him that we are good members of the church?" he asked. "You could have told him that we take the children to Bible school every Sunday, that we attend services, and give to the work of the Lord, and that you even teach a class in Bible School."

"Yes, I know all that," she said, still troubled. "But he didn't ask whether we belonged to the church. He didn't ask whether we attended Bible school. He didn't ask whether we gave to the church. He didn't ask if I taught a Bible class. That wasn't his question. He asked me, "Does Jesus live here?" And I don't know. I don't know either whether I am prepared in heart and life to be a successful Bible teacher."

The sum total of successful teacher preparation may be said to be reflected in Luke 2:52. "And Jesus increased in wisdom and stature, and in favour with God and man." Herein we have: (1) Preparation in wisdom, (2) Preparation in stature (3) Advancing in favor with God (4) Advancing in favor with men.

Mental Preparation

Solomon said, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Prov. 4:7). Intellect and education are not one and the same. The first is a natural ability while the second is acquired by study. In mental preparation along the path to successful teaching one must develop his or her intellectual ability while at the same time strive to add knowledge. Now wisdom is the proper use of both intellect and knowledge. Funk and Wagnalls defines wisdom as, "The power of true and just discernment." Sound judgment. Wisdom then to the properly prepared teacher is of much more importance than either intellectual ability or knowledge. Just to know right from wrong is not wisdom, such knowledge must be made a part of judgment in action. Some one has said that wisdom

is common sense. A Bible school teacher who is mentally prepared, will exercise good sound common sense. Jesus advanced in wisdom (Luke 2:52). The eighteen years following this statement, years of physical, intellectual and spiritual development, were the days of preparation for His short, but fruitful life as the "Master Teacher." Some one has said, "The top branch of wisdom is the fear of God." True wisdom may be the gift of God it is true, and yet God commands us to get it (Prov. 4:7) Wisdom comes to the teacher who strives for it, who cultivates it, who labors for it. In teacher preparation, "Wisdom is the principal thing; therefore get wisdom," it is that which beautifies the soul, and enables us to answer the end of our purposes as a teacher of God's word.

Preparation in Stature

"And Jesus advanced in stature." The Greek word here rendered stature (HELIKIA) has been rendered to "reflect the length of a man." Jesus, therefore advanced in physical fitness and in favorable personality. The word also has as an inherent meaning "maturity." A good question to be raised by the teacher in his or her days of preparation is, "How mature am I?" One may be old in years and mature physically, but immature in personality. Neat physical appearance is an essential to good teaching. A teacher should never appear before a class whether young or old in attire that is not neat and attractive. A sincere smile on the part of a neatly dressed teacher in his or her greeting is contagious. The pupil, whether old or young, is at once lifted and reassured. Enthusiasm, sincerity and spiritual zeal, adds to the stature of the successful teacher. James A. Garfield, a preacher of the gospel of Christ and also one of our martyred Presidents of the United States, once wrote, "See to it that you

do not serve your pupils with cold victuals . . . Serve them hot and steaming, and your pupils will have an appetite for your instruction." Remember as you advance in stature that Jesus the Master Teacher is the perfect model. There is no better advice to give in your teacher preparation than to say: "In all things let Jesus be your example, your Pattern."

In Favor With God

Paul admonished the Thessalonians, "Abstain from every form of evil." (1 Thess. 5:22). The teacher who would be successful in teacher preparation must remember that teaching cannot be better than the teacher, for as it is often said, "A fountain cannot rise higher than its source." In teaching the word of God it is to be remembered that more than the training of minds is in progress, souls are being trained for suitable "service in the skies." A teacher's first question should be, "Am I a Christian? Do I really live with Jesus?" Remember the teacher of our story was worried because she did not know whether Jesus lived in her home or not. The teacher who lives at home with Jesus, usually lives with Jesus everywhere.

In Favor With Men

The Bible school teacher must be prepared to get along with people. The basic principle of this preparation is voiced by Jesus in these words, "Thou shalt love . . . thy neighbor as thyself." As a teacher successful in the work of teaching is a member of the Lord's team to save souls, training ones self to be such must include the art of making friends. Unless the class believes in the teacher it will not believe what is taught. The teacher who commands and inspires trust and confidence is the teacher whose lesson is already half taught.

"Some men live near to God, as my right arm
Is near to me; and then they walk about
Mailed in full proof of faith, and bear a charm
That mocks at fear, and bars the door of doubt,
And dares the impossible."

Just such a person is the well prepared Bible school teacher. Such a one belongs to God, one who lives and moves and whose being is in God. Such a one knows not the meaning of self which in God is an extinct passion. The one so prepared is conscious each hour of the day and night of the living presence of Jesus . . . the Master Teacher.

Cleon Lyles, Little Rock, Arkansas, January 28, 1957: Six have been baptized and one placed membership during January. We are enjoying our best year at the Downtown church.

COMMENTARY ON

ACTS

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A BAPTIST TRACT REVIEWED

By JIMMY ALLEN

Recently Brother J. D. Shaw, who preached for the Missionary Baptist Church approximately forty years and was converted to the New Testament position in 1954, sent me a Baptist tract entitled "The Difference Between the Family of God, Kingdom of God, and Church of God." The tract was taken from "Why Be A Baptist?" by Boyce Taylor. It shall be our purpose in this article to point out some of the fallacies appearing in Elder Taylor's tract. This is done with no ill will toward him or any of his brethren. We sincerely believe him to be in error on these matters and we shall attempt to prove this by appealing to the "oracles of God."

Why The Tract Was Written

Taylor wrote that "men are born into the family of God by the new birth, but men are NOT (emphasis his, JA) born into the church." (News and Truths) An editor, called a Campbellite in the tract but probably a disciple of Christ, read Taylor's statement and asked, "If that is the truth, if men get into the family of God by one process, and into the Church of God by another and a different one, it follows certainly that the family of God and the Church of God

are two different institutions.....We should feel an everlasting obligation to Bro. Taylor if he would tell us just what God must do to this person, or what the person himself, must do to become a member of God's church, after he has been 'born into the family of God,' after he has remission of sins, after he has become a new creature. His declaration that 'men are born into the family of God' is entirely correct, but that the family of God is one thing and the Church of God is another thing is entirely erroneous." (Source for quotation not given in tract).

Taylor responded to the editor's questions by stating that he would gladly answer them. He added, "In fact, while we are at it we go a little further and distinguish between the family of God, the church of God, and the kingdom of God as used in the New Testament." (p. 2).

Family of God

On page 2, Taylor wrote: "The family of God includes all the children of God in heaven and on earth. In Eph 3:15 Paul speaks of the 'whole family of God in heaven and on earth.' God's family is bigger than the kingdom of God or the church of God, for it now contains all the saved from Abel to the last man who has believed, whether in heaven or earth."

The sense in which Taylor used "family of God" includes more than the church. There is no issue between us concerning Paul's statement in Eph. 3:15. The editor mentioned above is probably in agreement with Taylor's comments on this passage. However, this is a far cry from making a distinction between the family of God and the church of God since the Christian dispensation began. Undoubtedly Taylor recognized the difficulty of proving this proposition, so he left the very point at issue and proved that Old Testament saints are in God's family. No informed Christian will deny the truthfulness of that conclusion. But, here are two questions that should pin point the real issue involved: 1. Is the family of God on earth and under the New Covenant larger than the church? 2. Has anyone become a part of God's family, since the New Covenant became effective, who did not also become a part of God's church? One cannot answer either of these questions affirmatively and maintain a position harmonious with the New Testament.

In I Tim. 3:15 Paul wrote that the "house of God" was the "church of the living God." This is too plain to be misunderstood; the "house of God" and the "church of God" are one and the same. What, then, is meant by the expression "house of God?" A comparison of other passages will be of help in answering this question. Noah saved "his house." (Heb. 11:7). Luke wrote that Cornelius "feared God with all his house." (Acts 10:2). The word "house" in each of these references means "all the persons forming one family, a household." (Thayer, p. 441). If "house" in Heb. 11:7 and Acts 10:2 means "family," why does not "house of God in I Tim. 3:15 mean the "family of God?" Obviously, it does. Therefore, God's family in this age is God's church. One would have to deny the plain statements of inspiration to reach any other conclusion.

Taylor admitted that "men are born into the family of God by the new birth." (p. 1) But, inasmuch as God's family and God's church are the same, men are also "born into the church." One must be born again to be saved (John 3:3-5), but one must be born again to enter the church, therefore, being saved is equivalent to entrance into the church. Taylor, then, was wrong in writing that "church membership was not something a man got with salvation." (p. 4).

If entrance into the church is equivalent to being saved, and it is, then the

same process by which one enters the church is that process by which one is saved. In other words, people do not receive remission of sins in one way and become members of the church in another way. One must be born again to enter the church (already proved), but one must be baptized to enter the church (admitted by Taylor, p. 4. Also taught in 1 Cor. 12:13, Eph. 1:22-23), therefore, baptism is a part of the new birth! One must be born again to be saved (John 3:3-5), but baptism is a part of the new birth, hence, one must be baptized to be saved! One must be born again to enter God's family, but baptism is a part of the new birth, therefore, one must be baptized to enter God's family. Taylor was wrong again in stating that baptism had nothing to do with getting into God's family (p. 4).

The Kingdom of God

According to Taylor, the Lord has at least four kingdoms. They are: 1. "The kingdom is composed of all the born again on the earth." (p. 3). 2. "In Matt. 13 the kingdom of God is used to include all professors." (p. 3). 3. "Those passages (Dan. 2:44, Luke 9:11-27. etc.) refer to the millennium. That kingdom is yet future." (p. 3). 4. "When he (saved person, JA) dies he passes out of the kingdom of God on earth and enters his heavenly kingdom." (p. 4).

Taylor believes God has four kingdoms, but not one time does he find "kingdom" used to identify the church! Undoubtedly his "forgettery" was working overtime when he wrote this tract. He completely forgot how he attempts

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to prove that God's church was established during the personal ministry of Christ. Don't you know he would read Luke 11:20, 16:16, etc. to prove (?) that God's CHURCH OR KINGDOM was established before Pentecost? All Baptist preachers make the church and the kingdom the same when discussing the establishment of the church, but they conveniently overlook that matter when discussing baptism and its relation to the kingdom.

Upon the basis of what he has written, we believe Taylor must pursue one of three courses: 1. Admit his reasoning on the establishment of the church is faulty. 2. Take the position that God has five kingdoms, one of which is the church. 3. State that the church is one of the four kingdoms mentioned above. If he accepts 1, all his arguments based on "kingdom" passages, to prove the church was set up before Pentecost, must be abandoned. If he accepts 2, he is obligated to prove his five kingdom theory and show clearly the difference between the church as a kingdom and the kingdom "composed of all the born again on earth." If he accepts 3, then the church of God is, in some sense, the kingdom of God. Obviously the church cannot be the "heavenly kingdom" or the "millennial kingdom" (It is not our purpose here to refute premillennialism) for both of these are "yet future." The church, in the true New Testament sense, is not a kingdom which includes "professors." (Taylor used this term to indicate that some pretend to be saved, but really are not. Although "kingdom" is not used this way in Matt. 13, he offered this explanation to maintain his position on apostasy). That leaves only one sense in which the church could be the kingdom . . . "The born again on earth." We wonder which of these conclusions he would endorse.

There are several lines of reasoning we could use to prove the church is the kingdom, however, we shall notice only one. The Lord's Supper is in the church (I Cor. 11:23-34). Baptists teach that unless one is a member of the church he does not have the right to partake of communion. Christ said the Supper would be in the kingdom (Luke 22:19, 29, 30). This Supper cannot be for those who, according to Taylor, might be saved and in the kingdom, but outside the church. Anyone in the kingdom may have the Supper according to the Lord, but communion is limited to those in the church according to Baptist theology, therefore, the same people who compose the kingdom also compose the church. Is this not equivalent to saying the kingdom and the church are the same institution? There is no escape

from that conclusion. Thus, Taylor is shown to be mistaken in separating the kingdom and the church.

The Lord's Supper is in the church which one must be baptized to enter (I Cor. 12:13). But, the Lord's Supper is in the kingdom one must be "born again" to enter (John 3:3-5). Therefore, baptism is a part of the new birth. However, since one must be "born again" to be saved, and baptism is a part of the

new birth, then, one must be baptized to be saved! The Lord confirmed this truth in saying, "he that believeth and is baptized shall be saved." (Mark 16:16).

Conclusion

It is Taylor's erroneous view concerning baptism which leads him to teach that God's church, family, and kingdom are not the same. He understands that immersion is essential to entering the church, If he were to admit that the



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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 ana thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

CHAPTER XVIII.

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

a Rom. 14: 21; 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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church, family, and kingdom were the same, he would have to teach baptism as necessary to becoming a child of God. This. Elder Taylor will not accept! Hence his unscriptural concept of baptism causes him to formulate and endorse more and more error. If baptism were not essential to church membership, we doubt that Taylor would ever have distinguished between God's family, church and kingdom in the Gospel Age.

Teachers' Resources

By ELMER L'ROY

I. The illustration of irrigation.

Irrigation has from ancient times been practiced in arid regions. The advance of interest in and use of irrigation in moderate rainfall climates to meet periodic drouths should furnish an interesting beginning for this lesson. It is applicable as follows:

The truth of God is a large lake of water that can be used to water a thirsty, desert land which is the world of untaught and unsaved people. The canal through which the water must flow is the Christian. The Christian who does not use his resources to teach others is a narrow, shallow stream. The teacher who uses all helpful resources and opportunities is a deep channel through which God's word can flow freely and effectively.

II. Helpful resources.

A. Bible knowledge.

1. Gained through study of the Bible.
2. Since teachers do not have opportunity to attend class on Sunday morning, they will do well to attend a home Bible study (cottage meeting) one night each week.

B. Good literature and other teaching materials.

1. Quarterlies, teacher's manual, etc.
2. Develop good personal library or use church library.

C. Teacher training meetings.

1. Teacher-officer meetings regularly.
2. Methods courses and workshops in Bible school work.

D. A trained attitude.

1. Reflected in a humble, prayerful mind.
2. "Heads up" consisting in: Looking ahead, glancing into future lessons, and laying up material for them.

E. Zeal and enthusiasm.

1. Think you can, and you can.

Walter W. Leamons, Junction, Texas, January 27, 1957: Ben Newhouse. with whom I was associated in gospel work 20 years ago. preached here at Tenth Street today. He is school superintendent at Balmorhea. Texas.

Gussie Lambert, 553 Kirby Place, Shreveport, La., Feb. 1, 1957: At the Creswell Street Church of Christ four were baptized in January. Two were restored and placed membership. Although we began a new congregation in Shreveport just four months ago, our Bible school attendance is running consistently ahead of this time last year. So far, we have exceeded our budget this year and we look forward to the rest of 1957 with much encouragement.

Bennett W. Land, 600 South Poplar, Wichita, Kansas, February 14, 1957: Fifteen have placed membership here the past month. Record crowds are in attendance at all services. This congregation is blessed with an outstanding eldership of Lester Crider, Coy Hill, Virgil Rhoades, and Harley Braden. The weekly television program seen on Lord's Day afternoon, 2:30 over Channel 12 is strengthening the cause of Christ in this entire area.

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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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H. Harry Conner, 808 Thall Street, Fort Worth, Texas, January 24, 1957:

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N. C. Matthews, Leedey, Oklahoma, December 17, 1956: The Gospel Light is enjoyed by a goodly number of families in the Leedey congregation. Five baptisms, and four restorations which have not been reported. We plan to assist financially the Don Shackelford's, who plan to leave early in 1957 for Sicily. The faith of this young family is the kind which makes the church grow.

Walter W. Leamons, Junction, Texas, December 28, 1956: Brother C. V. Dunning of Irving, Texas, preached here Sunday night. I was called to London,

Texas, on the 19th to conduct the funeral of Sister Geo. M. Pearl. She was ever faithful to her Lord, having obeyed the gospel in 1919 under the preaching of Brother R. L. Ledbetter.

A TRIBUTE TO A MAN—

J. H. BREWER

By BOB CRAIG

'Thou shalt be missed, because thy seat is empty.' To be missed is one of the most outstanding tributes which can be paid a person and James H. Brewer was one of whom this statement will be made by many. He was an elder in the Lord's church in Little Rock, Arkansas, for several decades. But just because one is an elder doesn't necessarily mean that he will be missed. This man was what we expect an elder to be.

He will be missed by those who sat in his classes over a period of years. Several preachers could be named among these. He will be missed by those who looked to him as an example of faithful-

ness; by younger men who were encouraged by his zeal and vigor; by gospel preachers all over the land who recognized his as a staunch defender of truth and thus became an inspiration to them.

But even though his seat is empty here and he is missed by many, surely we believe that one of the empty mansions of heaven will be made full by this "soldier of Israel" who fought the fight for truth just as long as he remained among us. May the memory of his faithful devotion to truth burn forever in the hearts of all of us who came in contact with him. May we never compromise that memory.

REPORT FROM HOLLAND

By BILL RICHARDSON

The year 1956 in Holland was the best in the short history of the church in this country. There were a total of 31 baptisms—14 in Haarlem, 12 in Utrecht, 3 in Baarn and 2 in Amsterdam. Among those baptized were two young men who should make capable gospel preachers. Both are very sincere and talented and both want to preach the gospel to save lost souls.

Already two fine young men have been baptized in Haarlem this year. Another plans to obey the gospel this week.

We have four congregations in Holland—in the cities I mentioned with reference to the baptisms. The total membership comes to about 70. The outlook for the future looks brighter than ever before. Interest is growing and our opportunities are becoming more and better.

For some time we have been pleading for more workers. Finally this plea has been heard, and brother and sister Bill Phillips are expected to arrive in February to resume work in this country. They have been here before and will soon be able to do effective work again. Our hearts are filled with joy, because we know them and love them and because we need them so badly.

A Plea For Help!

Another husband and wife have decided to come to Holland in September of this year. They are brother and sister Ralph Aycock of 2560 Arcadia, Lemon Grove, Calif. They are wonderful Christians and can do a great work in Holland, but before they can come they will have to have support. Will you help them? Write them now.

Remember us in your prayers. — Spruitenbosstr 9, Haarlem, Holland.

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Though reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation which most form our judgment. — Watts.

W. M. Grooms, P. O. Box 1181, Lancaster, California, January 28, 1957: We recently moved to California and started work with the Church here. We shall miss the many friends in Arkansas, Texas, and Oklahoma, where we have worked for years past. This area is said to be the fastest growing in the Nation today because of the rapid expansion in aircraft industries and test bases. This congregation has had two Sunday morning worship services to accommodate the crowds, but in a few weeks a building will be ready in Palmdale for a new congregation which will take about fifty members from here. This will relieve our overcrowded condition for the present, but we expect to be overcrowded again in a few months. There needs to be a lot of foresight in planning the work in this area. Other congregations will likely be started in future.

Roy M. Henderson, 118 N. W. First, Moore, Oklahoma, January 30, 1957: Lord willing Brethren, I shall preach in a meeting in Natchitoches, La., beginning March 4. The work in Moore is encouraging. Attendance on the rise.

Marvin Johnson, Menlo, Iowa: A Christian doctor is needed in this and a near-by town of Casey. Menlo population is about 450 and Casey is about 700. The church started in Menlo in February 1956. There are 14 members. One store owner is a member of the church and it is well thought of in the community. The store building we are now meeting in would make a suitable place for a doctor's office. We plan to build this year. We have four meetings a year, and are planning a vacation Bible school for this summer. If a Christian doctor could move here it would be a boost to the church in this mission area of Iowa.

Dillard C. Sarrett, Delight, Arkansas, February 18, 1957: The church in Delight is making some improvement on building by painting, installing new lights, new hardwood pews, communion table and pulpit. We are also in the process of selecting more elders and deacons to serve the congregation. All of this will be a great help to the work and worship of the church in Delight. The church at Antoine, Arkansas, with which I work half time, has just recently paid out of debt, and has made plans to install new lighting fixtures. The future looks bright for both of these churches.

Bob L. Hoover, 2021 65th St., Lubbock, Texas, February 1, 1957: Steady growth continues here at Vandelia Village in Lubbock, with four baptized and

four identified this week. We have had amazing success with cottage meetings, and are putting them into operation as long as we have teachers. Our Spring meeting will be March 3 to 10 with Thomas Warren, of Fort Worth, Texas, preaching. This will also mark the fourth anniversary of this congregation, and we invite all former members to meet with us on the 10th of March. We would like to have over 700 that day.

MARCH CORONET TO CONTAIN GOSPEL ARTICLE

By ALAN M. BRYAN

The March issue of *Coronet* will contain another article placed by the Gospel Press. This article will be entitled "You Can Be Just a Christian." Responses to articles placed by the Gospel Press continue to come in from points throughout this country and the entire world. Only recently we received letters from interesting people in Korea, South Africa and France. Truly, national advertising is an open door through which we can reach millions with the gospel of Christ. We urge brethren everywhere to pray for the success of this work and to help by sending contributions to the Gospel Press, 3816 Gaston, Dallas, Texas.

George Thompson, P. O. Box 853, Houma, Louisiana, February 13, 1957: Thus far this year there has been one baptism, and six confessions of error. The lady baptized was formerly a Roman Catholic and her conversion was brought about by personal contact. The church in South Louisiana is moving forward, a door of opportunity is opened unto all. Pray for us.

Cecil E. Kelley, 901 South Broadway, Springfield, Missouri, February 7 1957: We began work with the Broadway and Madison congregation here February 1. The prospects for this congregation are unusually bright. The elders have provided a broad program of work including radio and TV work on local stations, and a \$25,000 expansion program to begin in the near future. We anticipate much good in the future for this fine congregation. The church at Siloam Springs, Arkansas, where I formerly labored, is still in need of a minister. If you are interested write Ralph Ballard, 715 S. Hico. I still have time for some summer meetings.

Earl E. Smith, 127 S. Acadian Thruway, Baton Rouge, Louisiana, February 11, 1957: The church in Baton Rouge met in her new building at 4040 North Blvd. for the first time on Sunday, Feb. 10th. Four hundred and sixty-six attended Bible School classes and the con-

tribution was approximately \$930.00. About 550 attended the morning worship service. This was a great day for the Lord's church in Louisiana, which in a large measure is yet a "mission field." The membership here is approximately four hundred. We have had additions each week this year. The past eight days two have been baptized, five identified and four restored. Those who are passing this way please note the new location of the church which formerly met on Convention Street at Kernan, and plan to worship with us.

Leonard C. Waggoner, 4106 Montrose Blvd., Houston, Texas, February 13, 1957: On January 31 I terminated my work with the Broadway Church in Houston, after more than three years of very pleasant and profitable work. Beginning February 1, I was employed by the Central Church in Houston as Administrator of the Christian Home for Aged to be located in Houston. This Home is under the eldership of the Central Church of Christ, 4100 Montrose, Houston. Negotiations are being made for establishment of the Home with much enthusiasm being manifested in this area. The scope of the Home is to be brotherhood-wide. All inquiries should be addressed to me, 4100 Montrose Boulevard, Houston 6, Texas. We need your financial assistance, your prayers and your good-will. I shall be interim evangelist for Central until June when Brother John T. Smithson, Jr. of Dallas will come to work regularly with Central. I preached February 10 for Central. We had six responses—five of them were additions. Pray for us in our new work. "Give us an edifice—we will give you back a Home!"

Lloyd E. Ellis, 231 Fourth Avenue, Chula Vista, Calif., Feb. 10, 1957: Two baptized today. When in the San Diego area come to see us.

Murphy D. Phillips, Box 152, Plain Dealing, La., February 13, 1957: Three adults were baptized here recently. The congregation plans a new building in the near future. I am to be in a meeting in Tallahassee, Florida, February 24 to March 3rd.

Tice Elkins, Alamogordo, New Mexico: I may not be able to hold the meetings I have hoped to hold this spring and summer because of recent relapses in physical condition. I will be seventy nine years old April 21st, and cannot expect much more this side of "Jordan." I would be happy to have birthday cards from every friend I have on earth. My best wishes to all.

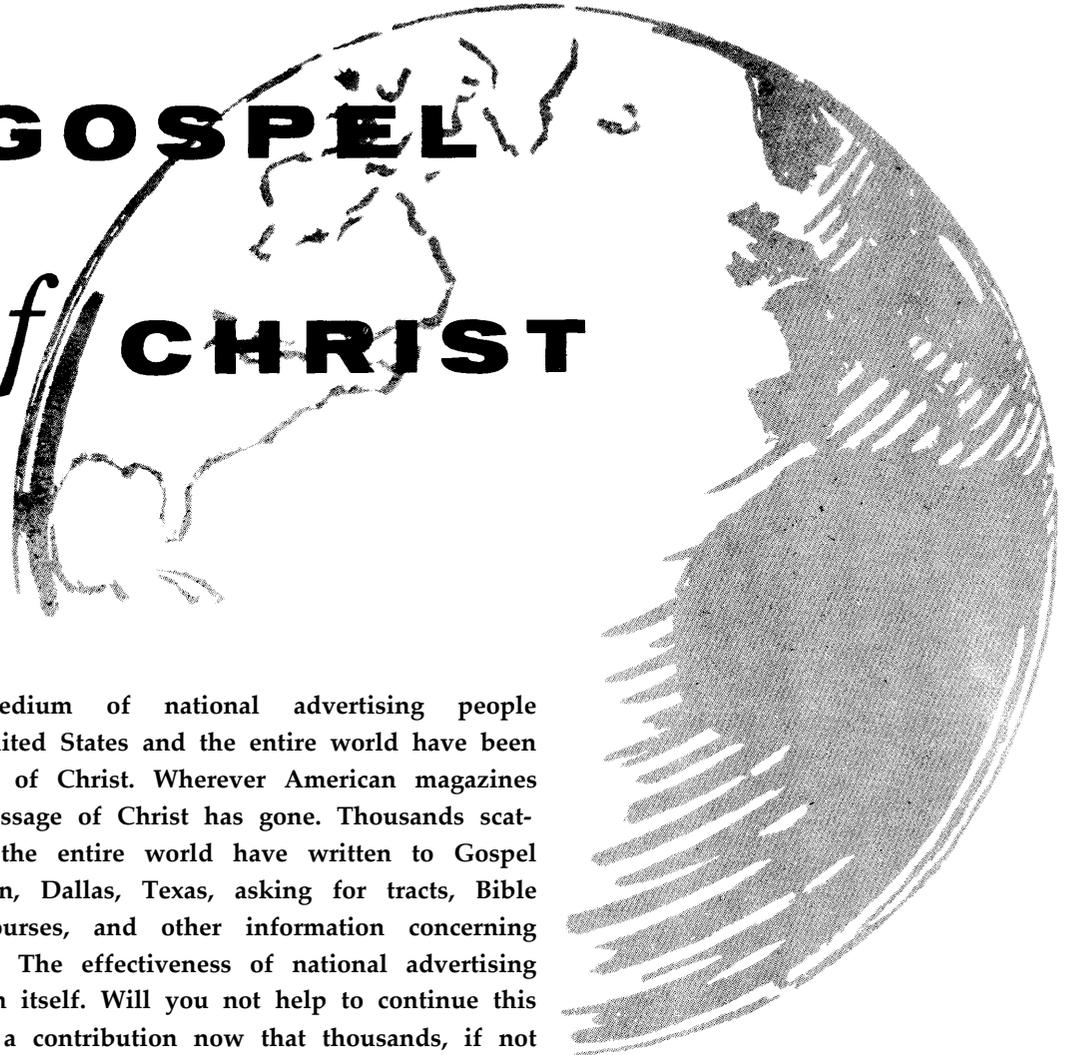
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REPORT ON TWELFTH ANNUAL WICHITA LECTURES

By M. NORVEL YOUNG

The Cleveland Avenue Church in Wichita, Kansas, renders a real service to Christians throughout Kansas by conducting a week of lectures each February. This year more people came than ever before. It is obvious that there is a surge of zeal among the Christians in Kansas. More and more churches are waking up to the stirring challenges before them. They are growing numerically and spiritually. The churches in Wichita enjoy a warm spirit of fellowship. They worked together in the Wichita Forum Lectures last year with Otis Gatewood preaching. The Churches in Kansas are supporting the Maude Carpenter Children's Home well. There are thirteen loyal churches in Wichita.

At the lectures this year Gerald Frutia, Everett Donaldson, Doin Pitchford, George R. Mayfield, Bennett Land and Doyle Cannon presented faith-building sermons. Each noon the ladies at Cleveland Avenue provide a luncheon and as many as two hundred enjoyed the fellowship. As many as 460 attended the evening lectures. The Wilburn Hills are doing a good work at Cleveland Avenue. It is encouraging to see the way the churches in Kansas are marching on in the Lord's work.

Christian parents in the area are getting behind York College and Central Christian College in a good way.

Walter W. Leamons, Junction, Texas, February 14, 1957: "Boys of the Bible," was my sermon topic Sunday morning, when more than 80 Cub Scouts and their parents were in attendance at the Tenth Street Church. It was my privilege to preach to the Men's Bible Class, a county-wide group, on the First Sunday. The service was broadcast over KMBL.

Wesley Hylton, P. O. Box 98, Keiser, Arkansas, January 14, 1957: Four were baptized the past week. One was a man well past seventy. When coming this way worship with us. One of the ladies baptized was here on vacation from Schenectady, New York. She will return this week. She is very anxious to contact the nearest congregation. Her address is 564 Mumford Street, Schenectady, N. Y. The name is Lois Dimaria. If you have information as to the nearest congregation please contact her at the above address.

MI. A. Elkins, Ajo, Arizona, Feb. 12, 1957: One lady has been restored and a man and wife were baptized since our last report. Interest in the work here is

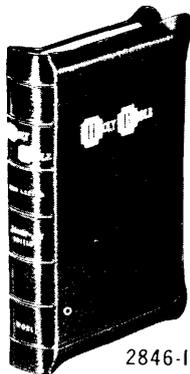
on the increase and the future looks bright at this time. The work in Gila Bend, Arizona, a mission point, is progressing and the congregations in this locality are helping with this effort.

"DEACON HORNBLOWER SAYS:"

"Some members of the church work for increased attendance at the services of the church; others by their example work for increased absenteeism."

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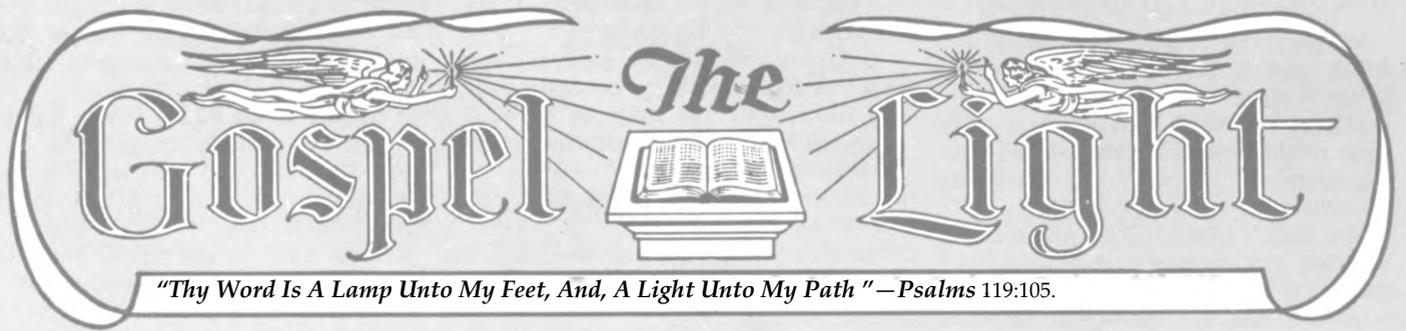
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THINK

If you think you are beaten, you are:
If you think you dare not, you don't.

If you like to win but think you can't
It's almost a cinch you won't.

If you think you'll lose, you're lost:
For out in the world we find
Success begins with a fellow's will:
It's all in the state of mind.

If you think you are outclassed, you are:
You've got to think high to rise,
You've got to be sure of yourself before
You can ever win a prize.

Life's battles don't always go
To the stronger or faster man;
But soon or late the man who wins
Is the man who thinks he can.

-Anonymous.

Through the cooperation of Elmer L'Roy, one of our associate editors, we have planned six articles written by preachers of Paris, Texas for the May issue of the **Gospel Light**. A biographical sketch of each author will accompany hr. article.

We think readers will be interested in who are the authors, but we are sure that what they write will be even more important than the identity of the men. Therefore, you may look for a discussion of the following themes:

- Jesus said, "Follow Me." Will we?**
- Come Over and Help Us—Will we?**
- Go, Compel Them to Come—Will we?**
- Jesus, Loved Children—Do we?**
- Jesus Called Young Men—Do we?**
- Pray For Workers—Have we?**

Brethren Elmer L'Roy, Hubert Roach, Claude Robertson, Claud Daniel, Elzie Parker, and Leonard Coker will write on the above subjects in the order in which their names and the subjects appear.

Those who would like to have extra copies of the issue should advise us by April 20. Ten or more copies at 5 cents each.

GOSSIP WOUNDS DEEP

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

Before relating something that may be detrimental, ask the following questions: Is it necessary that I tell this? Will it profit me or him about whom I'm speaking? Have I considered every possible angle? An earliest endeavor to answer these queries may check the flow of harmful words. If that bit of gossip has made nothing of you—you make nothing of it!

1. Gossip wounds, "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (Prov. 18:8; 26:22). Such can tear open and cause to bleed wounds that may have been healed. Hate gives way to whispering: "All that hate me whisper together against me: against me do they devise my hurt" (Psa. 41:7).

2. Gossip separates friends. "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." (Prov. 17:9). "A whisper separateth chief friends (Prov. 16:28). You have witnessed it. Bosom friends have become hateful enemies because of superfluous talk.

3. Gossip sows strife and digs up evil. "An ungodly man diggeth up evil: and in his lips there is a burning fire" (Prov. 16:27). One who is eager to talk ... he who must whisper . . . will find something to talk about! He will dig it up.

His lips burn with a message of gossip. "A Forward man soweth strife."

4. Gossip ensnares the gossip's own soul. "A fool's mouth is his destruction, and his lips are the snare of his soul" (Prov. 18:7). He is digging his own grave. He is killing his own soul. He is not only harming others, but bringing condemnation to himself as well.

5. Gossip is classed with the worst of evil. It is mentioned with such sins as fornication, wickedness, covetousness, maliciousness, murder, deceit, malignity, haters of God, etc. (Rom, 1:29, 30).

6. Gossip is indeed dangerous. "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips" (Prov. 20:19). Such a one is not a faithful spirit" (Prov. 11:13). The apostle wrote the Corinthian brethren his desire to find them free from whispering, gossip or talebearing (2 Cor., 12:20).

"Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. 143:3). The Psalmist was having difficulty in guarding his words. David's weakness is quite common with us today.

The lips serve as a door to one's heart. Through that door the heart lets one see what is within. Too frequently those ugly thoughts barge through the door. Heed should be taken in keeping the door tightly closed at the proper time.

Through that door march words that will either cut or cure . . . harm or help . . . condemn or comfort . . . slash or soothe . . . seclude or save! Your heart stands guard to your mouth. Train that heart to guard properly!

—George W. Bailey.

FLORIDA CHRISTIAN COLLEGE LECTURESHIP

By C. R. NICHOL

The four days' lectureship at Florida Christian College was a most delightful experience during some of Florida's finest weather. The large audiences were from several states, and a more considerate student body or a more gracious faculty I have never seen.

It was a delight to be one of the speakers with Brothers C. E. W. Dorris and Early Arceneaux.

NEW BOOKS

Two new books from the press of the 20th Century Christian have just reached our desk. The **Tiny Tots' Bible Reader** is a beautifully-illustrated Bible story book for the little folks. It is compiled by Jim Bill Mcnteer, a very capable and faithful minister of the gospel. So far as we know this is the only Bible story book written by a member of the Church.

The illustrations in the book are in the

form of "stick men," which are drawn by Mrs. Mildred Haws, who is also a faithful Christian. The price of the 116-page book is \$2.

Women of the Bible by Mrs. Leslie G. Thomas is a book designed for many uses. It is an excellent study of some 27 women of the Bible. It is well suited to ladies' Bible class work, as well as for personal study in the home. We believe that every Christian woman would do well to have a copy. Price is \$2 per copy in cloth binding.

"Make America Catholic"

"But there is another reason for making America Catholic: a consideration of strategy. Our country right now, under the leadership of President Eisenhower, is at a pinnacle of wealth and influence. As America goes, so goes the world... Our program then is to make America Catholic—we won't say simply Christian, for Christ was a Catholic. If America goes Catholic, we've built a powerhouse, a fulcrum, a lever—call it anything you want, a powerful instrument for the conversion of the world. Our resources in carrying out this program are, first of all, about 47,000 priests. We also have 158,000 sisters, almost 9,000 brothers, plus our 32.5 million laypeople..."

(The above is clipped from an article in "Our Sunday Visitor," a national Catholic journal, which incidentally has many times more circulation than all our brotherhood journals combined. Surely Christians can see the trend!)

Claude Robertson, 1030 24th, S. E. at Polk St., Paris Texas, March 11, 1957:

Charles R. Williams of Texarkana did the preaching in a meeting which closed last night. Three were baptized and one was restored. The work goes forward in a fine way. Forty-five have responded during the last seven and one half months. We have broken records in every way. Our contribution continues to increase, each month.

Lewis Mikell, 59 Garfield Avenue, Gallipolis, Ohio, March 21, 1957:

Eight were baptized in my meeting with the church near Scottown, Ohio, the last two weeks of February. Bad weather prevailed most of the time, but the house was well filled each night. We are off to a good start in a meeting at Hundred, W. Va. I will be in a meeting with the church at Magness, Ark. July 19 through 28. I will have time for an additional meeting in Arkansas on this same trip. Can hold this meeting July 29 through August 7. Even though it be a congregation. few in number, I shall be glad to serve you.

Entering The Church

By GUSSIE LAMBERT

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

My decision may depend on three things, wisdom, courage, and time. While all three of these are involved in a wise decision a lack of any one may deprive me of all that has been offered. Many chances for success have failed because we had not the wisdom to see what was involved. Many a chance has failed because men were afraid of what might happen. They lacked courage to make a sacrifice, they were afraid to make 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 had made such decisions, one who has had just these same 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 "ekklesla" which means the called out. The Bible tells us what we are called out of, "who hath called you out of darkness into his marvelous light" (1 Pet. 1:9). Now since the church is that people that have 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, or to that group that had already been thus called out. When one comes preaching that you do not need to be a member of the church to be saved he is just preaching that you do not need to be called out of the world to be saved. If he is preaching a message that will not make you a member of the church he is preaching a message that will not call you out of the world of sin.

Now why should I want to enter the church. Since the church is God's called out people then the question can just as logically be stated in these words: "Why should I want to be one of God's saved people?" The answer is obvious. It is in the church that I am reconciled to my God. Are you at variance with your God? If our Lord should come today would He welcome you into mansions of glory? If not then you need to be reconciled to God. Hear the apostle as he says, "And that he might reconcile both unto God in one body" (Eph. 2:16). There is but one body (Eph. 4:4), and this body is the church (Col. 1:18).

I should enter the church because it is in the church that I have peace of mind. "And let the peace of God rule in your hearts to the which also ye are called in one body" (Col. 3:15). Christians are to have the peace of God in their hearts for to this end they are called but notice that we are called in 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 pil-

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

One other question is important: What is expected of me when I enter the church? Into whatever organization you go you will be liable for certain responsibilities. The government expects you to pay taxes, serve on the jury, live by

(Continued on page 10)

Advantages of a Scriptural Conversion

By J. HARVEY DYKES

Many real conversions are not scriptural, and some conversions are genuine without being religious at all. The story is told of a man who was "converted to communism." Surely his conversion was not scriptural. Another person is "converted to another political party," a genuine conversion, without the slightest religious implication.

Many religious conversions are not scriptural. There may be a conversion, a turning, without respect to or regard for the holy scriptures. One may be converted to, turned to, a religious party that denies the records of the scriptures, ignores the moral standards of the scriptures and repudiates the authority of the Bible. This gives graphic emphasis to the fact that conversion has a wide use.

A Scriptural Conversion

A. scriptural conversion is real. Any conversion under the direction of the scriptures must be real. A counterfeit conversion is not scriptural at all for the scriptures search the deep things of the heart and insist upon genuineness. In the very first step, in the step of faith, the scripture states, "If thou shalt believe in thy heart." (Rom. 10:9). The same sincerity is required under the scriptures for everything in conversion. "Ye became obedient from the heart." (Rom. 6:17). A scriptural conversion must be real, genuine and sincere.

A scriptural conversion is a conversion where the soul turns as directed by the scriptures; where the converted one is guided by what the Bible says; where the convert has a "Thus saith the Lord" for each step he took in the turning process. The man who has been scripturally converted can turn to the Bible and read clear and definite descriptions and commands for all he did in his conversion. For the present we may pass by the question of what these examples show and what these commands state. For the present we shall offer some advantages of a scriptural conversion.

Advantages of Scriptural Conversion

Assurance. The man who has had a scriptural conversion, who can read in the Bible every detail of his turning to God, through Jesus Christ will never lack for assurance that he has done the right thing and is a saved man. He may wisely doubt the theories of men about conversion, he may well distrust all unbiblical doctrine about conversion. These human theories may confuse and distress him, but the word of God will not change. He will never find himself deserted in a time of need. In the darkest hour of tempta-

tion or bewilderment he can turn to the Bible and find God's word speaking the same as the day he embraced its promises and commands. He may see others become skeptics under a growing mistrust of their unscriptural conversions. These poor souls cannot anchor their experiences in the word. But the man who obeys as it is written has the firm foundation that cannot be shaken. He has assurance.

Brotherhood. The man who has done what the Bible says in being converted, the man with a scriptural conversion is blessed with the advantage of brotherhood. He has turned from the world; he has set his hand and heart against the world of sin. But there is nothing personal or hateful about his spirit of fellowship. He has done only what God's word says in so many words. This does not strike down the hand of any man who wishes to share the Christian life. True enough, some who claim to follow the Lord will not consent to walk with this brother who does what the Bible says. But they are the ones who destroy brotherhood. (1 Jno. 2:19). The soul who follows the text of the Bible in his conversion extends his hand in welcome to all who will simply do as God has asked. Though his offer of brotherhood may be rejected or even misunderstood he has the advantage of knowing his scriptural conversion expressed his love for God and prepared him to receive all who love God. (Jno. 14:15).

Evangelization. When going into all the world to preach the gospel (Mark 16:15-16) what a glorious advantage to be able to open the Bible for the unsaved and at the same time be able to say, "Here, these are the words I trusted and obeyed." It qualifies us to preach the Bible when we follow the Bible.

Hope. No other book in the world offers heaven to the soul of man, and this book offers salvation to the obedient souls. (Heb. 5:8-9). It is unreasonable to claim the promises of the Bible while rejecting the commandments of the Bible. The Bible hope of salvation belongs to those who follow the Bible in conversion. A man with a scriptural conversion has the advantage of hope.

Read Your Bible

Let the Bible guide you. It will direct your every step, word and thought for a scriptural conversion. It will answer you every question.

What must I hear? What must I learn? What am I to be taught? (Matt. 28:19-

20; Mark 16:15-16; Acts 14:1; 1 Cor. 15:1-4).

What shall I believe? In whom shall I believe? Must I believe? (Acts 2:36; 8:37; 16:30-32; Heb. 11:6).

Must I be baptized? How am I to be baptized? Why am I to be baptized? (Acts 2:28; 22:16; Mark 16:15-16; Rom. 1:1-6; Gal. 3:26-27)

What grand satisfaction to read in clear, plain words the answer to the most important questions in the world. What is to be preached? Why did Jesus die? What must I believe? Why must I obey? How am I saved? How may I become a child of God? The answers are within the grasp of every honest heart. Read your Bible. Go to a gospel preacher and tell him of your desires. Tell him you want, seek and humbly demand the advantages of a scriptural conversion.

Jim Bullock, 2548 Hollywood, Baton Rouge, La., March 20, 1957: The Church in North Baton Rouge, 4055 E. Brookstown is happy to report five responses recently. One was baptized, two were restored, and two placed membership. Interest in the work is on the increase. We ask for the prayers of Christians everywhere.

Earl Smith, 127 S. Acadian Thruway, Baton Rouge, La., March 22, 1957: The meeting at 4040 N. Blvd. here, in which Bro. Ira North is doing the preaching, continues. Nine have been baptized and one restored so far. Approximately 600 attended the worship service last Sunday, and 470 were in Bible study classes. The contribution was \$1,005.

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Your Salvation As A Christian

By ELMER 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."

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 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."

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 "lively hope" pointing "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet. 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 Matthew 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 is 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 commanded you: and, lo, I am with you always even unto the end of the world" (Matt. 28:20).

Working out our own salvation is actually 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 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. It pays to serve Jesus as it is the only happy way to live.

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 Matthew 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 for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Pet. 1:3-5).

The inheritance is "reserved in heaven." It is "the end of your faith, even the salvation of your souls" (1 Pet. 1:9).

The rule by which we may attain 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.

Looking To The Future With Confidence

(By JESSE P. SEWELL)

(An Outline)

Read Genesis 24:10-31.

Text: Gen. 24:27; Matt. 28:20.

Introduction:

Millions of people in our country and throughout the world are looking toward the future with fear and anxiety.

The dread of war still hovers over the nations of the entire earth. Man is able to reach any part of the earth in a few hours. He has weapons of destruction capable of destroying the entire civilization of the world in a few weeks.

Johnathan Edwards once stirred a revival of religion throughout the entire country by preaching on "Sinners in the hands of an angry God." Today, with atomic energy and other powerful agencies of destruction, we have the power of God in the hands of angry sinners.

Nations are afraid — individuals are afraid — churches are afraid.

1. It is definitely sure that we cannot do so on the basis of our own strength.

If we are to go forward with confidence we must have a power that is greater than we are to lead and to show us the way and to give us the wisdom and strength to walk in that way. Is God's power accessible?

A. Jesus has said "I am with thee always" (Matt. 28). God is (Heb. 13:5,6). Paul. Phil. 4:6-7).

B. No matter what the time or darkness, or crisis, God and His Son are ready and able and pledged to do for us anything we may need.

If we abide in His fellowship, walk faithfully in His way, we can face the future, with anything and everything it may bring with confidence and enthusiasm.

God still lives. His Son still reigns with a scepter of righteousness. Their hosts still are ready and able to go forth to protect and care for those who walk in their way. (Heb. 1:8-14).

If we could but see we would not be afraid. (2 Kings 6:17).

3. C. Choate, Box 33, Belzoni, Miss.,

Feb. 21: I know of two congregations that desire to contact a young preacher for the purpose of working between them. Their plans call for the preacher to live at Winona, Miss. The congregations will offer an adequate salary and the opportunities are tremendous for a great work to follow. Those who are interested may contact G. C. Burton, Winona, Miss. Do this immediately.

SEVEN CHURCHES OR ONE CHURCH

By HOYT BAILEY

Some religious people go to the book of Revelation and read of the seven congregations or "seven churches," and from this passage they assume that there is more than one church, universally speaking. Such overlook the fact that those seven churches mentioned in the Revelation letter were located in seven different places. Those seven churches were seven local congregations, because they were located in seven different places. The Bible specifically mentions these seven churches being in Ephesus, Pergamos, Thyratira, Sardis, Philidelphia, Smyrna, and Laodicea. If Jesus Christ had built seven churches, then those seven would have been the ones which would please the Father. Of course, the seven here are only seven congregations of the one church. Did Jesus pray for people to be divided into many churches?

Where does the Bible reveal Jesus praying for many churches? In the prayer of Christ to our heavenly Father, he said concerning those who believed on Him: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: 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." (Jno-17:20-21). Jesus here prays for all believers to be perfected into one. Jesus did not pray for his followers to be divided into many groups. He prayed that they all be one, not many, but one.

Did Jesus Christ die for many religious bodies? Hear the Holy Spirit through the apostle Paul: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of the Lord which he hath purchased with his own blood." (Acts 20:28). This passage of scripture emphasizes that Jesus purchased the church, not churches. Paul wrote to the church in Ephesus, saying: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:" (Eph. 2:13-16).

Anyone should be able to see from the foregoing scriptures that Jesus purchased the church with His own blood. He did not purchase a plurality of churches. He died to reconcile both Jew and Gentile in one body, not many bodies. Religious people are not made nigh by the blood of animals, nor are they made nigh by the blood of some mere man, but they are made nigh by the blood of Jesus Christ. Adam, Abraham, nor Moses did not purchase the church with their blood; neither did John the Baptizer shed his blood for the church. Acts 20:28 informs us that Christ purchased the church with His blood. And we learn from Ephesians 5:25-27 that "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." The "it" in this passage surely makes it very plain to any thinking person that the church is spoken of in the singular number, not in the plural. The church is one, not many, not seven, nor seventeen, but one.

Did Jesus promise to build a plurality of churches? Jesus said: "I will build my church." He did not say: "I will build my churches." He did not promise to build a church for his cousin, neither did Jesus teach that his cousin had built a church for him. Jesus either built his church, or he did not keep his promise. Who dare accuse Jesus of not doing what He promised to do. Jesus said: "I will build my church." He did not build John, Paul, and Peter a church, but He built His church. Paul said: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." This assures us that all things are put under the feet of Christ, not under the feet of men or women. This also assures us that Christ is given to be "head over all things to the church, which is his body." The Lord did not leave part of the headship of the church to John, Cephas, or Paul; neither did he leave part of the headship of the church to some man in Rome, St. Louis, or Dallas. The Lord Jesus Christ is head of His church, "head over all things to his church."

There is but one head of the church: Jesus Christ is the head of His church.

There are not seven heads, nor are there three hundred heads of the church. Paul said to the Colossians: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead: that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell;" (Col. 1:18-19). The Bible plainly informs us that God "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). Everyone who knows and believes the Bible knows that Jesus Christ is the only head of the church.

The church is but one body. We can see from the foregoing passages of scripture that the church is the body and the body is the church. There are not many religious bodies, but the body is one. (Rom. 12:4-5). Paul wrote to the Corinthians, saying, "But now are they many members, yet but one body." (1 Cor. 12:20). Christ died that He might reconcile both unto God in one body. (Eph. 2:16). Paul said "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." (Eph. 3:6). Paul further said to the brethren in Ephesus: "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4:4-6). He not only points out that the church is the body, but he emphasizes that the one body is the church. He teaches that "Christ is the head of the church: and he is the Savior of the body." (Eph. 5:23). The apostle was guided to write to the brethren in the Colossian church relative to the one body. He said "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Col. 3:15).

We should be able to see from our study of this lesson that Jesus did not build a plurality of churches, but He built His church. Jesus did not pray that His followers be divided into a plurality of groups, but he prayed that they all be one, that they be one even as He and the Father are one. Jesus Christ did not die for many bodies, but He died that He might reconcile both unto God in one body. Jesus did not purchase many bodies with His blood, but He purchased His church. Jesus did not give Himself up for many churches, but He gave Himself for His church. Jesus did not build Adam's church, neither did He build Abraham's or John's church, but He built His church. Jesus Christ is head over all things to His church, not to only a few things. He is head of His

church, not some man. Jesus Christ is the one head of the one body which is His church.

Since there is but one God revealed in the Bible, is it necessary for the God of the Bible to have more than one church in which to save people? or in which the saved are found? Paul informed the Corinthians that God is not a God of confusion, but of peace. Can you feature the God of the Bible operating against Himself? Does God have His people wear one name in one section of the city while He has other of His children wear different names in other sections of the city? Does God authorize His children to go separate ways? Does God command His children to worship Him in different ways. Does He command some to worship Him in ignorance? Does He command others to worship Him according to the precepts of men? While demanding that those who worship Him acceptably must worship Him in spirit and in truth? Can you feature the one God pointing people to but one way in His word, then telling people to go the way of their choice? Do you know that God does not contradict Himself?

Do you know that Job prophesied of one way? (Job 28:7). The Bible does not reveal but two ways. One of these ways leads upward to God, to heaven, to salvation, to eternal life. The other way leads downward, to destruction, to despair, to ruin, to everlasting shame and contempt, to everlasting punishment. Jesus said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7:13-14). It is Jesus Christ who said: "I am the way." Jesus also said: "No man cometh unto the Father, but by me." (Jno. 14:6). It is Jesus Christ who says: "I am the true vine, and my Father is the husbandman." (Jno. 15:1). The child of God is a branch in the true vine. The branch does not get into Christ without being baptized into Him. "For as many as have been baptized into Christ have put on Christ." (Gal. 3:27). We know Paul is not talking about denominations or sects, but he is talking about individuals. He is talking about those who are old enough to have faith, the ones who are old enough to believe. Paul said "For all are the children of God by faith in Christ Jesus, for as many as have been baptized into Jesus Christ have put on Christ." (Gal. 3:26-27). Jesus said with respect to the branch: "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." (Jno. 15:4-5). The "he" is the one abiding in Jesus Christ. A "he" is not a denomination, not a church or sectarian organization.

Can you feature Jesus Christ, the one head of His church, having a large group of religious bodies? Is Christ the author of the various religious groups which wear different names, meet in different buildings, teach different doctrines, and worship in different ways? Do you believe what the Bible teaches with respect to Jesus Christ? Does Jesus teach that there are many ways to heaven? He said: "I am the Way — no one cometh to the Father, but by me." Jesus does not teach that there are many "true vines." He said "I am the true vine." The Hebrew writer says: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, His flesh;" (Heb. 10:19-20). We surely can see from this that Christ is the only one who provided a way to heaven for

us. Apart from Christ there is no way to heaven.

The whole human family has but one message from heaven, the Bible, the word of the eternal God. Believing and accepting the Bible we believe in but the one God of the Bible, we believe in but the one Christ of the Bible, we believe in but the one way, the one path, from time through eternity, the one strait and narrow path, or narrow way which leads to everlasting life. We believe in Jesus Christ as the only door into the sheepfold, because there is but one fold and one Shepherd, Christ is the good Shepherd. All who believe and accept the Bible, the Bible alone as being within itself all sufficient for every religious need, reject the traditions and precepts of men. We know that Jesus commanded the preaching of one gospel, the one gospel places Christ as head over all things to His body which is the church. His body being filled with one Spirit is animated by one hope, ruled by one Lord, marches on according to one faith, the faith of the gospel. The one God over us all authorized His Son to build one church. (Matt. 16:18). Christ built one church.

Why Not Use Mechanical Instruments In Worship?

By J. C. CHOATE

The Bible teaches that Christians are to sing, but the Lord has nowhere said that mechanical instruments of music are to be used in relation to the singing. For instance, we read "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19). Note that the melody is to be made in the heart — not on some mechanical instrument of music. Again, the same writer says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16). There are but a few other passages of scripture within the New Testament that deal with this subject and every one of them omits the "mechanical music" part.

Someone is ready to say: "Since the law of Christ does not say anything about mechanical instruments of music in worship then it is to be assumed that they are all right, and therefore, may be used in worshipping God."

That argument will not follow. The Lord may not have come out and said, "thou shalt not use mechanical instruments of

music in worship," but he did say what to do. What was that? He commanded that we sing and make melody in our heart. Thus, that is proof enough. As we continue, think about this: We must be careful about how we use the scripture. If we are not mindful, and at the same time, weigh every matter according to the will of God, we may transgress the law of the Lord and consequently bring the vengeance of the Lord upon us.

Still others try to justify the use of mechanical instruments of music by the Old Testament. There are those who suggest that David praised the Lord with such, and if he could do it, then so can we. But that does not work, inasmuch as David burned incense unto the Lord, and did many other things that we as Christians do not do, but that does not mean we can do it. The point to remember it this: There is a safe side on these matters, and the best thing to do. is to remain on that safe side — the Lord's side. Sing, but sing the Bible way.

John French, 2716 S. Lewis, Little Rock, Arkansas, March 11, 1957: Two were baptized, and four placed membership last week.

THE INNER MAN — THE REAL SELF

By A. G. HOBBS

"Jehovah's Witnesses" and all materialists teach that man is composed of body and breath — and that man does not have a soul.

It is granted that the word "soul" is sometimes used with the sense of meaning an individual — but not always. Sometimes it refers to the inner man which cannot be destroyed.

Jesus said: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28). Men can destroy the physical life of another. But men cannot destroy or kill the soul.

The different meanings and uses of a word can be illustrated by the word "fast." One gets in a car and drives at the speed of 100 miles an hour and he is driving fast. One quits eating, and he is on a fast. A woman is buying dress goods and she asks the clerk, "Is this color fast?" One ties a hard knot and it is tied fast.

"Jehovah's Witnesses" think that a word must have the same meaning all the time, regardless of how it is used in a sentence. Furthermore, they are not aware that in the Bible figures of speech are used. The understanding of the figure of speech known as a synecdoche which puts a part for the whole will help materialists greatly. So many "souls" went down into Egypt. Did they take their bodies? There were added unto them on that day "about three thousand souls." But "soul" is often used to speak of the inner man that cannot be destroyed by man. Men have souls, so says Peter.

"For ye were as sheep going astray; but are now returned unto the Shepherd and bishop of your souls." (1 Pet. 2:25).

The soul may be saved (Heb. 10:39), or lost (Matt. 16:26). "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5). Is the breath to be saved? The body returns to dust, and the spirit returns to God who gave it (Ecc. 12:7). The inner man is composed or made up of the soul and spirit evidently. They are used interchangeably to refer to that part of man that cannot be destroyed, and that is to be saved. The inner man, the real self, dwells in the fleshly body: "though our outward man is decaying, yet our inward man is renewed day by day." (2 Cor. 4:16). "For verily in this (tabernacle, body) we groan, longing to be clothed upon . . ." (2 Cor. 5:1, 2).

The real self, the inner man, lives in the tabernacle of the fleshly body.

"And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me." (2 Pet. 1:13, 14).

F E A R

By VAUGHN D. SHOFNER

Fear, like love, is a characteristic which guides its possessor in paths of righteousness. But I firmly believe that the ideas many associate with fear do not manifest the correct attitude toward a loving and merciful God.

There are at least a score of meanings attached to the "fear" of the Bible. Such statements as, "the fear of the Lord is the beginning of wisdom" (Ps. 111:10); "fear God and keep his commandments" (Ec. 12:13), present the need of being governed by a certain fear. However, the inspired Word of God would not at these and many other places admonish toward fear, and then turn against itself to teach against this same fear. Yet, we find the Word of God teaching against fear. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us" (1 John 4:18, 19). "Fear not; I am the first and the last" (Rev. 1:17).

Thus we must be reconciled to the fact that the fear which Inspiration speaks against is not the fear it commends and commands. In the common usages of our language, fear means painful emotion marked by alarm, anticipation of danger; revulsion caused by forebodings, fright, dread. This is fear which God's word speaks against, and certainly should not be experienced at the thought of Jehovah God. Fear also means profound reverence for the Supreme Being; and this is the fear commended so many times in God's Holy Book.

It therefore is impossible to serve God acceptably by being driven by a dread of him; by experiencing a soul-chilling terror at the thought of God. Such alarm would find a temporary place in arising concern in the heart of an alien who has more respect for punishment than love for a merciful Father, but it could find no lodgment in the soul of a Christian who has become acquainted with the

mercy and love extended from heaven's throne. Panic, produced by thoughts of the power of God, helps turn wayward feet toward righteous paths, but the great magnet which draws on over the rough terrain of life's temptations and trials is the reverential love for the God who first loved and gave sinful souls the glorious scheme of redemption.

That's why the apostle of love wrote, "He that feareth is not made perfect in love. We love him because he first loved us." Not because of compelling force, does man meet the requirements for life above, but love based on mutual esteem erases all fright at the thought of God, placing in its stead an insatiable desire to serve the one who is love, and to be in his divine presence forever. There is torment in fear, but perfect love from pure hearts casteth out all fear and dread of the impending judgment awaiting rebels; reflects the rays of God's great qualities in humble service here; lifts to the highest pinnacle of earthly happiness, and the most refined enjoyments, transcending time and all its torments to enter the joys found only in the presence of God.

Gentle reader, what motivates your service to God? May we cultivate the greatness within us and lift to higher planes, from which we serve the one in whose image we are made because of pure respect and adoration for him.

MARCH AD RESPONSE TREMENDOUS

By T. E. MILHOLLAND

In the March issue of *Coronet* which recently appeared on the news stands on page 25, there appeared an ad entitled "You Can Be Just a Christian." This ad was prepared by the group of men composed of Norvel Young, Frank Pack, George Bailey, Batsell Barrett Baxter, Homer Reeves, John Banister, and Willard Collins with the advice and counsel of the Board of the Gospel Press. In less than two weeks after the ad appeared on the news stands, even such far-away places as Australia have inquired concerning this dramatic appeal. Indications are that this ad will cause more people to respond than any ad ever placed by the Gospel Press.

Contributions are needed now to continue this work of national advertising. This work is supported entirely by individuals. If you can help in the support of this work, send your contributions to the Gospel Press, 3816 Gaston, Dallas, Texas.

J. C. Choate, Box 33, Belzoni, Miss., March 27, 1957: Two were baptized here this past Sunday.

The Attendance Problem

By OWEN D. OLBRICHT

Basically the attendance problem is not the direct result of disregard for Heb. 10:25, ("Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."), but rather the lack of zeal and a good concept of our Lord's church.

Every zealous Christian with the love of God in his heart looks forward to and longs for chances to worship God with his fellow Christians and learn more about the will of his Lord. (I Cor. 15:58; Eph. 5:19, 20; Acts 2:42; I Pet. 2:2).

To most people the Sunday night, Wednesday night, or any other such meeting, other than Sunday morning is a charity meeting for the Lord. Whether they attend or fail to attend makes no difference, God has given no commandment for these assemblies.

No Christian who understands the church of our Lord can deny divine obligation to attend every service of the church. Heb. 10:25 definitely teaches this truth, but since most people who fail to assemble faithfully with the saints have perverted this passage to suit their own practice, another appeal from God's word must be made.

A proper concept of the church reveals that the church was not established just in order to provide remembrance of the Lord through communion. God gave many other activities to the church and provided elders to oversee these activities.

Through the Holy Spirit God has given the shepherding of the flock to the elders. (Acts 20:28). To enhance this divine oversight command was given to the flock that they obey these men placed over them. "Obey them that have rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. 13:17).

What the church is to do has been given by God, but the oversight to carry out this work has been given to the elders. God has commanded saints to remember Christ on the first day of the week. (I Cor. 11:24-26; Acts 20:7). The time and place for the Lord's supper has been left up to the oversight of the elders. Whatever time is set, whether 7:00 a. m., 10:00 a. m., or 6:00 p. m. the congregation is to obey the elders and assemble. The place of meeting is also the ruling of their oversight.

The same is true concerning our giv-

ing. God has commanded that we give on the first day of the week. (I Cor. 16:2). Again, the when and the where has been left up to the oversight of the elders, whether at the beginning, middle, or end of the morning or evening service.

Does not the same principle apply to the teaching aspect of the church? God has set teachers in the church. (I Cor. 12:28; Eph. 4:11-13). "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The time and place for these teachers to teach has been left up to the oversight of the elders.

These men have been given watch over the souls of the congregation and must give account for them. For this

reason good elders will arrange classes vital to the health of every member of the congregation, as a part of their watch over the souls of the saints. The congregation should assist the elders in this important work by being present at these classes.

The Sunday morning, Sunday night, Wednesday night, or any other class arranged by the elders is important to each member of the congregation. Those who fail to assemble when these classes meet are failing to obey the elders in their attempt to care for the souls of the congregation and, therefore, are disobeying God. (Heb. 13:17).

God has provided for teachers in the church and has given the elders oversight to arrange times for them to teach. No Christian can be pleasing to God when he fails to assemble for the services provided by God's chosen ministers, the elders. Those who are co-workers with God are also co-laborers with the elders.

Christians who understand our Lord's church realize their obligation to the elders. These, if they fear the Lord, will be present every time the elders arrange a meeting for them if they are physically able, God being their witness.

EXAMINE YOURSELVES

By LLOYD E. ELLIS

"Examine yourselves, whether ye be in the faith; prove your own selves." (II Cor. 13:5).

There is a lesson which should be learned by all men. Each of us needs to learn to look at ourselves. We need to learn to understand how we think and act and live.

But too often we want to examine the other man and not our ourselves. All of us are better mote finders than log-rollers. It seems to be easier for us to try to pick the splinter out of the other fellow's eye than to try to move the log from our own.

That the other man is often at fault we should readily acknowledge for he is just like the rest of us in a lot of ways, but to claim that he is much worse than we are is only to find fault with an individual and to fail to look at humanity in general. We have heard that the kettle should not dare to call the pot black, but have we learned the lesson?

Quite often I talk with persons who have quit the church because of what someone else has done or did not do, forgetting all of the time that they are not to answer for that other person's faults, but

must account to God for their own deeds. Does one in that position dare to look into his own life? Take for example the observance of the Lord's Supper. Sometimes one refuses to partake because there is another person in the audience whom he thinks is in error, or whom he does not like. By his refusal he not only fails to help the other person, but fails to keep the commandment of the Lord himself.

Examine your thoughts—would you like to win that other person to a better way of thinking and acting? Do you imagine you can do this by refusing to do what the Lord says for **you** to do? Who told you to examine the other fellow to see if he is doing what **you** think he ought to do? Paul said "let a man examine himself" (I Cor. 11:38). Please note that—let the other man examine **himself**, and you examine **yourself**.

The writer of these lines is aware that we are to be acquainted with the work of other men. We should know of their needs, and then try to help them. Paul told the teacher of other men to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all

long-suffering and doctrine." (II Tim. 4:2). The reproof and the rebuking is not to be of any personal nature, and neither harsh nor unkind, but it is to be in the spirit of the Lord and with long-suffering and according to the teaching of the Master.

This article is a "rebuke" to those who have set themselves up as judges of other men's matters and who have failed to keep the commandments of the Lord themselves. It is an exhortation to urge one to examine himself and begin again to obey the Lord from the heart that he may be acceptable unto Him.

To continue the illustration: Some men say that they will have nothing to do with the church because there are hypocrites in it. But if one refuses to partake of the Lord's Supper because there is one in the audience with whom he does not agree, and who may be in error, then he is a hypocrite also. A Christian is one who follows Christ and obeys Him. If I set myself up as a judge of other men and refuse to remember the Lord as he instructed me to do, then I am a hypocrite for I pretend to be a Christian and in reality refuse to do what the Lord says for me to do. If one looks around the audience to see if there is someone else present whom he thinks is "unworthy," then that one is failing to follow the instructions of the Scriptures; for the apostle said examine "yourselves."

This admonition applies not only to the Lord's Supper, but to all other matters of faith and action. Is **your** life measuring up to the Christian standard? Examine **yourself** in the light of the scripture.

COTTAGE MEETINGS SUCCESSFUL

By M. NORVEL YOUNG

One of the most encouraging indications of the revival of religious concern in our times is the success of Cottage Bible Study Meetings. These are meetings of two or three families in a home. A teacher conducts the small group in a study of the Bible in general for five or six nights, usually one night a week. Often charts are used with the Bible. Sometimes slides and film strips are used. The results are most gratifying. For example Maurice Tisdel reports this kind of experience with charts which he has prepared: "A survey was made recently among those that are using the charts in conducting cottage meetings. The following results were reported: 21 teachers conducted 125 series of lessons and baptized 364 people. One teacher conducts 58 series of lessons and baptized 172. Another conducted five series of lessons and baptized 19. Another had three series in the three homes and baptized nine. Another had 12 series and baptiz-

ed 42. About one thousand congregations are now using these charts in cottage meetings. Such reports as these come in each day."

Cottage meetings are not something new. They are as old as the Bible, The early church met from "house to house." The advantage of such meetings is that many neighbors will attend who would not darken the door of a church building. Another advantage is the informal personal contact, an atmosphere where questions can be asked and answered.

If you are interested in knowing more about how to conduct such meetings or in having someone come to conduct a training course where you work, you may write to Maurice Tisdel, 4207 42nd Street, Lubbock, Texas.

"Not A Christian, But A Good Provider"

By CARL R. MICK

This is often the statement of a Christian wife concerning her non-Christian companion. Yes, he may be a good provider in material things, but certainly not in spiritual things. He is not only depriving his own soul of that spiritual food necessary to life eternal, but consider what all he is failing to provide for his family:

He fails to provide his wife with a Christian Companion

Every Christian wife needs the encouragement of her husband. No matter how much he provides otherwise, he fails to provide what a truly godly woman wants and needs most—a Christian companion.

He fails to Provide his Children with a Christian Father.

Every child deserves a Christian mother and Christian father just as much as he deserves food, clothing, love, and protection. A consecrated Christian mother cannot make up for the lack of a Christian father.

How often do we see a family where the daughters become faithful Christians through the influence of a Christian mother; while the sons never do or become unfaithful through the influence of a non-Christian father.

He fails to Provide Spiritual Leadership.

He may lead his family in having a good time and in secular affairs, but he deprives them of that spiritual leadership every home so greatly needs.

The husband and father should take the lead in offering thanks at the table, in family worship, and in the discipline of the children in Christian duties. "Father provoke not your children to

wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:4).

He fails to Provide Spiritual Food for His Family.

The table may be covered with all manner of food for the body, but he fails to set his family down to a table provided with spiritual food for their souls. He does not realize the true fulness of Christ's statement, "Man shall not live by bread alone, but by every word of God." (Luke 4:4).

He fails to Provide a Truly Christian Home.

No home can be truly Christian if both parents are not Christians. Children need the atmosphere of a truly Christian home.

He fails to Provide a Good Example

He may be a good moral man, but he still isn't a Christian. This is but an example before his family and others to be a good moral person, but not a Christian.

He fails to Provide hope and comfort in The event of his Death.

He may leave his loved ones with a comfortable income from an insurance policy, but he leaves no hope and no comfort which are more valuable than gold and silver.

One who is not a Christian is not such a good provider after all. "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). If this is said of those who fail to provide material things, how much more so those who fail to provide that which is far more important.

April 15th Deadline for Minister's Social Security

By M. NORVEL YOUNG

We are reliably informed that April 15, 1957 is the deadline for ministers of the gospel to come under Social Security. This deadline has been extended already for one year and there is considerable doubt that it will be extended again. We are not urging this upon any gospel preacher, but merely reminding them of the date so that those who desire the advantages of this form of government insurance and are willing to pay for it will not let the opportunity slip by. The local Social Security Office can give information about the advantages and disadvantages and furnish the necessary forms. Under present laws there is no provision for ministers who wait until after this deadline to come into this program in the future. Of course, no one knows what subsequent legislation may be passed.

The Rapid Spread of The Gospel in East Africa

By GUY V. CASKEY

One year ago there were no Christians in the East African Territory of Tanganyika; today there are six congregations. Five years ago there were no churches of Christ in Central East Africa; today there are twenty-five. One may leave Cape Town on the southern tip of the continent and drive to the border of Kenya Colony on the north, three thousand miles away, without ever being more than one day's journey from a church of the Lord. Indeed, a shaft of light has pierced the pagan heart of the Dark Continent. You can worship God with New Testament Christians in a beautiful, comfortable building in the large, modern city of Johannesburg, or in the quiet, picturesque village of Moshi, amid coconut groves and avenues of Mango trees. The church of our Lord has been established on the shores of Table Bay and in the shadows of Kilimanjaro.

The great task facing the church in Africa today is the task of converting and training Africans to preach and teach the gospel of Christ to their own races and tribes. No sizeable section of this vast continent will be won to Christ until we have had this fact etched in our thinking and blended in our plans of evangelizing the world. The conversion of Africa to Christ will be accomplished by Africans, if accomplished at all. Prompted by the knowledge of this truth, we have established a Bible training school in the Southern Highlands of Tanganyika, to which young African men come from many African countries to study the Bible for two or three years, and then return to their towns and villages with the saving message of life.

The history of missionary efforts in Africa has proved that the only way for the Lord's church to ever be established on a sound and permanent basis is to provide these young men with food and shelter while they are being trained, and then send them back to their own people without financial help from America. We need to realize that our work is to evangelize and not to Americanize. The young African must learn that becoming a gospel preacher does not entitle him to a higher standard of living, materially, than the thousands of his fellow-countrymen to whom he will be preaching. The African Christian must understand that God requires him to support the preaching of the gospel in Africa and that this cannot be subsidized by the church in the United States. These great fundamental principles are being emphasized to every student being trained in Tanganyika.

Our program is based upon the belief that the African should be given an opportunity to help himself. Before a boy comes to this school, he is promised nothing but a Bible education. While he is there, he must work every day to assist in feeding himself and his family. After his study is completed, he understands full well that he is dependent upon himself and his own people for support. We will build them no church houses; we will pay them no salaries.

Even under these conditions, help is necessary. Ten dollars (\$10) a month from you will feed a man, his wife and his children. Fifty dollars (\$50) will build a cottage that can be used through the years in this work for families who are there to study. At the present time, there are twenty-four well qualified young Christians from all over Eastern Africa who are begging to receive this Bible training. Class rooms are already available for this study, highly efficient teachers are already conducting classes which will accommodate this number. We must have twenty-four Christians or churches that will give ten dollars (\$10) each for the support of these men.

Two hundred million people of Africa are lost, forever lost, unless we meet this great need.

Address your correspondence to: Guy V. Caskey, Minister, Church of Christ, 800 Lamar, Sweetwater, Texas.

TEXAS NORMAL SINGING SCHOOL RECEIVES CHARTER

By EDGAR FURR

On February 11th we had information from the Secretary of State at Austin that Texas Normal Singing School at Sabinal, Texas, was in line for a charter. On February 18th the charter was drawn up and approved. We are now entitled to all the rights and privileges of any

COMMENTARY ON ACTS

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other school chartered under the state of Texas—

"as authorized by subdivision 2 of article 1302 of the Revised Civil Statutes of Texas to wit: For the purpose of conducting a school to train young men in the art of hymn writing, teaching and choral directing for churches, and otherwise, and to provide scholarships for worthy students in furthering this and other educational undertakings."

We are a tax exempted institution and are now in position to receive tax-free gifts and contributions from any individual who wishes to assist us in the furtherance of this work of training song leaders for the churches of Christ.

For eleven years I have financed the school and operated it solely as a private enterprise. Now that others have come to the realization that we are making the school a permanent thing, they are desirous to have some part in the furtherance of this work. The charter is necessary in order to make gifts to our school tax-deductible.

After the second year of our operation we have had our own campus with buildings necessary to care for our students. The classrooms in the church building in Sabinal are used for our class work. Like other schools, we are growing and the time has come when it will be necessary for us to expand. The school was started to help congregations in this section fill a need and brethren over the nation immediately took advantage of our work and we have had students from every section of the nation. It is the only school of its kind in the nation and we carry on a nation-wide advertising program. We are thankful that we can do what we can in this needy field and solicit everyone's continued interest and encouragement in this work.

Paul C. Keller, 401 No. Third St., Paragould, Arkansas, March 11, 1957:

On March 3rd I closed nearly four years work with the Thyatira church, Senatobia, Missi. I have moved to Paragould to work with the Second and Walnut Street church. One confessed sins at our service yesterday morning. Please note my change of address.

Murphy D. Phillips, Plain Dealing, La., March 11, 1957: Eight have been baptized here recently. Our work goes well. I have been in meeting in Tallahassee, Fla., where we baptized four and five were restored. Bro. Yarbrough Leigh is doing a good work as preacher there. I go next to Cotton Valley, La., and then to Stephens, Arkansas. The congregation here hopes to build this year, the Lord willing.

MISTAKES JEHOVAH WITNESSES MAKE

By JAMES L. NEAL

Here are some statements from "Watchtower" approved books showing what Jehovah Witnesses believe with the truth of God's word following.

I. About Man:

1. Fiction of Jehovah's Witnesses: "When man dies he is as dead as a dead dog." (Deliverance, Rutherford, pp. 59, 60).

2. Fact of God's Word: Man has a soul that shall live eternally. (2 Cor. 5: 1-9; Luke 16; Rev. 20:4; Matt. 10:28).

II. About Jesus:

1. Fiction of Jehovah's Witnesses: "He did not have an immortal soul, he died." (Let God Be True, Rutherford, p. 63). "Jesus is a god, but not Jehovah God." (Studies in the Scriptures, Russell, p. 84, v. 5). "Jesus had a beginning." (Let God Be True, p. 88).

2. Fact of God's Word: (John 1:1-4; John 8:58; John 17:5; Isa. 9:6).

III. About The Godhead:

1. Fiction of Jehovah's Witnesses: "The doctrine of God the Father, God the Son, and God the Holy Spirit is from Satan." (Let God Be True, p. 93). "The Holy Spirit is not a person." (Let God Be True, p. 81). "Jesus is a man and nothing more than a man." (Reconciliation, Rutherford, p. 125).

2. Fact of God's Word: (Matt. 3:16-17; Matt. 28:19; Phil. 2:5-7).

IV. About The Second Coming Of Christ.

1. Fiction of Jehovah's Witnesses: "The Lord came in 1874, world ended in 1914, Jesus offered himself as king to the people in 1918." (Government, p. 278; Prophecy, p. 107). "World came to an end in 1914." (Government, 279). "The man Jesus must remain dead forever." (Government, p. 110).

2. Fact of God's Word (Rev. 1:7; 1 Thess. 4:13-18; Matt. 25:31-46).

V. About The Kingdom Of Heaven.

1. Fiction of Jehovah's Witnesses: "Who, and how many are able to enter the Kingdom. Revelation limits the number to 144,000 that become a part of the Kingdom and stand on Mount Zion." (Let God Be True, p. 121). "In the capacity of kings and priests they reign for a thousand years with Christ Jesus." (Let God Be True, p. 121). "Abraham, Isaac, Jacob return to earth as perfect as me to lead and teach the people toward a perfect restoration." (Prophecy, p. 330; Reconciliation, p. 174).

2. Fact of God's Word (Rev. 22:18; Col. 1:13-14; Heb. 12:28. (NOTE: the 144,000 of Revelation are Jews is this

passage is to be taken literally! Jesus spoke constantly of the kingdom of heaven, but never did limit it to 144,000! Jehovah's Witnesses do not see that God's Kingdom, the church, was in the hands of the men and women of the first century. They teach many absurd things about the period of the 1,000 year reign, such as those of it will "bear children and multiply and fill the earth." (Let God Be True, 123-124). And that the wicked will receive another chance to obey the gospel.

VI. About Eternal Punishment:

1. Fiction of Jehovah's Witnesses: "A God dishonoring doctrine." (Let God Be True, p. 68). "A Creator that would torture his creatures eternally would be a **fiend**." (Word Distress, Rutherford, p. 40). "The doctrine of a burning hell where the wicked are tortured eternally after death cannot be true." (Let God Be True, p. 80).

2. Fact of God's Word: (2 Thess. 1: 7-8; Matt. 25:46; Rev. 20:10). Notice that Jehovah's Witnesses believe that Hell is the grave. (Let God Be True, p. 72-73). The above scriptures teach that punishment for the wicked will be as long as heaven for the righteous.

Conclusion

The people of God, since the establishment of the Lord's church, have worn the name of Christians. (Acts 11:26). A witness is one who has seen and can testify of something. There are no "witnesses" today. Jehovah Witnesses teach there is no hell, no soul, no immortality, no torment, no heavenly kingdom, no resurrection, and no open door of salvation to all. Who could believe such perversions of God's word?

ENTERING THE CHURCH

Continued from page One)

the laws, defend the constitution, etc. An insurance company writes into its by-laws certain things to be expected of the policy holder. There are things one must do and things one must not do. Just so in the church, there are certain things expected. To the Ephesians Paul said, "Therefore as the church is subject unto Christ" (Eph. 5:22). The church must be subject unto Christ but it cannot be unless the members are subject unto Him. To Hebrew Christians this counsel was given, "Let us consider one another to provoke unto love and good works." We must consider others, brotherly love is an indispensable virtue in going to heaven. This will prevent

jealousy, selfishness, pride. Then we must be present at the services of the church. In Hebrews 10:25 the apostle forbids our being absent. This was God's way of saying that we must worship Him in prayer and song, that we must commune with Him in the Lord's supper, that we must present an offering to Him. We are expected to do our part as a member of the body (Rom. 12:4-8).

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

Orlan Miller, Freed Hardeman College, Henderson, Tennessee, March 13, 1957: Last September, I joined the faculty of Freed Hardeman as chairman of the Speech Department. We are trying to give our students the very best in speech training for the first two years of their college work. In addition to the regular speech work, Bro. W. Claude Hall continues his classes in Spoken English. Bro. G. K. Wallace has given our boys valuable assistance in religious debating. On Lord's Day, I preach for the Eastside congregation in Columbia, Tenn. This is a new congregation, but our attendance exceeds two hundred regularly. I have time for two meetings during August of this year.

"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 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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NORTHSIDE CHURCH OF CHRIST
TULSA, OKLAHOMA

By WINSTON TYNES

During the latter part of last year the Main Street Church of Tulsa, Oklahoma completed a new meeting house which is located at 2708 N. Cincinnati. Since it is no longer located on Main Street, the elders believe that the congregation meeting at a new location should be called the "Northside Church of Christ."

The entire congregation moved to the new location and the old building was sold. Northside Church has the same elders and deacons, and will also have the same preacher, the writer having served in this capacity for the last seven years. In fact, it is exactly the same congregation meeting in a new building at a new location.

The new structure is of Haydite block and reinforced steel. The laminated beam ceiling is finished in natural cedar. The auditorium will seat 750 persons and is completely air-conditioned. It was erected complete at a cost of \$150,000. The building has 14 class rooms, a raised, baptistry, glassed in "cry room," and minister's study, plus a balcony which will seat 300 persons.

A greater program of work has been outlined for the coming year. The elders, seven, in number, have a zoning program set up and all of our members are encouraged to work. The elders of this Church constitute the board of directors of the Turley Children's Home. In addition to the support given the Turley Home, the congregation is giving financial support to two other congregations and is helping finance a local television program.

Future plans call for erection of an educational building.

The prayers of all are solicited, that we may ever be humble and grateful for the many blessings we have received, and that we may always serve the Lord to the best of our ability in our new location.

W. Joe Hacker, Jr., 5124 Camp Robinson Road, North Little Rock, Ark., March 4, 1957: In the month of February we rejoiced as eight answered the invitation. The first Sunday in March four more responded. March 2, 1957 220 young people from the greater Little Rock area were the guests of Harding College. The group included those in grades seven through ten. On the campus they enjoyed the regular chapel session and a Bible class taught by Bro. Geo. S. Benson. They ate lunch with the college students and enjoyed the singing of both the Academy and College choruses. Every congregation in the

area participated and enjoyed wonderful fellowship together that day.

Cleon Lyles, Little Rock, Arkansas, Feb. 25, 1957: Ten were baptized and six placed membership at the downtown church in February. Final plans are being completed for our new Bible school building. We expect to begin construction by the first of May.

J. C. Choate, Box 33, Belzoni, Miss., March 6: I have resigned the work here in Belzoni and on April 7 I will begin work with the church in Shafter, Calif.

Bennett W. Land, 600 South Poplar, Wichita, Kansas, February 25, 1957: A total of three baptisms here at Poplar the last two Lord's days.



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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.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY. —Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

CHAPTER XVIII.

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

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

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

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**Comments Work of Former Christian
Church Preacher**

By ERITH DIXON

It has been one year since P. P. Alexander denounced the errors of the Christian Church, after having preached for that group for a quarter of a century.

The declaration that he made public through the Gospel Light was thorough in every detail. However, it has been this writer's privilege to hear Brother Alexander make an oral confession from the pulpit of the church of Christ here in Murfreesboro. In my humble opinion it was the sweetest confession that I have ever heard. I am fully convinced that it came from the depths of a sincere and contrite heart.

The sermons that I have heard him preach are evidence that he is trying his utmost to correct the errors that he so long endorsed. His efforts have already been rewarded in that several from the Christian Church have followed his example in renouncing the doctrine and practices of the Christian church. May the Lord bless him in his efforts, with many years of fruitful labor in bringing lost souls to Christ.

As a minister of the Gospel myself, I

can appreciate his honesty and the courage he displayed in his decision to return to the Lord's church and contend for the truth. I pray that the brotherhood will evaluate his virtues, give him opportunity to prove his integrity, and bid him Godspeed. I am confident that he will be one of the Lord's most valuable servants.

Olden Cook, 306 S. E. Monroe, Idabel, Oklahoma, March 22, 1957: The Church

in Idabel has just closed a lecture series on the New Testament Church with Frank L. Cox, Allen Harper, Linwood Bishop, Elmer L'Roy, V. E. Howard, Ray Rayburn, and F. R. Petty as speakers. The building was filled each evening with dozens of local outsiders present. There were four baptisms on the Sunday following the series. We have set four new Bible school records so far in 1957. The entire building is in the process of being air-conditioned.

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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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A Dozen Reasons For Being a Member of The Church of Christ

By GEO. B. CURTIS

1. It is right in name.

"Upon this rock I will build my church" (Matt. 16:18).

"The churches of Christ salute you" (Rom. 16:16).

"Feed the church of the Lord, which he purchased with his own blood" (Acts 20:28). (Am. Revised Version). Read also Revelation 2:13; 3:18.

2. It is right in creed — No creed but Christ.

"Thou art the Christ, the son of the living God." (Matt. 16:16).

"I believe that Jesus Christ is the Son of God" (Acts 8:37).

"If thou shalt confess with thy mouth the Lord Jesus" (Rom. 10:9).

3. It is right in the book of discipline — the Bible.

"They continued steadfastly in the apostles doctrine" (Acts 4:42).

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16).

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17).

4. It is right in its organization.

(a) Christ, the head.

"And hath put all things under his feet, and gave him to the the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23).

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body" (Eph. 5:23).

"And he is the head of the body, the church" (Col. 1:18).

(b) Elders (Read Acts 20:17-35).

"Let the elders that rule well be counted worthy of double honor" (1 Tim. 5:17).

(c) Deacons. (Read 1 Tim. 3:8-13).

"Paul and Timotheus, the servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." (Phil. 1:1).

"Then let them use the office of a deacon, being found blameless" (1 Tim. 3:10).

5. It is right in its terms of admission.

(a) Faith.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a

rewarder of them that diligently seek him." (Heb. 11:6).

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

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

(b) Repentance.

"Repent and be baptized" (Acts 2:38).

"Now he (God) commandeth all men everywhere to repent" (Acts 17:30).

"Repent or perish" (Luke 13:5).

(c) Confession.

"I believe that Jesus Christ is the son of God" (Acts 8:37).

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

"And that every tongue should confess that Jesus Christ is the Lord to the glory of God" (Phil. 2:11).

(d) Baptism.

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

"Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

"By one spirit are we all baptized into one body" (1 Cor. 12:13).

"For his body's sake, which is the church" (Col. 1:24).

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3).

"For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

6. It has the New Testament act of baptism — a burial.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

"Buried with him in baptism, wherein (in baptism) ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

7. It has the New Testament subject of baptism — a believer.

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

"If thou believest thou mayest. I believe that Jesus Christ is the Son of God" (Acts 8:36-37).

"Many of the Corinthians hearing, be-

lieved, and were baptized" (Acts 18:8).

"But when they believed Philip's preaching . . . they were baptized, both men and women" (Acts 8:12).

8. It has the New Testament purpose of baptism — remission of sins.

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

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

"In whom we have redemption through his blood, the forgiveness of sins." (Col. 2:14).

"Know ye not that so many of us as were baptized into Christ were baptized into his death" (Rom. 6:3).

"For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3:27).

"But ye have obeyed from the heart that form of doctrine. Being then made free from sin ye become the servants of righteousness" (Rom. 6:17, 18).

9. It teaches that the gospel is God's power to save.

"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

"The seed is the word of God" (Luke 8:11).

"Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God that liveth and abideth forever" (1 Pet. 1:23).

"Faith comes by hearing the word of God" (Rom. 10:17).

10. It teaches that Christ established only one true church.

"Upon this rock I will build my church" (Matt. 16:18).

"The Lord added to the church daily such as should be saved" (Acts 2:47).

"There is one body." (Eph. 4:4).

"He is the savior of the body, the church" (Eph. 5:23).

"By one spirit are we all baptized into one body" (1 Cor. 12:13).

"But now are they many members, yet but one body" (1 Cor. 12:20).

11. It meets upon the first day of the week for the purpose of remembering the death of Christ — as all New Testament churches did.

"The disciples met upon the first day of the week to break bread" (Acts 20:7).

"Upon the first day of the week let every one of you lay by him in store, as God has prospered him . . ." 1 Cor. 16:2).

12. It holds to the New Testament position in name, origin, doctrine and practice.

The church of Christ is not a denomination. Its name is not denominational.

Its origin lies in the acceptance and

obedience of the truth, every saved man and woman is a member of the body of the Lord; the doctrine of the church of Christ is teaching of the New Testament; its practice that commanded by Holy Writ.

'This article is available in tract form from The **Gospel Light**. Write for prices and a free sample.)

F. A. Bailey, Whitney, Texas, March 13, 1957: The work at Whitney moves along with greater attendance and interest. Three baptized and two came to be identified with the church here last Lord's Day. I have time for two meetings.

Bob L. Hoover, 2021 65th St., Lubbock, Texas, March 11, 1957: Our spring meeting at Vandelia Village closed yesterday. Bro. Thomas B. Warren did a masterful job of presenting the Gospel of Christ to larger crowds each night. On the 10th, we set a new record for Bible Study Attendance, with 652 present, and over 700 were here for both worship periods. One was baptized during the week, and 16 more responded to ask for prayers, or transfer membership. Since August 1st, 1956, we have had 110 additions to our forces here. We have been without an eldership here for almost a year now, but in the latter part of the month of February, Brethren Glenn G. Hunter, Ralph Bumpass, and John T. Smith, were appointed to that task. We are fortunate to have such Godly men to serve in this capacity, and our work should continue to grow. We earnestly solicit your prayers.

J. B. Priddy, Route 4, Box 129, El Dorado, Arkansas, March 20, 1957: The past two months wife and I have been visiting churches I have preached for. We have enjoyed renewing old acquaintances. On February 17th I preached for the Bluff City congregation. On March 10th Hampton congregation. We enjoyed our visits with these congregations. Good interest manifested at each service. I have some choice time open for meetings. Any church desiring my services, write me at above address. We continue to enjoy the good gospel articles in your paper. With best regards to you in your efforts to preach the gospel through the press.

M. A. Elkins, Box 973, Ajo, Arizona, February 26, 1957: Progress is being made at Ajo, for which we are very thankful. Two have been baptized, one of them a Catholic in past life, and two have been restored to service after having confessed their sins and asked for-

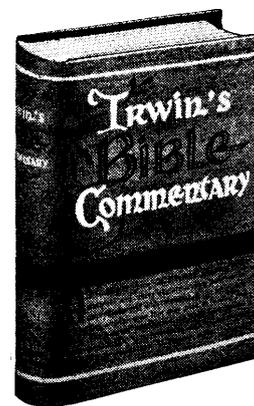
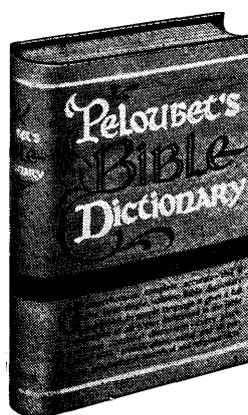
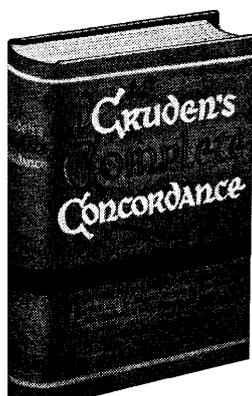
givenness for same. This accomplishment since our last report.

Elton D. Dilbeck, New Orleans, La., March 21, 1957: Norvel Young of Lubbock, Texas is scheduled to preach in a series of meetings to be conducted by the Carrollton Avenue church in New Orleans from April 15 through 21. We believe this meeting will contribute much to our future growth. The Gentilly con-

gregation will move into a new building sometime during May. We expect to establish a congregation in the Harahan section of our city later on in the year. The work continues to be most encouraging in New Orleans and south Louisiana.

Bennett W. Land, 600 South Popular, Wichita, Kansas, March 17, 1957: One was baptized and two placed membership here today.

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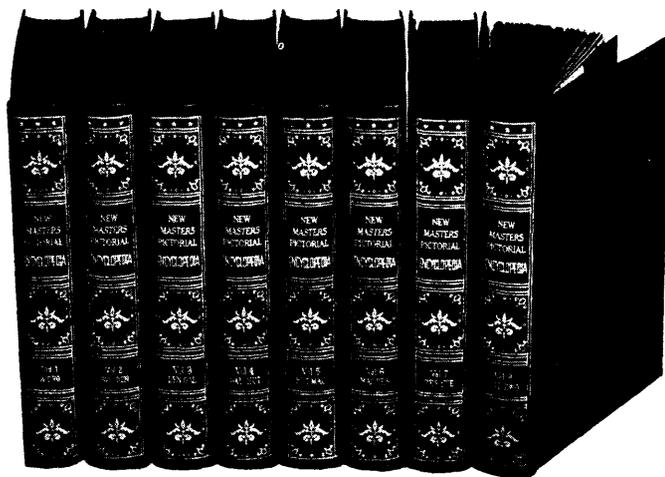
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Gospel Light



Volume 27
May 1957
Number 5

"And Jesus called a little child unto him,
... and said, Except ye be converted, and
become as little children, ye shall not
enter into the kingdom of heaven."
Matt. 18:2, 3.

THIS ISSUE

We believe that our readers will find in this issue some articles of unusual interest. Six of the articles are based on a theme developed by Elmer L'Roy of Paris, Texas. We believe they are most timely, and that you will want to pass your copy on to a neighbor when read.

Our appreciation to Brother L'Roy, who is an associate editor, and the other brethren of Paris who prepared the special study. Likewise, our thanks to others who have written in this issue, along with all who are helping in our ministry of the Word through the printed page.

It is only through the help and cooperation of the many friends of the cause of Christ that we are enabled to bring the **Light** to your home. We solicit your continued cooperation.

OUR COVER

Our readers will observe that we have deviated from our usual cover plate on the **Light**. This is the beginning of a series of photos which we have planned for use on our cover. We believe they will be attractive, and at the same time serve to more vividly impress some great and needed lesson.

Shown on our cover this issue are two children of the Southern Christian Home, Morrilton, Arkansas.

The picture was taken primarily to inspire others to have a part in the drive for funds to erect a Bible building at Harding College. When Brother Fullerton of the home asked the children how many would be willing to give a dime a month for 30 months, he says "hands went up all over the place." And so, it all added up to \$300 for the building campaign.

We are sure that many of these children realized that they were providing for their future education and spiritual training. They have seen many of their elder brothers and sisters befriended by Harding College. They have watched them go out in life better prepared by reason of the training received. It is their humble way of saying "thanks."

Perhaps also our photo should serve to remind all of us that our children are the America of tomorrow. In their hands lies the destiny of the home, the church, and the ideals of generations to follow. We should not assume lightly the responsibility of training our children in accord with Christian ideals.

Christ has a great deal to say in this respect. He taught that the training which a child receives will remain with him throughout life. Many have sought to disprove, and make exceptions to

this truth, but it remains as one of the inevitables.

Every child has a right to Christian parents and the environment of a Christian home. Some children, through no fault of their own, are denied the love and companionship of their parents, because of death or otherwise. These, then, become the charges of Christian people. Whether we assume the responsibility by taking them into our private homes, or whether we assist others financially in caring for them in larger homes should be no question for argument. Children are to be brought up in the nurture and admonition of the Lord. This is the all-important thing.

Whether the child is our own, that of another in our private home, or one of many in a larger home, let us assume our obligation as a Christian to see that he is properly provided for materially, and above all trained according to Christian principles.—F. A.

Homecoming at Bills, Arkansas

On Sunday, May 5, there will be a homecoming for the church at Bills, Arkansas. This congregation is among the oldest west of the Mississippi.

Bills is located five miles southwest of Delight. Many former residents of the community will want to be present for the occasion. Regular services of the church Sunday morning and a period of visitation and singing in the afternoon.

A. R. HOLTONS VIEW THE IBARAKI WORK

By JOSEPH CANNON

The Holtons, accompanied by their secretary Melba Carlon, toured the providence of I b a r a k i, addressing the churches, meeting brethren and visiting the various Christian works. It was a busy week indeed. We took the Holtons to the country congregation of Ishizuka where he spoke Sunday morning. In the evening Brother Holton gave an inspiring speech to the missionary personnel. During the week he spoke daily at our lectureship at I.C.C., and the busy activities were climaxed by a special meeting at the Taga Church, where over eighty brethren gathered to hear him. The Holtons were presented with a framed painting of Mt. Fuji commemorating their trip to Ibaraki. The following week was spent in the Tokyo and Shizuoka areas. A special lectureship was held at the Yoyogi-Hichiman church in Tokyo, where Brother Holton spoke to a joint meeting of the G. I. churches in the Tokyo area.

The Holtons, though getting on in

years are giving their lives to the forwarding of the gospel of Christ throughout Asia, centering their activities in Seoul, Korea. This is indeed an inspiring example of selfless service which is appreciated very much by all the missionaries working in the Far East.

An old story tells of two men who were walking along the streets of London, when the music of some wonderful chimes in a near-by cathedral floated through the air. One of the men remarked to the other, "Isn't that wonderful music?"

"I didn't hear what you said," replied the other.

"Aren't those chimes beautiful?" repeated the first speaker. But again the other man failed to catch the words, and the first speaker said for the third time, "Isn't that lovely music?"

"It's no use," came the answer; "those pesky bells are making so much noise I can't hear what you say."

CAN WE MEASURE?

How big is a Christian's heart?
I cannot tell,
But it measures enough to go
Where the needy dwell.

How wide is a Christian's house?
I cannot say,
But a lonely, dependent child
Can come in, and stay.

How strong is a Christian's faith?
I feel secure
When I say it is strong enough
To relieve the poor.

How great is a Christian's task?
I do not know.
But the heart and the faith decide
Where the strength must go.

How long is a Christian's love?
Ask me no more:
It begins at his home, and leads
To eternity's door.

—Mrs. Gayle Oler.

GOD IS EVERYWHERE

It is God in the tulips
That makes them so gay.
It is God in the rainbow
That brightens the day.
It is God in the beat
Of wind-freshened rain,
And it is God in the wheat
That goldens the plain.
It is God in the grass
That keeps it so green.
It is God in our hearts.
That keeps us serene.

Jesus Said "Follow Me." Will We?

By ELMER L'ROY

Peter wrote of Jesus that he "left us an example that ye should follow his steps" (I Peter 2:21). Of himself Jesus said: "He that hath seen me hath seen the Father" (John 14:9).

When a person follows Christ he is walking with God (I John 1:5-7). He is following the world's perfect Teacher; the greatest inspiration of human betterment. Our Lord was without sin and is without equal. He sets the pace for all worthwhile accomplishment and for the growth of the church. We turn to him to measure our work as each task is completed.

Men have motives for what they do. Usually the reason for their conduct is apparent; however, not necessarily always is this true. What is the motive of those who follow Jesus?

This may best be discovered by looking not at the man but to the source of his spiritual life. The Christian is cast in the mold, the likeness of the sacrificial death, burial, and triumphant resurrection of the Lord Jesus Christ (Rom. 6:3-5, 16, 17). He is the reflection of Christ; hence Christian.

The compelling reason of Christ's coming to the earth is stated in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Lord loved men. Not because they are lovable, but because "God is love." The depth of his unspeakable love can begin to be realized by his willingness to die on the cross for man's redemption. The Christian is like Christ, and this is the reason some are driven by the same willingness to deny themselves that good works may be done and souls won.

If we follow Jesus we must have his purpose to save the lost. If we are uninterested in soul-winning we are moving in the opposite direction. Evangelism—personal evangelism—must be practiced as our first interest if we are like Christ. For what purpose does the church in a community carry on its various activities? That the lost may be taught, baptized, and nurtured in the sound doctrine (Matthew 28:19, 20). Any church is a failure when the testing time comes if it has failed to lead men to know the Savior.

Soul-winning is a labor of love. "Let all that you do be done in love" (I Cor. 16:14). A compassion for the lost is a great need, not just for the lost man's

sake, but also for the Christian's well-being.

Jesus left an "example that you should follow in his steps" (I Peter 2:21)—Will We?

Often we read of Jesus being "moved with compassion;" he "suffered with" the lost, leaderless sheep desiring their salvation. The very nature of love is possessive. The lover will be dominated by his possessive emotion. It will reveal itself and it will command constant work to express itself. The love of Christ for humanity kept him near and among men working to give them the more abundant life.

Jesus said: "Follow me"—will we?

We move against Christ unless our labors grow out of loving compassion for man. Jesus cared for men. He cared for their bodies, for he healed them. Christ cared for men's minds. He cured and blessed the lunatic, the deranged; the man in the country of the Gadarenes is an example (Mark 5:1f). Jesus cared for the souls of men, for he died for them. He understood the value of the soul. "For," said he, "what is a man profited, if he shall gain the whole world, and love his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26). Jesus came to be man's Savior. (Matt. 9:13; I Tim. 1:15).

Discipleship is a surrender and a dedication to Christ's cause. To the really dedicated person no sacrifice is too great. Visitation, teaching, time consuming labor are willingly and voluntarily done. Without purse they labor unselfishly, or if supported at all, their work is not for money's sake. This is the example of the Christian whose motivation is the example of the Lord.

A love for souls that leads to efforts to gain them will lead to further self-discipline. Bad habits will give way to good ones. The need of making the life agree with the doctrine taught will be felt, and it will lead to self-improvement. Christian men of pure speech, who shun the smutty story, the vulgar and profane, will come as a transformation. Soul-winning is motivation for personal purity.

A compassion for condemned men will result in study. The worker will be asking himself how to help others. Their needs, questions, and objections will drive Christians to the Bible for information resulting in better informed disciples.

Finally, passion for souls will teach men to pray. It encourages much prayer.

You see Jesus, the Christians' pattern, as he overlooks Jerusalem and cries, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). What sympathy and compassion that moved our Lord to tears! Yet, "He came to his own, and his own received him not" (John 1:11).

Why did he not call down fire from heaven and destroy these ungrateful people? He loved them. He came to save them,—not destroy them. Most men would have given up and washed their hands of all further efforts to save them, but not Jesus.

You see him now, going outside the walls of the city for which he had shed tears of compassion, still loving her sinful inhabitants, to the cross of Calvary to die for the sins of the world.

"He is despised and rejected of men.

A man of sorrows, and acquainted with grief:

And we hid as it were our faces from him;

He was despised, and we esteemed him not."

Christians who "have this same mind in you that was first in Christ Jesus" will be much in prayer as was the Lord.' They will not cease to make petition for souls.

Christ is your motive! He said, "Follow me"—Will we?

Articles of This Issue

There are many classes of people. If we are to enlist them in the Lord's service, we must impress on them the necessity of following Jesus. The article above has been written with adults in mind, primarily Christian men. No group of people in the Lord's church can add as much as quickly to the progress of the church as the men. Especially to them we addressed the appeal: Jesus said, "Follow me"—Will We?

A second very important and responsive, yet neglected, class in the membership of the church is the older young people and younger married couples. These include the couples with young families and those soon to be facing their problems. Brother Elzie Parker insists in an article that elders must train these and shepherd them since they are the church of tomorrow.

Brother Claud Daniel writes of the church of day-after-tomorrow when he says, "Jesus loved children—De we?" You will appreciate his approach to this great work with the children.

Brother Claude Robertson has demonstrated the effectiveness of personal
(Continued on page 84)

Jesus Called Young Men - Do We?

By ELZIE B. PARKER, JR

Text Mark 10:21

We have heard a great deal recently about the shortage of young scientists in the United States. Reports are heard on the air and read in dailies and periodical trade journals about how we are being outstripped by the Russians in the race to raise up an ever increasing number of scientific minds.

This is disturbing when one thinks of the importance of a technical mind in our Society in another generation. Industry leaders are trying to do something about it. Usually in the form of greater monetary benefits to young men who have technical skills or the ability to learn same. Just recently a naval recruiter was telling how eager the Civilian personnel executives were to hire at the drop of a hat, one who had been through the several Navy Electronic Schools.

Even Congressmen are showing concern over the obvious lag of the United States in this direction. There has been some talk already of grants and subsidies to students who are qualified to follow with success the study of the sciences. It seems likely at this time that this or some similar course will be taken to improve our long-range position.

This article is not being set forth to argue any of the merits of such action by our Congress, but we relate these things to point up concern on the part of our leaders for those of our youngsters who can swing the balance in the favor of our own country. From every quarter the concern is genuine, even fervent for fear of what the future outcome may be.

Crucial Situation

The situation is no less different in the Church of our Lord today, at least from the standpoint of the role of our young men. Today they are training (at least they should be) that they might take over the reins of leadership tomorrow. If we showed the same diligence

Elzie B. Parker, Jr. was born at Wetumka, Oklahoma. He graduated from Bearden, Oklahoma High School; spent more than three years in USNR and attended John Brown University.

Brother Parker is a radio announcer. He has been employed as announcer, salesman, General Manager and Assistant Manager in Siloam Springs, KUAO; Ft. Smith, KFPW; Tulsa, KFMJ; Hugo, KIHN; and Paris, KF-TV respectively from 1946 through 1957. He preaches regularly for the church of Christ at Pattonville, Texas.

Elzie was heard to say, "Little else is known of himself other than subject is given to occasional fishing and duffer class golf. Main interest seems to be work but not of free will variety." We judge that wife, Jean Parker, keeps Elzie's work laid out for him. —Elmer L'Roy.

and zeal (the method excluded) that the Russians do toward their young men, I feel sure, we would be endowed with greater leadership material in another generation than we have ever known.

How distressing and pathetic it is to look into the faces of the congregation and see almost sullen faces that stare back unbroken by the joyful song we should all want to sing. What is wrong with these our brethren? Have they not heard that we are to "Sing and Make Melody in our Hearts?" Most of them have many times over; in part, the troubles go back to congregational leaders. Someone got their teaching out of balance, instruction was not provided at that early receptive age and consequently down through the years he has cared little for or has failed to see the importance in singing. One might lack interest or proper instruction in singing while another might be deficient in another phase of his duty towards God.

The list of those in the congregation, who manifest spiritual deficiency might be small indeed in the church in your community, but why should there be a list at all. Why not everyone fully informed as to his obligations in Christian living. Ask any young man in the "twilight of his teens" what his obligation to his country is, and he will be quick to answer "two years active military duty." It is the law of our land that has been published everywhere that presses this duty upon our young men—it is no less a law of God for the young as well as the old to be informed of his will. When we fail to properly inform our young men and women, are we not striking a mortal blow to the body of our Lord? Jesus Christ as the head of the body will never cause the Church to do more than its several members have ability. If anything else be true, then we need show no concern about advancing the cause of Christ. But the truth we know is that the Church, the body, is composed of us (members) and our head is Christ and our purpose is to make known the manifold wisdom of God.

When the time comes that the older members of the Church fully realize that the hope of the Church in the future, if time shall stand, lies in its youth, then can we go forward in a way that will be pleasing to our master. We thank God for the increase in the Church in recent years, and it is fitting that we should, but this is the growth we should have been

showing thirty, forty and fifty years ago.

I do not want to be misunderstood in this matter by anyone. I am not crying that our young folks are "going to the dogs" and I would not take one minute from the great effort that has been and is being put forth. I thank God for the vision and wisdom of many of our leaders who have faced the problem "four-square."

Improve Methods

One idea I would want to put across is to improve our methods wherever possible, increase our zeal and foresight wherever needed and above all, never let up in our interest among the boys and girls. It is not enough for the elders to see the need of sound training for our young members, but equally important is the genuine love and concern of all the older members for the younger brother and sister.

Beginning in our high schools our boys and girls are subjected to ridicule from their classmates and even teachers, because their conscience will not permit them to engage in the activities around graduation, called "The Prom," because of the dancing. I have known of instances when the students suffered equal embarrassment because they refused to enter into the class activity that included instruction in certain types of dancing. How can we help our boys and girls? Rise up in "Righteous Indignation," if you please and speak out with all vigor to the necessary authorities. We could certainly learn a lesson from our Catholic neighbors in this regard. Of course they would not speak out against the dance,

(Continued on page 86)

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Jesus Loved Children - Do We?

By CLAUD L. DANIEL

"Suffer little children and forbid them not to come unto me, for, of such is the kingdom of heaven." (Luke 18:16).

The above quotation is from a touching event during the personal ministry of Jesus. The apostles did not understand the significance of the Savior's actions. They thought he should be giving his attention to weightier matters and would have sent the people away. We parents, like the apostles, often lose sight of the fact that our children are our most prized possessions. We sometimes delude ourselves into the idea that we do not have time for our children. However, Jesus showed his high regard for children by placing the highest approval upon them.

Little children are God's creation. These have been entrusted to our care during the most formative years of their lives. We have learned of recent years that a child's training period is much longer than was formerly believed. We are writing of the children from one through age twelve. It shall be the duty of another in this series of articles to show the possibilities and responsibilities that we have to the next age group. We shall confine our study to the very young.

Love is Expressed

Love is something more than lip service. Jesus observed that some of his day made great pretensions of affections for him personally and of fervent love for his teachings, but he declared their hearts to be far from him. Love is more than vain and repetitious statements of how we love our children.

Claud L. Daniel, the author of this article, was reared on a farm at Gober, Fannin County, Texas. He was baptized August 17, 1925 by evangelist J. C. Hollis.

Brother Daniel prepared for a career in teaching and holds both a Bachelors and Masters degree from East Texas State Teachers College, Commerce, Texas. He taught in rural schools in Fannin and Lamar Counties, in Junior high school at Electra, Texas and in senior high school at McAllen.

He entered the military service in the Chemical Warfare Service during War II. Upon his return he taught at Refugio and Midland. Illness in his family made it necessary for him to be near home (Gober, Tex.); so he joined the Texas Employment Service. He has served as Farm Placement Interviewer in the Paris, Texas office for the last six years.

Brother Daniel was encouraged to preach by E. W. Stovall. His first sermon was delivered at White Rock community near Gober, Sept. 2, 1932. Since then he has preached for a few months to two years or more for churches near his home or places where he taught school. While he has never given full time to preaching, he has been busy through the years. One year he preached at Sunny Glen Orphan Home while it was located at San Juan. The last two years he preached regularly for the Reno church of Paris. — Elmer L'Roy.

Again, love is more than self-indulgence. Often times we condone in our children the things we condemn in others.

On still other occasions we revel, idly, and sometimes carelessly in the use of the word love. For example, we are prone to consent to things which are against our better judgment. In reality, we have followed the path of least resistance.

By the process of elimination we have noticed what love is not. Thus from the positive, we see that love is an influence extended outwardly in the direction of the most good for the child on any given condition.

This definition of love is quite removed from the philosophy that was prevalent a decade or so ago. The most prominent educators of the day were proclaiming the necessity of allowing the child to pursue his own course lest he become inhibited. The fallacy of this doctrine was soon to make itself apparent in many ways; i.e., emotional instability, various phases of ill health, juvenile delinquency and others.

A child has never been over the road of life and does not know where he is going. How can he know the way? He is dependent on our knowledge and experience for guidance. The attitude of Jesus toward little children was that of helpfulness. With the problems of life becoming more perplexing with each succeeding generation, we as parents need to approach the counseling of our children prayerfully. Christian parents have the double responsibility of complying with the inspired command of the apostle Paul, "To bring your children up in the nurture and admonition of the Lord," and to be conscientious in whatever role they find themselves as counselors.

Know Children

If parents are to know their obligations to their children, it necessarily follows that they must know their children's needs. A child is a three fold being: physical, emotional and spiritual. God had given us the whole child. With every gift, there is the accompanying responsibility. Love from the Bible standpoint embraces the idea of using our opportunities in such a way that the child will profit most from our actions.

Physically the parent's obligation begins even before he is married. He is to so guard his body that his child in turn may inherit a good physical body. If the

child is so blessed, it may be said that he has a fair start in life. Young people need to have studied that each may be ready for parenthood. A parent who loves his child as he ought cannot be covetous. He should provide the proper food and shelter. The parent needs to realize that, "man can not live by bread alone." During the years of our consideration the child is getting the most of his growth. The parent will need and will seek expert medical help and advice that this growth be not hindered.

While the child is maturing physically, it is the duty of the parent more than anyone else in conjunction with the public school teacher to see that the child develops emotional stability. In this phase of the child's development, the child will gain most help from a well regulated Christian home. Here the child will find the elements necessary for the development of emotional maturity in self-disciplined, poised, gracious, and hospitable parents. Children are great imitators. If children see adults engaging in the luxury of tantrums, they will be given to like behavior. If children are continually and consistently exposed to the right kind of behavior in their parents, then it is, we can confidently look for the fruit of our labors in our children. Solomon said that, "Train up a child in the way he should go: and when he is old, he will not depart from it."

A Christian home though well regulated should not be stilted and formal. It should be that every member feels a pride in the home and shares in its responsibilities. It should not be formal to the extent that the children feel that they have no liberties. The poet of our own day has said that, "Four walls make a house, but it takes a heap of living to make a home." We can better appreciate what the poet meant if we can place ourselves in the place of the mother of a family who had been rather fortunate financially. The mother was demonstrating with her daughter about her impending marriage.

Said the mother, "We have given you children everything."

The daughter's caustic reply was, "You lacked one thing; we never had a home. We were never allowed to have our friends in for fear something would be misplaced."

Christians and Home

A Christian is a well adjusted person. A Christian home with all the term embraces is fertile ground for the development of well adjusted citizens. The best supplement to the atmosphere of a Christian home is to allow the children to play with children of their own age. Allow

the children to feel free to invite their friends into the home.

The Christian family should live, work and play together. The father who had rather be with "the boys" down at the domino hall rather than playing with his own son lacks emotional maturity.

We should help our children early in life in the selection of a sensible recreation program. A well rounded sports schedule should include something to enjoy through school and something of long range planning. Some sort of recreation is not only desirable but necessary to the well adjusted individual. The old adage: "All work and no play makes Jack a dull boy" is still true. He who has gotten too old to play is taking himself too seriously. Bob Feller and Mickey Mantle are outstanding examples of the influence the father can have on the son.

Marriage Training

We need to give our children some early training in regard to marriage. We as parents have a wonderful opportunity before deep passions arise, to teach along the line of suitable companions for our children. Teaching this subject should be along the line of types—not individuals. It is a mistake to withhold instruction on the subject of marriage until the teens and then take refuge in our helplessness. At this age we are probably helpless to select our children's friends. However, the time was that we could have had a great deal of influence. Many parents maintain a hands off policy until the ship has set sail. When the young people marry, they should be left alone to work out their troubles and to make their adjustments. Too often this is not so. The parents suddenly become pacifist, lawgiver and judge. As a result of such activity marriages under these conditions usually end in the divorce court.

Discipline

From birth through age twelve we encounter the discipline problem. If it is handled wisely during this span, the discipline problem resolves itself into one of guidance and counseling.

How to most effectively discipline is an age old question. Many books have been written attempting to answer the question. The most common criticism of them all is they tell us what to do, but they do not tell us what to do when that fails. The writer expects to do no better. Let it suffice to say, last resort measures vary with each individual. However, a few basic fundamentals have been fairly well established.

The parent must be the master of the situation. Do not put yourself on the child's level and argue the question. Do not be defensive in attitude. Keep the good of the child as of uttermost import-

ance. Stay objective. Do not let your feelings influence your decision. You should not "give in" because you are tired or worried. Neither should you resort to drastic measures because you are already vexed with the problems of the day. The child does not understand or care about your problems. His problems are as real to him as yours are to you. If your considered answer is "no," it should remain the same. Be firm. Never administer corporal punishment while angry.

Spiritual Development

The spiritual development of the child should begin in the home. Here the mother probably wields the greatest influence. It has been said "the hand that rocks the cradle rules the world." During this early period of the child's training, it is desirable that the mother spend her time in the home. We realize there are cases where it is necessary for the mother to work. However, the mother should not seek work in order to trade cars every year or for new furniture. The reason for the mother leaving the home to seek employment during these early years of the child's life should be more impelling than trying to "keep up with the Jones." At this point we can learn a valuable lesson from nature. In the animal world the young do practically all of their learning from the mother. God has endowed mothers with an invaluable instinctive method of teaching. Too, the mother misses many valuable experiences when she leaves the home to work and delegates the rearing of her children to the maid. Many of these experiences will never be repeated; i.e., the child's first step, his first three word sentence, etc. These are some of the things which money will not buy.

The child should be made familiar with many Old Testament stories; even before he learns to read. Daily Bible reading and family prayer should be the rule rather than the exception. Of course, we all help the children with their bed time prayers so long as the novelty of the experience lasts. However, this practice should last throughout the childhood period. Early impressions are lasting impressions. These should be developed by sincere Christian living. Good literature should be provided. Know and supervise the selection of their friends. Be a companion to your children. Christ placed a child "in the midst of them." Make your children the center of your home.

Enroll your children in Sunday school at an early age. Rearing children is a big job. You need all the help you can get.

Preacher, remember you are a minister

of the whole congregation. Make friends with the children.

Elders, select teachers who love children and love to teach. Eliminate those teachers as rapidly as possible that just fill in because no one else will agree to teach. Provide adequate teaching materials. Make provisions for teacher training.

Teachers, study your lessons well in advance. Gathering materials is a continuous task. Love to teach or don't. Realize the opportunities and accompanying responsibilities that are yours. Maintain a pleasant disposition, and keep the physical surroundings in the classroom as comfortable and as pleasant as possible.

Parents, see that your children are present if at all possible. It is very discouraging to the teacher to put in the necessary time and effort to prepare a good lesson and then have children attend haphazardly.

Parents are sometimes confronted with the problem of whether to make children go to Sunday school. J. Edgar Hoover says we should have no hesitancy when it is necessary. He assures us that they will thank us for it later. He further points out that we do not show such consideration in regard to practical things like taking a bath and going to school. We see that it is done. It has been his experience in his long tenure as head of our Federal Bureau of Investigation that children who are regular in Sunday school attendance, do not ordinarily have trouble with the law.

**Remember Jesus loved little children
—Do we?**

Bennett W. Land, 600 South Poplar, Wichita, Kansas, April 14, 1957: Four responses here today, one baptism, one restoration, two placed membership. In addition to its established budget, this congregation has recently commenced monthly assistance to Brother Cecil Robison in St. John's, Newfoundland.

Bob Copeland, Jr., P. O. Box 416, Spur, Texas, April 6, 1957: Four were recently baptized here, and on May 24th I preached at Ozona, Texas, where one was baptized. I have from now until June 1st to preach meetings. Any congregation desiring my services may contact me.

Tillman B. Pope, Box 334, Valliant, Oklahoma, April 5, 1957: The work goes on well here and we plan a meeting here with home folks beginning April 18th. The church here will allow me time off for two or three meetings. If you want me for your meeting write me soon.

Go, Compel Them To Come - Will We?

By CLAUDE ROBERTSON

Arousing people to the realization of the importance of their accepting the Lord is sometimes most difficult. It is a challenge to every Christian. Many, professing to be servants of God, fail to heed this command. Thus they miss the blessing of the joy that accompanies the knowledge that you have led some soul to Christ. Friends, to get the most out of Christianity, we must put the most into it. "... Go out into the highways and hedges, and compel them to come in ..." (Luke 14:23). This does not mean to literally compel them at the point of a gun, so to speak, but there are various ways to "compel them to come in." A person may be compelled to admire a true Christian life by reason of the sincerity which is manifested in such a life. So we are compelled to certain acts by different emotions, such as admiration, love, self-sacrifice, zeal, and by godliness, to mention only a few.

Jesus said in John 15:5, "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." It is the branch which bears fruit, and not the vine. However, the branches (Christians) receive all their nourishment from the vine, and cannot bear fruit except they be connected to the vine. Jesus thus shares with us the honor of bringing souls to Him. This suggests a personal responsibility, as well as a congregational responsibility.

Personal Work

Anyone with a sincere desire to do personal work can do it. Of course, some perhaps will be better at it than others, but with a little concentration and study on successful methods of dealing with people, great good can be accomplished. An excellent rule to follow in this, as well as in other things, is the scripture which is so aptly named "The Golden Rule." (Matt. 7:12). If we abide

by this, we will prevent a great deal of the prejudice against the Church, which is so prevalent today.

I sincerely believe that one of the main reasons that the growth of the Church is not greater is a lack of personal work. Too many people leave it for the other fellow to do, giving as their excuse that they are not qualified. Fellow Christians, this excuse will not satisfy the Lord, since we can do what we truly want to do.

Selling the Gospel

Almost everything we use in this world today must be sold—cars, clothing, food, etc. The product being sold is, to most people, no better than the person selling it. Therefore, let us first sell ourselves, so that people may accept what we are selling. It takes much study and experience to be a successful salesman. We must have an earnest desire to sell a product. We must know our product and be sold on it ourselves. We must be honest and sincere, truthful and thoughtful of the feelings of others. A salesman should be loyal to his company and willing to work hard at his job. All of these things apply to the selling of the gospel. Paul said, "For I am not ashamed of the gospel: for it is the power of God unto salvation ..." (Romans 1:16). So we must know the gospel and be sold on it if we are to be able to persuade people to become obedient to it. Contrary to Paul's statement, there are some who seem to be ashamed of the gospel. Many times, the lives of so-called Christians are such that any attempt at selling the gospel is ineffective. If a person is selling a certain kind of car, he should drive that kind. Likewise, if we are to sell others on Christianity, we must practice it thoroughly ourselves. "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).

Our Love and Duty to the Lost

In John 6:45, we are told that all must be taught of God. This duty is entrusted to Christians to fulfill to the best of their ability, and if we have the love for souls which we should have, we will be ready and anxious to work at the job. It is important that we realize the great value of a soul. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26). Most of us are

more ready to love the physical body than the soul. Often we will spend and sacrifice much to help a loved one regain health, but will have little concern about the soul, which lives forever. Our love for souls will be demonstrated by our actions. Remember, we are to "compel" them to come in. Jesus said, "If you love me, you will keep my commandments (John 14:15). "He that winneth souls is wise." (Proverbs 11:30). We need more soul winners.

If we are not concerned about the salvation of souls, we are not following Christ's example because He is "... not willing that any should perish, but that all should come to repentance." (II Peter 3:9).

Salvation is an Urgent Matter

Jesus spoke: "Look on the fields; for they are white already to harvest" (John 4:35). And again, "The harvest truly is plenteous, but the laborers are few." (Matt. 9:37). We are not promised more than one moment at a time. Realizing this, we should see the need for the spending of our time in leading souls to God. "We must work the works of Him that sent me, while it is day; the night cometh when no man can work." (John 9:4). There is no age of retirement for the Christian who is busily engaged in the Lord's work. Souls are dying who have never heard the gospel. Shall we sit idly by, wasting the precious hours God has given us, thus saying by our actions: "I care not that others are being lost; all I care about is myself"? Those who are willing to engage in this great work are sometimes guilty of procrastination. "Tomorrow I shall start this work" is the too frequent idea. No man knows when he will be called from this world. No man knows how long he will be given the privilege of proclaiming the glad tidings that Jesus saves. No man knows when the Lord will return. But we do know that urgency is necessary. "Today is the day of salvation."

Influence of Bible Class Workers

Bible class teachers and workers are in a better position to influence others than possibly any other group of Christians. We should be very sure that that influence is used for good. Here, again, training for the job plays a most important part. No person can teach what he does not himself know. Things which are taught to children will have a lifelong influence upon them—and in many cases, perhaps affect their eternal destiny to a great degree. "Train up a child in the way he should go and when he is old he will not depart from it. (Proverbs 22:6). The teacher who works at the job of making the class so interesting that the pupils will be anxious to attend it, is to be complimented. It is not easy in

Claude Robertson has been preaching more than 20 years. He says that his first 15 years were "side line." He served as one of the elders of Midland Boulevard church in Ft. Smith, Arkansas. There were 117 responses during his two years there—75 baptisms. His next local work was in Altus, Oklahoma. There were 354 responses in 28 months—165 baptisms. He has been in Paris seven and one-half months. There has been 45 responses with 20 of them being baptisms. He came to the College church in Paris, a new congregation with no more than 100 members, from Altus, Okla. He has preached in Arkansas, Oklahoma, Texas, Louisiana, New Mexico and California. He believes in personal work. During his ministry he has baptized more than 1,000 persons.—Elmer L'Roy.

Viewing Christ Through An Open Bible

By GUSSIE LAMBERT

these days of T. V., movies, sports and other forms of pleasure, to awaken an interest in Bible study. It cannot be done by haphazardly reading over a lesson before class, or perhaps not reading it at all, but for the most good to be accomplished a prayerful, conscientious study and preparation must be undertaken. The love of God should be the basis for every teaching, for a person who truly loves God will not have to be persuaded to obey Him. So let us concentrate on ideas that will "compel them to come in," where they can be taught to put God first in everything. Since some 85 per cent of all conversions come as a result of having attended Bible classes, and since these are usually the most faithful members of the church, it behooves us to emphasize this method of reaching them. Statistics show that approximately one-third of new converts fall back into the world and die spiritually. One of the main reasons for this, I am convinced, is the failure to stress the importance of Bible school attendance. It would seem to me that a sure way of avoiding much of this "falling away" is to institute regular classes for instruction of these new Christians.

Where Shall We Look for Prospects?

When members of a congregation are aroused to zeal, they will be anxious to reach their friends and neighbors with the truth. If Christians were as zealous as they should be, preachers would be kept busy teaching and baptizing their prospects. If lukewarm members could become truly converted to the Lord, and be made to realize the importance of attending services for their own sakes, as well as for the sake of their children, how much stronger the church would be! There would be no question of where to find prospects. They would be amply supplied by members.

Furnishing transportation for those interested in attending services is another thing we fail to take advantage of, many times. In communities where there are orphan homes, rest homes and other such institutions, ways of transporting them to the services is often as inducement to attendance. Then too, there are many who do not attend services of any kind, who, with just a little encouragement, can be persuaded to attend. Brethren, there are many ways and means of "compelling them to come in," but the basis of the whole matter may be summed up in the old saying "where there is a will, there is a way."

J. C. Choate, Box 262, Shafter, Calif., April 9, 1957: This past Lord's Day I began work with the church here in Shafter. There was one restoration at the morning worship.

Is our view of Christ what the Bible describes him to be? It is very necessary for our faith in Christ to be based upon God's word. Of some Jesus said, "Search the scriptures for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me that ye might have life." (John 5:39-40). There were at least sixty Old Testament passages that referred to Christ. These people read the Old Testament Scriptures but would not follow Christ. Why? Though they read the Scriptures they had rejected the commandments of God and were following tradition. (Mk. 7:9). They rejected Christ in failing to follow the scriptures. Neither can we please him unless our faith in him is based on the word of God. "But these are written, that ye might believe that Jesus is the Christ, the Son of God.. (John 20:31). Is our faith in Christ based on what is written in God's word? Let us open our Bibles and truly see the Christ that God sent.

With an open Bible we see Christ virgin born. The prophet foretold that Christ would be virgin born (Isa. 7:14). The New Testament relates the fact that he was born of the virgin Mary. (Matt. 1:18). Any view of Christ that denies the virgin birth is contrary to the Scriptures. We must accept Christ as virgin born if our faith is based on the Scriptures.

With an open Bible we see Christ as Savior. He came to save us from sin. (Matt. 1:21). He came that we might have life (John 10:10), and neither is there salvation in any other. (Acts 4:12).

With an open Bible we see that Christ died for us. (Rom. 5:8). He is the satisfaction for sin for all the world (I John 2:2), and it is only through his blood that we are cleansed of sin. (I John 1:7).

With an open Bible we see Christ with all authority (Matt. 28:18). The church is not a democracy and has no right to make spiritual laws. The Scriptures are inspired and furnish us completely unto every good work (II Tim. 3:16-17). The word of God is final. (Rev. 22:18-19). We follow Christ acceptably only as we follow the scriptures.

With an open Bible we see Christ as king. He is now king (Rev. 17:14), and has a kingdom (Col. 1:13). When he comes again it will not be to establish a kingdom but rather to deliver the kingdom to God (I Cor. 15:23-24).

With an open Bible we see Christ as our only mediator. He declared, "No man cometh unto the Father but by me."

(John 14:6). Paul taught, "For there is one God, and one Mediator between God and man, the man Christ Jesus." (I Tim. 2:5). Christians cannot pray through Mary or any other saint. No inspired writer ever taught Christians to pray in the name of Mary or to ask her to pray for us. We have an advocate with the Father only through Jesus Christ. (I John 2:1).

With an open Bible we see Christ as our judge. (II Cor. 5:10). We must appear before Christ in judgment and we will be judged by his word. (John 12:48).

With an open Bible we see Christ as "... the author of eternal salvation unto all them that obey him." (Heb. 5:8-9). Obey the Savior and rejoice in your salvation today.

JESUS SAID "FOLLOW ME"— WILL WE?

(Continued from page 79)

work in baptizing 1000 people in twenty years. The power of going and compelling the lost to be saved in personal evangelism is all the greater shown by the fact that 15 of the 20 years were what Brother Robertson calls a "side line" basis and only five years full time preaching. What he writes on his theme is to be considered full and maturely. He gives a much needed emphasis to personal work.

Readers will appreciate Hubert Roach's quip: "Evangelize or Fossilize." An attitude of indifference to reaching the lost of the world is complete failure to follow the Master. He loved the world—the perishing world—and gave himself for it. Will we answer our Macedonian calls?

Prayer remains the greatest field of delinquency among Christians. How little we pray about the really important works of our lives and of the cause of Christ. We are much more willing to depend on our own wisdom than to pray unto God. Brother Leonard Coker tells us that only the man who is the answer to Christians' prayers should be sent into the harvest field. He will be a God sent and endorsed man. Have we; have you prayed for workers?

Our desire is that six articles by six preachers of the gospel who live at Paris, Texas may serve to show all who read them how they may better serve the Lord.

Things do not change; we change.—
Thoreau.

Come Over and Help Us - Will We?

By HUBERT ROACH

When Paul was in the city of Troas, the plea of the night vision was: "Come over into Macedonia, and help us." Macedonia was a virgin field. It was across the Aegean Sea. To help the people of Macedonia means that Paul must face some hardships and make some sacrifices. In view of this, is Paul willing to go or not? The record says: "Immediately we endeavoured to go into Macedonia." As a result of the efforts to go, they made it: "Loosing from Troas, we came... to Samothracia, and the next day to Neapolis; and from thence to Philippi."

In the city of Philippi Paul and his companions found Lydia, and he said: "We sat down and spake unto the women which resorted thither." Later a jailer ask him the question: "Sirs, what must I do to be saved?" And they spake unto him the word of the Lord, and to all that were in his house." When Paul came to Thessalonica he "reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Following this, "The word of God was preached of Paul at Berea."

The attitude of the people toward the preaching of Paul was favorable and unfavorable. Concerning Lydia, Luke says: "She attended unto the things which were spoken of Paul." The jailer "was baptized, he and all his, straightway." In Thessalonica there was a great multitude of the devout Greeks who believed; but the Jews believed not, and were moved with envy. However the Jews of Berea "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

How much good was accomplished in doing this work! No one knows. There

Hubert Roach is one prophet who is honored in his own country. His life, love of the truth, ability and sincerity have made him the welcomed and loved servant of the West Paris church.

Brother Roach began preaching in Paris in 1934 having been baptized by R. L. Colley in 1930. He received his college training at Paris Junior College, Freed-Hardeman College and Abilene Christian College. He has served churches in Durant, Konawa, Capitol Hill and Tenth and Francis in Oklahoma City, and Hugo, Oklahoma until 1953 when he moved to Paris. He has been with the West Paris church several months. Brother Roach has conducted a daily program for several years, first at Hugo and now at Paris. For listeners in this area, the program may be heard at 8:15 A. M. daily except Sunday on KFTV (1250 K. C.).—Elmer L'Roy.

is no way for man to measure the unlimited good that was accomplished in this work. The church at Philippi sent once and again to the needs of Paul, and had a "fellowship in the gospel from the first day until now." The church in Thessalonica "sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." Through the efforts of the churches in Macedonia to help poor saints, "the grace of God was bestowed on the churches of Macedonia." "It had pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." Paul said of himself one time: "For that which was lacking to me the brethren which came from Macedonia supplied." Concerning that fundamental virtue: "Love one another;" Paul said of them: "And indeed ye do it toward all the brethren which are in all Macedonia." Now, what would you say about how much good was accomplished in this work?

Today the cry is heard repeatedly: "Come over into Macedonia and help us." Can you "hear" that cry? Paul said of the men who journeyed with him: "They heard not the voice of him that spake to me." Yet, "They heard the voice, but could see no man." Today, we may be hearing the cry, "Come over into Macedonia and help us;" but we do not see a field that is white unto harvest. And since we do not "immediately endeavour to go," it can be said of us: "They heard not the voice of him that spake to me." Oh, that we would open our eyes that we might see. Some people have closed their eyes and are dull of hearing, "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."

When the cry comes to you and me; "Come over and help us," a very important question is, "Will we?" If we are willing to obey the commission of our Lord, and follow the example of Paul, we will "immediately endeavor to go." Jesus said: "Go teach all nations;" "Go preach the Gospel to every creature;" "Ye shall be witnesses of me in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth."

When we ask ourselves again, "Will we;" we can answer with assurance, "We will," when we have the same feeling of responsibility as Paul. Paul speaks of

the responsibility of doing this work as a "debt," a "necessity," a "charge," and that "in doing this thou shalt save both thyself, and them that hear thee."

A Debt

Paul speaks of preaching the gospel as being a "debt," (Rom. 1:14-18). To whom do we owe this debt? To the Greeks, and to the Barbarians; both to the wise, and to the unwise." Seeing that we owe a debt to them, an important question is: What attitude or disposition will we take toward this debt? If we are honest and fair about it, we will do all we can to pay it; so, "As much as in me is, I am ready to preach the Gospel." The nature and content of the Gospel should move us to action. The Gospel is "The power of God unto salvation to every one that believeth;" and in it is revealed "the righteousness of God" and "the wrath of God." "Knowing therefore the terror of the Lord, we persuade men."

A Necessity

The work of preaching the Gospel is spoken of by Paul as being a "necessity," (I Cor. 9:16-17). Since this work is a necessity, and we should be found doing it; we should be reminded of the caution: "I have nothing to glory of." It is a matter of necessity for the fish to have water; man to have food; and for the electrician to not touch the live wire. And when the fish swims in the water; man eats the food; and the electrician does not touch the live wire; where is there room to glory. We are forced to say: "I have nothing to glory of." We also have in this text a two-fold warning about this work of preaching: if we don't do it, "Woe is unto me;" and if we don't do it willingly, "What is my reward then?" Do we really believe that miserably grief, extreme sorrow, will inevitably come to us one day if we do not busy ourselves in preaching the gospel? And when we are working to preach the gospel, will we do it willingly; or will we be reluctant, yet make ourselves go because we are afraid we will go to hell if we don't. Will we be motivated by love or fear? Remember this: "If we do this thing willingly, we have a reward."

A Charge

The work of preaching the gospel is also spoken of as a "charge," (II Tim. 4:1-2). The word charge carries the idea of instruction and liability. When the judge gives his charge to the jury, there is instruction; and when the merchant charges the hat, there is liability. When we assume the liability and do what we can to impart the instruction, there are three things that we will try to do: "Reprove, rebuke, exhort." The aim of re-proving a man is to convince him of his guilt. But where there is the knowledge

of guilt, there is not always a feeling of shame; and to do this, we must rebuke him. Where there is the knowledge of guilt and the feeling of shame, the thing to do is to exhort him. Provoke him unto love and good works. One thing we should remember about this charge is that God and the Lord are witnesses; and another thing is, the Lord shall judge us. Knowing that we should not deceive ourselves in thinking that the witnesses can be mocked; we should serve the Lord to the best of our ability, knowing that the judgment will be based upon the deeds done in the body, whether they be good or evil.

In I Tim. 4:16, we can see that our salvation is in this work. The first part of this verse has a two-fold warning: "Take heed unto thyself, and unto the doctrine." Take heed unto thyself that ye live right. To do this, we must "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." We should take heed unto the doctrine to see that we preach the truth. "Though we, or an angel from heaven, preach any other gospel unto you ... let him be accursed." The exhortation in the verse is: "Continue in them." Continue in what? Living right and preaching the truth. And if we do this, what is the promise? "Thou shalt save both thyself, and them that hear thee." Do we notice who is mentioned first as being saved in doing this work? The man who hears or thyself? The verse says: "thyself." In a business meeting of the church, we often discuss a call: "Come over into Macedonia and help us," and the question to be decided is, "Will we?" In deciding that we will, I have often heard this reason given for doing so: "Maybe we can save a few souls over there," and not a word was said like this: "Maybe we can save our own souls if we will." Brethren, we should remember: "In doing this thou shalt save thyself, and them that hear thee."

"Far and near the fields are teeming with their sheaves of ripening grain." A man of Macedonia is praying: come over into Macedonia and help us, and the question we must answer is: **will we?** In the words of another we may say: "Churches that have degenerated into cloistered groups of pious people banded together to enjoy one another, see no visions and hear no calls." I shall never forget reading an article with this title: "Evangelize or fossilize." Now, what are we willing to say when the cry is heard: **Come over into Macedonia and help us—Will we?**

"FRANKFURT CHURCH EXPERIENCES NO WINTER SLUMP"

By OTIS GATEWOOD

Every year so far since we have been in Germany we have experienced a winter slump in the church work during the months of January and February. But this winter has been different here in the Westend congregation. The attendance has continued to grow constantly and we are having the best attendance that we have had in the church here for quite some time now. Each Sunday more than one hundred people are present.

This is due to several things:

(1) About a year and a half ago we started regular Sunday morning Bible classes, not only for the children but also for the adults. This was something new in Germany because adults usually do not attend Sunday morning Bible classes. We couldn't persuade the brethren to have more than thirty minutes of Bible study before church services but even this has helped wonderfully in building up the attendance. It also was not customary to bring the children into the regular church services, but we now have the Bible classes arranged so that the

JESUS CALLED YOUNG MEN—DO WE?

(Continued from page 80)

but let some good brother plan a series of sermons like "Roman Catholicism" and "Christianity" or some such like for radio and TV, and sit by the side of the station manager for a few minutes and watch our Catholic friends in action. For the most part they win their point, but in a few instances we know of men who have refused to be intimidated by them.

In college it is different, our boys and girls for all practical purposes are on their own. Some with the proper training in back of them will endure the four years of temptations found on the college campus. But the number who fall away in the state schools is appalling. On the other hand many parents today encourage their youngsters to attend the Christian colleges across the land where they will be spared many of the temptations of college life. In their place they receive counsel and instructions from God-fearing men and women that will help to shape and mold their lives and careers for the years that might lie ahead.

Jesus beholds our young people and he calls them by his Gospel. Can we afford to do less? Into their hands we commit the future and our works of the past. Let us pray that we have loved them enough to prepare them for it.

children also can come to the regular worship service. This is one of the greatest contributing factors to the constant increase in attendance.

(2) We have recently started some cottage Bible classes. We have six different groups in six different homes of the members. We invite the prospective people who are interested in the church and many of them will come to a home that will not come to a regular church service. They feel freer to ask questions and they get better acquainted with one another.

(3) We are constantly carrying on a regular personal work program. Different members of the church are asked to help on Tuesday in visiting those who are interested and every Tuesday and Thursday Brother Goebbels and I visit from 10:00 in the morning until about 10:00 at night.

We are thankful for the help and the continued support of the Broadway church.

Ernest Highers, 921 Pile Street, Clovis, New Mexico, April 15, 1957: The church at Tenth and Pile closed a meeting yesterday. Bro. Delmar Owens of Tulsa was our preacher. Five were baptized, eleven were restored. We set a record in Bible school yesterday with 443 present. 423 were present the previous Lord's Day. This congregation is not yet three years old. We rejoice in our growth. Pray for us.

Bill Burton, Purcell, Oklahoma, April 15, 1957: After about two and one-half years with the church in Purcell we are moving to work with the church in Drew, Mississippi. We are scheduled to take up work there on May 1st. The time spent in Purcell has been encouraging and pleasant. I go to Woodville, California on June 12th for a meeting. We continue to appreciate **The Gospel Light**.

Earl E. Smith, 127 S. Arcadian Thruway, Baton Rouge, La., March 28: The meeting here at 4040 N. Blvd., in which Ira North of Nashville, Tenn., did the preaching closed Sunday. A total of 26 were baptized and six were restored. We look forward to having Paul Brown of Alabama Christian College as a co-worker here, beginning about September 1. He will assist the church in its teaching program, visitation, work with the young people and lead singing.

Wesley Hylton, Keiser, Ark., April 3: Three have been baptized and one restored since my last report. Our attendance is at its highest peak, and the prospects for the future are truly bright.

Pray For Laborers - Have We?

By LEONARD COKER

In Matthew 9 verses 37, 38 the text for the above subject is found. Although there could be unlimited comment on this command of our Lord, the main thought for consideration as indicated by the subject is to answer in our own hearts whether we have followed the course prescribed to secure laborers for the harvest field. Jesus said, "The harvest is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into His harvest."

There is certainly a current need all over the world for "God sent laborers" who will proclaim the plain, simple, soul saving Gospel of Jesus Christ. Another scripture found in John 4:35, 36 spoken by Jesus will help to describe the type laborer needed for this wonderful work. "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." How great is the need for faithful, godly, righteous laborers who will find joy in such wages.

Prayer is God's Way

Jesus said God's way of obtaining laborers of this sort is to pray for them. It is God's harvest and certainly He must and will send into it such laborers as he desires. It is doubtful that any other kind of laborer than the ones that God sends will be able to accomplish the work of saving souls. This does not mean that the church has nothing to do with the sending and that God sends laborers independent of the church. Certainly God's work in the world today is done through the church. The idea is that we, as the church of the living God,

should pray that God endorsed men be sent to the harvest field; men whose lives are consecrated for the sake of the gospel.

God's way of obtaining workers is not the way that is sometimes employed by those of the church today. Often an attractive salary or a new preacher's home may be used as the means to induce one to enter the field of labor. It is true that the laborer is worthy of his hire; Jesus said so, but the wages promised by the Lord are not always temporal.

Some men will do anything for worldly gain. Never in the history of the world have there been more religious racketeers preaching for worldly gain and fame. Few are the ones who will preach the gospel in all its fullness for the love of souls and God's glory only for the wages that Christ promises.

Some Not God Sent

Have we prayed that God send forth laborers? We know that when He sends, He sends the right kind. All who preach are not sent by the "Lord of the harvest."

Note: (1) Some preach Christ even of envy and strife (Phil. 1:15-17). (2) Some seek their own glory and thus preach their own wisdom, theories and speculations. (John 7:18). (3) Others preach themselves, not Christ. They speak of their experiences, wisdom and exploits (II Cor. 4:5). (4) Some "make merchandise" of the gospel by not preaching Christ in sincerity and as of God in God's sight (II Cor. 2:17). (5) Others seek their own profit as Paul says "with feigned words." (II Peter 2:3). (6) Others walk in craftiness and handle the word of God deceitfully, but one whom God has sent to do His will behaves himself as Paul by commending himself "to every man's conscience" in the sight of God." (II Cor. 4:2). (7) We are told that "Satan fashioned himself into an angel of light"

and "his ministers also fashion themselves as ministers of righteousness: whose end shall be according to their works." (II Cor. 11:14, 15). With such men pretending to teach and preach, prompted by wrong motives and striving to accomplish unholy purposes, we certainly can see the importance of praying that God send true and faithful laborers unto His harvest.

As far as we are able, as the church, we should distinguish between the false and true preachers of the word of God. False and enterprising preachers have always been with us and always will. Even though we have the Bible qualifications of gospel preachers we need divine guidance in making our choices in selecting men to go out into the field to proclaim the "unsearchable riches of Christ." Let us pray as the Lord commanded that he send through us the ones qualified to accomplish the task of gaining souls for Christ.

There are far too few laborers today. Have we ever prayed for God to send into our midst such laborers as he desires? Have we? God is still our guide. He will answer our prayers if we pray in faith, nothing doubting.

Do you need laborers in your community, city or state? Why not pray to God that He fill your need. Do you think He can or will? "Oh ye of little faith!" Do you not believe in the power of prayer? Would you be willing to spend a day, an hour, or even a half hour for this cause? "Not our will but thine be done" would be a fine attitude of heart for each of us to acquire. Let us enlist the prayers of all the faithful that God choose our laborers. There is **power** in prayer.

You have obeyed the Gospel; you worship God in Spirit and in truth; you live righteously, soberly and godly. Why do you do these things? Your anticipated answer comes, because God says so. God also says, "Pray that He may send forth laborers." **Have We?**

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Texas, April 22: The meeting at Cherokee Hills Church, Oklahoma City, Okla., resulted in two baptisms. V. C. Turner is the efficient Minister, and is doing a good work. They are building a new building and need help badly. If any one cares to help, send your contribution to Bro. Turner, 5721 N. West 32nd Street, Oklahoma City, Okla. A minister who has had several years experience doing local work, and also in the evangelistic field, wants to change location. If interested write me and I'll pass the information on to him.

Brother Leonard Coker was born and reared in Paris. He has been preaching since 1933, and all his work has been done in Lamar County except for meetings. The West Paris congregation has claimed twelve years of his time; however, his tenure there was not continuous.

Brother Coker has preached in meetings in Illinois, California, Arkansas, Oklahoma and Texas. He has conducted more meetings, both mission and for established churches in his home county than anyone else. Over 1,500 have been baptized by him during the past 24 years. In the Faught community during a meeting he baptized 27 in one service. He has engaged in eight religious debates.

At the present time Leonard Coker is preaching regularly for the Emberson congregation, northwest of Paris. He owns and operates Southern Cleaners and Dyers in Paris. He probably claims fishing as his hobby. — Elmer L'Roy.

COMMENTARY ON

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ONE GOD, ONE CHRIST, ONE BODY

By HOYT BAILEY

Our first consideration in this lesson will have to do with the one God who is our Father in heaven. We have but one Father in heaven. Jesus said: "And call no man your father on the earth: for one is your Father, even he who is in heaven." (Matt. 23:9). And Mark says: "And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: 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. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices." (Mark 12:28-33).

God is love; Christ is the expression and proof of Divine love; and it is therefore natural and reasonable that love should be the law of the Divine kingdom. The object of supreme love is God Himself. The personality of God is assumed, for we cannot love an abstraction, a power; only a living being, who thinks, feels, and purposes. The unity of God is asserted; the relationship between God and man *is* presumed — "*thy* God;" for He is ours and we are His. The claims of God are implied; His character, His treatment of men, His redeeming love in Christ. "We love Him, because He first loved us." The description and degree of love demanded are very fully stated in the words of Christ. The command is a very strong one: "with all thy heart, soul, mind, and strength."

Since the children of God are demanded to direct all their love to God, Christ, and their neighbor, or to "love God with all thy heart, soul, mind, and strength," it follows that no love is to be lost on idol gods, or the gods invented and built by men. 1 Samuel 14:6 informs us that "There is no restraint to Jehovah to save by many or by few." God says: "They have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. 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 besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. 45:20-22).

"Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear ... we look for justice, there is none; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know them: transgressing and denying Jehovah, and turning away from following our God." (Isa. 59:1-13). Let us keep before us the fact that "every house is builded by some man; but he that buildeth all things is God." (Heb. 3:4).

Moses said: "Hear, O Israel: Jehovah our God is one Jehovah" (Deut. 6:4). Again, Moses said to Israel: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that Jehovah he is God; there is none else besides him . . . Know therefore this day, and lay it to thy heart that Jehovah he is God in heaven above and upon the earth beneath; there is none else." (Ex. 4:32-39). The Jews said to Jesus: "We have one Father, even God." (Jno. 8:41). God is not the God of the Jews only for Romans 3:29-30 says: "Or is God the God of Jews only? is he not the God of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith." 1 Corinthians 8:4 says "Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one." Ephesians 4:6 says "One God and Father of all, who is over all, and through all, and in all." James declares "Thou believest that God

is one; thou doest well: the demons also believe and shudder."

We next consider the scriptural fact that there is one Christ. Jesus taught the religious people of His day not to call themselves Rabbi, "Neither be ye called masters: for one is your master, even the Christ." (Matt. 23:10). Jesus Christ is the good shepherd who laid down His life for the sheep. He said "I am the good shepherd: the good shepherd layeth down his life for the sheep." (Jno. 10:11). All the sheep are to hear and follow the voice of the one Shepherd;" and they shall become one flock, one shepherd." (Jno. 10:16). Jesus Christ is the one who died for all the people that everyone may have the privilege of being saved. (Jno. 11:50).

God, the Father, and Jesus Christ, the Son, are agreed in one. In His prayer, Jesus said: "And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one." (Jno. 17:11). And Christ further prayed in his prayer: "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. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou

"Tommy and His Mother"

By J. H. CURRY

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didst send me, and lovedst them, even as thou lovedst me." (Jno. 17:20-23).

Christians believe in one God, because "there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." (1 Cor. 8:6). Christ is the one who died for all, therefore, no one else has died for us, or no other has offered himself for our sins. Paul said: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all die; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." (2 Cor. 5:14-15).

The apostle Paul did not preach a plurality of Christs, but he preached one Christ. He says to the Corinthians: "For I am jealous over you with a godly jealousy; for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or if ye received a different spirit, which ye did not receive, or a different gospel which ye did not accept," (2 Cor. 11:2-4). The apostle goes on in the same chapter to say: "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works." (2 Cor. 11:13-15).

It should be observed here that one can claim to be an apostle, but such not be God's apostle. One can claim to preach Christ, but that one can fail in preaching the Christ of God, the one Christ of the Bible. One can claim to be a minister of righteousness, but that one can be a minister of Satan.

It is the Christ of the Bible, Jesus Christ, the Son of the living God, who gave himself to redeem us from the curse of the law. Galatians 3:13-16 says: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is everyone that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith . . . Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ." No intelligent person can study the New Testament and reach the conclusion that

there is more than one Christ. Jesus Christ, the one revealed in the Bible, is the one Son of God, and He is the one Savior of the world.

Having studied some of the truths that God is one, and that Christ is one, our next consideration will be of the one body. Jesus promised that all would be of "one fold" (Jno. 10:16), and that all believers would be "gathered together in one" (Jno. 11:52). Jesus prayed that all believers be perfected into one even as He and the Father are one. (Jno. 17:20-23). Paul teaches that the members of Christ are members of one body. He says: "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." (Rom. 12:4-5). These members of the one body are not to be against each other, nor are they to be separated into many bodies, but they are to be of the one body. They are to speak the same thing, and they are to be united. (Romans 15:5-6 says: "Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.")

There is one body (Eph. 4:4), "many members, yet but one body" (1 Cor. 12:20), and this one body is the church. (Eph. 1:22-23; Col. 1:18). Paul further says: "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor. 12:12-13). Colossians 3:15 says: "And let the peace of God rule in your hearts, to the which also ye were called in one body; and ye ye thankful." We learn from Ephesians 2:13-18: "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were afar off, and peace to them that were nigh; for through him we both have our access in one Spirit unto the Father."

Those of you who have followed this study of one God, the one Christ, and the one body, you have observed that when one enters into a peaceable rela-

tionship with God that He does so by entering into Jesus Christ, but the ones who have entered into Christ have entered into His one body which is the church. When one believes will all of his heart that Jesus Christ is the Son of God, repents of every sin, confesses his faith in Christ, and is buried with Christ in baptism for the remission of sins, that one is baptized into Christ. (Gal. 3:27). Then he has entered into the one body 1 Cor. 12:13), but this same one has also become reconciled to God in Christ (2 Cor. 5:17-20). Friend, there is but one God, one Christ, and one body.

SCHOOL FOR BIBLE CAMP LEADERS

The Second Annual School for Bible Camp Leaders will be held at Camp Wyldewood in Searcy, Arkansas, June 3-7, 1957, J. L. Dykes, director, recently announced. The school is open to anyone interested in becoming a Christian Camp counselor during the summer and scholarships will be awarded to high school and college students.

The purpose of the school is to prepare counselors for better camp leadership, offer training in every phase of Bible camp work, encourage others to establish Bible camps and to afford camp leaders an opportunity to share ideas. Enrollees are encouraged to bring problems in which they are especially interested.

Special studies will be directed concerning (1) Basic Philosophy of Bible Camp Work (2) Planning the Daily Program (3) Camp Health Including First Aid (4) The Work of the Cabin Counselor (5) Enriching Camp Devotionals. Leaders with many years experience in a number of Bible Camps will be on hand to share ideas and direct courses.

The registration fee is \$25.00, which will include meals, cabin and instructional fees for the week. To encourage a greater participation from high school and college students a special student scholarship is \$12.50 is offered to any high school junior or senior and all college students who attend. The total expense for such students is only \$12.50.

Youth camps are rendering a great service to the young people who attend. More Bible camps are needed to give the young people the inspiration, Christian fellowship and Bible training they really want and need for dedicated lives for Christ.

For further information about the School for Bible Camp Leaders or for camp bulletins write J. L. Dykes, Camp Wyldewood, Searcy, Arkansas.

The Bodily Resurrection of Christ

By L. E. SANDERS

The Christian doctrine of the bodily resurrection of Jesus has always drawn the fire of skeptics. The intensity of this fire has increased recently due to the publication of the results of a questionnaire completed by a number of U. S. scientists. A report of the tabulation of the answers to the questionnaire published in the *Arkansas Gazette* stated that less than 20 per cent of the leading scientists of the U. S. believed in the resurrection.

This statement brought an immediate rash of "letters to the editor" of the same paper. Some of the authors chortled that they had known all along that few really intelligent people believed in such an incredible thing. Others insisted upon the trustworthiness of the Biblical account, and the ever-present compromisers sought to explain the resurrection in a number of mystic ways which they hoped would be palatable to the unbelievers and yet satisfactory to believers.

One of the unbelievers wrote, "..... millions of ignorant people do not know that the more intellectual people do not accept such stories as true. The so-called evidence of the resurrection was written by men who were so ignorant that they didn't know the earth was round." This is, of course, the leading approach of the atheist. If one believes the Bible, or if he even believes in the existence of God, he is just ignorant or unscientific. Even weak believers fail to confess their convictions oftentimes simply in order to avoid being branded as ignorant by the self-styled intellectuals. As usual, this writer did not inform his readers as to **why** belief in the resurrection is a sign of ignorance; nor did he furnish them with the **evidence** by which he disproved the Biblical account. The truth of the matter is that it is very unscientific to discard a stated proposition as false without producing evidence to support the rejection.

One of the compromisers wrote, "It seems to me that 'Rationalist' is attempting to force Christianity into a corner — to purposely place it upon a pedestal which can easily be shattered..... My personal opinion is that the question of a bodily resurrection at one specific time and event is insignificant. The essence of the resurrection is the divinely invisible personality of Jesus Christ as it exists today. This personality becomes visible in the witness of Christians who have felt an inwardly dynamic spiritual awareness of His. This is the Resurrection."

In this way, the writer hoped to avoid the "ignorant" brand and still profess a belief in the working of the Spirit in the world today. The plain truth in this case is that the compromiser does not believe in the actual, literal, bodily resurrection of Jesus any more than the unbeliever does. She has simply accepted some brand of spiritualism which is just as ineffectual as atheism so far as the salvation of her soul is concerned.

Every Christian should be prepared to demonstrate that the claim that Jesus was bodily resurrected from the grave is reasonable and as well established as any fact outside one's personal experience can be. The answer is found in the New Testament itself:

(1) There is precisely the same evidence for the resurrection of Jesus as there is for his sayings: To believe Jesus made the statements with which he is credited in the gospels but not believe that he rose from the grave is inconsistency of the rankest sort. In both cases, we are dependent upon the testimony of eye-witnesses. In the cases of **Matthew** and **John**, the **same** witnesses testify both to the sayings and to the resurrection.

(2) Acceptance of the resurrection rests upon the same foundation as the acceptance of any fact of recorded history: In committing ourselves to belief in any fact of history, or any fact outside our personal experience, we must rely upon the testimony of witnesses. This testimony is ample in the case of the resurrection, as we shall show.

(3) The testimony is reasonable both in detail and in the period of time covered: To be meaningful, testimony to any fact must be sufficiently detailed to produce a mental image of the event in the mind of the listener. The Biblical account furnishes the exact details of Jesus' burial and resurrection, including the time of day, the names of corroborating witnesses, and the fact that hostile witnesses (the guards) were present, (Matt. 28, Mark 16, Luke 24, John 20). The witnesses themselves stated that they observed this man with whom they had associated for some three years for forty days after the resurrection, (Acts 1:3). This is no matter of a fleeting glimpse in the moonlight. John says, "That which was from the beginning, which we have heard, which we have seen with our own eyes, which we have looked upon, and our hands have handled . . ." (I John 1:1). These men associated with Jesus after the resurrection in the intimacy of

meals such as they had often eaten before with him, (Luke 24:42-43). They did not expect him to be resurrected, but had to be convinced, (John 20:24-28). Thus, it was not a hoax devised by the witnesses.

(4) The witnesses fearlessly cited other witnesses who were alive and available for questioning: Paul, in I Corinthians 15, cites the apostles and more than 500 others as witnesses to the truth of the resurrection. Few facts of world history can claim such support.

(5) Testimony concerning the resurrection was first given in the very city where the event transpired: If there were ever a time and a place for denying the truth of the resurrection, it was on the Pentecost following the event, and in Jerusalem, the city in which it occurred. Yet, instead of disputing the truth of Peter's sermon, multitudes sought information as to how they might escape the inevitable consequences of continuing as they were in view of what had happened; and promptly acted upon the information when it was furnished. (Acts 2). This indicates that the testimony of the witnesses was such as to produce conviction in the very locality where the facts were best known.

(6) The weakness of the denials is sufficient to merit their rejection: The guards who were present at the event told of it in spite of the fact that they jeopardized their own lives in so doing. When bribed to deny it later, their story was that his disciples stole the body while they were asleep. How reasonable is it for a man to testify to events that happened while he was asleep — and to identify the participants in the events? We cannot forbear asking the rationalist, "Is this scientific?". Such testimony would be laughed at in the courts of any land.

(7) The behavior of the witnesses substantiates their testimony: Paul best describes what the testimony of the apostles brought upon them — ". . . appointed to death... a spectacle unto the world ... we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place ... reviled ... persecuted ... defamed . . ." (I Cor. 4: 9-13). When the resurrection was disputed in his day, Paul asked, "And why stand we in jeopardy every hour?" Nothing could be clearer than that the apostles **believed** emphatically that which they preached and for which they suffered and died.

The New Testament writers were not astronomers and thus never expressed themselves as to the shape of the earth, but they expressed themselves concerning an event of which they were witnesses and an event which led them to declare

that Jesus is the Son of God, (Romans the pedestal of the bodily resurrection of 1:3-4). Christianity can well afford to be Jesus, for this pedestal can never be forced into a corner and placed upon shattered!

The Church

By OWEN D. OLBRICHT

Some time ago a letter similar in nature to this article was sent to the editor of the Gazette to be printed in the "People's Column." Since it was not published it was thought good to rework it and send it to a gospel paper for public consideration.

In the Friday, February 8, 1957, **Arkansas Gazette** appeared the following article in the section "Billy Graham Counsels."

Question: Can't one be a Christian without belonging to a church? I believe in the teachings of Christ, but I just have not found any church that suits my taste.

Answer: The Bible says: "Christ loved the church and gave Himself for it." If Christ loved the church enough to die for it, we ought to love it enough to identify ourselves with it, to be faithful to it and to support it with our prayers, services and gifts.

Origin of the word 'church' comes from a Greek word KYRIAKE which means 'The Lord's house.' Now, I suppose it would be possible for you to be a person without living in a house like others do. It is conceivable that you could be a human being without living like the average human, in the conventional abode, a house.

But why subject yourselves to the inconvenience? Why expose yourself to all that loneliness: As I have often said: "There is no such thing as a perfect church, and if you ever find one, it will become imperfect the moment you join it."

The church represents the family of believers and there is a strength and encouragement in numbers. You might stand alone, but your chances of being an effective Christian would be increased a hundred fold if you would cast your lot with a live, functioning body of believers. The Bible says: So we, being many, are one in Christ, and everyone members one of another.

Since most people are unable to check whether or not the Greek is properly represented, the question should be given a public answer.

KYRIAKOS

The word, **kuriakos**, an adjective which means 'pertaining to or belonging to a lord,' appears in the Greek new testament only two times. In neither case is it translated 'church' but rather 'Lord's', as referring to the Lord's supper (I Cor. 11:20) and to the Lord's day (Rev. 1:10). In the latter case it appears in its feminine form, **kuriake**.

However, in no case is **kuriakos** translated 'church' in the English new testament. It was not used to refer to the meeting house of Christians until the third or fourth century A. D.

The unabridged **Oxford English Dictionary**, Vol II, 1933, following the etymology of the word, church says:

The ulterior derivation has been keenly disputed. The Latin **circus**, and a Gothic word **kelikn** 'tower, upper chamber' (app. originally Gaulish) have both been proposed (the latter suggested by the Alemanic chilinna), but are set aside as untenable; and there is now a general agreement among scholars in referring it to the Greek word **kuriakon**, properly adj. 'of the Lord, **dominicum**, domical' (F. **kurios** lord), which occurs, from the 3rd century at least, used substantively (sc. **doron**, or the like)—'house of the Lord,' as a name of the Christian house of worship.

One of the latest Greek lexicons out agrees with this information that **kuriakos** was not used to refer to the building where Christians met until the fourth century. James Hope Moulton and George Milligan in **The Vocabulary of the Greek Testament**, page 364, states:

The word is used of a church-building in the iv-A. D. . . .

When Billy Graham indicated that the church was the building of the Lord, he placed a post-New Testament meaning of the word, church.

EKKLESIA

The word translated 'church' in the New Testament is from the Greek word **ekklesia**, which appears in the Greek New Testament 115 times. 112 of these times it is translated 'church', and three times 'assembly,' not from the word, **kuriakos**, but from **ekklesia**.

Ekklesia is a compound word of **ek** meaning 'out' and **kaleo** meaning 'called.' Although slight shading is given other than this, the primary meaning is a called out assembly.

God's 'called out,' the church, are those who have been called out of the world of sin into God's kingdom, having separated their lives from the evil practices of the world (Col. 1:13). These have been called out by the gospel (II Thess. 2:14) into God's kingdom (I Thess. 2:12), which is the church (Matt. 16:18).

The sense, 'building,' for the word, 'church,' did come from post-New Testament usage of the word **kuriakos**; however this is not the biblical meaning of **ekklesia**. The only word translated church from the Greek New Testament is **ekklesia**.

When the Bible speaks of the church as being God's house (I Tim. 3:15), the word **oikos**, house, is used, but not **kuriakos**. In this case the meaning is that God's house, the church, is the dwelling place of God. In other words God resides, not in a building, but rather in his called out people, the church.

THE ANSWER

What Billy Graham should have said is that a person is not saved unless he is in God's 'called out,' the church. (Eph. 5:23). Only the lost are outside the church, because God adds all the saved to the church. "And the Lord added to the church daily such as should be saved." (Acts 2:47).

Salvation and being in the church has the same importance. One cannot have the one without the other. God dwells within the church (I Tim. 3:15), without which indwelling we are none of God's (Rom. 8:9).

God's adding to the church comes through being baptized into the one body (I Cor. 12:13). The question is not what church shall I join, but rather that of being added to the Lord's one body by accepting God's salvation and meeting with other members of the Lord's one body, worshipping with one mind and judgment (I Cor. 1:10-12; Rom. 15:5, 6).

God has given no man the right to join the church of his choice. What God rather has done is added the saved to His one church and given them the privilege and the command to meet as one with fellow Christians (Phil. 1:27).

Let no man make a matter of choice what God has made a matter of consequence for the saved.

J. C. Choate, Box 262, Shafter, Calif., April 15, 1957: Yesterday 208 were present for the morning worship. Two were restored. Last night a large number assembled and one was restored.

William L. DaVee, 714 South Chestnut, Pittsburg, Kansas, April 4, 1957:

Five were baptized at Pittsburg on March 24, and three baptized and one restored and identified the following Sunday. I am now in a meeting at Woodward, Oklahoma (5th and Oklahoma) and also conducting a teacher training course. Our meeting begins the 21st with W. Earl Mansur of Canoga Park, California, doing the preaching.

Guy W. Sims, Jr., Route 1, Box 293, Hoxie, Arkansas, April 9, 1957:

I have accepted the work with the Central church in Seattle, Washington effective the last of May. The Central church is located in the very heart of downtown Seattle. The church has a fine building and a good program of work. I will preach for the church and do graduate work at the University of Washington. Please note change of address to Central Church of Christ, 1604 Boren Ave., Seattle, Washington.

Willis G. Jernigan, 3739 Brooks Drive, Corpus Christi, Texas, April 8, 1957:

The work here moves along in a very fine way. Our Training for Service Series, conducted jointly with the Ayers Street congregation closed April 4th and drew an average daily attendance of 207. Participating in this Series were Brother Leonard Mullins of Corpus Christi, Bro. Cecil Hill of San Antonio, Sister Oscar Kelley of Spur and Sister C. K. Money of Houston. The Elders here at Buffalo and Peabody and the Elders at Ayers Street contemplate making this Training for Service an annual affair. Our services here yesterday were very fine in all departments. Two responded to the invitation to be restored, there were eleven responses during the month of March including two baptisms, seven restorations, and two to place membership.

Cleon Lyles, Little Rock, Arkansas, April 11, 1957:

Recently I have had the pleasure of preaching in two meetings. One with the Central church in Muskogee, Oklahoma, where Idus England preaches, and in Colorado City, Texas, where Floyd Spivey preaches. Both of these men are doing outstanding work. It was a pleasure to work with them and the good churches they serve.

Walter W. Leamons, Junction, Texas, April 22: Marshall Davis will conduct our meeting at 102 N. Tenth St., May 24 through June 2.

"I thatched my roof when the sun was shining; and now I am not afraid of the Storm." — George F. Shivers

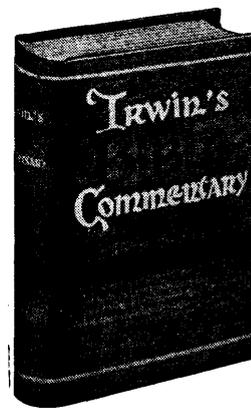
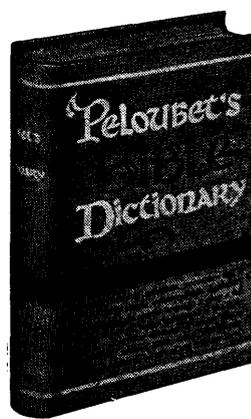
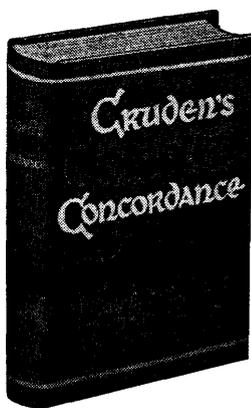
Waymon D. Miller, 1701 N. W. 20th Street, Fort Worth 6, Texas, April 16, 1957:

Foy L. Smith did the preaching in our spring meeting at North Side on March 31 to April 7. There were four baptisms and four restorations. I was with the Gulf Street church in Beaumont for a meeting on April 7 to 14. There were three restorations and one baptism. Bob Franks is the preacher at Gulf St.

Gussie Lambert, 553 Kirby Place, Shreveport, La.:

From March 18 to 26 James D. Willeford was with the Creswell Street church in a gospel meeting. He did his part in an excellent manner. Thirteen accepted the invitation. Three were baptized and ten were restored and placed membership. One has been baptized and three placed membership since the meeting.

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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

CHAPTER XVIII.

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

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

24. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money 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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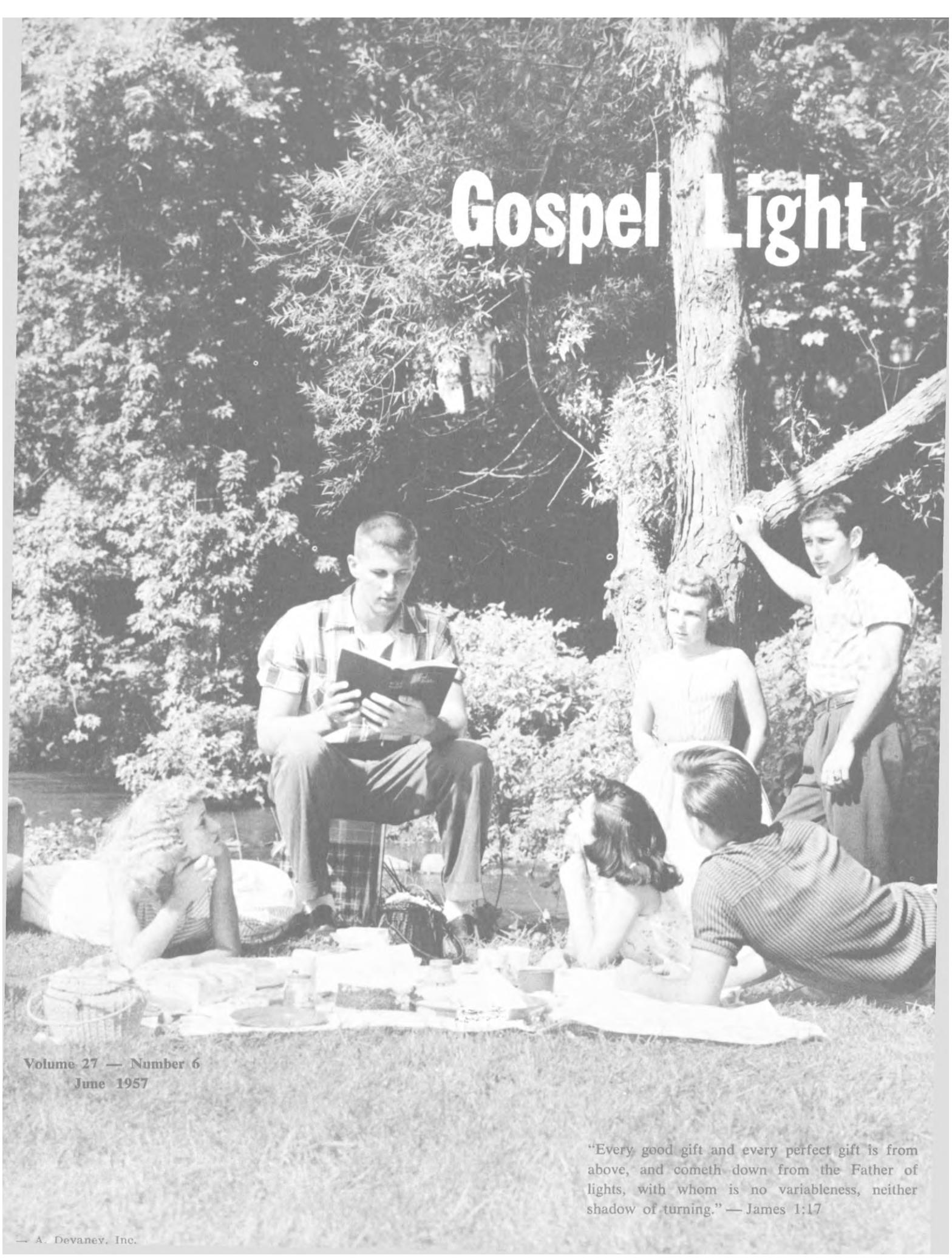
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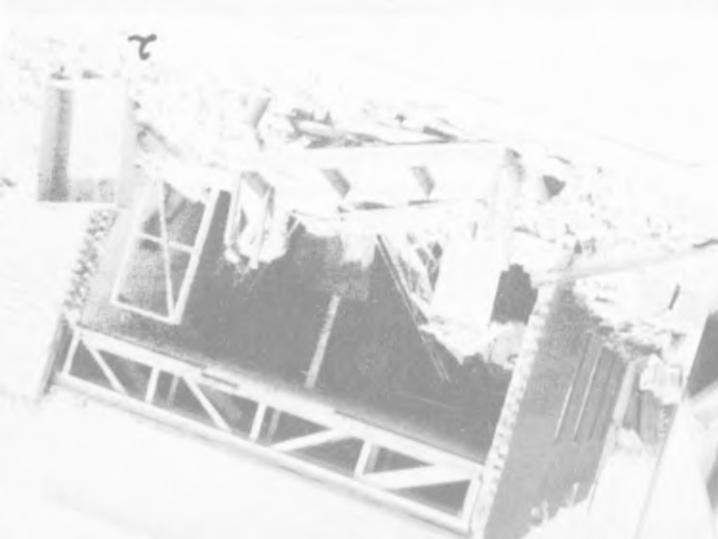
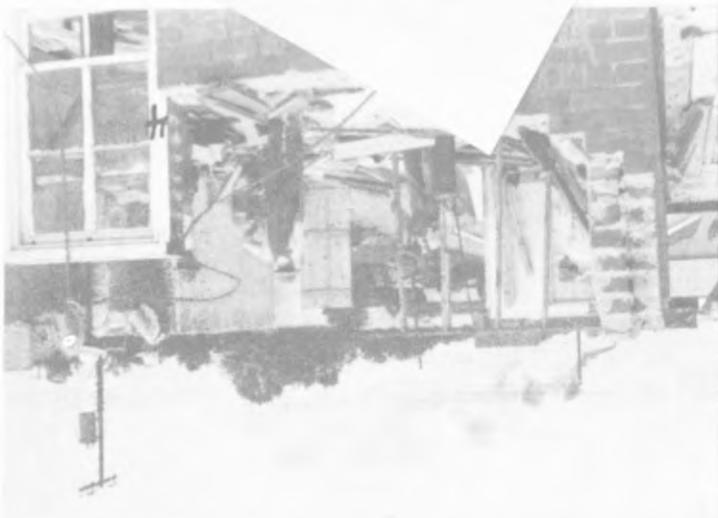
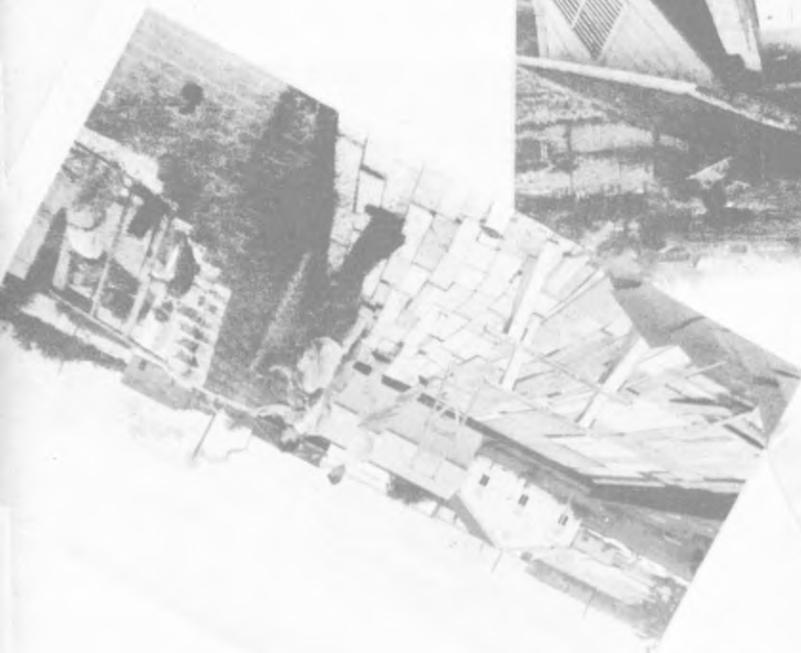
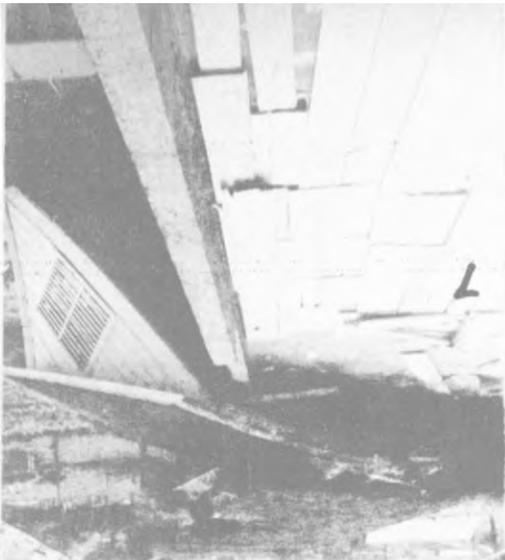
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Gospel Light



Volume 27 — Number 6
June 1957

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." — James 1:17



From The Editor's Desk

Many of our readers have inquired as to why they have not received the June issue of the Gospel Light. Circumstances up until now have made it almost impossible for us to even get an explanation to our readers. We are happy to now be in a position to give our friends and readers some information.

On the morning of May 13 our printing plant was in the path of a tornado which came through a section of Delight. Our plant was almost completely demolished. The two-story brick structure containing the machinery and equipment which produces the Light was decapitated. The roof and upper story of the building was destroyed and much of the first story was either damaged or demolished.

Our fine printing equipment and paper stock was left exposed to the elements. A heavy downpour of rain was falling at the time the storm struck and continued for several minutes afterward. Just as we were about to get our machinery and equipment under temporary cover, ten days later, on May 23, another severe wind and hail storm struck Delight. This caused us much damage and additional loss.

Although the ordeal has been heart-rending and there seemed but little hope that we would be able to get "back in business," it now appears that the impossible has been accomplished. This has not been without the help of many of our friends and the goodness of the Lord.

The winds had hardly subsided following the storm until our plant was literally swarming with helpers, who spent several hours in the rain helping to get our machinery covered with tarps, and in finding temporary storage for items that could be moved.

On the day following, as we now recall, there were approximately sixteen carpenters and helpers on hand to clear away the rubbish and get us under tem-

porary shelter. These men worked hard and long hours, and we owe them a debt of gratitude which perhaps we can never repay. Men from the paper and printing machinery houses were on hand to render what assistance they could.

About three days after the storm when phone service was restored, we were deluged with phone calls from friends inquiring of our welfare and offering their assistance. All of this gave us assurance that there was nothing to do but "rebuild the walls" and get back in business for the Lord.

And so it is, as this is being written, July 2, the presses are beginning to roll again (and they sound good to us). The carpenters will finish our building within another ten days.

Although we are left with quite a material debt to be repaid, we now have a very nice building, our equipment is back in order with some few added facilities. Our production will soon be back to normal. We thank you, our friends, for your patience and understanding during the time we could not serve you as we would have liked.

What Do Ye More Than These?

By ALAN M. BRYAN

The doorbell rang and as I opened the door, a very attractive young lady of college age smiled, held up a copy of a magazine and stated, "We would like to leave this magazine in your home. We know you are interested in religion and will enjoy reading a number of these articles." I thanked her but replied that I was sure we wouldn't be interested as we had many magazines of our own faith that my wife and I wanted to read. Pleasantly, she still urged, stating that the magazine had much to say about prophecies to be fulfilled and wars that would be waged. Thanking her again, I closed the conversation by stating that I was a minister myself and appreciated her interest, but we would not be interested in her magazine. I noticed as she walked away that another young woman was making the same presentation across the street. As I noticed the zeal and sincerity of these young women, I really felt sad.

First of all, I felt sorry for these souls who manifest "zeal without knowledge." When I invited her to attend services at the church of Christ or to talk about the gospel, she had manifest no interest. Ob-

viously she was a member of the Jehovah's Witnesses group, indoctrinated with false teachings and lead by false prophets. I pitied her and the condition of her soul, blind to the truth, lead in spiritual darkness. How sad indeed I felt.

However, the realization that these young women, knocking on doors on Saturday morning, were manifesting a greater zeal and faith in their doctrine than many, if not all, of the members of the church in which I had faith made me even sadder. How many members of the church were out knocking on doors on Saturday morning? How many brethren use our religious papers to give to strangers that they might be influenced to accept the way of truth? These questions caused me to actually tremble as I thought of the eternal consequences of the answers.

Brethren, are not those of us who proudly tell the world that God's word must be accepted and obeyed complacent concerning the conditions of thousands and millions who live about us? Yes, there are thousands and even millions in countries and cities scattered all over the world who need to be saved. They are lost now and will be lost eternally unless somehow, some way we reach them with the gospel.

One denominational church group in Dallas, Tex., conducts one thousand cottage Bible classes each week and even though this congregation now numbers only three or four hundred, they are making scores of converts to their faith week by week. What congregation among us conducts even one hundred cottage Bible classes each week? How many congregations of God's people have men or women out knocking on doors and talking with souls about the gospel?

We must somehow stir ourselves up to the realization that today is the day of salvation, that every child of God must become a soul winner for Jesus, a witness for God now. Otherwise millions of souls will be lost eternally because of our indifference and complacency and more than that, we may lose our own souls. Does not the question asked by the Master come to us now—"What do ye more than these?"

James C. Bays, 409 E. Jackson, Hugo, Okla., June 15: Ten were baptized and 16 restored in our meeting with Bro. O. J. Russell and two more were baptized the following Sunday. Our Vacation Bible school ran concurrently closing with an average attendance of 207. We are making good use of additional classrooms which will give us room for another 100 in our classes. I close a meeting at Old Burwell schoolhouse Wednesday and start one with the church at Soper June 21.

SOME SNAPSHOTS

On the opposite page (inside cover) we have reproduced some snap-shots taken with a small camera showing some of the results of the storm. You will note in picture No. 1 a portion of the roof of our building as it came to rest on a storage building at the rear of our plant. No. 2 shows the front of the building after workmen had placed in roof timbers. No. 3 is three days after the storm as workmen are putting in place roof timbers. No. 4 is operation "clean-up" morning after. Nos. 5, 6, and 7 are other views during rebuilding.

Being Narrow Is Not Narrow-Mindedness

By ELMER L'ROY

According to the dictionary, "Narrow" means: (1) "Not wide or broad; of little breadth. (2) "Limited in scope or amount; restricted; circumscribed. (3) Close; accurate; exact; as, to make a narrow search. (4) Illiberal; bigoted; ungenerous;—often in combination, as in narrow-minded."

The word "bigot" means "one obstinately or intolerantly devoted to his own church, party, belief, or opinion."

No one likes to be called narrow in the sense of narrow-mindedness or of bigotry. Narrow sectarian pride, or prejudice, is found among all religious groups, unfortunately. None of us should be insensible to the danger of it, and we should be ashamed when we manifest an intolerant attitude. We say this sincerely, because prejudice is wrong. One can love the truth, uphold it, and not be narrow-minded. The love of truth and the love of souls prompts the sincere Christian to say as Paul said in quotation of David: "We also believe, therefore, we speak" (II Cor. 4:13).

In the parable of the sower Jesus told of the seed that fell on the bare ground of the wayside or pathway. The birds came and devoured it before it could take root. The soil was as good as any next to it, but it was trodden and packed hard. The seed could not penetrate, and so it is with some hearts. The gospel is preached but it does not penetrate the hearer's heart. It is hard, having a shell around it that resists the gospel. It may be overlaid with prejudice so that the person cannot receive the word. This is typical of narrow-mindedness. The narrow-minded person is narrow.

The righteous person is also narrow, according to our Lord. He said there are two ways. One is narrow leading to life, eternal and the other is broad leading to destruction. He said, "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

To be willing to enter the strait gate and narrow way, one must be narrow. The sense of the word employed here is that of exacting, or to a close tolerance. Walking with the Lord in the narrow way is a restricting way of life. The one who enters that way brings himself to the measurements imposed by the duties of the life he must live.

We think, sometimes, of the narrow

way as having along it a rigid entrance of just the right size to admit a man at which, if he will pass through, he must lay down the excess of sinful practices, worldliness, and all that which opposes right living. Hence, a narrow or restricted gate and way, and by necessity the righteous person is narrow.

Some confuse the circumscribed life that is necessary to be a Christian with the undesirable attitude of narrow-mindedness. Since both may rightly be referred to as "narrow," some confusing of the two is to be expected, although regretted.

It is a cause of keen disappointment sometimes that a Christian's good life and his love of righteousness is called "narrow-mindedness." Few of us have not had this experience. Often it is done in error, something having been misrepresented or misunderstood causes the righteous man to be accused of bigotry. Other times for prejudicial purposes the accusation is malicious.

Some examples of Christians' belief and practice that have been misunderstood or misrepresented may be easily cited, for this sort of thing is relatively common.

1. The Way of truth teaches that salvation is in Jesus Christ. This is a narrow—precise or exacting—precept. Are Christians narrow for believing it implicitly? Yes. But are they narrow-minded? Certainly not.

2. The Bible likewise teaches that the terms on which they are saved also are the conditions of church membership. The Lord adds the saved to the church (Acts 2:47). Christians believe this doctrine which is restrictive or narrow. Should they be thought to be narrow-minded?

3. Salvation of Christ's body — the church—is taught in Ephesians 5:23. This means that Jesus is the Savior of the church. Someone asks, "Do you believe that no one except your little bunch will go to heaven?" We counter, "Did we say that?" Look to the above statement: Salvation of Christ's body, the church, is taught in the Bible. Christians believe that. Do you exclaim, "Such narrow-mindedness?" This is an example of how the two uses of the word narrow are confused. The New Testament teaching is restrictive, but to abide in a "thus saith the Lord" is in no wise bigotry; hence, the charge of narrow-mindedness is unfounded.

4. The Bible teaches baptism for the penitent believer is "for the remission

of sins" (Acts 2:38; 22:16). We believe this exactly. Our faith is circumscribed by the Bible teaching. This is narrow by one use of the word, but it certainly is not narrow-mindedness. Prejudice may lead one to disobey this command, thus bigotry becomes his danger. No one has ever gone wrong in following exactly the word of God. We may conclude that the righteous are narrow (in a good sense) and narrow-mindedness is of Satan and is wicked.

Marvin Johnson, Menlo, Iowa: 135 people attended the "hymn-sing" here June 16. Also a record attendance was set at our morning worship service with 41 present. Kenneth McAtee who had been attending Freed-Hardeman College the past six months preached at the evening service. The services of the entire day were held in a large tent on our recently purchased building site. The church here in Menlo is planning two tent-meetings this summer and fall. Bro. Claude Lewis of Madison, Tenn., will be here June 30 through July 7 for a meeting and Vacation Bible School. Bro. "Doc" Mason of Muscatine, Iowa, will be here in September for a 7-night meeting. The purchase of a tent for use in meetings was made possible by contributions from many members and congregations of the church in Iowa.

L. C. Waggoner, Houston, Tex., June 17: The Central congregation has just concluded an 8-day meeting with its new preacher, John T. Smithson, Jr., doing the preaching. There were 21 responses to the invitation. Eight were baptized.

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PURE AND UNDEFILED RELIGION

By GUSSIE LAMBERT

A Christian is a sinner returned to God. The fact that he had returned to God shows that at one time he was unacceptable to God. That this is true is taught in many Bible themes.

The word "redeem" means to buy back that which has been forfeited. It was once in our possession but was lost. As Christians, we are redeemed by the blood of Christ (Eph. 1:7). We once belonged to God, were lost in sin, but have been bought back by the blood of Christ.

The word "reconcile" means to make friends when two persons have been estranged or become enemies. We are reconciled to God as Christians (Eph. 2:14, 16). We were friends with God in infancy, estranged by sin, and now are reconciled in Christ.

The word "restore," which is a Bible theme, means to give back, or return, or re-establish. In Acts 1:6, the disciples raised the question with Jesus, "Wilt thou at this time restore the kingdom to Israel?" Fallen Christians are restored through the efforts of faithful brethren (Gal. 6:1). We were once saved, lost in sin; now we are restored to God's acceptance.

The word "religion" carries the idea of returning to God. The word itself is from the Latin "re," meaning "again," plus "ligo," meaning "I bind"—hence, to bind again. We once belonged to God, have been loosed by sin, and now rebound by religion. The Greek word "threskeia" means "primarily fear of gods, religious worship, especially external, that which consists in ceremonies" (Thayer, page 292). Certainly one is saved by faith and repentance, and a number of things, but he is also bound to God by external ceremonies — things such as scriptural worship. Now, let us make some observations from James 1:27.

Pure religion suggests that there is a religion that is not pure, that is not acceptable. This is definitely true, as is taught in James 1:26. James said "If any man among you seemeth to be religious and bridleth not his tongue, this man's religion is vain." Paul was a member of the strictest religious sect of the Jews, the Pharisees. But the Pharisees were not acceptable to God. What was wrong with the Pharisee? His worship was wrong. (Matt. 15:9). His motive was wrong (Matt. 23:5). His doctrine was wrong (Mark 7:3). For religion to be pure, it must be scriptural (1 Pet. 4:11). Anything beyond the scriptures is not acceptable in religion (2 John 9).

James does not say that all that is in-

cluded in pure and undefiled religion is stated in this verse. Many have the idea that if they do charitable work, that is sufficient — that such things as the name they wear in religion and the way they worship God does not count, or is not important. But God is as concerned about our worship as about our charity. After the Garden of Eden, the first rejection God made was on the matter of worship, not on charity (Gen. 4:5). To Cain the Lord said, "If thou doest well, shalt thou not be accepted." (Gen. 4:7). Cain had not done well in his sacrifice. He had not done right; therefore, he was rejected. But this was a matter of worship, not a matter benevolence.

Christ showed strong disapproval of vain worship (John 2:13, 17). He drove men and beast out of the house of worship with a whip. The devil makes a great offer for our worship (Matt. 4:8). He offered Jesus all the kingdoms of this world if he would fall down and worship him. Has the devil quit trying to get people to worship him? Are any worshipping him today. Would he offer this much — all the kingdoms of this world — if worship were not important?

God seeks men to worship Him (John 4:23). "The true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." Notice, the Father seeks such to worship Him — that is, He seeks people to worship Him in spirit and in truth. Our worship is vain if we do not do what is according to truth in the right spirit. Our religion is not pure if our worship is not pure.

James gives two essentials in this verse for pure and undefiled religion: (1) to visit the fatherless, and (2) to keep oneself unspotted from the world.

Visiting of James 1:27

This does not include all the visiting that is necessary (Matt. 25:31-46). Other visiting is as essential as that mentioned in James 1:27. This does not say that the only visiting we are to do is among the widows or orphans who may be our friends. In Matthew 5:47, Jesus taught that if we salute or visit our friends or brethren only, we do no more than the publicans. We are no better than sinners. We ought to do more visiting and surely this passage teaches that we are to visit widows and orphans, but we are obligated to visit any widow or orphan that is in need and that is within our power.

When a congregation or an individual supports the orphan's home, they are

visiting the fatherless. They are obeying James 1:27. Such needs to be done. When a congregation or an individual buys food, cloths, or shelter for an orphan in the community or for a widow in need, they are obeying James 1:27. Such needs to be done.

James also specifies that keeping oneself unspotted from the world is pure and undefiled religion. We are cautioned in the New Testament about letting the world control us. Paul exhorted the Romans, "Be not conformed to this world but be ye transformed by the renewing of your mind." (Rom. 12:2). James declares, "whosoever, therefore, will be a friend of the world is the enemy of God (James 4:4). John commands Christians "Love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him. (1 John 2:15). We have fled from many sins of the world. Very few are guilty of murder, drunkenness, or idolatry. Any person who abhors lying or stealing is not spotted with the world at this point. The person who leaves friends or business to come to worship on the Lord's Day morning is not spotted with the world just here. But many who leave friends and pleasure to come to worship on the Lord's Day morning will not do so on Sunday night. Such a person is not unspotted from the world. The world still controls him in part.

Parents who bring the whole family to worship on the Lord's Day morning have overcome the world at this point, but many of the same ones will leave children home on Sunday night. Why? Because they are more interested in the child's being fit for school on Monday than for the kingdom of heaven. Is it love for the church that causes this? What would you think of the boy who says, "I love school so much that I am just going to attend one day a week." Would he do as well as the other students? Not likely, would he? The church service on Sunday night and Wednesday night is not a service to which

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you can send a representative, like Congress, but is a service that every member of the family ought to attend, and parents who leave the children at home and allow them to miss such services have not yet overcome the world entirely. They are not entirely unspotted from the world.

We are emphasizing these things to show that there are more ways to be

spotted by the world than to commit things that are immoral in nature. Has the world left its spots on you? Do you love the church and its services and God and His work? And are you giving yourself wholly to them? If so, then you are unspotted from the world and are practicing the pure and undefiled religion of James 1:27.

onciled to God before the fellowship of Eden was restored. Therefore, Christ had to glorify humanity with His own person. He became God in the flesh. In the nature of man He fulfilled all righteousness and weak flesh was carried triumphantly through temptations and sufferings.

He was assailed with the charges of blasphemy and treason by His enemies. When Jesus was questioned about healing the impotent man on the sabbath "Jesus answered them, my Father worketh hitherto, and I work." (John 5:17). For this statement the accusation of blasphemy arose. "Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but said also that God was his Father, making himself equal with God." (v. 18). He was charged with treason because He was a king. When Pilate sought to release Jesus "the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." (John 19:12). But the works of the Lord were a refutation of these false charges. The miraculous events refuted these charges. He had said, "My kingdom is not of this world" (John 18:36). He had also said, "The Son of man shall be betrayed, and shall be condemned to death: but the third day he shall rise again." (Matt. 20:18, 19).

And thus it was: he was crucified, but the third day He arose from the tomb. If He were not the Son He would not be raised from the dead — He arose. If He were not the King, He would not receive the throne — He ascended to the throne. (Acts 2:32-36).

The law was but preparation for the ministry of Christ. The rites of the law of Moses could not atone for a single sin, "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:3, 4). Christ became the supreme sacrifice and redeemed the faithful from their sins. God "taketh away the first (will), that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. . . This man, (Jesus) after he had offered one sacrifice for sins forever, sat down on the right hand of God . . ." (Heb. 10:9-12).

Working to defeat the God of Creation, the devil has from time immemorial set his traps of cunning to ensnare the highest of God's creation. Man fell for his wily ways in the Garden, and we stand confronted with the result. Christ was sent to conquer the despotic demon

THE MASTER'S MINISTRY

By VAUGHN D. SHOFNER

In the Edenic beauties of the first earth-home man enjoyed full fellowship with God. He walked with God and the glory of God was unveiled before man. Paradise was garnished with lust and verdant growth, colored with variegated blooms, scented with native perfumes and the dawn was filled with the songs of joyous warblers. Pure worship flowed from the heart of God's top creation, made "a little lower than the angels," and he mingled his praises with theirs. The will of God gave the breath of life, and man thrilled with fullness of joy.

Then a gloomy shadow stole the glorious light of Paradise as sin disrupts the peace and harmony. The power of separation intervenes and man is exiled from Eden. Remedial grace arrests the universe, God makes known that He has not utterly abandoned man, and in trumpet voice he speaks to the rebel. Compassion, wended downward on the pinions of love, offered the fallen creature a plan as God purposed: "The seed of woman shall bruise the serpent's head."

Again the thunderous tones made known the development of His plan, as Abraham was chosen as the patriarch in whose seed all the nations of the earth should be blessed. On the plains of Midian the bush burned and Moses was directed to be the great emancipator of the seed of Abraham. Delivered from Egypt, into the shades of the great mountain Sinai, and as the granite mountain quaked, smoked and smoldered, the voice of God gave the law to direct their steps till he should come in full accomplishment of the promise. Then in the fullness of time, "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5).

"Wherefore, as by one man sin entered into the world, and death by sin." (Rom. 5:12). It is here the theological doctors weave their ecclesiastical maze of human depravity, partial and total;

and man stands condemned for the sin that Adam committed 6,000 years ago. No man is damned by Adam's sin, for "The son shall not bear the iniquities of the father." (Ezek. 18:20). And again, "But your iniquities have separated between you and your God." (Isa. 59:2). Then all are condemned who accept Adam's choice: transgressing God's law. For as Adam and Eve ate of the forbidden fruit they transgressed the plain command of God, for which He said "Thou shalt surely die," or "Dying thou shalt die." Death is separation, and that day the man was separated from the presence of God and dissolution, which eventually separates the spirit from the clay, had its beginning.

The man and woman yielded to the fascinating temptation, found themselves deprived of the glory that God's presence mantled them in and they hid, shamed by the perfection and beauty of Eden. Thus they gave all the beauties of Eden for the egotistical desire for knowledge of good and evil, and were penalized by death. The sin of Eden resulted in the laws added by God in perfecting the deliverance, which was promised as soon as man sinned. We are not condemned by Adam's sin, but if we rebel against the commands of God — the result of the sin of Eden — we too shall be separated "from the presence of God, and the glory of his power."

Then came the time that the Son should be sent, "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8:3). "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us." (John 1:1, 4). But His was a transient stay in the flesh, and the lessons He taught were not clearly understood. Until full accomplishment of the promise God and man could not have closer relations. Man must be rec-

and free the world of sin. Satan rose to the battle and met the Son of God in yon wilderness to overthrow the plan, but Jesus stood the tests. Then through false religion the politics he ever rides against the Son of man, ever attempting to entwine him in his malicious mesh, as scribes and priests listen and look for condemning words and acts. Finally the devil's horde harries Him in the courts of Pilate and force Him to the summit of Golgotha to die a traitor's death. Into the halls of Hades the battle rages, for all had ended for the thousands who had lived in the past at the time they entered this gloomy cell. It was then the earth was blanketed with ebon shades at noon-day as the light of the world went out; she quaked as her rocks were rent, and the Temple's veil was torn in twain. From the hosts of hell the shouts of triumph arose, for the King of the Jews was dead. But as the prophets had spoken, he arose from the lowly abode and silently planted the banner of victory on the ruins of the tomb. He "lead captivity captive, and received gifts for men," and in the bands of the gospel the devil is bound secure.

What will you do with the commands of God that prepare man for the fruits of this victory? What will you do with the bleeding Lamb of God that stooped to conquer? The tree of life has been removed from earth and is now "in the midst of the paradise of God," and we stand by the result. Not for the sin of Adam, but for the acceptance of Adam's choice — for our own transgressions — we stand in need of the Master, and "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2:3).

Where Will Your Children Spend Eternity?

By B. J. GRADY

Our children are a gift from God, a heritage of the Lord; and as arrows are in the hand of a mighty man. Parents have many obligations and much responsibility in teaching and raising these precious gifts. Almost all of our parents are aware of this great responsibility. However, using the teaching techniques and putting them into action is the real test that we are confronted with. To be able to teach our children, we must first know and then practice these principles we are trying to teach. This will be teaching by precept as well as by examples. We must teach the whole child. Many parents think they are doing well and enough by providing the material needs of their children. They use much

of their time, effort, and money to see this is done. Many have said, "We have a T. V. set, a car, nice home, and an adequate allowance for our children, and they still seem distant, restless, and unhappy." Many parents are making daily sacrifices in order to give their children music lessons, voice lessons, dancing lessons, and trying hard to get them to excel in various clubs, fraternities, sororities, and isms, thinking they are fulfilling their responsibility to their children.

I am sure many parents have not learned, "that life does not consist of the abundance of things which he possesseth." The whole child will not be properly taught by putting the emphasis on the material side of life. The old adage "The cart before the horse" needs to be reversed before our children will be happy. How can this be done? The answer is simply put spiritual things first and material things second. This is so hard for many to do because spiritual values are not as easily seen and used as material values. The philosophy of many is to satisfy the immediate desires of the flesh. This seemingly will suffice. But as we well know, not for eternity. Once this philosophy is rooted in our children, how difficult it is to change. The real question is, where will this way of life cause our children to spend eternity? The tragedy of all tragedies will be to these people, when they are asked in the day of judgment, why did you not bring up your children in the nurture and admonition of the Lord? It will be too late then for the children to ask Mom and Dad, "Why did you not tell us of our spiritual life and help us to develop it?"

Amid the many theories of religion today, many parents will say, "I don't know what is right, just do what you think is best." Parents will inquire and do much investigating to see if this dancing teacher is qualified or this organization is operating on sound moral principles. They can understand the complex material side of life, but they say they cannot read and study the Bible and teach their children the right way of the Lord. This is a dangerous statement to make because "ye shall know the truth and the truth shall make you free." If we will spend enough time studying and practicing the spiritual side of life, the material things of life will be given to us. Which should we spend more time with? What about our children?

The Bible was written for man to understand. Its precepts and examples were to be used by man in everyday life. Failure to understand its teachings result from the lack of study and submission to its authority. If parents would spend 15 minutes a day with their chil-

dren studying the Bible, we would see marvelous results. We would see all people gradually coming together in unity, as the Lord prayed for. Many men have tried to find contradictions in the Bible, with no results. Therefore, it is the only pattern for our spiritual development. If we will teach our children its truths and all practice it until death, Heaven will await these precious gifts.

As parents, we owe it to our children to meditate daily upon God's revelation to man—the Bible, and search for the right way and follow it daily. Yes, this will take time, effort, and daily sacrificing, but we must remember the greatest sacrifice ever made, and our sacrifices will seem so small. As parents we have more influence with our children than anyone else, so great is our responsibility. Let us take the challenge and spend the most of our energy on the spiritual values, which are lasting, and be with our children through the ceaseless ages of eternity!

TEACHER'S WORKSHOP BEGINS AT HARDING COLLEGE JULY 29

Harding College will host the 3rd annual Bible Teacher's Workshop July 29 through August 2 with a faculty of experienced teachers on hand to direct the program, which includes classroom discussions, lectures, and laboratory experiences.

More than 100 teachers from several southern states are expected for the week. The college will provide housing in Cathcart Hall, modern women's dormitory located on the campus.

The announced goal of the workshop is to better equip the Bible school teacher to work with children in local congregations and to prepare those attending to conduct similar teacher-training programs.

Included on the workshop faculty are Margaret Leonard, principal of David Lipscomb Elementary School, Nashville, Tenn., who will discuss teaching children ages 6-12, and Hulen Jackson of the Trinity Heights Church of Christ, Dallas, Tex., who will discuss working in adult education. Mrs. Jackson will be on hand to present lessons to aid teachers of children in the pre-school and nursery groups.

Others on the faculty will be Robert Helsten and John Lee Dykes, who will discuss the theme, "Our Work With Teenagers," and Donald R. Sime of the Harding College faculty who will conduct a daily class in supervision of the Bible school.

Reservations for attending the workshop should be made early and all correspondence should be addressed to J. C. Moore, Jr., Harding College.

Christians Refrain From Worldly Living

By HOYT BAILEY

Those who belong to Christ are not of the world. Jesus said of His followers, "They are not of the world, even as I am not of the world." (Jno. 17:16). Christians have been called out of the world. "Wherefore come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty." (2 Cor. 6:17-18). The Christian has been delivered from darkness. The apostle said "The Father . . . made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins." (Col. 1:12-14).

Christians are to be fashioned contrary to the world. The scripture says: "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12:12) Followers of Christ are not to become entangled with the world. Peter said: "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 back from the holy commandment delivered unto them." (2 Pet. 2:20-21).

Christians are not to be overcome by the world, but they are to overcome the world. John says "I have written unto you, fathers, because ye know him who is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil 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 and the lust of the eyes and the vainglory 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." (1 John 2:14-17).

There are certain principles by which we can determine what is worldly and what is permissible as recreation. Things forbidden by a "Thus saith the Lord" are wrong. All works of the flesh are for-

bidden. The scripture says: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarned you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5:19-21). "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6:9-10). Inasmuch as these things would keep people from inheriting the kingdom of God, they are not to be practiced by Christians. Those following the works of the flesh are of the world.

The law of the land is to be respected and obeyed, unless that law violates the law of God. Christians cannot obey God while disobeying civil law which is in harmony with the will of God. The scripture says: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shall have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Rom. 13:1-7)

Whatever is dishonest is wrong. Paul said "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." (2 Cor. 8:21). Lying and deception in trading, buying, selling, and obtaining goods or property under false pretense are all wrong. The scripture says: "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).

Things in-decent and disorderly are wrong. The apostle said: "Let all things be done decently and in order." (1 Cor. 14:40). Much of the summer wearing apparel is not modest apparel. The scripture says: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; . . . (which becometh women professing godliness) with good works." (1 Tim. 2:9-10).

Whatever causes the Christian to be regarded as a sinner is wrong. Things that destroy his identity as a Christian are wrong. Christians cannot partake of the works of the flesh or go places where the flesh is at work, for such will cause him to be regarded as a sinner. He would destroy his identity as a Christian by partaking of the works of the flesh.

Whatever weakens his influence for good, and brings reproach on the church or himself as a Christian is wrong. Jesus said to his followers: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5:13-16). Paul said to Christians: "Do all things without murmurings and disputings: That ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world," (Phil. 2:14-15).

A thing that is doubtful in the Christian's own mind, and is offensive to his own conscience is wrong. John said: "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." (1 Jno. 3:20-21). Doing things that are doubtful in one's mind is wrong. Paul said: "But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." (Rom. 14:23).

Anything that brings the Christian to be with evil associates or weakening influence is wrong. Paul said "Be not deceived: Evil companionships corrupt good morals. Awake to soberness righteously, and sin not; for some have no knowledge of God:" (1 Cor. 15:33-34). Again, the apostle said, "Be not deceived; God is not mocked: for whatsoever a man sow-

eth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. 6:7-8).

Whatever hinders Christian duties is wrong. Things that cause a Christian to miss worship are wrong. Jesus said: "But seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33). Business or pleasure which keeps one from doing his Christian duties become wrong. Paul said "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." (2 Tim. 2:2-4). A soldier does not become entangled with any affairs outside of the army, neither are soldiers of Christ to become entangled with any affairs of the world.

Things that place upon the Christian an unequal yoke and put him to a disadvantage in serving the Lord are wrong. Paul said: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:14-18). Business or marriage which would place upon the Christian an unequal yoke would be wrong.

It is wrong to use things that are harmful to the mind, body, or soul. "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:19-20). The scripture says "Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5:21-23). The apostle said: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of

stumbling, neither to the Jews, nor to the Gentiles, nor to the church of God." (1 Cor. 10:31-32).

Things that plant evil thoughts in the heart and have a tendency to tempt and suggest evil thoughts are wrong. Solomon said "Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." (Prov. 4:23-27) Again he said "For as he thinketh in his heart, so is he:" (Prov. 23:7) James says "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your Hearts, ye doubleminded." (Jas. 4:8).

Things which weaken or become a stumbling block in the way of others are wrong. Paul said "Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling. . . . It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." (Rom. 14:13-21).

Christians are to be diligently engaged in doing the will of the Lord, and by so doing they can keep themselves unspotted from the world.

Encyclopedia Britannica Carries Story On Churches of Christ

By M. NORVEL YOUNG

Again in the new 1957 Yearbook of the Encyclopedia Britannica there is a story on the growth experienced by Churches of Christ throughout the world. This information will be available in every major library in the English-speaking world and in hundreds of thousands of homes. It will provide some current information for those who may soon look up the Church as a result of seeing some of the articles in national magazines such as *Coronet* or hearing the Gospel preached on radio or television. The Yearbook does not carry historical information, but just a digest of current activities. The editors specify the type of information they will carry. The following article appears on page 224 in the 1957 Yearbook:

"Churches of Christ. The keynote among Churches of Christ in 1956 was well expressed in a new book about them entitled **THE CHURCH IS BUILDING.** More than 1,000 church buildings were begun or enlarged in

1956. Since Churches of Christ are un-denominational in nature and strictly congregational in government, exact figures on growth were not available. It was estimated that 500 new churches were started in 1956, making a total of 15,500 with approximately 1,650,000 members in the United States. Contributions continued to increase and were estimated at more than \$47,000,000 for evangelistic, benevolent and missionary causes. Sunday Bible school attendance continued to grow with thousands of churches having teacher training courses, many of them for the first time. Bible encampments multiplied.

"Increased emphasis on missions was demonstrated by the Annual European Lectureship in Frankfurt, Germany, which was attended by workers from 13 nations. It was reported there that more than 100 new churches have been established in Europe since 1946. About 130 workers were being supported in 50 nations by churches in America.

"Four new Christian colleges were launched during 1956: Lubbock Christian College, Lubbock, Texas; York College, York, Nebraska; Northeastern Christian College, Portland, Oregon. Central Christian College of Bartlesville, Oklahoma, secured a new campus in Oklahoma City and announced plans to move in 1957. Ibaraki Christian College in Ibaraki, Japan, a fully accredited junior college eight years old, announced that its enrollment reached 600. Southwestern Christian College in Terrell, Texas, started a drive to enlarge its facilities. Plans for a new Christian College in Detroit, Michigan, were announced.

"A new home for orphans was opened in Valparaiso, Indiana, and a new home for the aged in Romeo, Michigan. A new magazine for preachers and elders, the **MINISTER'S MONTHLY**, was begun in Nashville, Tennessee, as well as a new daily devotional guide, **POWER FOR TODAY.**"

John French, 2716 Lewis, Little Rock, Ark., June 3: B. W. Lamb preached May 20-27, four responded, one was baptized.

William P. Smotherman, Newark, Ark., June 19: The work here continues to show signs of progress. Our new building will be completed the first of July. It will consist of 7 classrooms, nursery, study, two rest rooms, and an auditorium with seating capacity of 360. It is of brick (buff) veneer and completely air conditioned. I am to be at Shirley (Davis Special), Ark., July 4-12 and at Senath, Mo., July 15-24.

Things We Cannot Escape

By A. O. HOBBS

There are some things in life in which men have a choice. There are some things that we can escape. We are not forced to serve God. It must be done voluntarily, or not at all.

There are some things in life that we could escape were it not for our love for and obligation to others; but duty calls and we cannot be true to ourselves, and to God and ignore them.

On the other hand, there are some things that no man can possibly escape. There are some things that we cannot fly over, tunnel under, or detour around. The things that we must face, the realities with which we must grapple should command our earnest attention and deep concern. Let us note some of these inescapable things:

I. Personal Responsibility.

This is taught all through the Bible in both the Old and New Testaments. God has always held man accountable to Him, and accountability involves responsibility.

1. Our decision to accept Christ is personal. No one can decide for us. A mother cannot decide for her child. No one can obey for us. Obedience must be personal. Jesus is the author of eternal salvation unto all them that obey him (Heb. 5:9). Furthermore, Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). No one can remain neutral. Hence, in reality, we are either for Christ or we are against Him. This conclusion we cannot escape.

2. Each person is responsible for his conduct. Adam tried to shift the blame for his sin to Eve, and she tried to shift it to the devil; but they were both guilty. King Saul blamed the people for his failure to obey God (1 Sam. 15:15), but this did not remove his guilt. Today many try to shift responsibility for their sins to others. However, the Bible says, "the soul that sinneth, it shall die" (Ezk. 18:4); and "each man is tempted when he is drawn away by his own lust, and enticed" (Jas. 1:14). Yes, we are responsible for our conduct—although we may make many excuses, and try hard to shift the blame to others.

3. Parents are responsible for training their children. The following admonitions are still true:

"Train up a child in the way he should go, and even when he is old he will not depart from it." (Prov. 22:6).

"Withhold not correction from the

child; for if thou beat him with the rod, he will not die." (Prov. 23:13).

Parents owe their children spiritual training. Many parents give their children everything but God — food, clothing, money, and fun — but no real knowledge of God and his word.

Parents owe their children a worthy example: in conduct, in Bible study, in church attendance, and in speech.

Moses admonished parents to diligently teach the precepts of the Old Law to their children (Deut. 6:7, 8). In the New Testament, we read: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

4. All Christians are responsible for helping to save souls, to keep the saved faithful, and to lead alien sinners to obey the gospel of Christ. The church of the Lord is the pillar and ground of the truth (1 Tim. 3:15). Paul realized his obligation in a personal way when he wrote: "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14).

5. Financial obligation. Paul impressed this upon the members of the church in Corinth when he wrote 1 Cor. 16:1, 2. Not only should every member give as he has been prospered, but also he should give cheerfully, and liberally (2 Cor. 9:6, 7). The church cannot evangelize the world without money, and every member of the Lord's church should realize that he has a financial responsibility.

II. The All-Seeing Eye of God.

This fact is clearly taught throughout the Bible.

"O Lord, thou hast searched me, and known me.

"Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

"Thou compassest my path and my lying down, and art acquainted with all my ways.

"There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether" (Psa. 139:1-4).

This great truth should restrain men from sin, and constrain us all to ever be on guard of our words and deeds. We may wish we could flee from the all-seeing eye of God — but there is no escape. Not only does God see the wicked, but he sees the lazy — who lie in bed instead of attending Bible study, and those who stay away from the service of the church on

Sunday nights. David spoke further on this point:

"If I say, Surely the darkness shall cover me; even the night shall be light about me.

"Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psa. 139:11, 12).

This thought is further emphasized in this passage: "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3).

Then in the New Testament, we read: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have his praise from God" (1 Cor. 4:5).

Let us note further:

"Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13).

Hence, among those things from which there is no escape, we must list the all-seeing eye of God.

III. Having Influence on Those Around Us.

It may be an influence for good, or it may be bad; but having some kind of influence we cannot escape. Jesus taught that his disciples are the salt of the earth and the light of the world (Matt. 5:13-16). To the church at Philippi, Paul wrote:

"Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world" (Phil. 2:14-15).

One's influence may be such as to corrupt his companions, or one may in return be corrupted by those with whom he associates. To the Corinthians, Paul wrote:

"Be not deceived: Evil companionships corrupt good morals" (1 Cor. 15:33).

In his second letter he wrote "Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." (2 Cor. 2:2, 3).

This solemn fact should constrain us to live a life of devotion and consecration, and encourage us to refrain from evil. We should be careful not to be a stumbling block either to those in the church or to those on the outside. "Give none offence, neither to the Jews, nor to the

Gentiles, nor to the church of God" (1 Cor. 10:32).

IV. The Consequences of Sin.

Men are often and easily deceived on this point. Hence, God warns us:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 7-8).

We cannot sow one thing and reap another. This is true in the plant and in the animal kingdoms as well as in the spiritual realm. Millions are trying to reverse this eternal law of God, but all to no avail. Again we read, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Man is a free moral and spiritual being. He may choose to sin; but he cannot escape the consequences — both here and hereafter. In his farewell address, Joshua said to the children of Israel "And it shall come to pass, that as all the good things are come upon you which the Lord your God spake unto you, so will the Lord bring upon you all the evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye transgress the covenant of the Lord your God, which he commanded you, and go and serve other gods, and bow down yourselves to them; then will the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you" (Joshua 23:15, 16).

They were not faithful to serve God, but went after idols, and as a result they were taken into captivity and punished.

In 1 Corinthians 10:1-13, it is pointed out that the consequences of the sins of the children of Israel serve as an example and warning for Christians. They sinned and fell; we may sin and fall. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation; which was at the first spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:2, 3).

The salvation offered to mankind through Christ is a great salvation: it is great in its scope being world-wide, it is great in that it saves men from sin; a great price was paid — the sufferings, life, and blood of Jesus; it offers eternal life in heaven at last. If we neglect it, there is no escape.

1. Men may choose to drink, but they cannot escape the consequences of their drinking. It will harm their bodies, weak-

en their wills, destroy their influence for good, and damn their souls at last.

2. Men may choose a life of immorality such as that of the fornicator, but the consequences cannot be escaped. A thing once done cannot be undone. It may be repented of, the alien sinner may be baptized, and the erring child of God may be restored — yet the facts remain. Sin leaves its scar, and the unhappy memories linger. O that men would only realize the sting and consequences of sin! Part of the punishment in hell will evidently be the memory of sins committed, and the memory of turning down all the offers of pardon and mercy from God. Abraham said to the Rich man, "Son, remember" (Lk. 16:25).

3. Young people may choose a life of lawlessness, sin, and shame; but they should remember that the "way of the transgressor is hard." Jesus said to the unbelieving Jews: "you shall die in your sin: whither I go, ye cannot come." (Jno. 8:21). Punishment in hell awaits those who serve the devil. Happiness and hope attend those who serve the Lord.

Yes, men may choose to serve God or the devil, but we cannot choose the consequences of sin.

V. Death.

Unless Jesus comes first, we all have an appointment with death. This is an evident fact that even those who do not believe the Bible know and must admit. However, from the Bible we are fully assured that this is so.

In his farewell address, Joshua said: "And, behold, this day I am going the way of all the earth: . . ." (Joshua 23: 14). Then we read: "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

We may note further the appointment men have with death, as we read "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Not only has God warned us that death is coming, and there is no escape from it; but He has also warned us to be ready. We know not the day nor the hour. In the face of this serious event, how few are really prepared! So many think that they have plenty of time.

Life is short and uncertain. James said that it is like a vapor that appeareth for a little time and then vanisheth away. (Jas. 4:14). We read again "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not" (Job. 14:1, 2).

Death does not mean annihilation, or ceasing to be — as some assume and teach. Death primarily means "separation." "For as the body without the spirit

it dead, so faith without works is dead also" (Jas. 2:26). The Greek word *thanatos* is defined as "the death of the body, i.e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended." (Thayer's Greek Lexicon, p. 282).

Life on earth is ended, but the spirit of man is conscious in the intermediate state. Neither the Rich Man nor Lazarus were annihilated. Their life on earth was ended, but both were conscious after death, and before the judgment (Luke 16:19-31). Their bodies were dead — separated from their spirits.

Man is spiritually dead when he is separated from God because of sins committed (Isa. 59:1, 2; Eph. 2:-). When the Bible says "the soul that sinneth it shall die," (Ezek. 18:4), the prophet has reference to spiritual death. Man is not born in sin, nor guilty of the sins of Adam or his parents. Each man is accountable for his own sins. (Ezek. 18:20).

Righteous saints and innocent infants die a physical death. Physical death come upon the human race as a consequence, and not for the guilt of Adam's sin (Rom. 5:12, 13).

Are you ready for your appointment with death? There is no escape from it.

VI. The Judgment.

This is something else from which there is no escape. We all must face the judgment.

1. It is an appointed day. God "hath appointed a day, in the which he will judge the world in righteousness . . ." (Acts 17:30, 31). There is no escape from it.

2. "For we must all appear before the judgment seat of Christ" (2 Cor. 5:10).

3. Every knee must finally bow and every tongue confess that Jesus Christ is Lord (Rom. 14:10, 11; Phil. 2:9, 10).

4. It will be personal. No one can give an account of another. "So then every one of us shall give an account of himself to God." (Rom. 14:12). The wife cannot answer for her husband, neither can the parents answer for their children. All excuses then will be of no avail. For one to say "Lord, I would have been a Christian but there were hypocrites in the church" will not admit him to heaven. One must obey from the heart that form of doctrine (Rom. 6:3, 4, 17, 18), and this includes the understanding. When one says, "My mother had me baptized when I was a baby," it was not personal obedience at all. Faith must be personal, and baptism must be personal. (Mark 16: 15, 16).

5. The judgment will occur when Jesus comes. (1 Cor. 4:5; 2 Tim. 4:1).

6. Judged by what is written. As the enraptured Apostle John in vision saw the

judgment, he wrote, "And I saw the dead, small and great stand before God; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works." (Rev. 20:12).

Jesus said: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (Jno. 12:48).

The record of our lives will face us at the judgment. Jesus again said "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

On this point we read further: "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." (Jno. 5:28, 29).

Not only will the written word of the Lord, and the record of our lives face us at the judgment; but also the book of life will enter into the judgment. It is important that we get our names in this book and keep them there. Jesus said to his disciples that their names were written in heaven (Lk. 10:20). Paul refers to his fellow-workers "whose names are in the book of life" (Phil. 4:3). One's name may be blotted out of the book of life. "He that overcometh shall thus be arrayed in white garments: and I will in no wise blot his name out of the book of life, and I will confess his name before my Father and before his angels" (Rev. 3:5).

The verdict will be sad and final for those whose names are not in the book of life, for we read: "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

There is no escape from the judgment, and we shall be judged by what is written in the books. It will be too late, but millions will regret not respecting what is written: wearing names religiously, following religious practices, and belonging to sects for which there is no authority in the written word. It will not suffice then to say, as may now do, "I don't care what the Bible says, I just follow my feelings."

7. We are taught to be ready for the judgment. The great lesson in the parable of the Ten Virgins is preparedness (Matt. 25:1-13). Then again Jesus said: "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh." (Matt. 24:44).

VII. We Cannot Escape The Eternal Verdict of God.

"It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Man can choose the course of his life, but he cannot choose the consequences of the course he has taken. At the judgment, all men will have to accept the eternal decree of God as final and irrevocable. There cannot possibly be any chance of evading this final verdict of God.

"And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46).

Many will argue with the Lord at the last day, many who have been religious workers, but working according to their own wills and not according to the will of God; and these will be turned away. Listen to the Lord: "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).

Concerning the eternal verdict of God, we read further: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:6-9).

There is no Scripture where one ever changed his record, or his relationship to God after death, and there is no evidence or promise that this can be done after the judgment. Hence, the eternal verdict of God no one can possibly escape.

Many try to escape the Bible teaching on the subject of eternal punishment. But remember that "it is a righteous thing for God to recompense tribulation" to those who persecute his people, and refuse to obey the gospel.

God's verdict will be right. "Shall not the Judge of all the earth do right?" (Gen. 18:25). Yes, He certainly will. Of this we may rest assured. The punishment of the wicked may be difficult for men to accept, but so is also the death of Christ on the cross for the sins of men. We must walk by faith and believe what God's word teaches, and remember that God's ways are not man's ways.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9).

Man has no more right to try to tell God how to punish sinners than he does to dictate God's plan for the justification of sinners — both are strictly in God's

hands. Although men cannot fully understand why Jesus had to die in order that men may be redeemed, it is clearly set forth in the Bible that his death was necessary. This truth we must accept by faith. We must also accept the fact, that men must obey the gospel to be saved, and that those who reject the gospel will be condemned.

Those who do not care for spiritual things, such as: reading the Bible, prayer, attending worship services, and being around those who are spiritually minded, would be unhappy and a misfit in heaven. God's justice will be manifested in his verdict to exclude from heaven those who are not prepared to enter, those who obey not the gospel.

If you want to spend eternity in glory with all the redeemed of all ages, and if you are not ready, "Prepare to meet thy God."

Conclusion

Are you prepared? Do you believe that Jesus Christ is the Son of God? and that He died for your sins? Have you the courage to confess your faith before men, repent of your sins, and be baptized into Christ for the remission of sins (Matt. 10:32; Acts 2:38). As one thus obeys, the Lord adds him to the church (Acts 2:47), the one that He built and purchased with His blood (Matt. 16:18; Eph. 5:25-27), the church of Christ.

Are you a lukewarm member of the church? Repent, confess your sins and be restored to your first love (Acts 8:22; Jas. 5:19, 20; Gal. 6:1).

Let us consider seriously these things from which there is no escape, and be fervent in spirit serving the Lord. We know not the day nor the hour when the Lord may come, or when death will take us from the scenes of this life.

"Behold, now is the day of salvation."

(Copies of the above article may be obtained in tract form by writing the author, A. G. Hobbs, at 3156 Jane Lane, Ft. Worth, Tex.)

Cleon Lyles, Little Rock, Ark., June 10: Four were baptized and four placed membership at the Downtown church yesterday. Work has begun on our new educational building. It is to be completed within six months. I recently enjoyed a meeting with the Pine and Gold church in Albuquerque, N. M.

J. C. Choate, Box 262, Shatter, Calif., June 11: During the past ten days three have been restored and three have been baptized. We now have a radio program over KCHJ of Delano. We are also engaged in a Vacation Bible School this week and next, with a series of meetings to follow.

Is Foot-Washing A Church Ordinance?

By ED SANDERS

This question was recently received by the writer from a radio listener. The questioner was very courteous and appeared to be earnestly seeking the truth. Consequently, we were glad to broadcast a special study of the question for his benefit. This article has been prepared from that broadcast in the hope that still others may be led to the truth.

In the night that Jesus was betrayed, he washed the feet of the apostles (John 13:1-17). On the same night, he instituted the Lord's Supper (Matthew 26:26-29). Because both events occurred in the closing hours of his personal ministry, and because the Lord's Supper has always been recognized as a memorial feast to be kept by the church, the question naturally arises: "Is foot-washing also a public observance of the church?"

The answer can be arrived at by noting several points:

(1) Jesus explained that his action was an example of humility. In verses 14-16 of the story in John 13, Jesus said that he, the Master, had washed their feet, thus giving them an example of the at-

titude they should have toward one another. There had been a discussion at the supper concerning which of the apostles was the greatest (Luke 22:24-30). They had argued about this before (Matt. 20:20-28). In order to teach them a clear lesson that they were not to try to surpass one another in gaining honor, Jesus demonstrated that he was willing to be the lowest and most humble servant, and that they were required to have the same disposition if they would follow and serve him.

(2) No Instructions were given for foot-washing to be observed as a public religious rite. Notice the difference between what Jesus said about the Supper and foot-washing. In speaking of the Supper, he said, "... this do in remembrance of me" (I Cor. 11:24), and "... this do ye, as oft as ye drink it, in remembrance of me" (verse 25). The command to "Do this," and the expression "As often as you do it," indicate that Jesus intended the Supper to be repeated. The phrase, "... in remembrance of me" furnishes the purpose of the memorial. Concerning foot-washing, he said, "... ye should do as I have done to you." No "often" or other expression indicating that foot-washing is to be repeated appears here. Also, Jesus said, "Do as I have done." He did not say, "Do what I have done." In the case of the

supper, he said, "Do what we have done"—"this do."

(3) Foot-washing was never observed as a public act by the church in the New Testament. The Lord's Supper was observed publicly by the churches (Acts 2:42; 20:7; I Cor. 11:20-34). Foot-washing was not. The only other mention of it in the New Testament is in I Timothy 5:9-10, where it is listed as a private duty of a widow who is to be supported by the church. It is clearly a private duty because the other requirements in these verses are private, not public. Also, if it were a public duty for widows, there would be no explanation of why it is not required of others—especially officers of the church (I Tim. 3).

(4) The Lord's Supper and foot-washing are not parallel. The Lord's Supper is a memorial—"this do in memory of me." Memorials are for the purpose of calling to mind persons or events. Jesus said that his washing the disciples' feet was an example of an attitude. We cannot compare a memorial of an event with an example of an attitude. Baptism is sometimes referred to as an ordinance of the church, but this is a mistake. Baptism is a command of Jesus which must be obeyed in order for one to be forgiven of his sins. One is not a member of the church until he is forgiven (Acts 2:47), and he is not forgiven until he is baptized (Acts 2:38). Therefore, baptism is not observed by the church at all, but is submitted to once by every alien sinner who desires to be saved.

The teaching of the New Testament is that the church observes the Lord's Supper as a memorial to Christ; the alien sinner observes baptism as a requirement for receiving God's forgiveness; and every true follower of Christ is willing to humble himself before his fellow man even to the point of washing his fellow's feet.

Paul C. Keller, Box 365, Paragould, Ark., May 29: I recently preached in a meeting at Batesville, Miss. One was baptized. Harvey Williams is doing a good work with the church there. Our work at Second and Walnut continues to go forward in a good way. Last Sunday one was baptized and another confessed sins.

Jimmy Allen, Prescott, Ark., May 24: I have held five meetings in the states of Alabama, Arkansas, and Michigan. There were 21 baptisms and 19 confessions of error during these meetings. One was baptized here recently. Ernest Highers will preach in our meeting, June 23-July 3. We plan to move to Magnolia this fall.

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Evidences of Roman Catholic Opposition

By LUTHER W. MARTIN

Frequently we have heard some sincere Roman Catholic remark, "Our Church never fights other churches!" This expression is usually uttered by the Catholic member after hearing or reading some teaching from the Bible which clearly refutes Roman Church doctrines and practices. The sincere member feels that the Catholic Church is being unduly mistreated simply when someone disagrees with her teachings, and they further feel that she (Romanism) never opposes other religious groups. Therefore, we submit the following quotations from Catholic sources in order to demonstrate the Catholic Church's opposition to at least ONE other religious group.

Southern Colorado Catholic Register

On August 5, 1956, an anonymous Roman Catholic writes to the Editor of the Southern Colorado Catholic Register, complaining about the 'Church of Christ.' Although the paper does not publish ALL of the writer's letter, nevertheless, the following is copied from it: "The Church of Christ loads its members with stocks of lying pamphlets constantly." The Editor writes a lengthy reply, and we copy excerpts from his remarks: "By the 'Church of Christ' I suppose you mean one of the three establishments of the non-Catholic sect that goes by that name in the city of Pueblo. Certainly, none of these sinlessly or all of them together are recognized by us to be the genuine Church of Christ which He established as the teacher and sanctifier of men down through the ages."

Naturally, we do not expect the Editor, ('Monsignor,' meaning 'My Lord') Patrick Stauter to admit that the churches of Christ constitute the church established by our Lord, for if he did so, he would immediately be out of a job. However we do expect him to deal accurately with the Scripture, which he fails to do in claiming that the Catholic Church was set up by Christ, or that it is to be a "teacher and sanctifier" of men down through the ages. "Sanctify them in the truth, Thy word is truth." (John 17:17, Confraternity Catholic Version). THE WORD OF GOD is that which sanctifies! The church is not the sanctifier!

For a further example of the priests vitriolic writings, we copy as follows:

"Answering these charges in a Catholic paper does little good for the members of the sects who are having such charges stuffed down their unthinking throats. They would never see the answers and wouldn't believe the truth anyway, if

they are willing to listen to such stuff as goes to make up the charges."

"Any follower of the so-called 'Church of Christ' would be able to figure this out for himself too, if he really wanted the truth. Some people just thrive on hate and falsehood ..

Of course, a Christian is not justified in resorting to similar language just because a Catholic priest works himself into a rage. And, even though he indicates

that we of the churches of Christ 'thrive on hate and falsehood' and really do not want the truth, therefore, not sincere, we will still pray in his behalf, that he will be someday willing to loose himself from the censorship and shackles of Rome, and come to a knowledge, belief and practice of God's word as set forth in the New Testament.

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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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Catholic priest who is a member of the Jesuits, and who is also Director of this "World-Wide" Radio and TV program, on August 8, 1956, sent letters to a number of Radio Station Managers across the Nation, asking for free radio time, for his series of programs. The letter extols the "high quality, surpassing

music, and its outstanding speakers, . . . and its amazing following for the past 18 years," that it has been aired on some stations. In the same envelope with this letter, the Jesuit Priest included a mimeographed sheet giving "Comments From Radio Stations" concerning the program. It is most interesting to note that the

Very first 'Comment' at the top of the page, reads as follows:

"WOWL, FLORENCE, ALA. "Program is greatly appreciated and surely is doing much good in this area. Please make a series in direct answer to 'Church of Christ'."

Note-----this radio station.... and what person at WOWL wrote the reply, is not indicated, nevertheless, they ask, "PLEASE MAKE A SERIES IN DIRECT ANSWER TO 'CHURCH OF CHRIST'." And, this to be included in a FREE PROGRAM TO THE ROMAN CATHOLICS!

Our Sunday Visitor—The Vindicator—Voice of Freedom

A columnist, Dale Francis, in the October 7, 1956, issue of Our Sunday Visitor, takes a swing at both The Vindicator and The Voice of Freedom. We copy as follows:

"While in theory it should be possible for Protestant missionaries to preach opposing doctrines without insulting Catholics, it is something that in practice few do. Anyone who has ever read the virulent publications, The Vindicator and The Voice of Freedom, would not be surprised that the religious group they support, the Texas denomination that calls itself the Church of Christ, has had difficulties in Catholic countries."

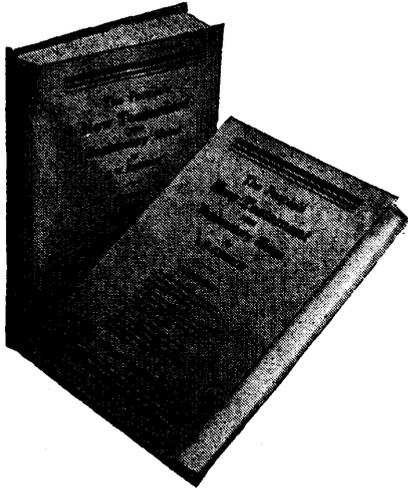
A Challenge to Mr. Dale Francis!

Inasmuch as I am a contributor of articles to The Voice of Freedom, I challenge you to demonstrate wherein The Voice of Freedom has printed a FALSEHOOD concerning Roman Catholicism! Further, until you show wherein a FALSEHOOD has been published, then nothing INSULTING TO CATHOLICS has been printed. Of course, some extremely timid-soul who actually does not KNOW what the Catholic Church really stands for, may ASSUME that they have been insulted, but... and we repeat, until, Mr. Francis, you show us wherein we have set forth FALSE TEACHING concerning the Roman Church, we are not guilty of INSULTING Catholics.

A Further Challenge to Mr. Dale Francis

Mr. Francis himself is guilty of setting forth a falsehood when he uses such terminology as ... "the Texas denomination that calls itself the Church of Christ..."

(1) Paul the Apostle called a plurality of New Testament congregations..... "churches of Christ." (Romans 16:16). (2) The Lord's church is NOT a 'denomination.' (3) The Lord's church is not anymore 'Texas' than it is 'Roman.' Therefore, let Mr. Francis be informed



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

go thou to the sea, and cast an hook, and take up
the fish that first cometh up; and when thou hast
opened his mouth, thou shalt find a piece of money:
that take and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

CHAPTER XVIII.

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

a Rom. 14:21; 16:1-3; 2 Cor. 6:8. 6 Mark 6: 88; Luke 9:46, &c.; 22:24, &c.

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

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as to accurate terminology to be used in reference to the churches of Christ.

Conclusion

From the above quotations from current Catholic publications and correspondence, it is honestly, accurately and clearly demonstrated, that the Roman Church DOES oppose other religious groups. Of course, that is her privilege ... but we resent it when she has deceived many sincere folk into thinking that she never opposes other groups.

RUINED SERMONS

Sermons are usually the product of many hours of study and planning. For such sermons to be ruined is to nullify the work and the time of that study and planning and presentation. If a sermon were merely for this present time it would be bad enough to ruin it; but a sermon of the gospel is for eternity and this adds to its importance and to the tragedy of ruining the sermon.

Sermons are often ruined for individual listeners by the listeners themselves before ever reaching the building. They attend with the wrong spirit, with the wrong attitude. An attitude devoid of worship and the desire to learn, ruins the sermon.

Sermons are ruined by the slumber of members. Such sleeping members derive nothing from the sermon. They contribute much to the failure of the preacher to properly present the lesson.

Sermons are ruined by a noisy audience. Quietness should reign before the worship begins; and should not cease with the beginning of the worship. Talking among the members of the audience; crying or talking children; and children running over the auditorium during the sermon, contribute to the sermon being ruined.

Sermons are ruined at the time when a decision should be made in the minds of those present regarding the invitation of the church and the Lord. The sermon has been presented, the climax has been reached, the listeners who need to obey the gospel have come to the point in the lesson where the proper and considerate decision is to be made. As the preacher starts the invitation, a sigh of relief rises from the members of the church. In effect they say, "Thank goodness, this is over." As one person, they reach for the song books. There is a rustling of pages as the invitation number is sought. The sermon is ruined!

Sermons are often ruined by the lives of the members of the church. Hearing the gospel preached must be supported by seeing it lived in the lives of those who are members of the body of Christ.

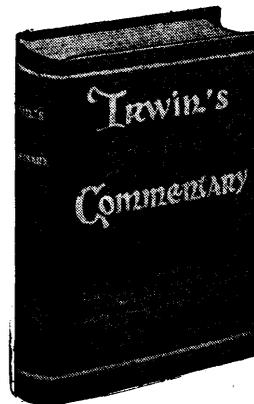
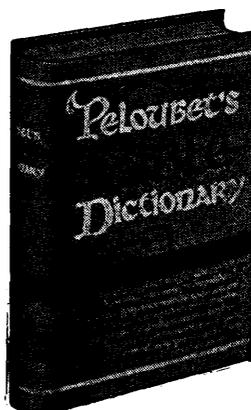
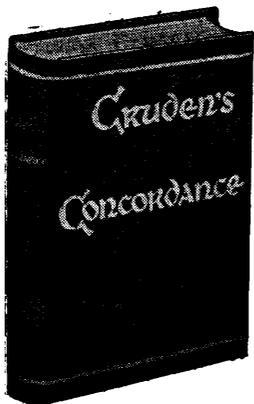
When those lives belie the preaching of the gospel, then the sermon has been ruined. It is not enough to preach the gospel, the gospel must also be lived; not only by the one who preaches, but also by those who declare an allegiance to the principles of the gospel set forth by the preacher.

"How shall they hear without a preacher?" is a question that can be answered in part by every member of

the church contributing in every way to the success of the sermon rather than ruining the sermon.—Foster L. Ramsey.

Glen Pace, Benton, Ark., June 8: I am presently in a meeting at Calico Rock. Jack Hobby has worked here for over two years and is doing a wonderful work. Vacationists could do well to plan their worship with Christians in Calico Rock when in the Norfolk Lake region.

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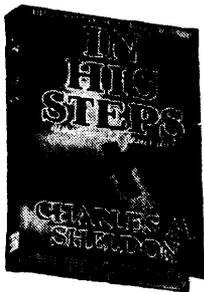
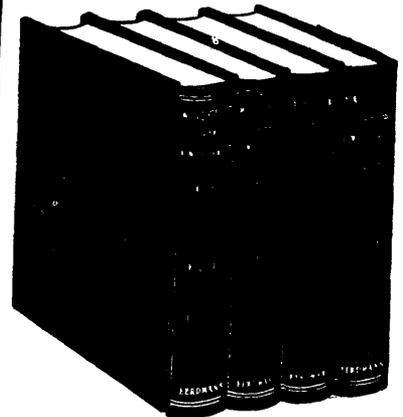
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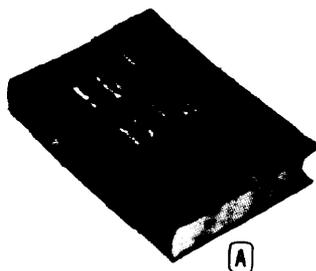
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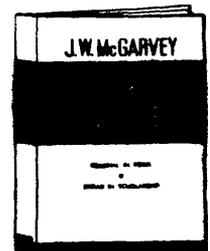
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Gospel Light

Volume 27 — Number 7
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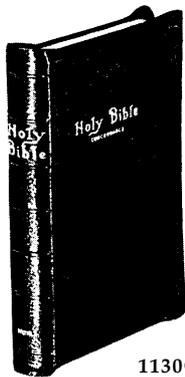
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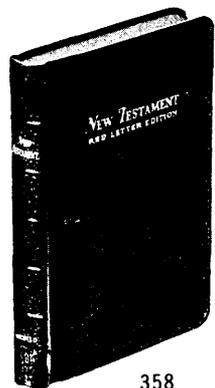
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From The Editor's Desk

M. NORVEL YOUNG IS PRESIDENT OF PEPPERDINE COLLEGE

Friends of Christian education will welcome the news that M. Norvel Young has been selected by the board of directors to serve as president of George Pepperdine College, Los Angeles, California. At the same time, J. P. Sanders, dean of David Lipscomb College, was appointed dean of Pepperdine.

Although one of the oldest of our Christian colleges, and perhaps the best financially endowed, Pepperdine for many years has been subjected to criticism by many in the church. Much of this criticism has been well-founded. The school has become liberal in many respects, and a large per cent of its faculty members have not been Christians. Gradually it has lost the support of those who hold to the fundamental doctrines of the New Testament.

It is our opinion that under the leadership of Brother Young, as president and Brother Sanders, as dean, that Pepperdine can again be brought into respect as a Christian school.

The following news release from the college will probably serve to better inform Gospel Light readers relative to the recent move:

"The Board of Trustees of George Pepperdine College is happy to announce the appointment of M. Norvel Young, minister for the Broadway Church of Christ and editor of the **20th Century Christian**, as president of the College and J. P. Sanders, dean of David Lipscomb College, as dean of Pepperdine College.

"The Board is unanimous in its conviction that these two Christian educators have the background and training to provide the solid leadership which will merit the confidence of Christian parents and students around the world. Brother Young is a graduate of David Lipscomb College, Abilene Christian College and holds the Ph.D. degree from George Peabody College. He has taught at Lipscomb and Pepperdine and preached for the College Church at Lipscomb, the Van Nuys and York Boulevard churches in California and has served for more than 13 years as the preacher at the Broadway Church in Lubbock, Tex. He is well known for his writing in gospel papers as well as his work as a member of the Board of Abilene Christian College. Recently he has taken the initiative in the beginning of the new Lubbock Christian College. His soundness in the faith and his loyalty to the Lord are widely known. His academic training and spiritual preparation fit him ideally

for the post of president of Pepperdine College.

"J. P. Sanders has served for fifteen years as dean of a sister institution, David Lipscomb College. He holds the M.S. and B.D. degrees from Vanderbilt University and the Ph.D. degree from the University of Southern California. His work as the local preacher at such churches as Hillboro and Belmont and Harding Place in Nashville and Vermont Avenue in Los Angeles has been outstanding. He was the first editor of the **20th Century Christian** and is co-author of the book, "Preaching in the 20th Century." We believe that his record of outstanding leadership in the church and as dean of a Christian college fit him uniquely for the post of dean at Pepperdine.

"In his original statement of the goals of the College the founder stated, among other things, that 'The college shall be a four-year college, under wholesome Christian atmosphere, the work of which shall be recognized by the standard accrediting agencies of the United States. The faculty and board of trustees shall be composed of devout Christian men and women who will give careful attention to safeguarding and deepening the faith of the students, increasing their loyalty to Jesus and their zeal for saving souls.'

"The Board is fully committed to supporting the new administration in implementing the original purposes of the founder. We sincerely want to see the college become more serviceable to boys and girls from more Christian homes across the land. As a four-year liberal arts college, Pepperdine College desires to provide the finest academic training for young people who will soon be leaders in the church and in their communities. The selection of President Young and Dean Sanders indicates the emphasis upon Christian ideals and spiritual values which the Board wholeheartedly supports."

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Perhaps the most outstanding and enduring work on the book of Revelation in the past century has been the "Vision of the Ages" by B. W. Johnson. Several editions have been printed, and it continues to be in demand by students of the Bible who desire to make a study of this little understood book of the Bible.

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MUSIC NORMAL TO BE HELD AT SPRINGDALE, ARK.

August 12 to 23 is the date for a music normal to be held at the church building in Springdale, Ark. Outstanding music teachers of the brotherhood will combine their efforts in conducting the school for song leaders and others interested in singing.

L. O. Sanderson of Springfield, Mo., will serve as director. He will be assisted by an able staff composed of Wilkin Bacon of Arlington, Tex.; Leon Sanderson, of Memphis, Tenn.; and Texas H. Stevens of San Antonio, Tex.

There will be graded classes for all ages. Both day and night sessions will be conducted. No tuition charge will be made. Rooms and meals will be available at reasonable rates.

In view of the scarcity of qualified song leaders in the church at this time, it appears that churches should avail themselves of this opportunity to prepare leaders to better serve the church in this field.

Further information may be obtained by writing Mac Layton, Church of Christ, Springdale, Arkansas.

OBEYING GOD WITH DELIGHT

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully over his shaggy friend; "he always looks so pleased to mind and I don't."

What a painful truth did this child speak! Shall the poor little dog thus readily obey his master and we rebel against God, who is our Creator, our Preserver, our Father, our Savior, and the bountiful Giver of everything we love?

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MATTHEW S DECISION

By ELMER L'ROY

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. —Matt. 9:9.

This verse reveals a splendid example of self-denial. Make no mistake about it; self-control is the hardest duty of man. It is likewise an absolute necessity if one pleases God. Jesus said, "Whosoever forsaketh not all that he hath, cannot be my disciple."

Matthew's response to Jesus' call is the greater example because his decision is more difficult and the cost greater than for some others. His employment was in a lucrative business—that of a tax gatherer. The electric response of Matthew is both symbolic and a pattern. Symbolic because it is the call that every man must heed to be Christ's disciple. It is a pattern because of the unselfishness, the decisiveness, and the completeness we see in Matthew's obedience to the command, "Follow me."

Such a decision, once made and un-faithfully followed is possible where the person making it is in control of himself. Self-control is the principal ingredient of purposeful living. There is no success without it. Lord Chesterfield said, "Firmness of purpose is one of the most necessary sinews of character, and one of the best instruments of success. Without it genius wastes its efforts in a maze of inconsistencies."

Matthew's decision to be a disciple meant a giving up of what he was doing and what he had. What he was to gain in following Christ was the more abundant life. His remarkable conduct shows that he had learned that "a man's life consisteth not in the abundance of the things he possesseth." He was seeking first the kingdom of heaven.

Matthew 9:9 is a true "temperance lesson," and Matthew's example is worthy from this standpoint. **"True temperance is moderation in the things that are good for us, and total abstinence from hurtful things; for temperance is self-control."** Self-control is as necessary to right doing as it is in restraining from evil.

Jesus said in Luke 21:34, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (excess), and drunkenness, and cares of this life, . . . Temperance is not confined to eating and drinking. It is a way of life. It is a common fault for men

to become "overcharged" with the "cares of this life." Business matters and social affairs are allowed to crowd out consideration of spiritual needs. While these things are necessary and right in their place, it is always a mistake to let them rule the life. In the parable of the sower Jesus taught that one may have the word choked out even after he has accepted it. (Luke 8:14). How many times has such a person complained that he does not have time for church! He is always promising what he will do when he has time. The truth is that he is "overcharged" with the "cares of this life." The solution to his problem is to be temperate in all things. Self-control will bring his whole life into focus, putting first things first and all matters into their right places.

Losing Interest

By CARL R. MICK

There are many ways one becomes an unfaithful Christian. Temptations, false teachers, over-crowded with cares, pleasures and worldly ambitions all claim a great number of Christians, but "loss of interest" in spiritual things is perhaps greater than them all. In fact loss of interest causes one to be more susceptible to the above reasons.

Causes of Loss of Interest

What causes the loss of interest in spiritual things that leads to unfaithfulness? Here are a few reasons why some have lost interest in the church:

1. **Lack of spiritual growth.** If one does not grow spiritually he will begin to lose interest. Growth and interest go hand in hand and both affect the other. With increased interest there will be an increase in growth and with increased growth there will be an increase in interest. One who is losing interest has already stopped growing. Grow in grace and knowledge and you will grow in interest and enthusiasm for the cause of Christ.

2. **Lack of spiritual thinking.** Thinking only of material things, and failing to meditate on heavenly things tends to indifference. "As a man thinketh in his heart, so is he." Sober and serious thought about standing before God to give an account of our lives and about the blessings that await the faithful servants will increase our interest in the church and its work.

3. **Lack of participation.** One must

feel a part of the church and engage in its work in order to have an interest in the cause of Christ. One who is sitting back, never actively engaging in the Lord's work and who speaks of the church as "they," does not give himself a chance to develop real interest and soon loses what little he might have had.

Attending worship only once a week, never coming to Bible study or special classes of various kinds, it not very conducive or favorable to creating greater interest. Just as spiritual growth and interest go hand in hand, increasing attendance means a corresponding increase in interest. In fact increasing attendance is also a means of great spiritual growth. It is a true maxim, "Those who attend worship the most have the greater interest in the church." This is true regarding any organization and its activities.

How To Develop Greater Interest

1. **Get busy for the Lord.** Boredom creeps into one's life as a Christian because of inactivity. One always becomes bored in doing nothing; therefore, get to work and see your interest grow.

2. **Be a part of the church.** Yes, let the Lord's work be "our" work and attend every service you can.

3. **Grow.** Getting busy for the Lord and being a part of the church in its activities and worship will greatly increase growth, and a personal consecration to the Lord in private prayer and Bible study will insure that active and zealous interest in spiritual things.

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Viewing The Church With An Open Bible

By GUSSIE LAMBERT

When Christ taught people about his divinity he . . . opened the book, he found the place where it was written." (Luke 4:17). After reading the place where such was taught he declared this Scripture to be fulfilled. The great need for our day is for men to return to the Bible, open the book, and find the place where their teaching is written. Nowhere is this need more apparent than among churches of our day.

With an open Bible we learn that Christ built the church—"upon this rock I will build my church." (Matt. 16:18). We learn that Christ is the foundation or rock on which the church is built. "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11). Before one preaches that the church is built on any other foundation or rock than Christ, he should find the place in the Bible where it is written.

With an open Bible we find that the church was established in Jerusalem on the first Pentecost after Christ's resurrection. The Lord's house was to be built in Jerusalem (Zech. 1:16). The apostles were waiting in Jerusalem when the Holy Spirit came to guide them in preaching Christ. It was here "the Lord added to the church daily such as should be saved." (Acts 2:47) Peter referred to the time when the Holy Spirit fell on them as "the beginning" (Acts 11:15). Before one preaches that the church began before the first Pentecost after Christ's resurrection, he should find the place where it is written in God's word that someone was a member of this church before this time.

With an open Bible we find that the church is a kingdom, not a democracy. When Jesus said "I will build my church" he also said, "And I will give unto thee the keys of the kingdom of heaven" (Matt. 16:18-19). In writing to the Colossians Paul said the Father "hath translated us into the kingdom of his dear Son." (Col. 1:13) John, one of the apostles set in the church (1 Cor. 12:28), was also in the kingdom. (Rev. 1:9). Christ is the head of his church or king of his kingdom. Christ's will is supreme in the church, it is not left to men to change if by popular vote. The New Testament church did not vote to receive members but rather "the Lord added to the church daily such as should be saved." (Acts 2:47). The New Testament church did not vote on people to be baptized. When Philip preached Jesus to the eunuch, they went down into the water, Philip baptized him, and he rejoiced in his salvation. (Acts 8:35-39). The church was not pres-

ent. Before one says the church is a democracy, or votes on a candidate for baptism, he should find the place in the word of God where such was done.

With an open Bible we find the church referred to as "the church of God." (1 Cor. 1:2). Local congregations were called "churches of Christ." (Rom. 16:16). The church is called "the body" (Col. 1:18). Before one refers to the church by the common denominational names of our day he should find the place where they are written in the word of God. Nothing should be in the church except that for which we can open the Bible and find scriptural authority.

Satisfied With Nothing

By CLEON LYLES

Some time ago I was engaged in a meeting in a town where there are more extremes in the matter of living than any place I have ever been. One day the preacher took me over the part of town where some wealthy people lived. They lived in mansions. One had spent more than a half million dollars in erecting his home. The next day he took me through the other side of town. I have never seen greater poverty. Unless you had seen it it would be difficult to describe. You could go from riches to rags in just a few blocks. He pointed out one house to me and said "those people do not have to live as they do. They never do a days work. How they live I do not know, but I do know that they are where they are because they do not care for anything better." Now that may not be true in all cases, but I am sure with many of them it is true. They are satisfied with nothing.

It is not such a tragedy to be satisfied with nothing as far as material things are concerned, but it is a great tragedy for people to take that attitude toward religion. Yet more people develop that attitude regarding religion than anything else. Among those who lived in the mansions we saw were some who had nothing at all spiritually. They had plenty that money could buy but that which was beyond the reach of their money they could not enjoy.

Some of God's people are satisfied with nothing as far as Bible knowledge is concerned. They make no effort to learn more about the Bible. They neglect daily study of the word in their homes. They refuse to be a part of the Bible school. They refuse to read any religious magazine. And they refuse to listen when they

hear a sermon preached that might enrich their lives. They are not bad people from the standpoint of morals. They never do any harm to others except by the wrong example. They do not try to keep others from amounting to something in the service of God. They are satisfied with little or nothing. And they do not care to have this satisfied feeling disturbed. This is a great tragedy because there is so much that they are missing. If they would only develop a taste for more knowledge they would enjoy blessings which they have not dreamed exist.

Some of God's people are satisfied with nothing as far as accomplishment is concerned. They have never taught a soul the gospel of Christ. They never bring anyone to services with them. They refuse to engage in any kind of work for the church. If it is announced that some workers are needed and should remain after services for appointments, they will leave the building. If they are asked to become a part of any working team they have plenty of excuses. As they look back over their lives they cannot recall anything they have actually done for the Lord, and if they have any plans at all for the future they do not include any extra effort in the Lord's services. They have done nothing and are satisfied with it. They plan to do nothing in the future. To such people I would recommend the decision of an old lady in a testimonial meeting. It seems that everybody had promised to stop doing some things they had been doing and begin to do better. Finally the preacher asked her what she was going to quit. She said "I'm quittin' nothin'." When asked to explain she said she had been doing nothing and was going to stop it.

There are many rich blessings in life for those who engage in the Lord's work. We may search throughout the world and we will find no lasting satisfaction in what the world can offer. There is much satisfaction in doing what the Lord wants done. Don't miss these great blessings. Stop being satisfied with doing nothing and become useful in God's service. You will be glad you did.

COMMENTARY ON

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THINGS JOINED TOGETHER

By HOYT BAILEY

In marriage, the husband and wife are joined together. When the Pharisees asked Jesus about the husband putting away his wife: "Jesus answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:3-6). The God who instituted marriage joins together in wedlock the contracting parties. God gave the law regulating marriage a few thousand years before present day, false religious systems began meddling with God's arrangement of marriage.

God has no where required lawful subjects for marriage to be married in a church building in order for them to become legally and scripturally married. The place where the contracting parties stand has nothing to do with the marriage being legal or illegal. The fact that some have what they call a "church wedding" is no guarantee that the marriage will prove successful. The Bible says nothing about who must read the ceremony. Though Christian widows are commanded to marry only in the Lord, it is clear that this act can be performed without the presence of some religious official, or without being in some church building. When a man and woman are scriptural subjects for marriage and they vow to become husband and wife, God joins them together. No decree of man, church, or religious pontiff can make void God's arrangement. Jesus said: "What therefore God hath joined together, let not man put asunder."

There are other things which God joined together, things which man cannot put asunder. God and Christ are joined together in their purpose and work. If we think of God as Creator, let us not overlook the fact that Christ was also Creator. "For by Christ were all things created that are in heaven and that are in earth." (Col. 1:16-17). We worship and give honor to God, but "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him." (Jno. 5:22-23). "And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him." (Heb. 1:6). Both God and Christ have power to forgive sins. The scribes and Pharisees said, "Who can forgive sins but God only?" Jesus said:

"Which is easier to say thy sins be forgiven thee or to say, Arise, take up thy bed and walk, but that ye may know that the Son of man hath authority on earth to forgive sins."

God and Christ are so closely joined together that Jesus said: "I and the Father are one." (Jno. 10:30). "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." (Jno. 14:7-10).

Christ and the word are joined together. No one can believe in Jesus Christ without believing the word of Christ. Christ cannot be preached without preaching the word of Christ. Philip went to Samaria and preached Christ unto them, but he preached good tidings concerning the kingdom of God and the name of Jesus Christ. No one believes Christ who refuses to believe the word of Christ. Since God arranged it in this manner, let not man put it asunder.

Christ and the apostles were joined together. What Christ taught so did the apostles teach. One cannot believe in Jesus Christ without also believing what the apostles taught concerning him. Those who reject the teaching of the apostles also reject the teaching of Christ, because Christ taught the apostles to teach what they taught. Those who believed in Jesus Christ "continued stedfastly in the apostle's doctrine." (Acts 2:42).

The Holy Spirit and the word are joined together. He who is the author of the word is pleased to use it as the instrument of his diversified operations in this dispensation of the Spirit. The work of the Spirit and of the word is inseparable. For example: we read of the "Spirit of God," "word of God," "Spirit of truth," "word of truth," "Spirit of grace," "word of his grace," "Spirit of life," "word of life," "spirit of wisdom," "word of wisdom," "Spirit of Christ," "word of Christ," "Spirit of power," "word of power," "the good Spirit," "the good word of God," "Spirit of prophecy," "word of prophecy," "the Comforter," "comfort one another with these words."

The Holy Spirit and God's word worked together in creation. The Spirit is represented as the energizing power of God, the vitalizing power that moved

upon the face of the deep, but the Spirit exercised this infinite power through the word. The Holy Spirit and the word work together in conviction, conversion, and sanctification of sinners. Paul said: "God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth." (2 Thess. 2:13). Jesus said: "Sanctify them in the truth: thy word is truth . . . And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." (Jno. 17:17-19). It should be clear to everyone that the word of God and the Holy Spirit are joined together in their work.

The word and salvation are joined together. Paul said to the Ephesians who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." (Eph. 1:12-13). The apostle declared, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:

16). The Gentiles had to be told words whereby they could be saved. (Acts 11:

14). Since salvation and the word of God are joined together, it follows that apart from the word there is no salvation. Though persons may follow words of men religiously, such words do not promise or assure salvation.

The word of God and faith are joined together. No one can benefit from God's word without believing his word. The gospel of Christ is the power of God unto salvation to those who believe. (Acts 15:

7). The person who does not believe the word of God does not work into the promises of God's word. The word and salvation are joined together only as one believes the word.

The word of God and obedience are joined together. No one can be pleasing to God by simply looking at his word without believing it, neither can one please God without obeying his word. Jesus said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46) The apostle said "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." (1 Pet. 1:22). 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." (Rom. 6:17-18). Christ is the author of eternal salvation unto all who obey him. (Heb. 5:9).

Faith and works are joined together. The instruction to a Christian is to "work out your own salvation with fear and trembling." (Phil. 2:14). "Faith, if it

hath not works, is dead, being alone . . . Ye see than how that by works a man is justified, and not by faith only!" (Jas. 2).

God joined blood and remission of sins together. Heb. 9:22 says "And almost all things are by the law purged with blood; and without shedding of blood is no remission." It should also be born in mind that the New Covenant and the blood are joined together. Jesus said "For this is my blood of the New Testament, which is shed for many for the remission of sins." (Matt. 26:28). Hebrews 9: 16-18 says: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood."

We have seen that blood and remission of sins are joined together, and that the blood of Christ and the New Testament are joined together. The scripture shows that the blood of Christ and the church of Christ are joined together. Christ purchased the church with his own blood. (Acts 20:28). We should be able to see from this study that without the blood of Christ the New Testament would be of no strength at all, without the blood of Christ the church would not be purchased, without the blood of Christ there can be no remission of sins; then since the church and the blood of Christ are joined together, it necessarily follows that without the church of Christ and the blood of Christ there can be no remission of sins. Since Christ shed his blood in his death, purchasing the church with his blood, one must reach the blood in order to obtain remission of sins. Romans 6: 3-4 informs us that an individual is baptized into the death of Christ. We are also told in Romans 6:17-18 that one is made free from sin when obeying the form of doctrine mentioned in verses three and four.

Thus far we have seen that blood and remission of sins are joined together, that the blood of Christ and the New Testament are joined together, that the blood of Christ and the church are joined together, that the death of Christ and the blood of Christ are joined together, and we can see that baptism of a believing, penitent puts that one into the Christ, into his death. An alien sinner who believes, repents and is baptized for the remission of sins comes into the benefit of the blood of Christ. When individuals heard the gospel preached and said "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). The blood of Christ was

shed for the remission of sins, but individuals must be baptized in order to have the benefit of the blood of Christ. Baptism puts one into the death of Christ where the blood was shed.

Baptism and salvation are joined together. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16). Baptism comes before salvation, but salvation is not promised before baptism. An individual is baptized into Christ, into the body of Christ which is the church. The Lord adds the saved to the church. (Acts 2:47). The blood of Christ purchased the church of Christ, therefore as baptism and salvation are joined together so is the church and salvation joined together.

WHY THE DIFFERENCE?

By L. O. SANDERSON

We buy television, a car, and some gold,
Some Sterling, rare items because they
are old,
Fine clothing, a diamond, and much luxury;
But can't give on Sunday — no prosperity!

If winter or summer, in showers or shine,
We go to our business, we make it on time;
We give it full hours and so faithfully work;
But when we serve Jesus we wink and we shirk.

We drive many miles to a river or lake,
We buy much equipment, our meals, and our bait;
We patiently fish til the day is far spent;
But fishing for men — well, that's different.

We play in a contest, whatever its name,
We use all our powers to win every game;
But on the Lord's team we have little concern —
Not only no practice, we don't want to learn!

We call this religion — we should be ashamed,
For if this is Christian, it's only in name.
When books are all balanced, the facts are all known,
What credit it ours and what crown can we own?

Paul C. Keller, Box 365, Paragould, Ark., July 5: I recently preached in a meeting at Melbourne, Ark. Attendance was excellent and two were baptized. Our work at Second and Walnut continues to show encouraging progress in every way.

JAPANESE PREACHER TO WORK AT TAGA

(By CHARLES W. DOYLE)

Since most of the Japanese churches are small progress toward self support has been rather slow. It is always good news therefore, when a church takes a step in this direction. The Taga church in Ibaraki made an important beginning in this respect recently when they decided to employ a full time Japanese evangelist. Heretofore they had depended entirely on an American missionary for leadership in the church work.

They will not be able to pay his full monthly salary of \$30, however. For the first year, about one half of this amount will be supplied from America. As they are able, the Taga church will increase their share of the load.

The man they have chosen to work with them is Bro. Chuzo Yukawa, who became a Christian about two years ago during a gospel meeting held at Taga. The personal history of this man is very interesting.

Born in Tokyo 36 years ago he became a soldier when he was 23 and went to China. He became a prisoner of the Russians and was sent to Siberia for two years where he suffered near starvation and contracted a lung disease. In these distressing conditions he turned to Communism as means of personal and social salvation.

After being repatriated he served the Communist party in Tokyo for a few years, but becoming disillusioned and in the weakened state of health he came to Taga at the suggestion of a friend and began working at a fish market.

Two years ago in the early spring he heard a loud speaker announcing a gospel meeting and his heart was particularly touched by the singing of hymns. He attended the meeting, was baptized, and has since been doing evangelistic work in Mito.

Yukawa is a very effective preacher and he is especially interested in spreading the gospel through social work. For two years he was visited the hospital daily to comfort the patients, do their washing for them, etc. He is convinced the Christian concern for the unfortunate as demonstrated by action is the most effective answer to Communism.

Earl E. Smith, Baton Rouge, La., June 28: Six obeyed the gospel in the six night meeting with the church at Jackson, La., in which I preached this month. The past two weeks here at North Blvd. one has been baptized, one restored and six placed membership. Our membership here now exceeds 400 and we average about 400 in Sunday morning Bible classes.

IN GOD WE ARE ABLE!

By JESSE P. SEWELL

(SERMON OUTLINE)

Scripture Reading: Matt. 20:20-28.

Text: Matt. 20:22-23.

Introduction: When the battle over a cause becomes hard and bitter and long, hard fought, sore pressed men and women are strongly tempted to quit. Especially is this true when the things at stake are matters of moral and spiritual value, such as maintaining Christian character, and pressing divine truth to victory.

To quit is the easy way out. Many look for the easy way out.

I. Jesus: "He that endureth to the end shall be saved." (Matt. 10:22). But does this contemplate battles, hardships, sacrifices and suffering? (Matt. 10:21-22).

II. Paul:

1. The Holy Spirit knew there would be hard fought battles; hence he led Paul to say in Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

2. He tells us what God expects of His children: Eph. 6:10-11, 13.

a. Be strong. How? In the Lord.

b. Put on the whole armor our God — Why?

(1) That we may be able to **stand against** the wiles of the Devil.

(2) That we may be able to **withstand** in the evil day and that we may be alert.

(3) **Stand** — when we have done all God wants us to do not to turn back. Not to run ahead. Stand.

This scripture is the creed of the man who stands by **faith in the power and faithfulness of God. He will not surrender. He will not compromise. He will not run ahead.**

He prefers to be defeated rather than to mix truth with falsehood; rather than to mix purity with impurity; and rather than to mix righteousness with unrighteousness.

But he will not be defeated. He is strong in the Lord and in the power of His might, and "he that doeth the will of God abideth forever."

III. Today we have Communism, Fascism, Nazism, Socialism, selfishness, greed, dishonesty, theft, immorality, crime, indifference, slander, spiritual wickedness in high places, presumptuous sin. Those

who stand with Jesus Christ and His way may expect nothing but crafty, determined persistent opposition from all of these.

1. In the midst of such conditions, Christians are a church of the Lord and must take an aggressive and unyielding stand for Christ who is the way, the truth, and the life. Christians must never at any price "howl with the wolves." There is no greater menace to the cause of Christ than the Christian who goes out to give sympathy and comfort to the enemy. Christians must not yield even a little ground. They must never parley when standing in the presence of unrevealed truth. God's word must be the end of controversy every time.

2. Christians and churches of the Lord must understand that their religion is fundamentally different from all of the philosophies and "issues" of men. It is revealed down from the mind and heart of God, through Jesus Christ, and recorded by the Holy Spirit in the Bible. It has back of it and under it all of the knowledge, power, authority, and love of God and of Jesus (Matt. 28:18).

3. When the battle rages hard and bitter and long as it does in each generation against pure Christianity, then Christians must stand — and withstand. There is no "it can't be done" in the vocabulary of the genuine Christian. But can they do it? Of **course the can.**

IV. Our text: The story.

The question: "Are you able to drink the cup?"

The answer: "We are able."

They were able — they did drink it — but not until the gospel had been preached to all nations.

That spirit won for them. It will win for us. Why not put these words, "In God we are able," on our banner and keep that banner unfurled in our minds and hearts constantly that it may lead us to higher heights of spiritual growth and to nobler victories for God each day?

V. Christians are failing often today because of the lack of a living positive faith and a direct, positive, progressive, aggressive, constructive action. See Matthew 17:19-25; Gal. 5:6. We are just coming out of a "Molly Coddle" age — compromise prevails everywhere. By Christians and churches of the Lord a ringing "yes" must be given to the right. A positive final "no" to the wrong. They cannot compromise.

Jesus: Matthew 6:24.

John: 1 John 3:15.

Jesus: Matthew 12:30.

Many Christians and churches mark time, suppress and cover up, soften the truth, make excuses for error, unbelief and sin. We are tactful and unoffensive. Trying to please, or at least to keep from offending, some of the devil's servants. While we thus "dally," the enemy walks away with one opportunity and our souls. We need the spirit of Martin Luther: "Here I stand, I can do no other." The world needs a church that will stand on its feet under the authority of Jesus and on the basis of their faith in Him, to accept and promote His teaching and manner of life in all things, all the time, everywhere. But, again, are we able? Can we do it? Of course we can.

Jesus: Matthew 28:19-20.

Notice the command and the promise. They could and they did. They preached the gospel to the whole creation and established churches in every nation on earth within 40 years. (See 1 Cor. 15:53).

C. L. KAY IS DEAN AT LUBBOCK

C. L. Kay, director of the Bible chair at West Texas State College since 1954, has resigned his post to become Dean of Students at Lubbock Christian College, according to an announcement by Dr. F. W. Mattox, president of the college.

The new Lubbock Junior college will open its doors to students in September. Kay's duties began June 1.

Already 102 students have enrolled for the first semester with the college beginning in September. Approximately 200 are expected by fall. The college will begin in the temporary buildings that the government has supplied and hopes to start its permanent building program very soon.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Tex., July 12:

The meeting with Hickory Grove church near Prescott, Ark., closed without visible results. Much interest was manifest and good accomplished. The singing school in Washington, Penn., was successful. I preached two Sundays while there. Ray D. Beggs is the preacher there, and is doing a good work. Pennsylvania is a great mission field and needs workers badly. 60,000 people in Washington, with only one congregation. Pittsburgh, 27 miles away, has more than 3,000,000 people with only 400 members. Only 66 small congregations in the entire state.

Bennett W. Land, 600 S. Poplar, Wichita, Kans., July 1: Yesterday was a fine day here. 297 were present for morning worship and 6 placed membership.

Is Baptism In The Name Of Jesus Only?

By J. C. CHOATE

After Christ had been resurrected from the grave and just before he ascended to the Father in heaven, he gathered the apostles around him, and said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20).

The Lord presented what is usually spoken of as being the "great commission." It is called this because it covers the world, and as Mark recorded it, takes in every creature. (Mark 16:15-16). Even though it was delivered almost two thousand years ago it is still binding, and will remain so, even unto the end of the world.

In studying Matthew's version of the commission please consider these facts:

(1) Christ declares that all power or authority belongs to him both in heaven and in earth. (2) Christ, on the basis of having all power, commanded the apostles to go forth for the purpose of teaching all nations. (3) After the apostles had taught the truth they were to baptize the believers. (4) The apostles were further commanded to baptize the believers in the name of the Father, and of the Son, and of the Holy Ghost. (5) After they had baptized them then they were to teach them further, according to that which the Lord had taught them. (6) Finally Christ assures them that he will be with them always, even unto the end of the world.

Now keep in mind that if part of the commission was true, all of it was; that if the apostles carried out any phase of it, they carried out all of it. One particular thing that I would like to emphasize at this time is the fact that Christ commanded the apostles to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Now did they, or did they not? We know beyond a shadow of a doubt that Christ commanded them to, and moreover, he put it in unmistakable terms. Now the question is: Did the apostles carry out the commission as spoken? If they did, it means that they baptized in the name of the Father, the Son, and the Holy Ghost. On the other hand, if they did not, it means that the apostles transgressed the Lord's will.

The argument may be made that there is no example in the New Testament where any of the apostles, or anyone else as far as that is concerned, ever baptized

in the name of the Father, the Son, and the Holy Ghost. That may be true, but it can also be said that there is no example within the New Testament where anyone ever baptized in the name of Christ only. Friends, we do not have to have an example of where the apostles baptized in the name of the Father, the Son, and the Holy Ghost but the very fact that the Lord commissioned them to do so is proof enough that they did just that. So it is not a matter of having an example of where the apostles carried out the commission on this point, but it is a matter of whether or not we believe what the Lord said, or whether or not we believe that the apostles were faithful in carrying out Christ's commission.

Those who believe that baptism should be in the name of Jesus only usually bring up Peter's statement on the day of Pentecost, when he said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). But please note that the inspired man was merely informing them of their duty rather than actually baptizing them. Since they wanted to know what they should do to be saved, the apostle simply explained that they would have to repent and be baptized in the name of Jesus Christ, or in this case, by the authority of Jesus Christ. Then a little bit later they expressed their faith in the Lord through obedience, and 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). Please observe that the apostle Peter at no time makes a statement with the phrase "Jesus only." Also, please observe that the record no where says that the three thousand were baptized in the name of "Jesus Christ only." To even hint to such would be like turning to a verse of scripture like Acts 16:31 and teach that "faith only" saves.

Another passage of scripture which is used by the "Jesus only" advocates is found in Acts 10:48 when the apostle Peter commanded Cornelius and his household to be baptized in the name of the Lord. But this is similar to that recorded in Acts 2. After Peter had preached to this group of people he merely commanded them to be baptized in the name of the Lord, or by the authority of Jesus Christ. There is no record of the actual baptizing of Cornelius and his household, but we know that they obeyed the Lord, and we know they were baptized according to the commission of Christ.

It is said that in Christ "dwelleth all the fulness of the Godhead bodily" and there is no need of being baptized in anyone's name save the name of Christ only. (Col. 2:9). Well, it is certainly admitted that in Christ dwells the fulness of the Godhead bodily but this does not do away with the truthfulness of the great commission: it only confirms it. To acknowledge Christ one must recognize God and the Holy Ghost. Thus, to be baptized by the authority of Christ is to be baptized in the name of the Father, the Son, and the Holy Ghost.

To be baptized in the name of the Father, the Son, and the Holy Ghost is not to take anything away from Christ but rather it adds to his stature. Christ has commanded that we be baptized in this manner and if we recognize his power or authority, we will obey his will. How could anyone think that he can obey the Lord if he fails to follow his instructions? Why take a chance on this matter? One could hardly make a mistake by being baptized in the name of the Father, the Son, and the Holy Ghost inasmuch as Christ has commanded such.

It should be pointed out that unless one is baptized the Bible way, his baptism is unscriptural. For instance if one has some water poured on his head, even though he may think he has been baptized, he has not obeyed the Lord. (Col. 2:12). Again, one may feel that he has been scripturally baptized even though he believes that baptism is to take place after he has been saved, but again, he has not obeyed the Lord. (1 Pet. 3:21). Likewise, one may think he can be scripturally baptized by being baptized in the name of Jesus Christ only but such a person is deceived on the matter, because he has overlooked the fact that true baptism is done in the name of the Father, the Son, and the Holy Ghost. (Matt. 28:19). Thus, the only way one can be saved is to follow the Bible plan.

Friends, I beg of you to consider these thoughts, and in so doing leave opinions and ideas behind to simply accept the Lord's will by faith. Surely you want to be saved but before you can be, you must accept the Lord's will, and then you must obey it. If you will do this he will save you and add you to his church. As a Christian you have the promise of the life to come. Don't take a chance, but follow the Lord all the days of your life. Start now by obeying the gospel of truth.

W. Joe Hacker, Jr., North Little Rock, Ark., July 11: We would like to report that in the month of June nine responded here at the Levy congregation in North Little Rock. Of these, seven were baptized during our ten day meeting with Jack Wood Sears of Searcy.

An Open Letter To High School Graduates

By M. NORVEL YOUNG

Dear Graduate,

You are now graduated from high school. You are among a select group of people who have completed twelve years of formal training. We congratulate you. Probably most of you are considering going on to college for more training. We sincerely hope that you will for, "a man is no fool who takes money out of his pocket and puts it into his head." There are many advantages to a good college education. But we urge you to consider going to a Christian college.

Here are some of the reasons we believe it is worth the extra cost:

1. In a Christian college the student can get the best academic training under Christian teachers. Probably several thousand of your classmates will have their faith weakened and some may lose it altogether by the disbelief of their teachers in college. On the other hand the positive Christian faith of teachers in Christian schools will not only preserve, but develop your faith under their care.

2. Young people who choose a Christian college will have the benefit of studying the Bible every term. In some of our Christian colleges, a Bible class is required of every student every day. If we believe the Bible to be the word of God, as we do, then we cannot deny its powerful influence upon our minds while we are making the basic decisions of our future. A Christian education is not worthwhile simply from the standpoint of keeping away bad influences and erroneous teaching, but it is definitely valuable in daily inculcating the truth in our hearts.

3. Those who choose the Christian college will have the benefit of a daily chapel, or worship service. In this students and faculty will join together in singing songs of praise to God, in prayer, and in Bible reading, and in hearing instructive and inspirational talks designed to encourage Christian living.

4. Those who choose a Christian college will have the opportunity of associating with Christian young people from all over the land. In most of our Christian colleges nine-tenths of the students are members of the church. Usually before the year is over this percentage is much higher. Those of us who come in contact with students at Christian colleges are deeply impressed with the young people, their spiritual interests, and Christian attitudes. The collective influence of group opinion is powerful. Young people who are thinking right have a profound

effect upon other young people, especially at this age. Good companionships encourage and promote good morals.

5. We know that most young people are going to marry shortly after they finish college. The chances are you will marry someone you will meet in college, if you have not already chosen your companion. The divorce rate among marriages that have been made, formed as a result of friendship in Christian colleges, is less than one half of one percent. Compare this with the rate of 33 and a third percent which prevails in the nation as a whole. This is an added incentive for Christian young people to pay the extra cost to obtain an education at a good Christian college.

Perhaps you are planning to specialize in some field which is not emphasized in the Christian college which you are considering. May I assure you that you can take the first two years at a Christian college, and begin your specialization later, if it is necessary to go to some other institution. We realize that in times past some of our Christian schools were lacking in academic standing. Today, nearly all of them are members of their regional accrediting association and thus have the highest accreditation possible.

Most of the faculty members are teaching for less than they could make in other institutions. Do not deprive yourself of the spiritual quality of a college education under Christian auspices. It is worth every bit that it costs and more.

May we add this too, that the tuition and fees and room and board do not pay the entire cost of your education. Either you or someone else has given to the school previously to make it possible for these schools to exist for your benefit. We are forever indebted to our pioneer preachers like David Lipscomb, Talbert Fanning, T. B. Larimore, James A. Harding, A. B. Barrett, J. N. Armstrong, N. B. Hardeman, A. G. Freed, Jesse P. Sewell, Batsell Baxter, G. C. Brewer, Hall Calhoun, and many others for giving generously of their time and money to make possible the institutions that we now have. May I appeal to you to write for the information that you need to learn more about a Christian college so that you will have the benefit of a Christian education. Write for a catalog today!

Cordially yours,

(This letter is unsolicited by any administrator or faculty member of any college. The problem of most Christian

colleges in 1957 is raising enough money to expand fast enough to take care of the students who want to come. Several colleges had waiting lists last year for dormitory space. Unless more support is given, many students will be turned away from the doors of a Christian college in the next five years.

"Actions Speak Louder Than Words"

By LUTHER W. MARTIN

In many of their publications, Roman Catholics claim that they do not worship idols and images that are found in their various shrines and places of worship. They assert that at the most, they simply "venerate" the statutes, idols and images, and that the likeness of some "saint" serves to remind them of his virtues and is, thus, an "aid to worship."

If they were to consult an unabridged dictionary, they would find that the word "venerate" is one of several words that are synonyms for the word "worship." Therefore, it places them in the position of saying "The weather isn't cold, its only frigid!" "We do not worship images, we simply venerate them!"

Some Examples of Image Worship

From the October 12, 1957, issue of The St. Louis Register:

"PUPILS TO CARRY IMAGE OF INFANT OF PRAGUE

"Sts. Peter and Paul's Church, Eighth Street and Allen Avenue, St. Louis, will be the scene of a procession in honor of the Infant Jesus of Prague on Sunday, October 21, at 2:30 p.m. The statue, which touched the original statue in Prague, will be carried in procession by the school children.

"A sermon and Benediction of the Most Blessed Sacrament will close the services. The theme of devotion to the Infant of Prague is: 'The More You Honor Me, the More I Will Bless You.'"

Comments Concerning The Above

(1) This parade or procession was not formed to "honor" Christ, but the "Infant Jesus of Prague" which actually is a statue of a statue!

(2) The statue in St. Louis once touched the original idol!

(3) The devotion and its theme, to this statue is: "The more you honor me, the more I will bless you." - Such blasphemy!

The above described action on the part of Roman Catholic children — doing only what their nuns, priests, and parents have taught them, is blatant idolatry.

Recently, while conducting a series of

meetings in Owen Sound, Ontario, Canada, another statue of a statue was "venerated" by the Catholics in that area. We copy some excerpts from the Owen-Sound Sun-Times of September 17, 1956.

"FATIMA STATUE HERE SUNDAY AT ST. MARY'S CHURCH

"A procession of about 100 cars, which took up about a mile of road escorted the Pilgrim Virgin statue of Our Lady of Fatima from Rockford into Owen Sound on Sunday afternoon . . .

"The statue was mounted on a van and as the procession moved along the highway, the priest who was in charge of it, Father Patrick Moore of the Scarboro Foreign Mission Society, recited the rosary over the loud-speakers . . .

"The church was full as Father Moore delivered an impressive sermon on the purpose of the statue's visit to Owen Sound . . .

"It brings with it an important message for peace in the world."

Comments On The Above

The above newspaper excerpts are taken from a secular daily paper, and therefore cannot be said to accurately reflect the actual Catholic attitude toward images. Nevertheless, the very fact that approximately one hundred cars joined in such a caravan is indicative of the high Catholic esteem in which this idol is held.

We also are made to wonder concerning the "important message" this idol brings to the world? Would it not be better for our Catholic friends to observe the words of Christ than to cling to the imagined words of an image of stone?

Conclusion

"Little children, keep yourselves from idols." (1 Jno. 5:21).

". . . I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown god. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; . . . Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:22-31).

Are Religious Titles Scriptural?

By JIMMY ALLEN

Many brethren, in an attempt to point out the error of wearing the title "Reverend," appeal to David's statement in which he declared that God's name is "hold and reverend." (Psa. 111:9). The reasoning which usually follows is after this order: (1) The word "reverend" appears but once in the Bible. (It is found twice in the American Standard Version, Psa. 111:9, Tit. 2:3. Also see footnote on Phil. 4:8). (2) Here it refers to the name of God. (3) Therefore, it would be presumptuous and sinful for anyone to use this word to describe himself or another man. This writer agrees that to wear such a title is inconsistent with Bible teaching, but he fears the reasoning offered to sustain the proposition is fallacious.

God's name is reverend and upon this we can agree. However, in the New Testament certain Greek words are used to express a similar idea as found in the Hebrew text of Psalms 111:9, and in some instances these words are used in referring to man (Mark 6:20, Eph 5:33). It would seem, then, that one stands upon precarious footing, if he condemns the use of "reverend" because of the logic (?) mentioned above. The Bible teaches that we are to reverence God and some men, too. A wife is to reverence her husband, (Eph. 5:33), a slave should reverence his master (1 Pet. 2:18), and subjects must reverence their rulers (Rom. 13:7). We owe reverence to God in that He is to be adored, venerated, and worshipped. Some men are due our reverence in that they are to be respected and-or feared because of their authority, rank, or dignity. One may speak of a reverend (an adjective meaning feared) king or a reverend (an adjective meaning respected) scholar without violating any teaching of the Lord.

Furthermore, if it is sinful to refer to a man as "reverend" because the word is used to describe God, why would it not be equally sinful to call a man "holy" since this word is also used to identify the name of God? Brethren, there are some terms which may be consistently and scripturally applied to man and God. It is not sinful to refer to a man as "holy" or "reverend," if one understands what he is saying. To use either of these expressions as religious titles, however, would be wrong.

Perhaps some are now prepared to ask, "If the above is true, then upon what basis does the writer oppose the wearing of religious titles?" The words of Jesus furnish an appropriate answer: "be ye not called Rabbi . . . call no man your father upon the earth . . . Neither be ye

called masters." (Matt. 23:8-10). In this statement our Lord laid down the principle which condemns the wearing of all religious titles whether they be Reverend, Rabbi, Master, Father, or Minister. The scribes and Pharisees delighted in pompous designations but such are the works of an arrogant spirit. The followers of Christ must realize that One is their Father and Master. To take upon themselves flattering titles is a strong indication that they are striving for mastery and positions of exaltation rather than the part of servants of the Most High God (Matt. 23:8-12).

Are We Inconsistent?

A group of preaching brethren met together in a large city of another state, and during the course of the conversation several complained that they had been listed in the telephone directory as "Reverend." They further indicated they intended to contact the telephone company and have the listing changed to read "Minister" instead of "Reverend." To me it seems they did not meet the problem, but rather chose a title which better suited their taste. A gospel preacher and his wife sent out Christmas cards signed as "The Minister and Mrs. X. X. Blank." What is the difference between the way "The Minister" is used in the foregoing statement and the way our religious friends use the word "Reverend?" One might as well be "The Reverend" Blank as "The Minister" Blank for neither have the sanction of Divine authority. That preachers are ministers of the gospel, there is no doubt, but a located evangelist is not "The Minister" of or for the congregation where he works. He is a minister (servant) of Christ, as are all other faithful disciples. A scriptural expression used to designate all of God's children becomes a religious title when applied exclusively to those who publicly proclaim the Word of God. Is it possible that some are practicing what they condemn in others?

Peter wrote, "if any man speak, let him speak as the oracles of God." (1 Pet. 4:11). For years faithful saints have emphasized the need of expressing Bible ideas in a Bible manner. Why not restudy these principles and instead of speaking the confusing language of Ashdod, use "sound speech that cannot be condemned?"

Elmer L'Roy, 625 Lamar Ave., Paris, Tex., June 26: Two were baptized and one restored in the meeting at Sawyer, Okla., where I preached June 16-25.

WHAT DO YOU LOVE MOST?

By W. DALE OLDHAM

What a destitute place this world would be without someone to love and someone to love us! The power to love is God-given. Pure love is the greatest thing in the world, and Jesus Christ is the personification of that love. Through his life, ministry, and death he showed his divine affection in a thousand ways.

Although his love was for all mankind, it is also for you and me as individual persons. He gave himself for us because he loved us, and the only way we can show true appreciation is by loving him and giving ourselves to him in return.

He Put Himself First

However, love, like most other good things, can be corrupted and misdirected. It may also have that which is unworthy for its object. When such is the case, love leads to unhappiness, defeat, and frustration instead of showing the way of liberty and the more abundant life.

In 3 John 9 we read of "Diotrephes who loveth to have the pre-eminence among them." The Revised Standard Version reads, "Diotrephes, who likes to put himself first."

Again and again Jesus intimated that there are certain spiritual laws in motion in our world which result in defeat for men like Diotrephes. Standing before an audience which had gathered in the Temple, the Master said, "Beware of the scribes, who like to go about in long robes, and to have salutations in the market places and the best seats in the synagogues and the places of honor at feasts . . . They will receive greater condemnation." (Mark 12:38-40).

What do you love most? The Lord cannot use for his purposes people who are carnally ambitious. He resists the proud and reserves his grace for the humble.

Because Diotrephes, in his egotism, loved first the exaltation of himself, he could not be a valuable servant in the kingdom of God. Such attitudes must go before one can be used in the service of the Master.

He Loved The Wrong Thing

A second man who loved the wrong thing was Demas. In 2 Timothy 4:10, Paul said Demas was in love with the world.

How many people have experienced spiritual defeat just because they loved the world! Love of the world and worldliness has been the downfall of many a Christian. Like Demas, they started out with bright prospects and a sparkling

personality. But to love the world is to lose yourself in it.

It is impossible to love the world and Christ at the same time. "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." (John 2:15).

The Bible does not tell us that Demas ever did anything outstandingly wicked or indecent. We do not know that he ever robbed or lied or committed an immoral act. He merely loved the world! But that was enough, and soon he dropped out of sight amidst the markets of Thessalonica.

Love Of The World

Love of the world is not confined to any age or nation. It is one of the most prevalent sins and tendencies of our own day. It has invaded church circles until for many the cutting edge has been taken off their religious experience.

Do **you** love the world? Are **your** ambitions worldly? Are your attitudes worldly? Are your recreational activities worldly? Does your appearance cause people to think you are worldly, or humble and Christlike?

All Demas did was to love the world, but it brought about his downfall. What do **you** love most?

Placing Things Ahead Of God

In 2 Peter 2:15, it speaks of Balaam, the son of Beor, "who loved gain from wrongdoing." Balaam was the grafter, the "sharpie." He was the one who could hang you on the technicality of the law and take your money without batting an eye. He was the kind to lie awake at night thinking up ways to fleece his fellow men. There are a great many of his kind in the world today. "Smart operators," their neighbors call them.

In 1 Timothy 6:10 Paul declares "The love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs." To place **things** ahead of God, his will, his church, his program, is to commit spiritual suicide. Keep God first, and you will be kept safe in his love.

Love For God's Church

If you love God you will also love the church. The Bible says, "Christ loved the church and gave himself for it." If you love the church, you will also give yourself and your substance in dedicated commitment to the work of God's kingdom.

Do we really love God if we withhold

our love, our devotion, our service and money from the church?

Balaam was a covetous man and a schemer. His intent was to defraud through deceit. Real Christians are not of that nature. The love of God cures such attitudes.

Love Of The Truth

In 3 John 12 we read of another man who loved, but this man loved well: "Demetrius has testimony from everyone and from the truth itself." Demetrius loved the truth.

Do you love the truth? You would have enjoyed knowing Demetrius, for when a man loves the truth it mellows his life and gives it a glow and a glory.

To love the truth sharpens one's spiritual sensibilities, tends to keep him balanced. His conscience is pointed up through his spiritual sensitivity so that it becomes a trustworthy guide.

To love the truth is to love in the truth and walk in the light. To love the truth is to co-operate with the brethren. Again I ask, "Do you love the truth?"

Greatest Thing In The World

We began by saying that love is the greatest thing in the world. Do you believe this? To love rightly and well is to be redeemed and have all of life, all attitudes, reconditioned by the indwelling presence of the Son of God.

Jesus said "Love your enemies." (Matt. 5:44). In Matthew 10:37 he tells us to love the Lord more than father or mother or son or daughter. In another place he says if we love him we will keep his commandments. And if we love him, he will come in and live with us, sup with us.

In John 14:23 Jesus said, "If a man loves me . . . my father will love him." And in John 15:12 we are admonished to love one another. To love the brethren makes one feel he is really a part of the church. To not love is to force yourself into the classification of an outsider.

In Colossians 2:2 Paul tells us that love is the force that knits Christians together. And we read in 1 John 4:16, "He that dwelleth in love dwelleth in God."

Compassion

Our Christian love must reach out beyond the circle of the redeemed into the camp of the unconverted. I have been meditating at length this week on the story of the Prodigal Son. You know the account of his wanderings and misdeeds.

The miracle is that his father still loved him even though he had played the fool, so that when at last this boy, thoroughly defeated and chastened, timidly approached home, not knowing 'what kind of reception to expect, the account says "But while he was yet at a distance, his father saw him and had compassion,

and ran and embraced him and kissed him."

"Compassion"—that's the word for those who love! We who have been redeemed through love need to show a continuing, genuine concern, a warm, sincere compassion for those who have strayed.

If you love God, you will also love those for whom Christ died. Let the attitude of the peevish elder brother in the parable never once rear its ugly head among us.

Love Flowing Out To Others

We need to be, as Paul puts it, "rooted and grounded in love." If we are thus rooted in love, its holy, thrilling, life-giving power will flow through us to our fingertips and then on out to others.

Guideposts magazine recently carried a story of great understanding and compassion. The incident took place in the psychiatric ward of Tennessee's Kennedy Hospital, where war veterans were being treated.

The babbling of these mentally ill men was incessant. A nurse said "The men have been wild for days. We never know why. Something in the atmosphere seems to set them off."

Into that situation walked Helen Neill

Unconscious Enemies of Christ

ELMER L'ROY

This book deals with some errors embraced by many religious people. It is written in such a way that will assist those who are sincere and honest, but wrong in their religious beliefs. Topics discussed are:

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Henry, hoping somehow with music to calm their seething brains. Fearful and timid, she had her little spinet piano pushed into the big room on dollies; now she was ready to see if there is indeed a therapy in music for men such as these. Would music and a kind attitude get through where words fail?

Looking into the pathetic faces around her, Helen breathed a fervent prayer, "O God, please help me!" And as she paused, into her mind came a promise, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee." (Deut. 31:6).

Love For Troubled Humanity

In the first bed lay a Negro, mumbling to himself in ugly snarls. If this man could be soothed, there was hope for all. Guided by a divine spirit, Mrs. Henry let her fingers wander over the keys until a melody shaped itself, and after a moment or two she found herself singing softly the words of an old song:

Sing them over again to me,
Wonderful words of life.

Let me more of their beauty see,
Wonderful words of life.

The patient must have known the song. Maybe he had sung it himself in a little church back home. Quiet came, and at last a smile crossed his face. Before Mrs. Henry moved on to the next patient, she heard him repeat in a soft, soft whisper, "Wonderful words of life!"

In another minute his breathing assured her he was sound asleep. Through

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her love for humanity, Mrs. Henry had found a way.

And as she moved along through the ward, the good Lord continued with her. Quiet and blessing followed.

I like the outburst of the psalmist: "Love the Lord, all ye his saints" (31:23). For when you love the Lord, you love troubled humanity. The glory is there for all who will love as Christ loved. — In Gospel Trumpet.

Jady W. Copeland, 4101 Curzon, Fort Worth, Tex.: I have been in Fort Worth four months and the work here at Calmont Avenue is moving along fine. We have just completed a good meeting with George Tipps with one baptism and two confessions of wrong. I preached in a meeting recently in Ottumwa, Iowa, where several east Texas churches support Leroy Ensey. There are 12 members there. I begin a meeting at Greenfield, near Huntsville, Ala., July 10. If you should be in Fort Worth on Sunday, the Calmont building is on the West Expressway at Montgomery St.

Claude Robertson, Paris, Tex., June 19: I assisted the church in Bell Gardens in California, in a meeting June 7-16. 35 responses resulted. Twelve were baptized and 23 restored. I will begin a meeting at Deport, Tex., June 30 and at Bixby Okla., July 8 and with the Southside church in Bonham, Tex beginning July 19th.

Lynn Cook, 1005 Hala Dr., Honolulu 17, Hawaii: I have just returned from a 35,000 mile tour of the churches in the states in behalf of the work at Pearl Harbor. Every kindness and consideration possible was shown me, for which I express my heartfelt thanks. I was successful in raising nearly \$35,000 to build the new building. It was a privilege to appear on several of the college lecture-ships, as well as speak to the students, faculty and others. While away, the men in the congregation did the preaching in a fine way. We are looking forward to the work with continued enthusiasm. If you have friends or relatives on the island let us hear from you. Note my change of address.

Floyd J. Spivey, Box 141, Colorado City, Tex.: The church here has been supporting the work in Ft. Scott, Kan., about three or four years. I closed a meeting there May 15th. Dick Biggs is doing a fine work there. We have had three to come to us by placing their membership and one was baptized recently. I will have been with the congregation five years in July.

How Nearly Right Are We?

By LLOYD R. BRENTS

Since the days of the beginning of the restoration movement, members of the Lord's church have stressed the principle that in matters of religion we must not be content with being "partially right," or "nearly right," or "just as good as someone else," but that we must accept the Bible as our perfect standard, that we must subscribe to its teachings, and put such teachings into practice in our everyday living. We have insisted that the truth must be followed in all things, and that to fall short of the truth was to fall short of pleasing God. I believe in this principle. I think it is correct. But now and then I wonder. What are we doing with it? How nearly right are we?

In the matters of faith, repentance, confession, and baptism, we have done well. Insofar as the name of the church is concerned, and insofar as the non-use of instrumental music is concerned we have done well. We have kept the faith in these matters.

But there are a few more things that that attract our attention.

Take the matter of faithfulness in worship. There are few churches that cannot say concerning the membership roll, "Of course, there are some whose names are here who are not very faithful, some who only come enough to keep their names on the roll." What is the matter? Certainly it is scriptural to be faithful in worship (Acts 2:42; Heb. 10:25). Then why should Christian men and women, who take pride in being right, need to be reminded over and over again of the necessity of attending worship?

Or take the matter of Bible classes. For these many years we have defended the practice of teaching the Bible in classes against all the accusations of the "antis." We have defended it in word. We have insisted that it is an effective way to teach the word of the Lord. Then at least half of us (in most congregations) have refused to attend Bible classes consistently and many never attend at all. How "right" is this?

As to the financing of the church, we have unanimously and successfully eliminated suppers, shows, carnivals, raffles, and all such money raising schemes, because the Lord said "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." (1 Cor. 16:2). But when many members of the church still give only 1%, 2%, or

5% of their income to the Lord, how "right" are we?

And when there is gossip, and backbiting, and strife among brethren, when discord is sown and the unity of Christians is destroyed, how "right" are we? When we "bite and devour one another," are we not likely "to be consumed one of another?" (Gal. 5:15).

And when Christians succumb to the tendencies of the world and begin to think solely of the advancement of self, and work and strive only for physical profit and prestige, when "dollars for a rainy day" mean more than dollars for the spread of the sunshine of the gospel, and when it means more to us to hear men say "good for you!" than to hear

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

**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**

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

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

41 ¶ Then they that gladly received h

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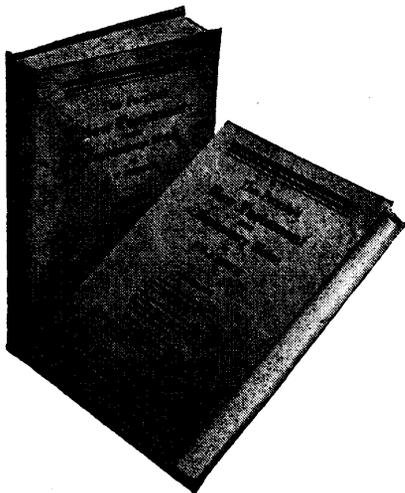
God say "well done," how right are we?
 We have been right when we have said that one must be right all the way. But we have fallen short in putting that principle into practice. And since error is error, our very souls are endangered when we are guilty of one of these.

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One of the sweetest epitaphs ever written stands engraved on a marble marker at the grave of a little girl. It reads, "A child of whom her playmates said, 'It was easier to be good when she was with us.'"

What a beautiful tribute to the power of good influence!
 A candidate's card often reads: "Your vote and influence will be appreciated." A voter may influence many votes. Jesus wants both you and your influence! You may give Christ your own soul, and, by living for Him influence many souls to accept Him.

—Leroy Brownlow.



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

CHAPTER XVIII

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

a Rom. 14:31; 15:1-8; 2 Cor. 6:8. b Mark 6: 88; Luke 9:46, &c.; 22: 24, &c.

84. When they had come to Capernaum. They had now returned from the Journey north. Doth not your master pay the tribute money 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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Elmer L'Roy, 625 Lamar Ave., Paris, Tex., July 19: Lamar Avenue church in Paris conducted a meeting July 7-14 in which Boyd Taylor of Wichita Falls, Tex., preached. There were five added to the congregation — two baptisms and three by transfer of membership.

Waymond D. Miller, 1701 N.W. 20th St., Fort Worth 6, Tex: On April 28-May 5 I preached in a meeting for the Sixth and Maple Sts. church in North Little Rock, Ark. This is my home congregation where I obeyed the gospel 22 years ago and began preaching 20 years ago. Three were restored and one baptized.

Ernest Highers, 2001 Wallace, Clovis, New Mexico: The congregation which meets at Tenth and Pile started less than three years ago. We have had more than three hundred additions. In the past six weeks we have averaged 416 in Bible school. We have had thirty-one additions in this six week period with eleven of these baptized.

Walter W. Leamons, Junction, Tex.: Chesley Dunning, Irving, Tex., preached here at 10th St. May 19. Lewis Ferguson, Abilene Christian College graduate and member of Junction high school faculty, conducted our vacation Bible school June 10-14.

Cecil E. Kelly, 801 S. Broadway, Springfield, Mo.: Since our coming to Springfield in February we have had 12 baptisms, 2 restorations and 9 to place membership. The work is moving forward. The \$25,000 building program has gone forward since our coming to the extent that we will see results in the starting of our new building in a few months.

Elton D. Dilbeck, 2414 Broadway Boulevard, Houston 12, Tex.: On June 9 I began my work with the Broadway congregation in Houston. A. W. Chism of Mobile, Ala., has been selected to succeed me at Carrollton Ave in New Orleans.

Joe Keener, P.O. Box 151, Cleveland, Okla.: We have just moved from Green Forest, Ark., to begin work with the church here. The church in Green Forest has just finished remodeling their building. Three were baptized into Christ recently. When in Cleveland visit and worship with us. I still have time for another meeting this year.

Orlan Miller, Freed-Hardeman College, Henderson, Tenn.: During spring holidays I preached in a meeting at Ruleville, Miss. Five were baptized and two restored. One of those baptized was a prisoner at Mississippi State Penitentiary who wants to preach the gospel. My next meeting will be with the Mablevale congregation near Little Rock.

H. H. Dunn, Huntington, Ark., June 27: Frank J. Dunn, San Antonio, Tex., has just closed a meeting with the Dayton congregation. Six baptisms and one restoration resulted.

Guthrie Dean, Judsonia, Ark., July 14: The local work at Balk Knob is still progressing. Two more were recently baptized. Last night I closed a meeting at Crosby, Ark., near Searcy in which ten were baptized and one made confession of wrongs.

J. C. Choate, Box 262, Shafter, Calif., July 8: The meeting here resulted in five restorations and two baptisms. L. D. Willis did a fine job in preaching. The past Sunday one was restored and one was baptized.

Marvin Johnson, Menlo, Iowa., July 12: Claude Lewis of Madison, Tenn., closed a meeting here July 7. Two renounced the errors of the Christian church and placed membership with us. A visitor from Madison, Tenn., was restored. A vacation Bible school was held the same week. 72 enrolled and attendance averaged 49.

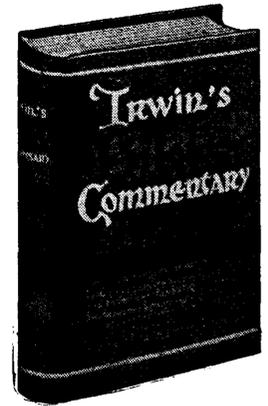
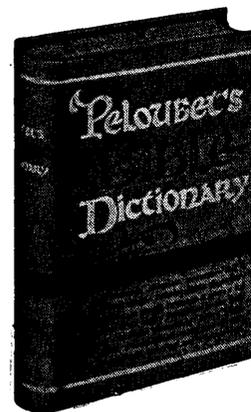
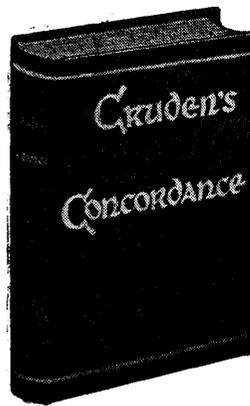
Jim Bullock, 2548 Hollywood, Baton Rouge, La., June 25: The North Baton Rouge Church which meets at 4055 East Brookstown Dr. has been in a meeting from June 10 to 19 with David Howell from Lawton, Okla., doing the preaching. There were no visible results. We have been blessed with some very faithful families moving to Baton Rouge. When passing through or moving here, please worship with us.

Claude Robertson, Paris, Tex., July 7: The College Church of Christ, Paris, Tex., is issuing \$60,000 worth of bonds in \$50 and \$100 denominations. The bonds will bear 5% interest to be paid semi-annually. The First National Bank is our trustee and will pay the interest and bonds as they mature. The latest maturity date is 13 years. The \$60,000 will go to construct a new church building which is badly needed. If interested in buying some of the bonds please con-

tact the elders. They should be ready by July 20th.

Wesley Hylton, Box 98, Keiser, Ark., July 3: Since last report two have been baptized and one restored here in Keiser. Last week I closed a meeting at Martindale, west of Little Rock. Three were baptized. Our meeting in Keiser begins the 15th with Bro. Bill Rogers. I begin a meeting in Luxora the 22nd.

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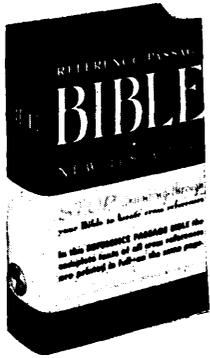
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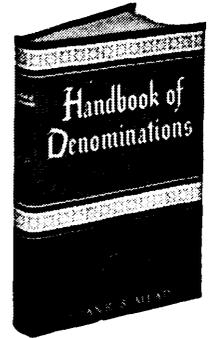
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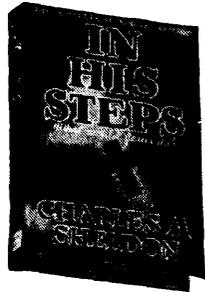
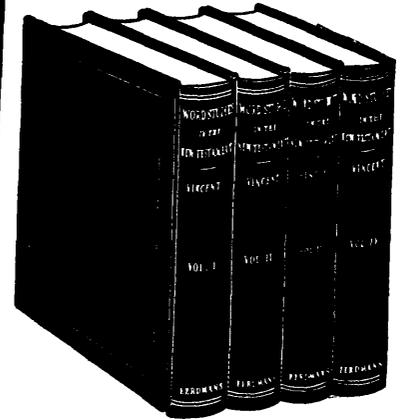
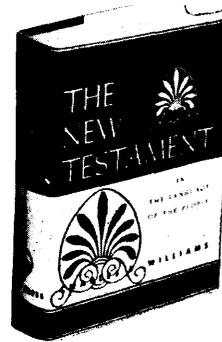


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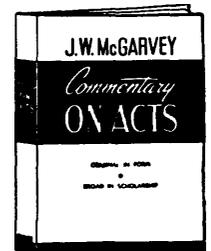


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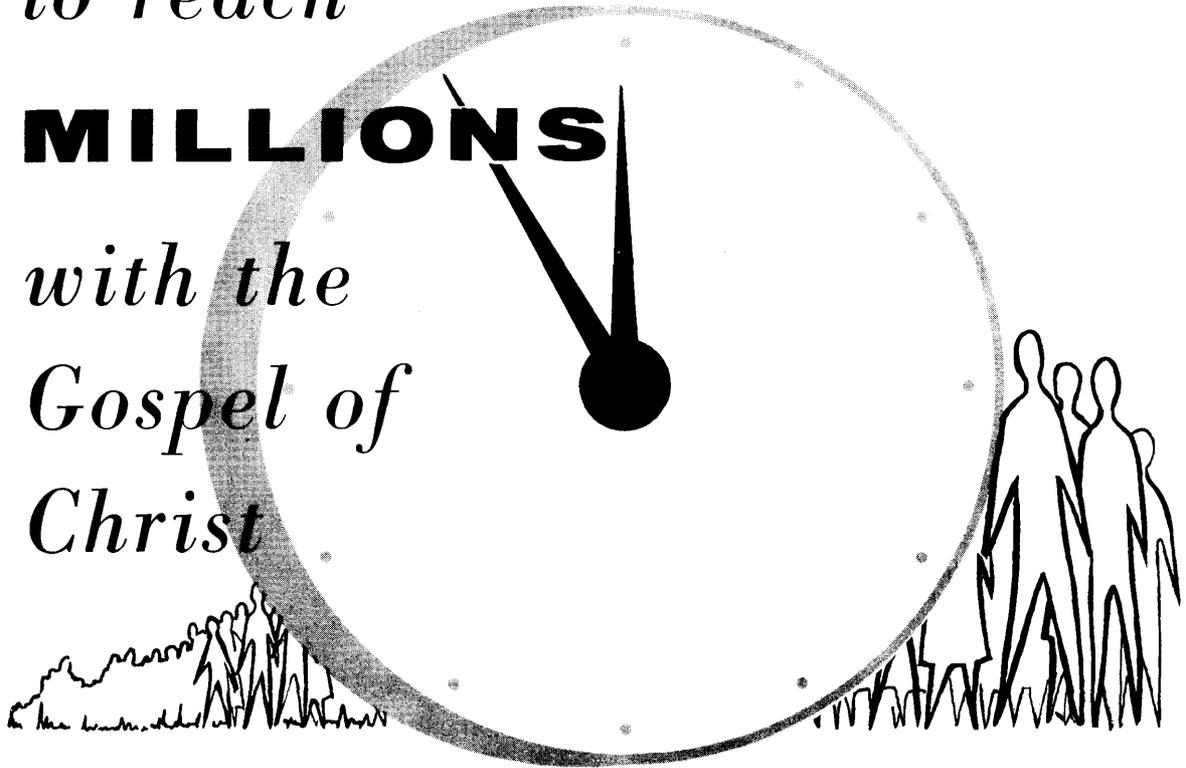
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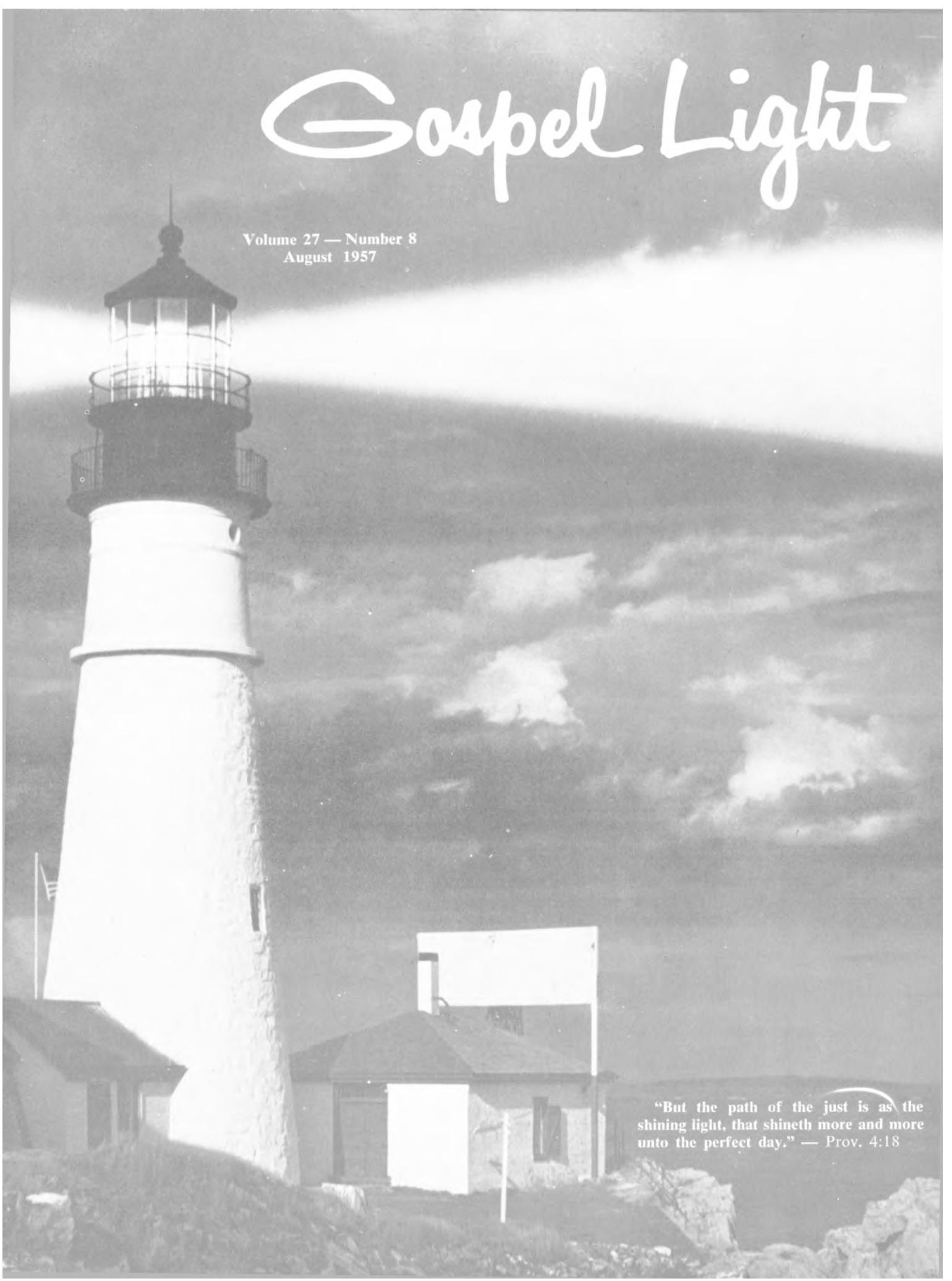
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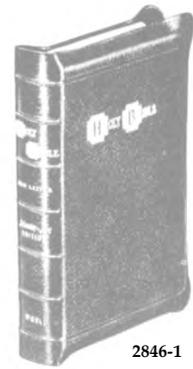


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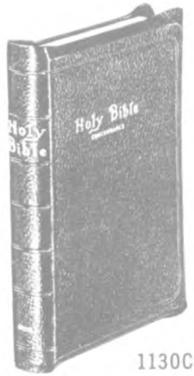
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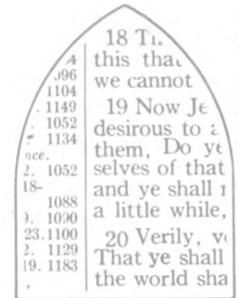
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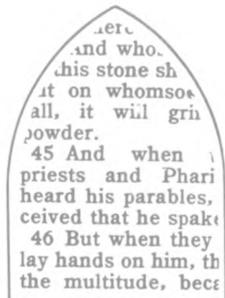
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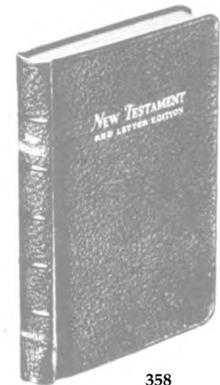
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The First Commandment

By ELMER L'ROY

“And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.” (Matt. 22:37, ASV.)

Inasmuch as Jesus referred to this great and all important commandment as being “first,” it is not necessary to prove that this is **the first commandment—love.**

Paul wrote Timothy along the same line, saying, “The end of the charge (commandment, KJV) is love out of a pure heart and a good conscience and faith unfeigned.” (1 Tim. 1:5).

Jesus said, “A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” (John 13:34, 35).

The text says the **first commandment** is to **love God.** Jesus’ charge that the disciples keep a new commandment is expressed in the term, “Even as I have loved you.” Therefore, any study of our love to God must take its cue from God’s love to man. Affection, or love, was already here when Jesus said “a new commandment.” His command to love is new in that the love must be, “Even as I have loved you.” This course in Jesus’ school to learn to keep the first commandment is oriented to God’s love to man.

“God is love; and he that dwelleth in love, dwelleth in God and God in him.” (1 John 4:16). “Herein is love — not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” (1 Jno. 4:10). “But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the most high: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful” (Luke 6:35, 36). In these scriptures it is clear that we learn to love by imitating the love of God. He is love. He teaches us how to love.

God’s love is to be our teacher. We shall love even as we are taught; so how are we to learn how God loves?

We shall not learn by seeing with the eyes, for “no man hath seen God at any time.” Rather, God is felt in the soul, for “if we love one another, God dwelleth

in us, and his love is perfected in us.” (1 Jno. 4:12). Hence, Paul prayed that Christians may be “filled with all the fullness of God.” (Eph. 3:19).

“All that belongs to goodness and love is of God; all that belongs to selfishness and hate is of the devil. ... If this consigns many who are in the church to an infernal parentage, we cannot help it.” (Errett).

God loved the world and gave His only begotten Son to be its Savior. Jesus completely unfolded God’s love to man. He gave the world the gospel; it is “the power of God unto salvation to everyone that believeth.” (Rom. 1:16). The faith that saves is “a faith that works through love” (Gal. 5:6). Christians are those who have been born of God. They are to be like their Father, and “God is love.” Absence of this virtue is a certain sign of an unregenerated man. Here are three aspects of the love of God for man which we may observe in learning to love God by following the divine example:

1. God teaches us how to love by demonstrating his love for man as man. The Creator loves all men without respect of persons, or race, or character. The Lord loves the unlovable as well as the lovable. We may be tempted to love the wise, the wealthy, the moral. God loves these and also the ignorant, poor, unmoral and wretched of mankind, and so must we.

The highest expression of God’s love for man as man is the giving His Son Jesus Christ for man’s salvation. This pattern of God’s love teaches us that our greatest love to man is to make constant efforts at soul saving. (Matt. 5:44-45; 7:21-23).

2. God teaches us how to “love the brotherhood” by recording in the Bible His special tender love for His own people. In 1 John 3:14 we have the following: “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” This is strong language, but we must remember that Jesus taught His disciples to love one another “even as I have loved you.” (John 13:34, 35). How does Christ love His people? Fully, sacrificially, even to the laying down His life for them. As he loved the brotherhood, even so we must learn to love one another. We should love to the point of the supreme sacrifice for the brethren.

3. God teaches us that to love the

truth is to hate falsehood. “The love of God is the hate of Satan.”

Perhaps, someone asks, “If you preach love, why do you condemn religious practices?”

Because we have learned from God’s example that one cannot earnestly love good without equally earnestly hating evil. God loves sinners, no one doubts, but He hates sin. If we learn from Him, as we have, we assure you that we love you, but if your practice is wrong we condemn it. Jesus said “Think not that I came to send peace on the earth: I came not to send peace, but a sword.” (Matt. 10:34). Jesus loved men but condemned evil. Therefore, if we love you, can we keep silent and see you poison and damn your soul with falsehood?

Summit of Excellence

Love is the summit of spiritual excellence. It actually strives to excell. (1 Cor. 14:12). Knowing that God’s will is that we obey the first commandment, how do we show our love to God?

1. By love of His law. “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night.” (Psalms 1:1, 2).

2. By prayer. “For this shall everyone that is godly pray unto thee in a time when thou mayest be found.” (Psalms 32:6a.)

3. By walking with God. “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.” (1 John 2:4-6).

4. By praising Him. “For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God. Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever.” (Eph. 3:14-21).

The Church of Christ Is Different

By HOYT BAILEY

The church of Christ is different from denominations in many respects. It is different from denominations in the fact that it has a divine origin. God designed it, promised it, gave some description of it through the prophets, and Christ came and prepared for it, died for it, purchased it with His own blood, built it, filled it with His spirit, became the head of it, the foundation of it, and Christ is the Savior of the body, the church. Since the church of Christ is of divine origin, it is different from churches of human origin. Churches designed by men, built by men, and operated by the authority of men cannot be likened unto the church which has the divine origin. A human institution cannot be the same as the divine institution. The church of Christ began in the city of Jerusalem under the authority of Christ in the year 33 A.D. Neither sacred nor profane history give an account of the existence of any other religious institution or organization until almost three hundred years later.

From the early part of the seventh century A.D. until the present time, nearly three hundred religious denominations have sprung up. Each denomination began somewhere other than in the city of Jerusalem, began from six hundred to more than eighteen hundred years after the church of Christ began, began with a different name than the New Testament name, began under different authority than the authority governing the church of Christ, began with different worship than the worship authorized in the New Testament, began with different terms of membership, and began with different teachings to that teaching which governs the church of Christ.

The church of Christ is different, because it is governed by the Bible and the Bible alone. It is subject to no creed but Christ, to no discipline but the word of God as revealed in the Bible, and it is bound by no authority save that of the inspired scripture as given from God by the Holy Spirit. There is a reason for simply being guided and governed by nothing more nor nothing less than the word of God. Scripture strictly forbids the addition to or subtraction from God-given precepts, commands, approved examples, and necessary inferences. The scripture also forbids a substitution for anything which God has made a requirement. God has given sufficient warning in His word against injecting human wisdom or human precepts into the divine arrangement.

Lot's wife used her own wisdom in opposition to the command of God, but such action resulted in Lot's wife becoming a pillar of salt. Nadab and Abihu injected their human wisdom by using strange fire to burn incense to Jehovah. They burned incense to the true God, burned the right kind of incense, burned incense at the right time in the right place, and they were the right persons to burn the incense, they used fire to burn the incense, but they took strange fire, fire from some other place, to burn incense unto Jehovah. The scripture says: They "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).

One kind of wisdom is not as good as another kind of wisdom, because there is wisdom which "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." (Jas. 3:15-17).

Human wisdom would advocate letting each person have the church of his choice, the worship and faith of his choice, but divine wisdom continues to point to the church of Christ as the divine organization, the place where God placed salvation, the church to which the Lord adds the saved. No human wisdom can make human religions as good as the divine religion, nor can human wisdom and human reasoning make man-made schemes to be as good as the Lord's plan.

The church of Christ has no attraction to offer to sinners and those who would become religious save the preaching of Jesus Christ and Him crucified, the preaching of the gospel of Christ, the acts of worship authorized by Christ, His terms of membership into His church, and the example of godliness which Jesus Christ left for all mankind. All of this is found in the last will and Testament of Jesus Christ, the New Covenant, which was sealed and dedicated by the blood of Christ.

Those in the church of Christ today preach the same gospel that the apostles preached, work and worship under the same authority that the apostles worked and worshipped under, require the same terms or conditions of membership in the church as required by the apostles,

engage in the same items of worship, and admonish church members to live the same faithful life that was lived by the apostles and early Christians. No one can be honest with himself and with the Bible and question the rightness of this practice. It being right for the apostles and early Christians to engage in these things, it being true also that God is no respecter of persons, it is still right for every one who wishes to do right to engage in the same things. No one who is even partially informed can correctly assume that pure, New Testament Christianity is too old fashioned or was something designed only for those of past generations.

The New Testament is even new. It is the newest thing that could be taught and practiced by the ordinary religious person. Most persons know little if anything at all about the principles set forth in the New Testament. Professing religious peoples have heard of various religious codes, creeds, and schemes, but few, comparatively speaking, have become acquainted with the New Testament. What most persons know in the religious realm is some individual's think-so, some religious opinion, or some person's idea of the Bible. The Old and New Testaments carefully studied and followed would point every person to the Christ of Calvary, to Jesus Christ, the Son of God and Savior of the world. There is no such thing in the Bible as the Christ of one's choice, because there is the only begotten Son, the Christ of God. No one can claim correctly that he can have the Bible of his choice, because we have the Bible, not Bibles. God is not a God of confu-

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sion, but of peace. God did not give different messages to mankind in different Bibles. God gave His message in the one Bible to all mankind. The Bible only, studied and followed would bring religious people together.

When religious people come back to the Bible and the Bible alone in all religious teaching, worship, and practice, then all will be where the church of Christ has been through the centuries, and where the church of Christ is now. All will teach just what the New Testament teaches one to do in order to be saved from past sins and have hope of everlasting life. Everyone will teach all that Christ commanded persons to do in order to obtain pardon. No one can find in the word of God where faith alone will save, nor where repentance alone will save, nor where the grace or mercy of God alone will save. Though faith, mercy, and grace all have a part in man's salvation, one of these does not save apart from the other. Only a perversion of God's word continually taught the people will lead them to believe that one can be saved by only a part of God's plan. One is saved by faith, by repentance, by confession of faith in Jesus Christ, by baptism in water for remission of sins, by the blood of Christ, by the love of God, by the mercy, and grace of God, by obedience, by working with God, by continuing in well doing, by being in the church of Christ, and by doing all that Christ has commanded. Only a theory of some human being can lead one to think that a person can be saved by doing only a part of what the scripture requires.

A loyal wife would never think seriously of wearing any name but that of her husband. She would never advance the idea of wearing the name of one's choice. She is married to one husband. She wears the name of her husband. One who belongs to Christ is married to Christ. (Rom. 7:4). Those loyal to Christ wear the name of Christ. One is not married spiritually to Abraham, or to Moses, but he is married to Christ. Since there is but one Christ, one can be married to but one spiritual husband. Scripture demands that we glorify God through one name. (1 Pet. 4:16).

Those who respect the authority of the Bible, or the authority of Christ, worship according to the teaching of Christ. Jesus said: "The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and truth: for such doth the Father seek to be his worshippers. God is Spirit: and they that worship him must worship in Spirit and truth." (Jno. 4:23-24). Human traditions make void the word of God, and followers of human wisdom worship

God in vain. (Matt. 15:9). Jesus said: "But in vain do they worship me, teaching as their doctrines the precepts of men." Why should individuals follow a teaching or teachings in religion that are without profit, that are empty, void, or without effect? What excuse does one have for not worshipping according to the truth of the gospel of Christ? Yes, many excuses might be offered for not doing things as the Lord has commanded, but God does not accept ignorant worship. Ignorance separates man from God, therefore, worship offered in ignorance is displeasing to God. Jesus taught his disciples to know the truth. (Jno. 8:32). Jesus demands that true worshippers worship in spirit and truth.

God gave the truth to guide individuals in their worship to Him. If God did not know what would please Him in worship, who among earthly creatures would ever be able to figure out by human reason what would please the Almighty? Since God gave the teaching of His word as one of the items of worship, how can an individual be pleasing to God in worship by teaching some man's tradition or opinion? The New Testament declares that opinions of men in worship to God are vain. The church of Christ holds strictly to the word of God.

The New Testament points out that those in the church of Christ partook of the Lord's Supper each Lord's day, each first day of the week, or in other words, every Sunday. (Acts 20:7). Those in the church of Christ continue to partake of the Lord's Supper each Lord's day, each first day of the week, in this present age. How can one be loyal to Christ, to the teaching of Christ, or to that example left for us in the word of Christ by the followers of the Christ, without partaking of the Lord's Supper each first day of the week?

The New Testament states plainly that the members of the church laid by in store upon the first day of each week as each had been prospered. (1 Cor. 16:1-2). It is still right to do right, to do all and only what the New Testament authorizes

us to do in worship to God. One can give his offering to the Lord as the Lord directs more easily than he can give it any other way, if such a one wants to do the will of the Lord. One can sing in worship from the heart without the aid of some mechanical instrument if that one wants to follow the teaching of Christ. The Lord demands that melody be made in the heart of the worshipper, and that the worship in song be in spirit. No human device made by man can meet that requirement. May there be a greater respect for the Bible.

TEAMWORK

By LLOYD E. ELLIS

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (2 Cor. 6:1).

The people of the world understand what teamwork is. They know that it means the subordination of the individual to the welfare of the whole. It means that the individual will not seek for self advantage over the welfare and success of the entire group.

This principle of teamwork is illustrated in the competitive sports such as basketball, baseball, football, etc. The good of the whole team, sportsmanship, and cooperation with the entire effort is more important than the personal glory of any one member of the team. If you have observed the TV program of "Men of Annapolis" you recall that cooperation, and work with the "team" is stressed, and the individual gains as a result.

The individual is not forgotten in any of these situations, but working together not only results in good results for the individuals concerned but is essential to the success of the entire group.

This principle of cooperation and compliance with the "rules of the game" apply in business as well as in sports. It is the fellow office worker who cooperates and fits into the program who does well personally and helps the work to go forward. Not only is he the one who will usually go farther individually but he is the one whose efforts do more for the business and for his fellow-workers.

The same principles hold true in the work of the church. The apostles worked with God in the spreading of the gospel, and it was the prayer of Paul that the Corinthians would likewise be workers together with them.

Having fellowship one with another is working together. This the first Christians did, (Acts 2:42). In fact, the beloved apostle declared that if Christians walk

(Continued on page 153)

COMMENTARY ON

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"Worshipful" Worship

By WALLACE ALEXANDER

As Christ was journeying through Samaria as is recorded in the fourth chapter of the gospel of John, He astonished a Samaritan woman by asking of her a drink of water. During the course of the conversation between Christ and the woman, Christ taught a great lesson applicable to Christians today.

The Samaritan woman, after perceiving that Christ was a "prophet," asked concerning a question in her mind: "Our fathers," she said, "worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

After noticing the apparent confusion of the woman regarding this matter, the Lord answered, "Believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a spirit and they that worship him must worship in spirit and truth." (Jno. 4:21-24).

If this lesson is applicable to Christians today, and who could deny that it is, our worship to God must be in spirit and in truth. Furthermore, if our worship is not in spirit and in truth, it is not acceptable to God because "the true worshippers shall worship the Father in spirit and in truth." If the worship of Christians is not of spirit and truth it is not true worship and is only blasphemy in the eyes of God.

Worship in Spirit and Truth

Among the members of the body of Christ there has been much said about returning to the New Testament pattern as a guide in worship. This is definitely essential if worship is to be in truth, because the word of God is truth. It would be impossible to minimize the importance of worshipping God according to His pattern as revealed in the New Testament. However, it should not be overlooked that the same passage says worship must also be done "in spirit" or in the right spirit.

Worship in Spirit and Understanding

This important fact is also stressed by the apostle Paul in 1 Corinthians 14:15 with reference to prayer and singing: "What is it then? I will pray with the spirit, and I will pray with the under-

standing also: I will sing with the spirit, and I will sing with the understanding also."

Another verse that gives two qualifications the Christian's worship must have is found in the last verse of the same chapter: "But let all things be done decently and in order." Paul had just been referring to the assembled group when he made the last statement. The confusion had been relative to speaking in tongues. Although Christians do not have the particular problem of different members desiring to speak out in "tongues," still the principle of "decently and in order" well applies to worship today.

Both our Lord and the apostle Paul, then, clearly teach that it is not enough to worship in truth, but worship must be done in the right spirit, with understanding and done "decently and in order."

Although the only time Christians worship is not when assembled together as a group, that is the place that emphasis is being placed in this particular writing. The public worship of a Christian should be only a small part of the worship he renders to God. The amount of time a person gives to God in private worship could possibly be a measuring rod as to how successful that individual's public worship is. The person who worships God privately will be the one to enjoy coming together with others to praise and glorify God and study His word.

Not All Worship Is Acceptable

It should be stressed, too, that merely coming together on Sunday does not constitute worship. When people assemble with any purpose in mind other than specifically to worship God and to learn His will, there is no promise that it is acceptable. Christians must constantly examine their hearts to see that they do assemble for the right purpose and not merely because of habit or because it is the accepted thing to do.

Man has a desire to worship and will pay homage in some way to something. Unless worship is directed to God and God is put first in the lives of those coming together, that worship may do no more than soothe the conscience of one who realizes he is commanded by God to assemble on the first day of the week.

What About Worship Today?

Going back to 1 Corinthians 14:40 where the apostle tells Christians to do

everything decently and in order, we wonder if this is followed as it could be. In many congregations, especially some smaller ones, worship is disorganized, haphazard, and disorderly. In most congregations there is no excuse why this should be. There is no reason for teachers to continually appear before their classes unprepared; there is no reason for song directors to consistently wait until just prior, or during the song service to select the songs to sing; there is no reason for each person who directs prayer to be notified publicly just seconds before prayer. These things, and many others contribute to worship that is disorderly. If a person is notified ahead of time what he will be expected to do at a particular worship period, and if he prepares for that, worship will be much more orderly and inspirational as well as being done "decently." Teachers, prepare your lessons before appearing before a class. Realize what you say may determine the destiny of the souls of the students under you. If you have a regular class and must be absent, be sure there is someone prepared to teach the lesson. Song leaders, select the songs ahead of time that there be no need to start worship late or have "disorderly" pauses between songs. Think about the words and appropriateness of the songs before making definite selections. Worship can be much more smoothly conducted, too, if the men who lead prayer are notified before time for worship. If you are asked to lead in prayer in a public worship period, be sure to sit in a place in the building where all will be able to hear you if no other arrangements are made in this respect. And if it is necessary to select someone to lead in prayer during the service, call upon someone who is in position to speak where all can hear. For instance, do not select a brother, regardless of what kind of man he is, if it was necessary for him to sit in the back, unless you are sure he will speak loud enough to be clearly understood throughout the building.

Size of Congregation Does Not Annul The Command

These things may appear small to some, but they are things that will help Christians worship more acceptably. They are things, too, that congregations either large or small can do to help their worship. Because a congregation is small does not do away with the command to let all things be done "decently and in order." The fact that a congregation is small and has only one, two, or three men who lead public worship, is no excuse for not having worship orderly. It may be less embarrassing to those leaders in a small congregation than a large

one to have a disorganized worship, but is it acceptable to God in view of the fact that He stresses that worship to Him must be "in spirit" and "decently and in order?"

Singing Could Be Improved

Let us notice singing, for example. Singing is one thing that Christians do when coming together to worship God that should be particularly noticed. This is the part of public worship in which every member of the congregation can audibly do at the same time. The "spirituality" of a person shows through at this time more than any other. It is impossible to withhold one's feelings regardless of what they be, during this part of the service. For instance, if one is indifferent, lethargic, or not interested, it will show when he starts to sing. If he is enthusiastic about the work of the Lord, it will also show in his singing praises to God. This person will have something to sing about. This is true of individuals and, consequently, of entire congregations.

Robert G. Neil, in a paper read at a college lectureship put it this way: "I do not concur in the opinion that the poor singing found in many places is primarily the result of such things as a mistaken attitude toward the song service, the absence of good voices, or ignorance of good music. I feel that poor singing, whether it be due to the irreverent interruptions of late comers and early leavers, or poor leadership, or non-participation of the congregation, is chiefly the result

of a spiritual-illness of some sinister type, an illness if not checked and cured will finally close the doors of the meeting house affected." Very aptly said.

"Be Filled With the Spirit"

Christians have long turned to the fifth chapter of Ephesians to show denominational friends that instrumental music is not mentioned in the command to sing. In the same chapter lies a vivid illustration of how Christians should sing. Notice what Paul said: "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs singing and making melody with your heart to the Lord . . ."

Notice how he compares being filled with the Spirit with being filled with wine. Being filled with wine has a visible effect upon a person physically, and if Christians were filled with the Spirit, that would have a visible effect upon a person spiritually. After telling the Ephesians to be filled with the spirit rather than of wine, he instructs them to "speak one to another in psalms and hymns and spiritual songs . . ." Yes, Christians must be filled with the spirit — bubbling over with the spirit — and then sing to God because they have something to sing about!

Finally, let us examine our worship and determine whether or not it is truly "in spirit" and done "decently and in order." That is the worship that God desires — true worship.

wills. (Jer. 23:29). Hear the apostle Paul declaring that "the gospel of Christ is the power of God to everyone that believeth." (Rom. 1:16). It is through His word that God works in man, thus directing and leading to productive life. (1 Thess. 2:13; Phil. 2:13).

Some Notable Examples

Who would have thought that Saul of Tarsus, the bitter and relentless persecutor of the early church, could have been converted? If a poll had been taken of all Christians, I am sure a negative answer would have been the result. But Saul was converted, and thus became one of the greatest men of the New Testament. Who can tell if it is impossible to lead a certain man or a woman to Christ? For the story of the conversion of Saul, read Acts chapters 9, 22, and 26.

Can you imagine any of the small band of 120 disciples or of the twelve for that matter, having such a capricious imagination as to foresee the conversion of three thousand of the howling mob, which only some fifty days before had crucified Jesus Christ? But this is exactly what happened! You can read the historical account in Acts 2. If many of our day had been living then, they would have said "There is no need to preach to such people; it is a waste of time, effort and money. None of these reprobates can ever be converted; it is an utterly hopeless task." Fortunately for them, the apostles did not feel like that. (See Acts 2:36-41, 47).

How often do well-meaning brethren express their lack of confidence in the power of the word! I have brethren who think it is useless to preach to Roman Catholics, but I have seen some of them lead to the truth. Well, what about conversion of a staunch denominationalist; can such be taught the truth? Yes, many can be, if we are willing to try! Let me remind you that you can lead no one to Christ if you stop trying. And so it is with every sinner! No one can be converted if we hoist the white flag of surrender and admit defeat.

A soldier must have supreme confidence in his weapon. The soldier of Christ for his weapon, an instrument which is far more powerful than all the hydrogen bombs that can ever be made, "The sword of the Spirit, which is the word of God." (Eph. 6:10-17). God's word is the only power on earth which can repair wrecked lives and heal broken hearts. Yes, I have unfailing confidence in the power of the word of God; I recommend it to you heartedly; go out and preach it to the world, and abundant, indeed, will be the harvest.

IS THE WORD OF GOD POWERLESS?

By W. A. HOLLEY

Recently I overheard these words, "That man can never be converted; you might as well give up on him; he will not believe and obey."

This may be true, but how can we be so sure? How can we know the changes the word of God is even now working in his heart? I have seen some lead to the truth whom I thought would never obey, while on the other hand, I remember others whom I thought would surely respond, but never did. We can only keep on preaching, since we do not have the power to discern the spirits of others.

The Power of the Word

The prophet Isaiah pays a tribute to the effectiveness of the word of God: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth

forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." (Isa. 55:10-11). Notice the striking parallel. Just as the rain and snow comes and waters the earth so that a bountiful harvest might be, even so shall the word of God be able to "accomplish," "prosper" in carrying out the purpose of God; it will not return "void."

We are taught that the word of God is "powerful," sharper than any sword, possessing the strange ability to penetrate the inner-most recesses of the heart. (Heb. 4:12). Contrary to modern denominational contention that conviction and conversion are wrought in the soul through the direct operation of the Holy Spirit, the Scriptures teach that the word "is able to save your souls." (Jas. 1:21). The word possesses inherent power to crush the hardest hearts, and the most stubborn

Mixed Marriages

By OWEN D. OLBRICHT

This article is a reproduction of a letter in answer to the request of a fellow preacher for material along the line of mixed marriages, Christians with non-Christians.

The present generation seemingly considers marriage too lightly. In general the trend is that of building attractions on physical traits rather than on a spiritual being. For this very reason many marriages are simply the expression of physical urges rather than affectionate love.

From this situation has come the present problem of marital unhappiness. Men and women have chosen companions to suit their physical tastes without consideration of the outcome of such a union.

Those contemplating marriage with a non-Christian are urged to consider the following material.

I. **Is this a case of true love?** Do not take this too lightly. It is true that one must be in love with a person to want to marry him; however, many times the basis of this attraction has not been considered and infatuation rather than true love exists.

a. Love is based on appreciation of the complete personality of another. When only looks and bodily appeal is the basis, it is infatuation rather than love.

b. Love is centered in sharing the soul of another. However, infatuation is built on sharing the physical nature of another.

c. Love urges one to do and live the best he can. Infatuation degrades and lowers one's standards and conduct.

d. Love sees the other as a being within his flesh. Infatuation sees only the flesh and forgets the nature of the being in the flesh.

e. Love feels for the other to fulfill the needs of the spirit. Infatuation sees the other as a means of gratification of the flesh.

f. Love produces the feeling of trust and security, the removal of doubt concerning the love of the other. Infatuation is built upon the fear of losing the other and upon distrust of the other.

g. Love is willing to sacrifice for the other. Infatuation is unwilling to sacrifice, but rather demands the other gratify his desires.

h. Love is unlifted at the success of the other and at the abilities of the other. Infatuation is jealous at the advancement of the one subject of his emotions.

i. Love seeks to minimize his own

ability and background. Infatuation demands the other be astounded at his abilities and background.

j. Love looks to the good of the other. Infatuation seeks only his own good.

Many of these principles the simply the rewarding of what Paul said concerning love. (1 Cor. 13:4-6).

If true love is present one may proceed and know the future will work out; but the caution comes: can the inability to share religion bring deep, sincere love? This is very basic.

True love is the basic factor in determining whether any marriage should take place and especially when two have different religious faiths.

II. **Love is not based upon difference of concept in the greater matters of life, but rather on a similarity of the same.**

One who finds delight in one who is not a Christian displays that his basic interest in life is not Christ, but other than Christ. However, if such can exist, a Christian with a Christ-centered life deeply in love with a non-Christian, must consider certain other things.

a. Marriage does not dissolve differences, but rather emphasizes them.

b. Routine life with a person becomes a difficult grind when unsettled differences exist. Paul recognizes this. (1 Cor. 7:15).

c. The romantic side of love changes at marriage and the test of deep sincere devotion and affection begins.

d. Happiness of a marriage should be considered on the basis of all its possibilities toward such. Any one thing which might disrupt the existence of happiness should not be considered lightly.

III. **Religious matters than cannot be discussed and settled before marriage have even less hope of settlement after marriage.** In courtship one puts forth his best foot; however, he tends to let his hair down after marriage. Qualities of self-mindedness and prejudice many times do not become apparent until after marriage. If a religious barrier cannot be penetrated before marriage, there is even less hope for such a change after marriage. The only hope is a moving in the other direction.

What was merely a matter of difference to be laughed at and considered too minor to talk about because of the greatness of common love, becomes a sore spot in the union of reality.

IV. **Love for God excludes affection for unholiness and rebellion.** One cannot love God and identify himself with a child of the devil. (1 John 2:15). It is true that we are to love all people and hate their evil deeds; nevertheless, how can a person become one with that which is unholy, contaminated, and lost in sin when he loves light, purity, and holiness. (Gal. 5:22-24).

Things other than these qualities of the spirit become things of the world. Can one plead freedom from the love of the world when he identifies himself with another contaminated by the evils of the world? Love rather looks for holiness and godly nobility.

V. **Marriage of a Christian and a non-Christian becomes the joining of a child of God with a child of the devil, and a tool of the devil.** (Matt. 23:15; John 8:44; Rom. 8:16; Gal. 3:26; Gal. 4:6; Eph. 1:10). What relationship should a child of God have with a child of the devil? (2 Cor. 6:15). Is this the message of Christianity?

VI. **Can one going to heaven relish the thought of living his complete life with one going to hell?** But, it might be pleaded, he will change. Then why not let this be seen as a reality before starting a union with one who will inevitably bring the thought to mind that God is going to condemn my companion? Can one be happy with this thought?

This is a thought one must live with. Will it tend to lift one closer to God, or will it rather enhance the possibility of separation from God? One will either love God and hate the rebellion to God of the companion or begin to hate God because He will destroy in hell one so near and dearly beloved.

VII. **Sharing religion and God is one of life's greatest strengthening powers.**

Couples can more easily develop that which they can share. In a marriage where religion is in conflict, religion cannot be shared, neither can the one rely upon the other for strength along this line. The situation is rather that of a lone walk in the path of light by the side of one who is in darkness. (1 John 1:7).

The one in the light can help direct the one in darkness. However, the one in darkness can only help pull the one in light into the darkness.

VIII. **Religion is the heart of life.** The Bible does not give principles which cover only one phase of life, but rather penetrates every aspect of life. Every thought one thinks is shaded by the religion he follows.

The Christian life is one which is guided by the spirit. (Rom. 8:1). The control of the flesh has been other thrown. (Rom.

6:12-18). Conflict is sure to arise when a Christian is in union with a non-Christian, that is, flesh joined with the spirit. (Rom. 8:7). The only way to dissolve this conflict is for both to follow the same course.

If two differ at the very heart of life, what can be hoped from the union of the same? Can mutual bliss come from insurmountable conflict? Can love truly exist in such a case?

IX. Should a Christian woman want to submit herself to a child of the devil?

The man is the dominate member in a union of husband and wife. This is not only true by nature, but it is also true by command of God. (Eph. 5:23, 24). Can a Christian woman be satisfied to be subject to one who is in rebellion to God?

X. Statistics show the inadvisability of such a marriage.

Yes, many people are exceptions to the rule, but why hope to be an exception in such a vital aspect of life as marriage, something which can either make or ruin a happy life? Many cases of personal contact with unsuccessful mixed marriages could be presented. These are unsuccessful because of conflict, disunity, wreck of faithfulness to God, and laxity in religious fervor.

In each case these people thought they could be the exception. But why would one wish to subject himself to such a union which may cause heartache, disunity, and lead to the torments of hell? Can not one curb his mating affection with its seeming pleasures with an unclean child of darkness for the hope of heaven and escape from everlasting hell?

Judson L. Landis of the University of California at Berkeley in his book, **Personal Adjustment, Marriage, and Family Living**, writes: "If both are religious but of widely different religious faiths, the difference is a hazard to happiness. Religion should not be a disruptive force; but, because many people identify all religious faith with a particular sect or creed, they tend to feel that only that creed can be effective for others, and they especially want those they love to believe as they do. If both members of a couple happen to feel so, and cannot agree on which faith to accept, the difference often results in unhappiness."

In tables representing 409 couples he studied he shows that of those who agreed in religion 65% were happy, and of those who were not agreed only 33% would say they were happy. Of marriages with radical difference in religious beliefs 20% ended in divorce.

Why would one even desire to step into the possibility of unhappiness and disunity when all the odds are against such a move?

XI. Consider the future after marriage. Be realistic.

a. What about a sinner leading prayer at the dinner table?

b. Can one pray with a sinner in morning and evening prayers?

c. Can two who differ in religious beliefs which they cannot dissolve before marriage hope to read the Bible together without antagonism after marriage?

d. Can one be strengthened to follow God when his companion speaks against his faith and will not attend worship, and if his companion does attend, no unity or active participation can be had because he is a sinner?

e. Can one work for God as he should when he relies on his sinner companion for money, use of the car, and permission to assemble with the saints?

f. Can one be happy when his companion cannot be close to his Christian friends because of conflicting beliefs, or can one be close to the religious friends of his companion in such a case?

g. Is one willing to have the religious thinking of his children dominated by his companion in thoughts contrary to Christ.

h. Will religion be discussed with the children in a home in which a mother and father hold beliefs that stir antagonism when discussed? What can become of the children in such a case?

XII. If a certain practice is unwise during one period of time, why should the same become wise in another period of time when the times are no different.

God in His wisdom saw the trouble mixed marriages would cause among the children of Israel. For this reason He commanded: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." (Deut. 7:4-5).

Perhaps some of the people of Israel could have been exceptions to this rule and not be led away; however, God saw the grave possibility of such so commanded that it should not exist among His elect children.

XIII. The unequal yoke in 2 Cor. 6:14 does not pertain directly to marriage, but it does present a thought provoking principle in regard to mixed marriages.

Consider the meaning of the passage for just a moment. The yoke of the unbeliever is that of sin and rebellion to God, that of service to wood and stone, to lust and passions of the flesh. For a child of light to engage in practices of evil with an unbeliever, that is, pull in the same yoke as an unbeliever, is to mix, so to speak,

righteousness with unrighteousness, light with darkness, and the ways of an unbeliever with that of a believer.

The Christian is not to pull with the unbeliever in his practices of evil and rebellion, as one who is engaging, assisting, or encouraging an evil thing. God rather says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. 6:14).

If one cannot share the spirit with another because of the conflict in religious thinking, what is the union of marriage in such a case to become the sharing of? True love is the sharing of the spirit, which within spiritual bounds shares the body as an expression of the deep devotion in the spirit.

Where the spirit cannot be shared the attraction rather becomes a passion whereby it may obtain self gratification. What good clean Christian woman or man would either legally or illegally want to lend their body for the gratification and expression of the flesh and not that of deep seated love of the spirit? Is it not more noble to be blended together in oneness of the flesh because of the unity of the spirit?

Such a relationship cannot be a lifting force, but rather that of a degrading force. Think! Is my body or my spirit the interest of the other person? If my spirit, then why cannot we share in the realm of the spirit?

If there is not this union of the spirit, what else can be the attraction but the appearance and the abilities of the flesh? If the interest of the other is the things of the spirit, then why cannot this blending of the spirit be brought about before the unity of the flesh in marriage.

If the difficulty is that of unwillingness to share the things of the spirit, then the marriage in such a case will become the yoke of a Christian with the passions of darkness. The unequal yoke will have been formed in such a case. The Christian will have become instrumental and partaker with the non-Christian in union of the flesh void of the union of the spirit which would be yoking oneself with the passions of an unbeliever.

XIV. Love is neither so wreckless nor so degrading.

The person who says I must marry this one whether I go to hell or not has passed from the realm of Christ into the realm of the devil. A Christian should have passed from such an uncontrolled beggarliness of the world into the realm of mind centered choice of things that strengthen and edify. (1 Pet. 1:13-16; Heb. 5:14).

XV. The safest course is converting the one with whom you are interested and then contemplating marriage.

This is

the sure way. This is the safe way. If the one with whom you are going has any respect for God he will be willing to study carefully and earnestly the word of God and humbly accept the truth when he has learned it. A person who will not do this is not worthy of a good Christian companion.

XVI. **Humbly ask the help of God in prayer concerning the decision.** Rather than praying to God I must have this one or else, say give me the strength of will and insight to make a wise choice of

a companion for life. Ask also the one you are going with to sincerely consider whether or not the choice is according to the will of God. If he will not do this, he lacks the reliance upon God that would make a satisfactory marriage for a child of God.

The final word is please consider carefully the things already mentioned. The way to see the present is to look to its effects on the future. He who relies upon God will remember, be sure, be safe, be happy.

Preach The Word

By J. C. CHOATE

In the long ago the apostle Paul wrote the young preacher Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:1-4). Thus, Paul charged Timothy to preach the word, and at the same time, explained that the time would come when men would not endure sound doctrine.

The same charge has come down to preachers of the gospel of our day. This is a solemn charge, a serious charge, inasmuch as it has to do with preaching the word of God. Woe be unto me or any other preacher who fails to keep this charge. It is even as Paul wrote the Galatian brethren: "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 have said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8, 9). Hence the truth and the whole truth must be proclaimed. It cannot be altered in any way whatsoever, but must be preached as it is.

There are many preachers but not all of them are preaching the word. Some of them preach what the "higher ups" tell them to say; some of them preach their own theories and convictions; some of them preach on world conditions; some of them preach self; still others saddle up their "hobby horse" each day and ride all over the country distributing

the trash they have gathered, and propaganda based on the same; still others preach just to be preaching, and on and on. Consequently, the majority who are preaching are doing everything but proclaiming the word, and therefore, stand condemned in the sight of God. But here is the sad part of it: The majority of people will listen to anything that comes their way as long as it is in the name of religion, and as a result, multitudes of people are led astray by the devil's co-workers. Whereas, such people should be trying the spirits, even as John exhorts: "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 Jno. 4:1). But how can we try them? By comparing what they teach with what the Bible says. If we will only do this, and if we are honest with our findings, we will find readily whether one is preaching the word, or his own imaginations. Paul further warned: "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 works and fair speeches deceive the hearts of the simple." (Rom. 16:17, 18). "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" (Col. 2:20-22). Friends, think seriously about these warnings and keep in mind that there are many preachers, but not all of them preach the word.

What does it mean to preach the word? As already submitted, it means more than just preaching; it means more than preaching morality; it means more than

condemning sin; it means more than preaching about the world to come, and so on. To preach the word one must preach the word of God in its purity and simplicity without addition, subtraction, or substitution. In other words, in order for one to preach the word, he must preach the gospel of Christ (Rom. 1:16); he must preach the importance of the church (Acts 20:28); he must preach the necessity of true worship (John 4:24); he must preach the essentiality of living the Christian life (1 Cor. 15:58); not only this, but in order for one to preach the word, he must condemn sin, the works of the flesh — that which is of the world (Gal. 5; 1 John 2:15-17); one must condemn the doctrines and commandments of men (2 John 9, 10); one must condemn man-made worship (Mark 7:7); yea, one must condemn all that is opposed to God. Hence, to preach the word one must preach all that pertains to life and godliness. In other words one cannot preach only that part in which he is interested and claim to be a faithful preacher of the gospel. But in order to be a true preacher of the gospel of Christ, one must be able to say with the apostle Paul: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20:26-27).

But some preacher says "I don't preach on baptism." Now what about a preacher like that? Could it be said that he preaches the word? Of course not. You know that a man could not take that position and still be recognized as a preacher of the word. But you might ask, "Who would go so far as to refuse to preach on baptism?" Why there are many who feel that way about baptism, but the man who said "I don't preach on baptism" is Billy Graham himself. Hence, he and all others like him are publicly saying: "We don't preach the word." Now we know that when one refuses to preach baptism, he is refusing to preach the word inasmuch as Christ said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16).

Another preacher says: "I am not going to preach that there is but one church because I believe that one church is just as good as another." But what about such a preacher as that? Why he is admitting that he does not, and will not, preach the word. How do we know? In that the Lord promised to build his church and Paul backs it up by saying that there is only one. (Matt. 16:18; Eph. 4:4). No, a person cannot be called a preacher of the word when he preaches everything but the word; he cannot be called a preacher of the word when he

refuses to preach that which the Bible teaches. We must remember that.

Still another preacher says: "There is nothing in a name." Now think about it: Here is a man who claims that he is a preacher of God's word and yet he says that there is nothing in a name. Now where did he get that? There is one thing about it; he did not get it from the Bible because Acts 4:12 informs us that salvation is in a name. We conclude, then, that if he did not get his doctrine from the Bible, he cannot be considered a preacher of the word.

We could go on and on showing you that preacher after preacher has left God's word for something other than what the Bible teaches. But coming back to 2 Timothy 4:2 we hear Paul saying "Preach the word . . . and that is exactly what he wants done. And I might add, that had that command been carried out down through the years, the religious world would not be where it is now. But be that as it may, there is no doubt but that the Lord would have us to carry the word unto a lost and dying world. Christ said: ". . . Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16). Matthew's version of the great commission is: "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). Hence, the purpose for carrying the gospel to mankind is in order that souls may be saved. For after all, it was the Lord who said: "And ye shall know the truth, and the truth shall make you free." (John 8:32).

But please observe very closely what Paul said unto a young man who had given himself to preach the gospel: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:2). In other words, it is like the good old colored preacher has put it: "We are to preach the word when they likes it and when they don't likes it." In so doing there will be some reproving and rebuking and exhorting to be done with all longsuffering and doctrine. My friends, the Lord would have us to preach the word at all cost. We are to put it out there just like it is. Thus, that kind of preaching will call for some reproving, rebuking, exhorting, and so on. Preaching on love and on love alone will not work. We must preach the love of God but there is a lot more to preaching than that. The Bible says that we are to preach the word, and when it says to preach the word, it means just that. It is time to stop messing around and thus get down to business!

UNCLEAN MEAT AND MEATLESS DAYS

By CARL R. MICK

In Leviticus 11:1-47 God gave instructions regarding clean and unclean animals, fish, birds, and insects. The Jews were permitted to eat any animal that parted the hoof (cloven-footed) and chewed the cud. This excluded the camel because he chewed the cud but did not part the hoof and the swine because it parted the hoof but did not chew the cud.

They could furthermore eat fish that had both fins and scales. This excluded such fish as catfish because they have no scales.

Not only did the Old Testament instruct the Jews in regard to clean and unclean meats, there were certain days when they were to fast or abstain from eating. On the day of atonement they were to "afflict their souls" (denoting a religious fast). (See Lev. 23:26-32; 16:29-33; Acts 27:9). This was the only fast prescribed in the Law of Moses, but the

Jews observed many voluntary fasts and many "traditional" fasts after the ordinances of men. (Matt. 9:14; Luke 18:12).

Is Certain Meat Unclean Today?

The Old Testament has been abolished (Eph. 2:14-16), taken out of the way (Col. 2:14) and has given way for the New Covenant (Heb. 8:7-13). In the New Testament there is no prohibition against eating "unclean" animals. In Peter's vision on the house-top he saw "heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, 'Rise, Peter; kill and eat.' But Peter said, 'Not so, Lord, for I have never eaten anything that is common or unclean.' And the voice spake unto him again the second time, 'What God hath cleansed, that call not thou common.'" This vision, though designed primarily to convince Peter that Gentiles were to receive the gospel, teaches that no meat is forbidden to be eaten under the New Covenant. Since the law has been blotted out (Col. 2:14), no man can judge us in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days (Col. 2:16).

Must We abstain From Meat On Certain Days?

Regarding abstaining from meat on certain days (fasts), the Bible clearly states that such requirements are evidence of departure from the faith. "Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." (1 Tim. 4:1-4).

There may be voluntary fasts on the part of individuals (1 Cor. 7:5), but there are no set days of fasting in the church of the living God. We are not to be subject to human "Ordinances (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men." (Col. 2:20-22).

J. C. Choate, Box 262, Shafter, Calif., July 31: During the past week or so three have been restored and two have identified with the church here.

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NOT ENOUGH

By JOE GRANT

It is not enough for professing Christians to come together and sing, but the real Christian should sing and make melody in his heart to the Lord. (Eph. 5:19). It is not enough to come together on the first day of the week as disciples of Christ and partake of the Lord's Supper just because someone else does. But we should worship God in spirit and in truth and discern the Lord's body. (1 Cor. 11:29).

Just a little time for the Lord on Sunday is not enough. A few godly thoughts for a few hours, if dismissed, will not tide us over the remainder of the week and make us safe from the fiery darts of the devil. The Holy Spirit said: "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5). It is not sufficient to worship the Lord one day each week and go to the devil the other six.

Why put on a long face and give the Lord a few left over crumbs, when the apostle Paul said "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1). It is not enough to review a chapter from the Bible on Sunday morning and then hurry through a brief sermon and customary, formal worship service, which rings like sounding brass or a tinkling cymbal, when the divine record declares: "Through Him (Christ) let us offer up a sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." (Heb. 13:15).

It is not sufficient for Christians to be half dead stones, lodging against every sinful thing in their pathway from earth to heaven. Peter refers to Christians as "lively stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:5).

It is not enough to say that we believe the gospel and then ignore the church that Jesus built (Matt. 16:18; Acts 2:47; 20:28), purchased with His own blood. It is not enough to say that we believe part of the Bible and ignore the rest of it when the words that Jesus spoke contain spirit, truth, and life.

Insufficient it is again to say that we know enough about the Bible or that we took time to read it through back during the W.P.A. days, when Jesus said "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. 11:29). To take His yoke then, we must obey His gospel through faith, and must continue to increase that faith

by continuing to study His word as a faithful Christian, nothing more and nothing less.

It is not enough to say that you obeyed the gospel twenty years ago and have not done anything as a faithful citizen in the Kingdom of the Lord since. Paul said "If any man have not the spirit of Christ, he is none of his." (Rom. 8:9). Again, "he that saith he abideth in him, ought himself also to walk, even as he walked." (1 John 2:6).

Insufficient again it is to claim to be

a member of the Lord's church and make the contention that we can do as we please, because we are over 21 years of age and a man of our own. But the Lord says: "Ye are not your own. For ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:19-20).

It is not enough for Christians so-called to talk about the great shining light. Every Christian should stand out as a shining light, reflecting Christ to the world. People know actions speak louder

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than words. The eyes of the world are upon the church, beholding the reflecting light or the blinding darkness.

It is insufficient to obey the gospel and be baptized into Christ and then sleep soundly under the shady trees on the opposite banks of the river of baptism. Christians should awake, arise and go and grow, developing the body of Christ into a mighty strong man that will dash forward with the drawn sword of the spirit and drive across the river of sin right into the front lines of satan.

Yes, it is not enough, if we fail to gird up the loins of our minds with the truth of God's Word (John 17:17), having our feet shod with the preparation of the gospel of peace, and our heads protected with the helmet of salvation, not forgetting the shield of faith with which to quench the fiery darts of the wicked. But let us learn enough, live in such a way, and do enough, that we may be counted a faithful soldier in the army of our Lord, that we may receive the crown of eternal life, as that great everlasting reward that has no end.

"Things do not change; we change."
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My God And I — Divine Ownership

By A. G. HOBBS

"And my God shall supply every need of yours according to his riches in glory in Christ Jesus." (Phil. 4:19).

Thus Paul could call God "my God." We need to realize that God is a personal God, and we should strive for a closer communion and fellowship with Him. Again we hear Paul saying, as he comforted the men on the ship during the storm: "For there stood by me an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Caesar: and lo, God hath granted thee all them that sail with thee." (Acts 27:23, 24).

Paul recognized his Divine ownership, that he belonged to God. His service to God was vivid and real. His work in the spread of the gospel was a work with God as a partner. In fact, it was Paul being used of God as an earthen vessel. In 1 Cor. 3:9, Paul wrote that we are God's fellowworkers. A realization of this fact adds meaning to life, and too, it should add joy to our efforts in the spreading of the gospel. It should help us to bear the persecutions, take the chances, and make the sacrifices that we have to make to take the glad message of salvation to all nations of the earth.

Those who have been baptized into Him have put on Christ (Rom. 6:3, 4; Gal. 3:27) and have thus been redeemed by His blood. We are then part of God's purchased possession. Hence, our divine ownership has been established by divine purchase, having been bought by the blood of Christ. (1 Cor. 6:19, 20; 1 Pet. 1:18, 19).

David felt a close and an intimate relationship to God, the Creator of the heavens and the earth and all that in them is, when he penned the now famous twenty-third Psalm, saying: "The Lord is my shepherd, I shall not want."

The fact that all true Christians do belong to God, and are known by Him is also taught in 2 Timothy 2:19: "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let everyone that nameth the name of the Lord depart from unrighteousness." This great relationship we should consider an honor, and also it should stimulate in us the following:

1. Cause us to live a more holy life.
2. Stir within us a great zeal for the doing of the work of God in spreading the gospel.
3. Help us to have more reverence in our worship of God, with our hearts filled with greater adoration and love and praise.

4. It should help us to overcome the temptations of life.

5. It should stimulate us to pray to God more.

6. To read and study the Bible more — which is God's great love letter to man.

7. To walk with God as did Enoch of old, realizing that in order to do so we must be at agreement with Him; and try to be well-pleasing to Him.

Tilman B. Pope, Bixby, Oklahoma, July 24: Claude Robertson of Paris, Tex., closed a good meeting here the 18th. Four were restored and much good done otherwise. The elders here will allow me time off for a meeting. If you need me call or write.

Eugene Britnell, Box 83, Tuckerman, Ark., Aug. 5: We closed a meeting here last night in which T. T. Carney did the preaching. He did a good work and the meeting was well attended. Five were baptized and two restored. A few days before the meeting I baptized an elderly couple who were Baptists, the man having been baptized six months ago by the local Baptist preacher. I begin a meeting tonight at Clover Bend, Ark., then to Eaton, Auvergne, Lynn, Johnstown, and Judsonia, all in Arkansas.

Murphy D. Phillips, Box 152, Plain Dealing, La., Aug. 7: Our lectureship conducted July 21-28 was a success in every way. Two were baptized, four restored and the church was greatly edified. We are happy to announce the beginning of a new congregation in Benton, La. I had the privilege of speaking for this new congregation on Thursday night, Aug. 1. This group is from the congregation in Plain Dealing, and they will get one of our elders and our song leader. We will miss them, but we are happy for the new work. Benton is the parish seat of Bossier Parish, a town of 100 and is ideally located. The church should have a congregation and a building there. In our first meeting Thursday night there were 32 present and for their first Sunday service, they had 35 for Bible study. Plain Dealing and Bossier City are to help in this work, but they will need additional help. Any congregation desiring to do some mission work in Louisiana would do well to investigate this opportunity. You may write to Chester Gleason, Benton, La., or write in care of elders of the church of Christ, Bossier City, La., or Plain Dealing, La. I would be happy to visit with any congregation in the interest of this work.

Who Is A Christian?

By BILL BURTON

All who are familiar with the teaching of the Bible know that the word "Christian" is mentioned directly only three times in the New Testament. (Acts 11:26; Acts 26:28; 2 Pet. 4:16). When the term was used then people knew to whom reference was made. Today the word has been so abused and misused that the majority of people do not know the true use of the word. We need always to use it in its true, scriptural sense and to teach others to do the same.

Just because one is religious does not mean that he is a Christian. It is true that "one may be religious and not be a Christian, but one cannot be a Christian and not be religious." Saul, before his conversion, was deeply religious, but no one will contend that he was a Christian. (Acts 26:5; Phil. 3:5). Men of all denominations are religious but that does not mean they are Christians.

In heathen countries one from this country would be called a Christian even though he has never obeyed the gospel and is making no attempt to follow Christ. To call a man a Christian does not make him one. The term "Christian" has also been used to bestow honor on some because they believe in God or possess a high moral integrity. But this application of the word does not change the true meaning or make Christians of the ones to whom it is applied.

"Who is a Christian?" is a good question. A brief analysis of the context of the passage where the word is first used will readily show. One of the first things that went into making people in Antioch Christians was preaching the gospel. "And they that were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word unto the Jews only." (Acts 11:19-20). This is in keeping with the New Testament plan. Jesus told the apostles to go preach the gospel to every creature (Mk. 16:15). ". . . it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21). The gospel was preached in every case of conversion in the book of Acts. Preaching is essential because this is the way faith is produced. (See Romans 10:13-17; Acts 15:7; John 17:20-21).

The next thing essential to becoming a Christian is to believe . . . and a great number believed . . ." (Acts 11:21). We cannot overemphasize the importance of faith. Without it we cannot please God (Heb. 11:6); we are condemned (Mark 16:16); we die in our sins (John 8:24). But by this same verse we learn that it is not enough to simply believe. They

believed "and turned unto the Lord." The implication is that some believed but did not turn. The believer is not a son of God; he only has the "right to become" a son (John 1:11-12). Faith "only" will not make a Christian. (Compare Acts 26:28).

But what is included in the phrase, "And they turned unto the Lord?" (Acts 11:21). A comparison of parallel passages (Acts 3:19 A.S.V.; 2:38) will show

that repentance and baptism for the remission of sins is meant. This is further seen to be true when we notice the statement, with reference to these people who became Christians, that they were "added unto the Lord" (Acts 11:24). A look at Acts 2:38-41 will show who were "added" — they who received the word and were baptized. Also, it can be seen from Acts 11:26 that the church — the disciples — were the ones who were call-

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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 n

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ed Christians. Hence, those who have heard the preaching of the gospel, believed it, and turned unto the Lord by repenting of sins and being baptized for the remission of those sins, and who have been added unto the Lord, are Christians. The Bible reveals no other way whereby man can come into relation with Jesus and be known as a Christian.

Of course, after having obeyed these fundamental requirements one must live faithful unto the Lord. We should not dishonor or do anything to cause men to "blaspheme that worthy name by which" we are called. (James 2:7).

Jimmy Alien, Prescott, Ark., Aug 1:

Since last report we have held three meetings in which there were 22 baptisms and 1 restoration. Ernest Highers recently closed a meeting with us in which four were baptized. Two have been baptized since then. The Prescott church has let a contract for its new building which will cost \$52,000. We still have some Broadway Bonds which pay 5% interest per year. If you would like to invest with us, please contact the elders here. We are moving to Magnolia, Ark., Sept. 3. Martel Pace of Flint, Mich, will begin work here September 8.

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When Christ explained the cost of discipleship and showed plainly that men must be willing to sacrifice and suffer to be loyal to Him, He said "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels." (Mark 8:38).

In our day we are not called upon to suffer affliction or rejection, as men were in the days of Christ, but we may be tempted at times to deny the Master who bought us, or at least to take on the protective coloration of the crowd so as not to appear "different." We are sometimes ashamed of our Christian principles, our high and holy name, our distinctive plea, and the church of which we are a part.

Are We Ashamed of the Name?

"If a man suffer as a Christian, let him not be ashamed; but let him glorify God

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in this name" (1 Pet. 4:16). The apostle Peter drew a sharp line between suffering for sins (murder, stealing, evildoing) and suffering as a Christian. Indeed he pointed out that "partaking of Christ's suffering" was a cause for joy and thanksgiving.

We, too, should rejoice in the privilege of wearing the name that honors Christ. This name "which is above every name" is the one generic title of all believers; it is our "family" name. Since it is approved of God and sets us apart as His own people, we should wear this name with dignity and honor.

Are We Ashamed of the Message?

Paul demonstrated by his life and sacrifices, as well as by his letters that he was "not ashamed of the gospel," God's power to save men. He preached to his own countrymen first, and then to Gentiles throughout Asia Minor and Europe, that Christ is the Son of God and that there is salvation only in Him.

He was not embarrassed by the simplicity of the message or its unphilosophical attributes. He admitted freely that it was "foolishness" to the worldly wise and a stumbling block to the unbelieving Jews. But he further stated that the power of the message lies not in persuasive speech, in human wisdom, or in the personality of the preacher. The power is the cross of Christ, unashamedly presented to lost and dying men.

Are We Ashamed of the Messenger?

Paul writing from a prison cell, said to his beloved Timothy: "Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner . . ." (2 Tim. 1:8). Then Paul added, "I suffer hardship unto bonds, as a malefactor; but the word of God is not bound" (2 Tim. 2:9). Even though Paul languished in jail, he could say God's word is not bound.

We need to make a clear distinction between the messenger and the message. Paul, like preachers, was merely a man, human, fallible, subject to sin. But the gospel message is eternal, unchangeable, infallible. The apostle used a homely illustration to show the difference between the two: preachers are "earthen vessels" which carry a precious "treasure" (2 Cor. 4:7). We do not honor an earthenware jar or a water jug, but we do prize the wheat or water which they contain.

A man who preaches is not above his brethren. The one thing that distinguishes him is the task committed to him. It is the message that makes the messenger important. God so intended — "that the exceeding greatness of the power may be of God, and not from ourselves" (Vs. 8).

Are We Ashamed of the Church?

The conduct of the Corinthian church

Caused Paul to ask, "despise ye the church of God?" (1 Cor. 11:22). In our day many despise the church by misrepresenting it, by making the way narrower — or broader — than Christ did, by failing to recognize the God-given powers and teachings of the church, and by living lives which degrade or disgrace the church for which Christ died.

A great many members who have grown up in the church now seem to have outgrown it. They decide that the church is too backward, too narrow and confining, or too old-fashioned. This attitude is paralleled by the children who become too sophisticated to go home any more, or too proud to acknowledge their own parents.

There are times when we have a right to be ashamed of the conduct of **men in the church** (as we may also be ashamed of the behavior of some members in the family), but this is not saying that we should be ashamed of what Paul calls "the house of God, which is the church of the living God, the pillar and ground of the truth" (2 Tim. 3:15).

Let us recognize that the church is both human and divine. In its origin and plan it is divine; in its make-up and administration it is human. In these respects it is like the home, and like the home it can fail to fulfill the divine plan and purpose.

But with all its faults, its human weaknesses and failures, the church is still God's agency for redeeming fallen men, preaching the gospel, and providing for the needs of Christians. Since the church is the bride of Christ and He is in all things the head of the church, we owe to it our highest allegiance. "Unto him be glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." (Eph. 3:21).

Christ Not Ashamed of His Brethren

"For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren." (Heb. 2:11).

Marvin Johnson, Menlo, Iowa, Aug. 1: On July 21 I closed a seven day meeting with the church in Osceola, Iowa. One was restored and interest was good. The largest attendance was 70 the last night. This church has been meeting in the library basement for about five years and has 25 members. Since the meeting they have bought two lots for a building site. Some mission-minded church should send them a preacher. I am sure they can have their own building and be entirely self-supporting in about five years with a little help, but they need a preacher. If you can help write J. H. Gearhart, 910 Roosevelt Blvd., Osceola, Iowa.

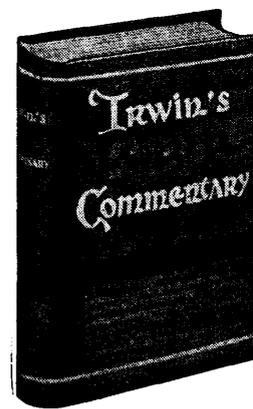
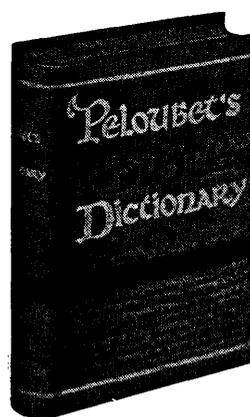
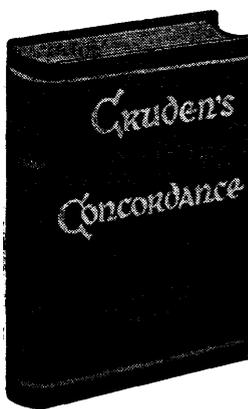
Ike Anthony, Bethel, Alaska: Inasmuch as we are moving to Bethel, Alaska we would like to know if anyone has any friends or relatives there or near there who are members of the church. We would like to begin a congregation there. My wife and I are moving there to teach school.

Thomas B. Warren, Fort Worth 11, Tex. July 23: We have just closed our fourth Vacation Bible school here at

Eastridge. Average daily attendance was 593 with 622 attending on the last day. A total of 817 were enrolled. Churches should take advantage of the great force for good which a Vacation Bible school can be. The Eastridge Church is only a little over four years old.

Guthrie Dean, Box 105, Judsonia, Ark., July 30: We closed a meeting at Step Rock, Ark., July 26 in which 18 were baptized. My next meeting is at Blue Bayou near Nashville, Ark.

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Ed Sanders, Cullendale, Ark., Aug. 2: The Cullendale church continues to prosper. Since the first of July, we have baptized 4 and 19 have placed membership with this congregation. I enjoyed an excellent meeting with the Bluff City congregation in which there were 7 responses to the invitation. I am to assist the

churches in Reader and Norphlet in meetings the next few weeks. This is the second meeting with the Norphlet brethren this year. We have 76 students enrolled in correspondence courses as a result of our daily radio program. We had news this week of one who was influenced by the program to obey the

gospel. Brother Douglas Perkins of Little Rock will assist us in a meeting in Oct.

Bennett W. Land, 600 S. Poplar, Wichita, Kan., July 17: The Poplar Avenue congregation has just closed the best meeting in its history. Perry B. Cotham preached. There were 14 responses. A record Lord's day worship attendance was set during the meeting with 309. There have been 59 additions to the church here since January 1.

J. C. Bailey, Shubenacadie, N. S., Canada, July 27: I am spending the summer in Eastern Canada trying to revive the work here. Until we were here last summer there had been nothing done for forty years. We have two small congregations and could start another one in New Brunswick if we could find a man to continue the work.

TEAMWORK

(Continued from page 141)

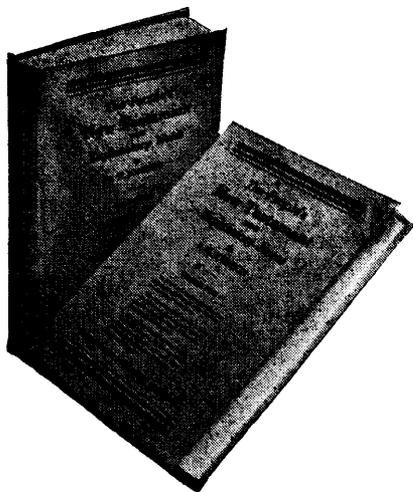
in the light they have fellowship with one another and with God and Christ. (1 Jno. 1:7). Paul spoke of Timothy of a work-fellow. (Rom. 16:21).

Teamwork in the church is just as essential to the success of that work as it is in sports or in the business world. It is true that salvation is an individual matter. We are not saved in groups as a whole but as individuals, but that very salvation is dependent upon our personal behavior as a member of the group composing the church, or the called-out ones.

Christian life itself is the sum-total of our right relationships and actions in conjunction with others — God and Christ and other people. If we refuse to work together with Him and with other persons who are endeavoring to follow the will of the Creator we shall not be saved.

Someone said that "it is the little rift within the lute, which by and by will make the music mute." This is true in the church, for if we "bite and devour one another" we shall be consumed one of another. The little rift within the ranks of those who claim to follow the Christ will cause the division and downfall of the group. A few Christians working together can accomplish more than anyone can dream of, but a large number, torn by dissension and strife, will fail.

May you, to whom these lines shall come, endeavor to work with those with whom your lot has been cast, remembering always that the first consideration is obedience to God and Christ and then working with those who also endeavor to follow him. Let us lay aside all personal differences and manifest real teamwork in the sight of God. Thus shall we work out our own salvation.



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and ease a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

CHAPTER XVIII.

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

a Rom. 14:21; 15:1-3; 2 Cor. 6:8. *b* Mark 6: 88; 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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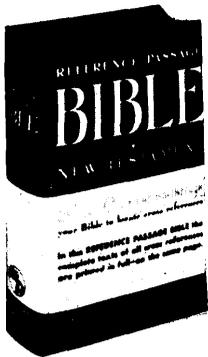
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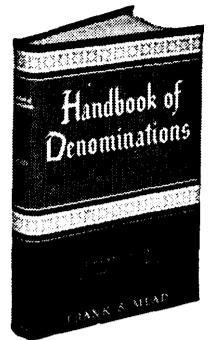
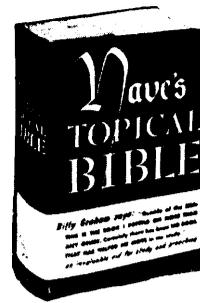
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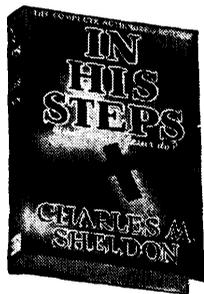
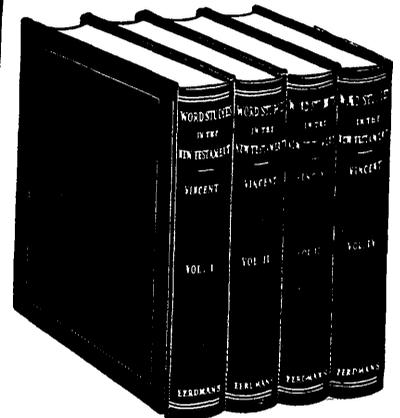
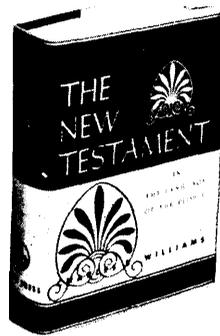
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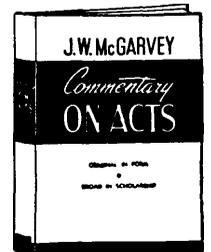


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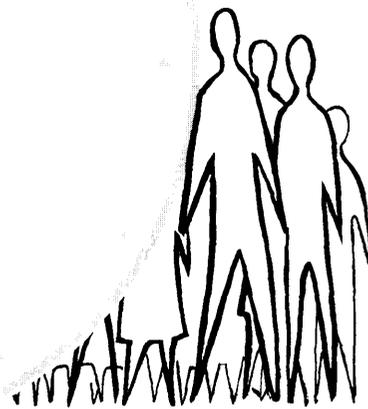
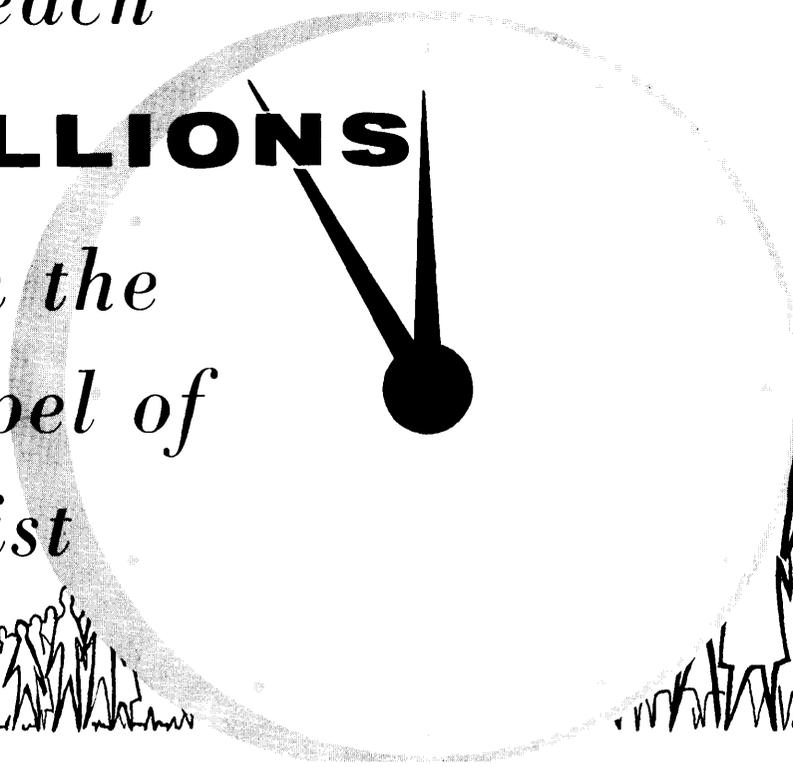


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The Danger Of Drifting

By JESSE P. SEWELL

(An Outline)

Text Hebrews 2:1-4 (KJV); Hebrews 2:1-4 (ARV).

The words of the text were addressed 1900 years ago to Hebrew Christians. The main lesson taught by this book is steadfastness.

These brethren at this time were being beset by currents which threatened their hold on Christ. To prevent their drifting this warning is given.

I. Why is this warning needed today?

1. Because we are human. We live in a world of temptation. We are in no land-locked spiritual harbor where there is no wind nor tide of evil and sin.

Every business and professional man or woman, every student, every working man or woman, every husband and father, wife and mother — all know how difficult it is to keep from losing vital contact with the Lord in the hurry and worry of the day's work.

2. We need this warning because we live in an age of change. Old customs, old habits are being rapidly discounted. If some Oriental nations have been handicapped by their love for the past and their ancestor-worship, we Americans are in danger of deciding that anything new is of necessity better than anything old; in fact if it is not new it is not any good. Morality is as old as God and man.

The spirit of drifting is contagious; it is therefore easy to consider oneself 'smart' in giving up the cherished beliefs of old.

3. Drifting is easy. No effort is required to float, to drift, to go with the current. But to conquer self and sin, to live a clean life amid the unclean, to be a Daniel in Babylon, to be brotherly in an unbrotherly world, to feel that you are on the side of the minority and yet stand by your convictions, all that means struggle of the nobler sort. It takes determination and energy to breast the current — none to drift with it.

We love the easy way. Dr. Chappel rightly says that we don't mind wearing a dainty little cross on a pretty little chain about our necks or viewing one on a church spire — but daily cross-bearing for Jesus' sake requires heroism.

II. Why is drifting dangerous?

1. Drifting means going down.

People never drift upward — never drift in the direction of God or the church or heaven; if you are drifting, it is always toward the world, toward the

wrong, toward the worst, toward hell — always downward.

2. Drifting is dangerous because it is a gradual and often unconscious process.

Very few people "go wrong" over night. There must first be a steady weakening of the moral fiber. When we first drift, our beginning is almost imperceptible and we suffer in conscience.

Ask the humanist if he became an unbeliever overnight. Ask the moral delinquent if he broke with his past of purity gradually or suddenly.

3. Drifting is dangerous because if persisted in, it certainly ends in ruin. This is as certain as the law of gravitation.

The greatest vessel that plows the waves of mother ocean if allowed to drift, would inevitably end on the rocks or in Davy Jones' locker. No matter how big or how little, its drifting, unless halted in time, results in ruin.

4. Drifting is dangerous not only because it ruins the drifter, but because it often damages or ruins those with whom he comes in contact.

Picture the havoc which may be wrought by the drifting ship. Every Christian who drifts to hell is likely to drag other souls with him. What a tragedy it is for preacher, elder, parent, to drift — ruining himself and others!

III. What is the cure for drifting?

Here it is: "We ought to give the more earnest heed to the things that we have heard lest at any time we drift away from them."

Note these points:

1. Take heed — listen.
2. Take heed earnestly — whole-heartedly, not listlessly or indifferently.
3. Take heed now. "Today is the day of salvation."

Illustration: A man standing on the bank of the Niagara River saw a dead sheep being swept down by the current. An eagle lighted upon that sheep. The body sank for a moment under the weight and then came to the surface again. The day was bitter cold and the wool wrapped round the talons of the eagle began to freeze. Meantime the sheep was being swept more and more rapidly toward the falls. But the eagle had not the slightest fear. Had you shouted a warning, he would possibly have laughed at you. He would have said "Do not disturb yourself. Do you not see these great wings? There is plenty of time. There is not the slightest danger." And

now the great cataract is only a few feet away. The time has come. The eagle spreads his great burnished brown wings and fans the air, but they do not lift him. The frozen wool holds him fast. And while his great wings frantically beat the air, he is swept to his death.

Now there was a time when this eagle could easily have saved himself. He was not made for such an ugly and ignominious fate. He was made for the cloudland and for the upper air. He was made with capacity to spurn the earth and "bathe his plumage in the thunder's home." But he allowed himself the deadly luxury of drifting and the end was disaster.

We, too, are made for nobler, loftier things, but we may cling to the world and drift until it is too late.

Our Church Connection

By JAMES L. NEAL

Our relation to and dependence upon the church of our Lord is far more vital, valuable and far reaching than any other connection we have upon the earth! Home and family relations are small indeed when compared to that of the Lord's church! Earthly relations die with the flesh; but spiritual relations are eternal. (Mark 12:25; Luke 20:34-36).

Being born again of water and of the spirit as according to Acts 2:38, one enters the family of God. This church connection never ends for the one who dies in the Lord. (Rev. 2:10; 14:13.) "Blessed are the dead who die in the Lord, . . . that they may rest from their labors; and their works do follow them." What a blessed thought! (Rev. 21:1-5).

The greatness of our church connections makes our attendance at all regular meetings and every Christian duty binding upon us to the very highest degree! Being absent from church and neglect of duty, except for causes you cannot overcome, is far worse than letting your own home and loved ones down. (Acts 2:42; 1 Cor. 15:58). Besides, attending upon all these things will save both us and the world.

Everyone must be loyal to the church and to their own congregations with their contributions and attendance and to live a clean life in love and purity! In this way God will greatly bless us. Beloved, let us raise our vision to an all-time view of things now and march right on to victory for Christ and His church! (2 Tim. 2:2; Jno. 4:35).

To err is human, but when you wear out the eraser before you have used up the pencil, you are over doing it.

Importance Of The New Testament Church

By GEORGE B. CURTIS

The New Testament church is a much more important institution that men consider it. The fact is, it is the most important institution that heaven ever conceived; and by far the greatest that earth ever received. So important it is that there is no salvation apart from it.

Men have said that the matter of the church is one of indifference, that it does not make any difference whatever as to what church you belong, that one is just as good as another, that you can be saved and then you are at liberty to join whatever church that you wish. Such language does not reflect either the love or the knowledge of the truth.

The first thing to which I direct your attention to show the importance of the church is that God has never permitted any man to join his church, no man has ever been voted into it and no group has ever sat in judgment to vote any one into or to vote to keep any one out of his church. The Lord himself adds to his church: "And the Lord added to the church such as should be saved." (Acts 2: 47).

Membership in the New Testament church is just that simple: Meet the terms of the Lord for the forgiveness of sins and he forgives all sins, and adds you to His church. What a contrast the Lord's way is to men's way.

Another mark of importance of the Lord's church is: He built it. In Matthew 16:16-18 we read "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:16-18).

This scripture sets forth the majesty of the church in a number of ways. (1) Christ is the builder; (2) It is established upon Christ's divinity; (3) His death was not to prevent the building of his church; and (4) we note that he is the sole owner of this glorious institution. Yes, the church of the Lord's is so important that its founder came forth from the grave to build it.

The importance of the church is shown by its purchase price. We express the value of property by citing the cost. We might say, "My house cost ten thousand dollars." The value, the importance of the property would be represented by the cost — ten thousand dollars. Above all the wealth of all the world was the price

that our Lord paid for his church. "Feed the church of the Lord, which he purchased with his own blood." (Acts 20:28).

Just as important as was the shed blood, just so important is the church. I am not thinking of men's churches when I make this comparison, but I am thinking of that church that came into existence when the side of our Lord was opened and forth came blood and water. Is the church an unnecessary institution? Then the shed blood was unnecessary. That was the price which he paid for the church.

Again the importance of the church is seen in its relation to Christ. No earthly ties are closer than the ones that bind the husband and wife. In Ephesians 5: 23-27 we read "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject to Christ, so let the wives be subject to their own husbands in every thing. Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

No one reading this beautiful eulogy of the church of the New Testament could ever again state that the church was an insignificant thing if he understood and appreciated gospel truth. Here we are told that Christ is the head of the church, that the church is his body, that Christ loved the church to the extent that he gave himself for it, that it was to be presented to him a glorious church without spot or wrinkle, that it might be holy and without blemish for him.

Again the importance of the church is shown in the fact that Christ is its Saviour. "He is the saviour of the body." (Eph. 5:23).

There are many churches — above 250. But there is one church of the Lord. The church that belongs to him, the one that is his body, He has promised to save. We are told in the word of God that every plant not planted by the heavenly Father shall be rooted up. The Lord planted one church. That church is so important that Christ will save it. I am not interested in living in a church that he has not promised to save.

The importance of the church is shown in the fact that God made Christ the head of the church when He raised him from the dead. We read, "And what is

the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet and gave him to be head over all things to the church, Which is his body, the fulness of him that filleth all in all." (Eph. 1:19-23).

We wish to note some of the important things connected with Christ's resurrection: (1) This power was wrought in Christ; (2) It was wrought at the time of his resurrection; (3) He was elevated to the throne of David at God's right hand; (4) This was far above all earthly powers and governments; (5) Christ was given a name above all names of heaven and earth; (6) All things were put under his feet; (7) He was made head of the church; (8) This church is his body; (9) And this body over which he is the head — his church — is his fulness — his completeness. Who then can doubt the importance of this heaven-bought institution?

Its importance is shown by its relation to the gospel. The gospel is God's saving power — no gospel, no salvation. But the gospel is the divine truth. The church is the medium for the dissemination of truth. We read "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,

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the pillar and **ground** of the truth." (1 Tim. 3:15).

Here the church is called the "house of God." The word "house" is here used in the sense of family. So here the importance is set forth in that the church of the New Testament is God's family. Can you conceive of any thing being more important than the family of our Lord? Again, it is the church of the living God — not a dead God; living in that he went down into death, brought life and immortality to light by his resurrection. This brings to mind his words: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." (Matt. 16:18). Though death faced him, he tells his disciples that death shall not prevent his building the church.

Again the church is shown to be important from the fact that it is the pillar and ground of the truth. The truth is supported in every sense by the New Testament church. This is further enforced by the words of the apostle Paul when he said "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:10-11).

God's wisdom is to be shown forth to the world by the church. The true church of the Lord is the means of spreading God's truth and wisdom to the world.

Scriptures showing the importance of the church could be cited indefinitely. One other will have to suffice in this lesson, however. I choose for the final idea that God can be glorified in the church, and in the church only today. We read "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 glory in the church by Christ Jesus throughout all ages, world without end. Amen."

What more important role could any institution have than glorifying God. As long as the old world rolls on, the church will continue to be the only medium through which God can be glorified. There is no need of thinking of honoring God through lodges, denominations, societies, and whatever institution men may form. God has chosen his glory be manifested in the church by Jesus Christ our Lord.

It is the body of Christ; he is its head. It cost his blood. It is the pillar and ground of the truth. Christ is the savior of the church. It is his fulness of our Lord. He loved it to the extent that he gave himself for it. To him it is glorious. When time is over and the dead come forth from the grave, then shall our Lord

gather his church to him to forever be with him in his glory and happiness. Are you a part of that church? Will you share with him in this glory?

The Faith That Comes Through An Open Bible

By GUSSIE LAMBERT

An inspired writer found it needful to exhort Christians to "earnestly contend for the faith which was once delivered to the saints." (Jude 3). "The faith" refers to the gospel or the New Testament, the way of salvation. "Once delivered" suggests completed action, the faith or gospel has already been completely delivered. There are no more revelations in our day for we are completely furnished to every good work by the scriptures. (2 Tim. 3:17). The New Testament forbids that we add to the word of God (Rev. 22:18-19). We are restrained from preaching any gospel other than that preached by the apostles. (Gal. 1:8-9). Since we are limited to "the faith once delivered" we need to open the Bible and let our faith be based thereon.

When we open the Bible what do we find regarding faith? How many faiths are there? From the many conflicting views held in our day one would think there are many faiths. But does the Bible sanction these conflicting views? No, the Bible declares "there is one Lord, one faith . . ." (Eph. 4:4-5) If our faith is based on the Bible then we teach there is "one faith," not many faiths.

When we open the Bible we find that this one faith comes from the word of God. "But these are written that ye might believe that Jesus is the Christ . . ." (Jno. 20:31). Faith comes by hearing the word of God (Rom. 10:17). We should not accept anything concerning Christ or salvation unless it is clearly taught in the word of God. To do so is to walk by opinion and not by faith.

With an open Bible we learn that we

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must "all speak the same thing." (1 Cor. 1:10). But do all speak the same thing today? Do you urge people to agree on the scriptures, to be of the same mind, or do you rejoice in the denominations that divide the professed followers of Christ? If our faith is based on the Bible we must teach as Jesus prayed, that all must be one. (Jno. 20:21).

The Bible teaches that "faith without works is dead." (Jas. 2:26). Therefore, one is not saved by just believing, but by a living, active, obedient faith. Faith alone is dead but "Faith which worketh by love" avails or saves. (Gal. 5:6).

The faith that comes from an open Bible recognizes that all we need to believe and do in salvation has been revealed in the scriptures. The faith has been "once delivered." The faith that comes from an open Bible is a faith of unity. There is one faith. The faith that comes from an open Bible is an obedient faith. Christ is "the author of eternal salvation unto all them that obey him." (Heb. 5:8-9).

Let the Bible be the source of our faith.

CASADA BACK TO ARKANSAS STATE SANATORIUM

By HOWARD CASADA

After an absence of six years we have returned to resume our work at the State Sanatorium again.

Leroy Wood, who has carried on the work for several years, resigned his work here as of last July. He has moved to Colorado Springs, Colo., where he is preaching for a congregation there. I baptized Brother Wood when I was formerly working with the Sanatorium for the seven years during 1944 to 1951. He has done a wonderful work here and I am proud of that. We moved back and started working about the second week in August. It is good to be back and serve the patients here once more.

We have plenty of gospel literature to hand out at at present. We are handing out several Gospel Lights each month and they are appreciated. We have had several to ask us for some large print New Testaments. We formerly handed them out and each one presented made a lasting friend. Our financial aid is a little short now.

Write us if you know of someone in the Sanatorium that we might render a service.

Floyd J. Spivey, Box 141, Colorado City, Tex: After five years of pleasant work here, we will be moving to Wichita Falls, Tex., on October 1, to work with the Lincoln St. church.

Are You Looking For The Church of Christ?

By HOYT BAILEY

The people who look for the church of Christ in the community are looking for the church which has no creed but Christ. This means that all forms of teaching which directs away from believing in Christ detract from the one creed, Christ. Since the follower of Christ is to believe with all his heart that Jesus is the Christ, the Son of God, it necessarily follows that the believer in Christ has no room left for human devices in religion. The fact that one believes with all his heart in Jesus Christ as God's Son emphasizes the point that all other things detract from one's faith in Christ. Since one believes in Christ as his creed, it is certain that such a one does not believe in John the baptized as his creed, nor does he believe in Joseph Smith, nor John Smyth, nor does the believer in Jesus Christ accept John Wesley or John Knox as his creed. Those who believe in Jesus Christ with all the heart do not believe partially in Christ and partially in the Smiths, nor in John the baptizer, neither do they believe partially in Christ and in some other person. Christ is all or none with the Christian. All human beings are excluded from the Christian's creed.

The Christian believes with all his heart that Jesus Christ is the Son of God. Therefore, the ones looking for the church of Christ in the community are looking for a group of people who accept Christ as their only creed. Such people have not accepted Christ plus Smith, or plus John the baptizer, nor have Christians accepted Christ plus some other human being in their creed.

The ones looking for the church of Christ in the community are looking for a religious group which has no book of discipline but the New Testament. This does not mean that members of the church of Christ do not believe in the Old Testament, but all who are Bible students can surely learn that people are not now subject to law given to Israel, nor to the law given to the patriarchs; however, all should be able to see that we are subject to Jesus Christ. Christ is the Christian's creed, therefore, all who accept Christ as their creed must necessarily accept the teaching of Christ. His teaching is binding upon the Christian. While Jesus and his disciples were on the mount of transfiguration, Peter suggested building tabernacles for Moses, Elijah, and Christ, but God said concerning Christ: "This is my beloved Son in whom I am well pleased, Hear ye him!" The Hebrew writer declares that

God has spoken unto us, in these last days, by his Son. (Heb. 1:1-2). The apostle Peter pointed out that all must hear the Son of God or be destroyed from among the people. (Acts 3:22-23). One cannot have Christ as his creed without accepting the word of Christ. One cannot separate Christ from His word, but the word of Christ is that which he has sealed by his own blood in his last will or testament.

This makes it clear to every honest soul that the word of Christ is the sole authority in all religious matters, or the New Testament is our complete guide book so far as Christian worship is concerned. No Christian derives partial authority from Mr. Smith and partial authority from Christ. Christians do not receive part of their authority for worship from church manuals, church disciplines, church catechisms, prayer books, and part of their authority from the New Testament. James instructs us to look into the perfect law of liberty and continue therein in order to receive a blessing. (Jas. 1:25). None of the New Testament writers authorize us to look into church manuals, church disciplines, church catechisms, nor into church prayer books for blessings. God does not authorize such things as guides for his people. However, the great apostle Paul instructs us that inspired scripture furnishes the man of God completely unto every good work. (2 Tim. 3:16-17). We are further instructed in scripture that God has given us all things which pertain to life and godliness through the knowledge of him who has called us to his own glory and virtue. (2 Pet. 1:3). Therefore, those who are looking for the church of Christ in the community will look for the religious group which takes Christ as their creed, and in finding such a religious group, they find those who take the word of Christ, the New Testament as their only book of discipline. Friend, you cannot share your interest in some human being as part of your religious creed, because Christ is all or none. Neither can you share your interest in the New Testament, because the New Testament must be sole authority or it is nothing.

If you are looking for the church of Christ in the community or in the city, then you would be interested in locating a group of religious people who wear such a name. If you looked for a certain individual, then you would look for such a person by name. You would not conclude that just so you found a person,

any person, though a human being, that such met the requirements for the one you were seeking. You would not conclude that if you started out to reach a certain city that any city was the city of your desired destination. You would want to locate the city bearing a certain name. No one could convince you with all their efforts that Borger is Pampa. It matters not how much that every one might try, no one will make you believe that calling Pampa, Borger will make it true. Pampa is Pampa, and Borger is Borger. However, in the religious realm, people are willing to accept man's ideas in preference to truth. Many respectable people are willing to be deceived into thinking that calling any religious group the church of Christ makes such true. However, if one has accepted Christ as his only creed, then he cannot accept some other name in addition to the name of Christ. Those who have accepted Christ have accepted the word of Christ, and such people have also accepted the name of Christ. Therefore, honest, informed, sincere, religious people will not conclude that Christ belongs to everything and that everything religiously belongs to Christ. If the church belongs to Christ, then why does not such a church member wear the name of Christ? None of the apostles authorized people to call the church of Christ in such a manner as to give honor to Peter, Paul, or to some other of the apostles, neither did they call the name of the church in such a manner as to give honor to any man. Glory was given to God by Jesus Christ, and such is to be done through all the ages. (Eph. 3:20-21.) It is clear that honest people will cease trying to deceive by claiming that the name of the church should be such as to give honor to the catechism, nor is the name of the church to give honor to church ordinances or to a church ordinance; neither is the name of the church to give honor to the methods of accomplishing things.

If you go into a city looking for the church of Christ, then you will not conclude that you have found the church when you find a group who give honor to methods, nor will you accept as the church of Christ the religious group which name gives honor to the organization. You will not accept as the church of Christ the group giving honor to some city where Jesus lived; neither will you accept as the church of Christ the name which gives honor to the members of the church. The scripture informs us that Christ is to have the pre-eminence in all things. The name of Christ is above every name that is named not only in this world, but also, in the world to come. (Eph. 1:20-21). As you march about over a city looking for the church of Christ,

then, you can never conclude that a church which does not so much as wear the name of Christ belongs to him. Christ has the pre-eminence in all religious matters, therefore, Christ has the pre-eminence in name. All who will give glory to God are to do so by Jesus Christ in His church. How can a church give glory to God without so much as wearing the name of Jesus Christ?

Members of the church of Christ wear the name Christian, and no one can find in the New Testament where Christians are told to add some human, religious designation to the name "Christian." Christians do not need something in the way of a religious name for themselves in addition to the name Christian through which each as an individual is to glorify God. The Spirit says through the apostle Peter: "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4:16).

The ones looking for the church of Christ in the community are looking for the religious body into which they can enter on the conditions of admission set forth in the New Testament. Since Christ authorized his apostles to "Go teach all nations;" "Preach the gospel to every creature," it is certain that people must be taught before they can become Christians. A church which insists upon people entering into it without being taught cannot be the church of Christ. Of course, infants cannot become members of the church of Christ, because infants cannot be taught the gospel. Jesus also authorized the taught ones to believe. (Mark 16:15-16), but infants are not capable of believing; therefore, infants do not become members of the church of Christ. There are religious bodies which insist upon people repenting before they believe, but Jesus points out that belief comes before repentance. Such belief comes by hearing the word of God. (Rom. 10:17). The ones who believe the gospel are to repent of their sins; yes, the ones who believe with all their hearts that Jesus is the Christ. All the ones who believe are to repent in order to please God. All must repent or perish (Luke 13:3). The same apostles who were to preach Christ were, also, commanded to preach "repentance and remission of sins among all nations." (Luke 24:44-45). The one who believes and repents is to confess Jesus Christ. If we expect Christ to confess us in heaven, then we must confess him upon the earth. (Matt. 10:32-33). We must confess Christ in order to be saved. (Rom. 10:9-10). If we reject Christ by rejecting his words, then we will die in our sins, and those dying in their sins are lost. (Jno. 8:21-24). The ones who accept the words of Christ accept Christ as their only creed. Such believe in Christ

with all their heart that he is the Son of God. The ones who believe in Christ, also, are to repent of their sins, they are to confess their faith in Christ, and they are baptized into Christ, "For as many as have been baptized into Christ have put on Christ." (Gal. 3:27).

Jesus said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:

16). When the church began on Pentecost, the ones who gladly received the word were baptized, and the same day there were added unto them about three thousand souls." (Acts 2:41). Acts 2:47 points out that Jesus Christ adds to the church daily such as should be saved. If you doubt that Jesus Christ adds to the church, then read Acts 2:63-47. He adds them to the church, not to churches, but Jesus Christ built his church (Matt. 16:18); he purchased it with his own blood (Acts 20:28); he is the head of the church (Col. 1:18); and he is the foundation (1 Cor. 3:11). No man built the church of Christ, but Christ built his church. No man purchased the church of Christ with his blood, but Christ purchased the church with His own blood. No man is head of the church of Christ, but Christ is the head of his church. No man is the foundation of the church of Christ, but Jesus Christ is the foundation. "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11).

The ones who become members of the church of Christ are the ones who hear the word of Christ, who believe with all of their heart that Jesus is the Christ, the Son of God, who repent of every sin, who confess their faith in Jesus Christ, and who are baptized into Christ. Those wishing to find the church of Christ will not stop until they find the religious group which teaches the very thing that Christ authorizes sinners to do in order to enter into Christ.

Those looking for the church of Christ will look for the people who teach the doctrine of Christ, the ones who teach the last will and testament of Christ, the ones who take the Lord's Supper each Lord's Day in remembrance of Christ, the ones who lay by in store each Lord's Day to support the work of Christ, and the ones who pray, and sing making melody in the heart to Christ.

HARDING COLLEGE TO OFFER ADDITIONAL WORK IN MEMPHIS

Harding College will expand its offerings in Memphis, Tenn., this fall with additional courses in the graduate field of Bible and religion and the operation of an academy, Dr. George S. Benson, president, has announced.

The college has acquired the sixty-

acre campus of Memphis Christian School and will continue operation of the elementary and junior high school established in 1953 by members of the church in Memphis. The present offerings will be enlarged to include full senior high school work within one year.

The graduate school of Bible and religion is the outgrowth of extension work offered in Memphis. Dr. Benson explained the three-year-old extension program has grown so rapidly that "it seemed proper to lift the work from the extension level to a regular official branch of Harding."

Starting in September two years of graduate study will be offered. A one year program will lead to a master of arts degree, and the second year to a master of religious education or more advanced degree. Future plans call for offering a third year of study, for which a B.S.L. (bachelor of sacred literature) degree will be conferred, in 1958-59 or whenever there is sufficient demand.

W. B. West, Jr., head of the Bible department and the new program in Memphis, said that Harding will continue to offer undergraduate courses in Bible and religion at Memphis as it has done under the extension program.

West emphasized that the Memphis branch will have its own library, and a "substantial allocation" of funds will be available for library development. A 3,000 book library will be available from the beginning.

The faculty for the Memphis program will be composed of West, J. D. Bales, W. B. Barton, Jr., William M. Green, E. H. Ijams, Jack P. Lewis, and Donald R. Sime. Not all of these will live in Memphis next year, but all will conduct courses there at some time during the three year program.

Expansion plans call for the construction of dormitory facilities for single and married students and an academy classroom building and gymnasium for use by September, 1958. Until that time a 30-room mansion which occupies the property purchased by Harding will continue to serve as a classroom building for both junior and senior academy students and college students. After that the mansion will be used only for students in the Bible program.

Dr. Benson stated that the academy will emphasize liberal arts courses for college preparation. The overall program will be completed by daily Bible instruction.

Jimmy Allen, Prescott, Ark., Aug. 19:

Just closed a good meeting at Newport, Ark., resulting in 101 responses — 67 baptized and 34 restored.

The Society of Jesus -- Jesuits

By LUTHER W. MARTIN

The Roman Catholic order known as the Society of Jesus or Jesuits, was first founded by Ignatius Loyola in the year 1534. It had its origin in Spain and received Papal approbation from Paul III, through the bull issued from Rome on September 27, 1540.

The concluding paragraph of Pope Paul's bull reads as follows:

"Let no man therefore infringe, or with rash audacity contravene this document of our approbation, confirmation, benediction, corroboration, reception, concession, and pleasure. And if any man should presume to attempt it, let him know that he will incur the indignation of Almighty God, and of St. Peter and St. Paul his Apostles."

It is interesting to note that although Pope Paul III asserted that the indignation of God, plus the wrath of the Apostles Peter and Paul would be the result if any man should attempt to "contravene" his approbation of the Society. Yet, on July 21, 1773, Pope Clement XIV issued a bull for the suppression of the Jesuit Society. Although he went at length into the reasons for abolishing the Society of Jesus, we shall copy below, only that portion of the bull which explicitly bans the order:

"After a mature deliberation, we do, out of our certain knowledge, and the fulness of our apostolical power, suppress and abolish the said company: we deprive it of all activity whatever, of its houses, schools, colleges, hospitals, lands, and in short every other place whatever belonging to the said company in any manner whatsoever, in whatever kingdom or province they be situated; we abrogate and annul its statutes, rules, customs, decrees, and constitutions, even though confirmed by oath, and approved by the Holy See, or otherwise; in like manner we annul all and every its privileges, indults, general or particular, the tenor whereof is, and is taken to be, as fully and as amply expressed in the present brief, as if the same were inserted word for word; in whatever clauses, form or decree, or under whatever sanction their privileges may have been conceived. We declare all, and all kind of authority the General, the provincials, the visitors, and other superiors of the said society to be for ever annulled and extinguished: of what nature soever the said authority may be, as well in things spiritual as temporal . . ."

Prior to the Pope's order for the sup-

pression of the Jesuits, a number of European rulers had driven the members of the order from their respective domains. Although the initial approval of the Society of Jesuits permitted only 60 members, three years afterward, Pope Paul III abrogated that membership limitation (1543 A.D.) and by 1770 A.D., there were some 23,000 members.

On January 12, 1759, all the Jesuits in the country of Portugal were arrested and nearly all of them were shipped to the Papal states. All their possessions were confiscated by the government.

On April 6, 1762, the French government announced a decision to the effect that the Society of Jesus was scarcely more than an association of criminals, and were responsible for the major number of schisms and heresies — and that, therefore, the order with its blasphemous and impious doctrines should be suppressed. (See pages 212-213 of Hughes' *Popular History of the Catholic Church*.) It required some two years of pressure and controversy before King Louis XV signed the decision and made it legally active.

On April 3, 1767, every Jesuit in the Empire of Spain was apprehended and placed on board ship, to be delivered to the Papal states.

In the same year, the king of Naples took the same action against the order, and in 1768, the duke of Parma followed suit. Consequently, the actions of these various rulers more or less forced the Pope to finally banish the Jesuit order (1773).

Another interesting sidelight concerning the suppression of the Jesuits is that in Russia, they were never suppressed in accordance with the bull of the Pope. The Empress Catherine refused permission for the Catholic bishops to execute the Papal order. Therefore, in 1801, Pope Pius VII gave his approval to their existence in Russia. In 1804 he restored the Society in Naples, and finally, in 1814, the Jesuit order was re-established completely.

As of the present time, the Jesuits have four "provinces" in the United States, where, says the Catholic Dictionary, "the Society's educational establishments are very numerous, including Fordham University in New York, Marquette at Milwaukee, Loyola at Chicago and New Orleans, and Georgetown. It is the largest of the religious orders, having about 28,000 members . . ."

Since by their own admission, the Society of Jesus is the most numerous of

the Roman Catholic religious orders, it might be well for us to note some of the provisions of their governing document, "Constitutiones Societatis Iesu" (The Constitution of the Society of Jesus.)

Perhaps the most notable requirement made of the Catholic religionist who becomes a member of the Society, is the blind, implicit loyalty and obedience exacted by the superiors of the order, from the membership.

Chapter III., of the Constitution is devoted to listing various "impediments to admission into the Society." Among the things listed that prevents an applicant's admission to the order, is that of "pertinacity of opinion." (Paragraph 14). Thus a strong-willed person is more or less automatically prevented from becoming a member of the Jesuits. In stead, the weak-willed individual becomes the pliable clay from which the desired tool or instrument of operation is molded.

Chapter II., of the second part of the Constitution lists the "causes for which it is expedient that any one (a probationer) be dismissed." Paragraph 4, under this heading reads in part: "(He is to be dismissed) . . . when the probationer cannot settle himself to a life of Obedience, to be regulated according to the Society's manner of proceeding; if he cannot, or will not, subject his own opinions and judgment; . . ." Thus, it is again stressed, that the would-be Jesuit must subject his own opinion and judgment to that of his superior in the order.

Chapter I., of the third part of the Constitution lists "those things which concern the soul, and improvement in virtue." Paragraph 23 reads in part: "It is especially conducive to advancement, nay even necessary, that all yield themselves to perfect Obedience, regarding the Superior (be he who he may) as Christ the Lord; and submitting to him with inward reverence and affection; let them obey not only in the outward performance of what he enjoins; entirely, promptly, resolutely, and with all due humility, without excuses, or murmurs, even though he order things hard to be done, and repugnant to their own sense;

From the foregoing quotation, it can be readily discerned that mental regimentation and thought control serve as the order of procedure for the Society of Jesus. The member of the order must render obedience to his superiors as if to Christ the Lord. Obedience is to be continued even if the command imposed is repugnant to the sense of the member.

Chapter IV., of the fourth part of the Constitution, paragraph 3, lists several requirements of the members of the order, and then concludes as follows: "All which they shall do at the appointment

and judgment of their Superiors to whom as in the place of Christ they owe obedience." Emphasis mine. L.W.M.

Chapter X., of the fourth part, dealing with the government of the colleges, paragraph 5., sets forth that, those who live in colleges "should greatly revere and venerate their Rector, as one who holds the place of Christ our Lord, leaving to him the free disposition of themselves and their concerns with unfeigned obedience; keeping nothing concealed from him, not even their consciences, which they should disclose to him, as is set forth in the Examen, at the appointed seasons, and oftener if any cause require it; not opposing, not contradicting, not showing an opinion in any case opposed to his opinion . . .

Thus, the mere member of the Jesuits must not even hold an opinion (and show it) which opposes the opinion of the Superior or Rector. We repeat, the 28,000 Jesuits who are now members of that Society, are nothing more than puppets, ready to unquestionably do the bidding of the Hierarchy who wield the controlling strings.

Paragraph 8 of the same chapter, says "It may be well to state this in general, that those who have to exact obedience from others should set them an example of that obedience which they should pay to their superiors in the place of Christ."

Chapter XIV of the same part deals with "books which should be studied." The first paragraph states: "In general, as was observed in treating of the Colleges, those books shall be read which are esteemed of more solid and safe doctrine in any faculty. Nor shall those be entered on, whose doctrine or authors are suspected. In every university they shall be particularly specified . . ."

In the above, literary censorship is demanded for all Jesuit schools!

After two years probation, a student may be finally admitted to the "Body of the Society." In the final probation, the candidate for membership must have denied himself "all sensual love, of their own private judgment . . ." (chapt. 2, part 5).

Chapter V., of the sixth part, paragraph 1, contains the most astonishing admission of the entire Constitution. We copy as follows in full:

"Although the Society desires all its Constitutions, Declarations, and order of life to be observed according to our Institute, in no way deviating in any particular; it desires nevertheless all its members to be secured, or at least assisted against falling into the snare of any sin which may originate from the force of its Constitutions or injunctions: Is seems good to us in the Lord that excepting the express Vows by which the Society is

bound to the Pope for the time being, and the three other essential Vows of Poverty, Chastity and Obedience, no Constitution, Declarations, or any order of living can involve an obligation to sin, mortal or venial; unless the superior command them in the name of our Lord Jesus Christ, or in virtue of holy obedience; which shall be done in those cases or persons, wherein it shall be judged that it will greatly conduce to the particular good of each, or to the general advantage; and in stead of the fear of offence let the love and desire of all perfection succeed: that the greater glory and praise of Christ our Creator and Lord may follow."

Although the above copied paragraph is somewhat "wordy," the principle is taught that the individual Jesuit may be ordered by his Superior to commit what would ordinarily be a mortal or venial sin, but since it will be designed for the entire Order, then, in stead of fearing the offence, the over-all love for the advancement of the Cause must prevail. Or, in other words evil may be done in order that "good" may come!

After the period of probation, the following vow is made in written form:

"I, (name), make profession, and promise Almighty God before His Virgin mother, and before all the heavenly host, and before all by-standers, and You, Reverend Father, General of the Society of Jesus, holding the place of God, and your Successors, perpetual Poverty, Chastity and Obedience, and therein, peculiar care in the education of boys, according to the form of living contained in the Apostolic Letters of the Society of Jesus, and in its Constitutions. Moreover I promise special Obedience to the Pope in Missions; as is contained in the same Apostolic Letters, and Constitutions.

"Given at (Rome), at (Name of Church), on the (day) of (month), in the year of our Lord, (year)."

(Note: The copy of the Constitutions of the Society of Jesus, from which the above excerpts are taken, may be seen at the Library of the McMaster University, Hamilton, Ontario, Canada. It contains the Latin and English translation of the Constitutions. The date of publication for this particular copy was 1838 in London, England. It, in turn was re-printed from the first published edition in 1761 as a result of the attack against the Society by Parliament D. Paris. Prior to this legal attack, no public disclosure of the Constitutions had ever been made.

The Society first printed the Constitutions at Rome for their own use, in the year 1558. They had been originally written in Spanish by Ignatius Loyola, the founder of the Order. It is alleged

that while Loyola was meditating upon the Constitutions, he "experienced divine illuminations." While writing them, "he shed tears." "Moreover the Virgin Mother of Christ descended to instruct him." "The Constitutions are decreed to be filled with the Spirit of God." (The foregoing copied from the Synopsis of the First Century of the Society of Jesus, by Jacobus Damanus, of that Society, 1641.)

In any event, a brief perusal of the governing document of Jesuitism reveals the actuality of its being a religious dictatorship of the most absolute variety. By virtue of the power over the membership accorded to leaders, it is no wonder that its history is replete with infamy and violence.

WILL YOU REMEMBER?

By JIM BILL McINTEER

"My neighbor is having a birthday."

"But," you say, "what's so exciting or different about that—so is mine!" May I tell you?

My neighbor is Dr. J. S. Ward, 1112 Belvedere Drive, Nashville 4, Tennessee. Sunday, September 29, Dr. Ward will be 90 years old! For the last three years, he has been confined to his home, in fact, to his bed. During the course of that time, he has had an operation for appendicitis, as well as other physical encumbrments, and has come through each of those experiences with strength that defies understanding. The amazing qualities of vitality that were in his youth, still are manifesting themselves in this aged man of God.

Dr. Ward is one of the most unique links with the past that I know of. For one year he served as president of David Lipscomb College. Is was his privilege to teach with David Lipscomb himself, also to be a co-teacher with James A. Harding. Brother Ward is one of the few living ex-students of James A. McGarvey.

By his loving family, every physical need is devotedly met. However, there are a world of his friends who would like to do something to show their appreciation for Dr. Ward. Why not remember his 90th birthday with a card? Should you see fit to send it to 1112 Belvedere Drive, I know of a 90 year old gentleman and his family that will sincerely appreciate your remembering a devoted life of service of one of God's noblemen.

Wesley Hylton, Box 98, Keiser, Ark., Aug. 10: Our meeting with Bill Rogers closed July 25. Attendance and interest were at an all time high. Four were baptized and one restored. My next meeting begins August 19 at Joiner, Ark.

Upon What Are You Building?

By J. C. CHOATE

In writing to the Corinthian brethren, Paul affirmed: "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11). Thus, in this passage of scripture the writer is setting forth Jesus Christ as the foundation upon which all must be built if salvation is to be enjoyed. I am persuaded that you recognize this truth, inasmuch as it is so plain it could hardly be misunderstood. And yet, many people have been led to believe that they are building upon Christ when in reality they are building upon nothing more than man, or upon the creeds and doctrines of men. Therefore, the purpose of this lesson is to call one and all back to the only foundation, Jesus Christ himself.

On searching the scriptures we find that this foundation was prophesied long before it ever came to pass, for Isaiah said: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isa. 28:16). Please notice the prophet's declarations: (1) This foundation was to be laid in Zion or in the city of Jerusalem. (2) It was to be a tried stone. (3) This stone was to serve as a corner stone, a precious corner stone, from which a spiritual house was to be built. (4) This foundation, one that would stand for time and eternity. (5) And finally, the writer says, "he that believeth shall not make haste." But who is the prophet talking about? He is speaking of Christ, since the apostle informs us that Christ is the foundation. How wonderful it is to know that the Lord is all of this and even more!

But turning over to the book of Matthew we have Christ talking to the apostles in this fashion: "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Mark 16:15-18). Now what do we have, as far as this setting is concerned? (1) Christ is asking the question: "But whom say ye that I am?" (2) Peter acknowledges Christ as being the Son of God. (3) As a result, the Lord explains that such an answer came from the Father in heaven, "And I say also unto thee, that thou art Peter

and upon this rock I will build my church; and the gates of hell shall not prevail against it." But a question: Did Christ mean that he was going to build his church upon Peter? No, but since Peter had just confessed him as being the Christ, the Son of God, Jesus explained that he was going to build his church upon that confession, or that rock. But who is the rock? Jesus Christ himself is the rock. Hence, Christ promised to build the church upon the fact that he was the Christ, the Son of God. In other words, the church was to be established

with Christ as its foundation or chief corner stone, and it was, as recorded in Acts 2.

Turning next to the Corinthian letter we hear Paul saying: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of the spiritual Rock that followed them: and that Rock was Christ." (1 Cor. 10:1-4). Of course, the writer here is discussing the conditions of the children of Israel during the period in which Moses led them through the Red Sea, and thus into freedom. But please observe, all the while "they drank of that spiritual Rock

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that followed them: and that Rock was Christ." Thus Christ is pictured here as having been with the Israelites, not in the flesh of course, but in the spirit. Nevertheless, we accept him now as being our rock, the rock of ages.

Listen now to the words of Peter: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desiring the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." (1 Pet. 2:1-8). Now I want to point out three simple truths in relation to the portion of scrip-

ture I have just noticed. They are (1) Christ is the chief corner stone, or the foundation, of a certain house. (2) Each Christian is considered a lively stone in this house. (3) With Christ as its foundation and the many Christians serving as lively stones, we have a spiritual house. But what is this spiritual house? Paul tells us: "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). Hence, the house that is under consideration is nothing more than the Lord's church. But the same writer goes on to talk further about this house by saying: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." (2 Tim. 2:19-21). The point is, if we are to be pleasing to the Lord, we must also be a vessel of honour.

In order to impress us with the right kind of foundation, the Lord said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these words of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came and the winds blew, and beat upon that bouse; and it fell: and great was the fall of it." (Matt. 7:21-27). Now please note: in order for one to build upon the Lord he must not only hear God's will but do it as well. On the other hand, when an individual hears the Lord's will, but refuses to obey it, it means that he is building on the sand. In light of these matters, what are you building upon?

As we look around about us we can see multitudes of people just drifting

along, not necessarily meaning to reject the Lord, but doing that just the same. Think of the many people who know the will of God, but because of one reason or another have failed to obey his precious will. Friends, according to the scriptures such people are building upon the sand, and will be destroyed one day. Furthermore, think of the many people who are building upon the sand as a result of building upon their work, their popularity, their money, and so on. Still countless others are building upon the sand, inasmuch as they are building upon the creeds, doctrines, and commandments of men. But friends, there is no eternal future of happiness with Christ in such as that, as the scriptures clearly illustrate.

On the other hand, if we would have the Lord's blessings to rest upon us, we must not only hear his will, but as we read from Matthew 7, he would have us obey that will also. James backs this up by saying "But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:2). Thus, if you want to build upon the Lord, you must hear him for Paul says that faith comes by hearing. (Rom. 10:17). Then you should back that up by obeying the gospel of Christ. (Mark 16:15-16). As a result, the Lord will add you to his church. (Acts 2:47). From there on, you are to worship and serve your Lord so that you can become a strong Christian and a faithful follower of him. (2 Pet. 3:18).

No friends, you cannot build upon Christ by giving all of your time to the things of this world; you cannot build upon one of the prophets, and at the same time build upon the Lord; you cannot build upon the law of Moses and consequently build upon the Son of God; you cannot build upon John the Baptist while building upon Christ; you cannot build upon Peter or one of the other apostles and acknowledge Christ as the sure foundation; you cannot build upon Judaism and accept Christ as the Saviour of the world; you cannot build upon Catholicism and accept Christ as the one and only head of the church; you cannot build upon denominationalism and preach the truth as it is revealed in the word of God. No, you cannot build upon the things mentioned, or anything else as far as that is concerned, except the Son of the living God. And we must decide today who we are going to serve. If we build upon the things of the world we have rejected Christ. But if we are going to build upon Christ we must push these other things aside.

Hence, we return to our original text where Paul says: "For other foundation can no man lay that that is laid, which is Jesus Christ." (1 Cor. 3:11). Friends, do you believe that? If you do, then

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build upon him. If you will only build upon Christ, as he instructs, you will have nothing to fear in this life or in the world to come. It is even as the poet said:

In work and toil
Thou didst live;
O rock of ages,
Thyself to give.

In pain and anguish
Thou didst die;
O rock of ages,
To live on high.

In love and mercy
Thou hast stood;
O rock of ages,
As only thou could.

In grandeur and beauty
Thou art mine;
O rock of ages,
Thou art divine.

In glory and splendor
Thou art forever;
O rock of ages,
Leave me never.

Now, what are you building upon?
The rock or the sand? Think on these things.

Figures of Speech

By CARL R. MICK

Only a casual reading of the Bible will inform a person that figures of speech are often used. To properly understand God's word we must recognize these figures of speech.

Difference In Literal And Figurative

Literal speech can be taken true to fact. The words have their usual or natural meaning.

Figurative language must not be taken true to fact. It is language expressing one thing in terms which normally express something else. For example:

1. Literal fox — "And Samson went and caught three hundred foxes . . ." (Judges 15:4).

2. Figurative fox — "Go ye, and tell that fox, Behold I cast . . ." (Luke 13:32).

Samson did catch three hundred literal foxes, but Jesus was not referring to a real fox. Jesus was speaking of Herod and comparing him to a fox because he was crafty and sly like a fox.

The context will generally reveal whether or not a statement is literal or figurative. From the context we know that the following is a figurative expression: "I have fed you with milk, and not with meat." (1 Cor. 3:1). The milk is

the simple and elementary teachings of Christ while the meat is the great truths and principles of the gospel which are harder to be understood and appreciated.

Our desire in interpreting figurative language should be: What does the writer mean? and not what can we make him mean to fit our doctrine or theory. One good rule to follow is letting the Bible interpret figures of speech.

The meaning of a figure of speech is often given along with the figure of speech. In the parables of the sower and

tares, Jesus explains what he means by these two figures of speech. Other examples are:

1. The temple is His body. (John 2:19-21). Jesus said, "Destroy this temple and in three days I will raise it up." The Jews thought He meant the literal temple in Jerusalem but verse 21 says, "But he spake of the temple of his body."

2. A branch is a man. (John 15:5-6). When Jesus said, "I am the vine and ye are the branches," He was not referring to denominations as being branches. This

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is evident for the Bible says in the next verse, "If a man abide not in me, he is cast forth as a branch . . .

The first rule to follow in interpreting figurative language, then, is let the Bible do it. If the meaning of the figure is given, we must accept the interpretation of the inspired writer. In the event the inspired writer uses a figurative expression and no interpretation is given, another good rule to consider is to use common sense.

1. Cut off hand, foot, etc. (Matt. 18: 8-9). The hand, foot, and the eye are used as symbols of evil desires. It would be better to deny ourselves all the gratification of sinful desires even if such denial would be as painful as the loss of a limb or an eye, than to suffer eternal punishment. A few have taken this passage literally to mean physical pruning of the body. Common sense would tell that it would be wrong for a man to dissect himself, and such would do no good if the evil desire was still in the man's heart.

2. This is my body . . . blood. (1 Cor. 11:24-28.) When Jesus said in instituting the Lord's Supper, "This is my body," referring to the bread and "this cup is the new testament in my blood," com-

mon sense should tell us that the bread was not his literal body nor the cup his literal blood. Metaphorically the bread is the body of Christ and the cup is the blood of Christ, but literally it is not true. For similar metaphorical expressions see Genesis 41:25-27; Luke 8:11-15; and Matthew 13:37-39.

Many other rules could be given, but the above two plus the following precautions should greatly aid all the understanding of God's word where figures of speech are used.

Next, never force a figure. Here are two examples of how figures of speech were carried too far:

1. A colored man discovered in Matthew 25:31-33 that the sheep being placed on the right hand meant that all the colored people would be saved because they had woolly heads.

2. Another man from the same passage got the doctrine of "predestination" and "once saved always saved" because the goats were always goats and the sheep were always sheep.

The point of analogy in Matthew 25: 31-33 is that the separation of the righteous and the wicked will be like a shep-

herd dividing his flock, the sheep being placed on the right and the goats on the left. We must be careful not to demand too many points of an analogy.

Finally, never contradict what is plainly spoken. Figurative language may add beauty and lasting impressions to literal statements, but it cannot contradict plain scriptures. "Born of water and of the Spirit" (John 3:5) is decidedly a figure of how one is saved and enters the church which is the kingdom of God. No interpretation is to be placed on the "new birth" that contradicts what is plainly spoken concerning how people are saved and enter the kingdom.

The scriptures plainly teach that:

1. One must believe and be baptized in order to be saved. (Mark 16:16).

2. One must repent and be baptized for remission of sins. (Acts 2:38).

3. One enters the body or church by one Spirit being baptized into the one body. (1 Cor. 12:13).

Commands are rarely ever given in figurative language. Acceptably obeying the Lord is not so much a matter of interpreting figures of speech, but being willing to obey what is plainly spoken by Christ and his inspired apostles.

Unconscious Enemies of Christ

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Origin Of The Baptist Church

By GUTHRIE D. DEAN

It is claimed by some Baptists that it is possible to trace the present Baptist denomination all the way through history back to the time of John the Baptist. But even Baptist scholars deny that this can be done. "Rev." David Weston, Professor of Church History in Hamilton Baptist Theological Seminary, quotes from a private letter of Dr. Camp, author of Baptist History, as follows: "Many of our brethren indulge in a pleasant thought that Baptist churches may be traced all the way back to the apostles. . . . Some of our historians are credulous, some are careless." Dr. George Northrop, of Chicago Baptist Theological Seminary, says "The idea of an unbroken succession of regular Baptist churches from the days of the apostles to our day, is sheer historical picture. My opinion is that it is altogether impossible to make out an unbroken succession of witnesses for the truth, outside of the Catholic church. I should prefer to attempt almost any other intellectual achievement conceivable."

Mr. John Smith, or Smyth, as it is sometimes written, is the founder of the Baptist church. And it began in 1607

A.D. or near that date instead of in the days of John the Baptist. The Baptist historian Vedder states: "The first Baptist Church was organized in 1607. This became the mother of all Baptist Churches." (Introduction to, History of the Baptist Church, by Vedder.

The Baptist historian Benedict wrote: "The first regularly organized Baptist church of which we now possess any account, is dated from 1607, and was formed in London by a Mr. Smith, who had been a clergyman in the church of England." (History of the Baptists, page 304.)

The Baptist historian Lofton states: "John Smyth founded a church upon the Baptist model, believer's baptism and a regenerate church membership; but organically speaking, this was the 'beginning' of the present denomination of Baptists, though begun with an unscriptural form of baptism." (The English Baptist Reformation, by Lofton.) This "unscriptural form of baptism" was "pouring" or affusion. "He (Smith, the founder of the Baptist church) became convinced that infant baptism is not warranted by the Scriptures, and he therefore baptized

himself, no doubt, by affusion." (New International Encyclopedia, article: Baptist.)

The Baptist historian Whitsitt taught that the Baptist church had its beginning in 1607 and that John Smith was its founder. (A Question in Baptist History, by Whitsitt, pages 86-93).

Smyth, another Baptist historian, states "Possibly it was in October or November, 1606, that Mr. Smith got away from England to Amsterdam with a company of his brethren. Smith and his followers did not unite themselves with the church of Johnson and Ainsworth, which had been established already, but organized a church of their own, that was known as the second English church." (Differences of the Churches of the Separation, Preface, by Smyth.)

Although Vedder and others claim 1607, the name Baptists was not used that the Baptist Church was founded in until 1644. The New International Encyclopedia says concerning the name "Baptists:" "A name first given in 1644 to a congregation of English Separatists, who had recently restored the ancient practice of immersion."

The English Baptist Reformation, page 25 reads: "Baptist history based upon the teachings of such men as Smyth, Helwys, Morton, Busher, Spilsbury, and others who laid the organic foundation of the Baptist denomination of today."

An Encyclopedia of Religion, edited by Vergilius Ferm, and published in 1945, carries a page and a half article concerning the Baptists. This article is written by Conard Henry Moehlman, professor of the History of Christianity, at The Colgate-Rochester Divinity School in Rochester, N. Y. The following are a few of the excerpts from the article describing the Baptists:

"Baptist mythology traces continuity from John and Jordan by churches." Of course "mythology" means that it is "fictitious and imaginary." Thus, the Baptist claim of continuity is "fictitious and imaginary," so says the Baptist scholar.

"Historically speaking, Baptists originated in the early seventeenth century within English Congregationalism as affusionists and the separation of church and state issue first appears among American Baptists toward the end of the eighteenth century. The first Baptist confession of faith to prescribe immersion was published in London in 1644 by particular, or Calvinistic Baptists."

"Baptist religious statistics are not reliable." "When Brown University, the University of Rochester, and the University of Chicago are classified as Baptist schools, an imposing educational front is presented." In other words, this Baptist writer is telling us that the Bap-

tists, by giving inaccurate membership numbers and by claiming certain Universities as belonging to Baptists, etc., are "imposing a front," are issuing statements that are "not reliable," thus are trying to deceive the unsuspecting public. And he published these statements in a 844 page Encyclopedia that has been circulated to the four corners of the earth.

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Leon Watson who has been preaching for the church in Stephens, Ark., recently announced that he was planning to move to New Boston, Tex. This leaves the church at Stephens without a preacher.

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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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Good and Pleasant

By LLOYD E. ELLIS

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

The Apostle Paul admonished the brethren (at Philippi) to think upon things which are lovely and of good report. (Phil. 4:8). This applies to all Christians and, in fact, all people are happier when they devote their thoughts to such things. We are encouraged by good things; we rejoice in that which is pleasant. We are disheartened and discouraged by unpleasant surroundings and evil reports.

Unity of purpose and the pleasant association together of those who love the Lord and endeavor to follow his will cause rejoicing of the heart.

It is unpleasant even when enemies contend with each other. There is a constant and remitting warfare between good and evil, but there is nothing pleasant in the conflict. There is sorrow, tribulation, and many unpleasant situations. The joy of the Christian in the conflict is in the anticipated victory over the devil and the happiness to be enjoyed as a result of the overcoming of the world.

It is even more heartrending when brethren strive and contend together. The brethren of the Lord especially ought to live together in peace and harmony. Their Lord died for them and they have

been blessed in being brought to the place where they can enjoy the benefits of his sacrifice. Into each life much sorrow is sure to come for we live in a world filled with many very unpleasant things, but brethren living together in unity can help each other in countless ways.

God has done so much for us and continues to give his blessings with unsparing hand, and has made such great promises of eternal blessings to be enjoyed by those who live for him, that each Christian should think of the wonderful privilege to be a child of God and consider that all our little differences are as nothing in the face of God's mercy and love.

It causes our hearts to rejoice when we see brethren in the Lord living and working together in love and peace and harmony. How "good and how pleasant" indeed! All the little problems — all the ones which we consider to be big — can be solved so easily when we "dwell together in unity."

If we need to build a church house, six or eight or a dozen families working together in unity, can see it accomplished. Sometimes we need some assistance, but many times a group can meet its own obligations and problems, and soon be sending aid to places where the number is too few to carry on the work to advantage.

We should and do desire to cooperate with every good work and want to dwell with the brethren in peace and harmony and unity. We have been very richly

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blessed and should want to help others.

Does it do you good and make you feel that the Lord has been good to you when you come together with others of like faith to worship God and to enjoy such pleasant association together?

Pleasure and Happiness

By CLEON LYLES

Many people make the mistake of thinking pleasure is happiness. As a result happiness is never found. However neither in the writings of wise men nor inspired men do we find any suggestion that pleasure is happiness.

When Jesus was here he warned against following our own pleasures. The apostles sounded the same warning. The world had existed for several thousand years, and in all of man's struggles he had never located happiness. Jesus taught that one should look the other way.

Many things are pleasant according to the standard of man. And all that is pleasant is not wrong. We are not taught to deliberately seek unpleasantness, or create it for others. But that which is pleasant to man does not always bring real happiness. People who have developed a taste for alcohol find drinking a pleasant experience. The effects are not pleasant, but there is a certain amount of pleasure or they would not drink. Those who gamble find a certain thrill in trying to get something as a result of chance. Those who engage in satisfying the lusts of the flesh find pleasure in the satisfaction. There is "pleasure in sin for a season." If all sinning was unpleasant there would be no more sinning. When the devil tempted Eve to sin he pointed out the fact that the forbidden fruit was something to be desired. It would be pleasant to become like God. It would be a delightful experience to know good from evil. Had he told her that death would come as the result of eating the forbidden fruit, as God said it would, she would never have eaten it. But he told her God was wrong in what He said. I am sure, whatever this forbidden fruit was, she received a thrill from partaking of it. But all of us know the results.

The fact that people think pleasure is happiness is demonstrated in the way we live. Not long ago I read about six answers to one question: "What would you do if you suddenly became heir to a million dollars." Only one person in the six said anything about giving any of it to the Lord's work. Others were concerned about bank accounts, new homes, etc. This is not to say these would be wrong

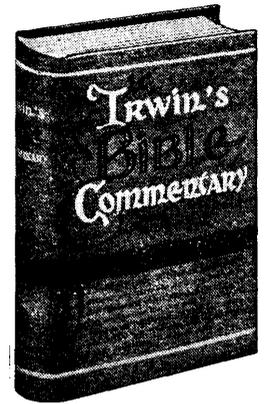
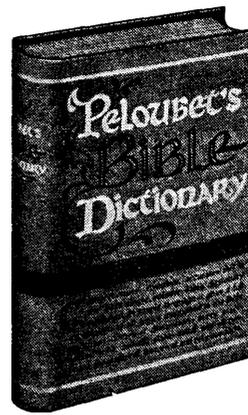
if we allowed God to come first in our lives, but it does point out the fact the first concern of most people is pleasure. And the reason for that concern is the fact that they believe happiness can be found there.

As you and I view it, there was not much pleasure on earth for our Christ. He had no place to lay his head. According to his own estimation he did not have as much as a fox or fowl, but we cannot read in any book about a happier per-

son. No one ever brought so much sunshine to so many. This was also true of the disciples. They found that happiness did not depend on pleasure.

Because we do think that pleasure is happiness we search for pleasure. While we are so doing happiness passes us by. We need to accept the Lord's estimate of life. When we do we will see that real happiness comes from service. He told his disciples that the one who would be greatest among them must be the servant

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of all. Sometimes our most happy experiences are not the most pleasant. The person who learns this knows how to live. And he has found something that will not only afford him satisfaction while he lives on earth, but something that can reach on into the next world and be waiting for him with treasure that

will last forever. — In Church of Christ Reminder.

Guv W. Sims, 1604 Boren Ave., Seattle, Wash.: I am enjoying my work here in the great northwest. One baptism, one restored, one identified with the church

in the past few days here at Central. This congregation is located in the very heart of downtown Seattle. When passing this way worship with us.

M. P. Winkler, Pinellas, Fla.: We have been here 30 months. To date there have been 114 baptisms and 46 restorations. The Sunday morning Bible study has increased on an average of sixty each Lord's day. The good results was due primarily to personal work and co-operation throughout the congregation. We desire to move, preferably to Missouri, Arkansas, Louisiana or eastern Oklahoma. Contact me here and references may be furnished.

Bennet W. Land, 600 S. Poplar, Wichita, Kansas, Aug. 18: Three have been baptized and five placed membership here in recent weeks. 71 responses here since January 1. I was recently in a meeting at Oak Grove, Ark., in which 7 responded.

Jule Miller, Central Church of Christ, 4100 Montrose, Houston, Tex., Aug. 20: We have had five baptisms in the past two weeks as a result of using the cottage meeting filmstrips. One lady, who was a Roman Catholic, born in Old Mexico has taken her four children out of St. Ann's Catholic school and plans to enroll them in our Houston Christian school. Our cottage meeting program continues to grow. During the month of August we will conduct approximately 100 home classes using the new filmstrips.

Paul C. Keller, Box 365, Paragould, Ark., Aug. 29: I recently preached in a meeting at Caraway, Arkansas. One was baptized. Three were baptized in a meeting with the Oak Grove church in Lafayette County, Mississippi. Our work at Second and Walnut continues to go forward encouragingly. Six have been baptized in recent weeks.

Sing a song of TV,
For the little ones;
Four and twenty jailbirds,
Packing tommyguns.
When the tale is ended,
The blood is ankle deep, —
Isn't that a pretty dish.
To send the kids to sleep?

—Selected.

Why is it that some people are humbly grateful, while others are grumbly hateful? — 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^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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

CHAPTER XVIII.

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

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

24. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money 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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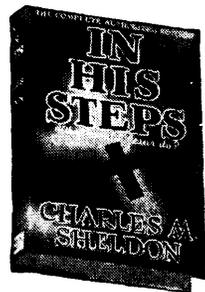
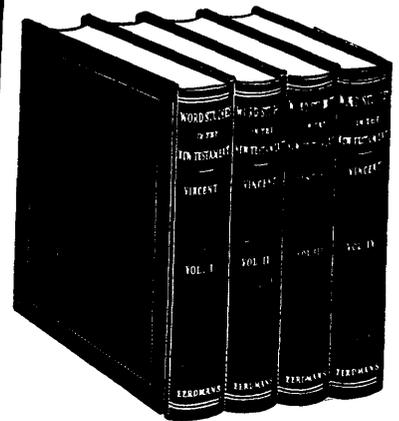
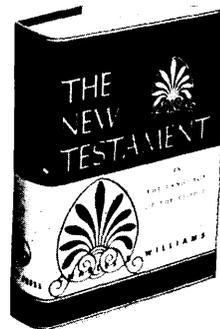
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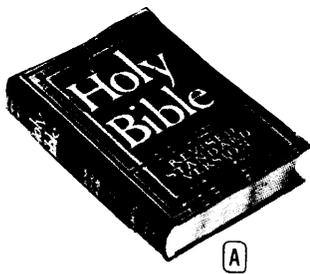
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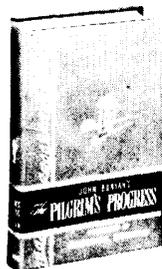
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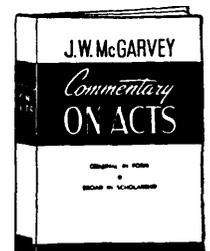


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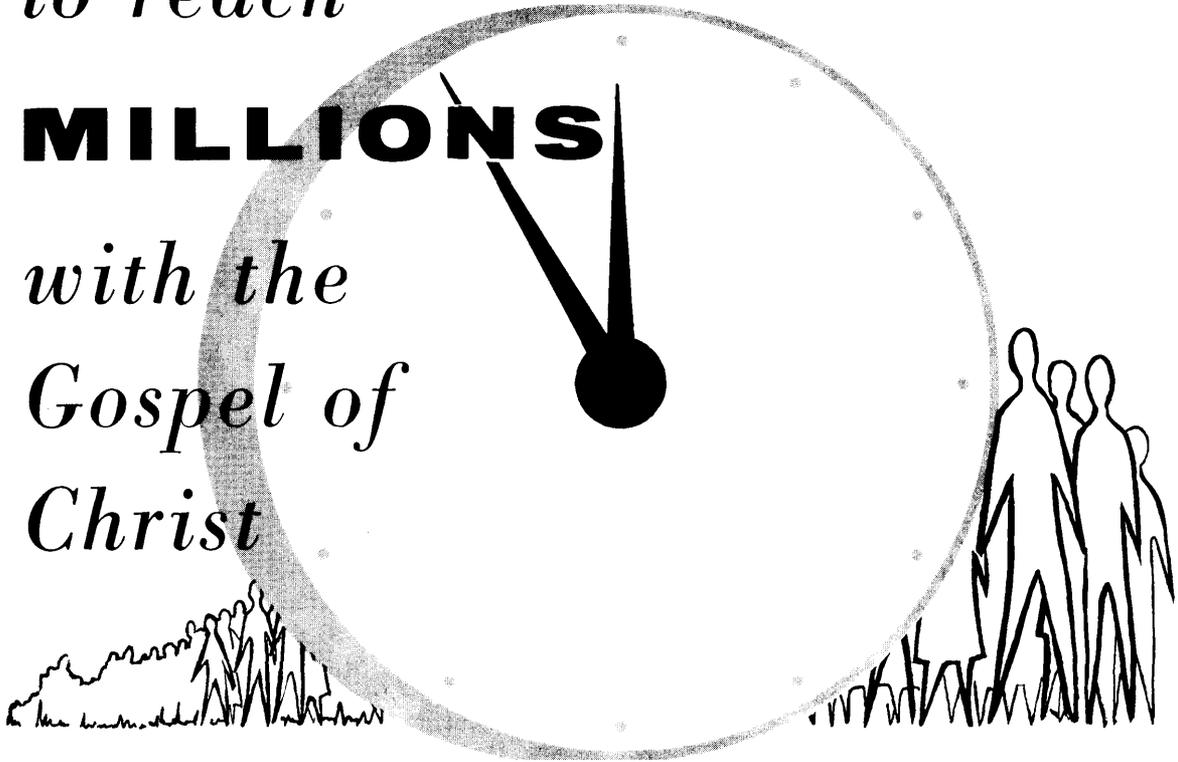


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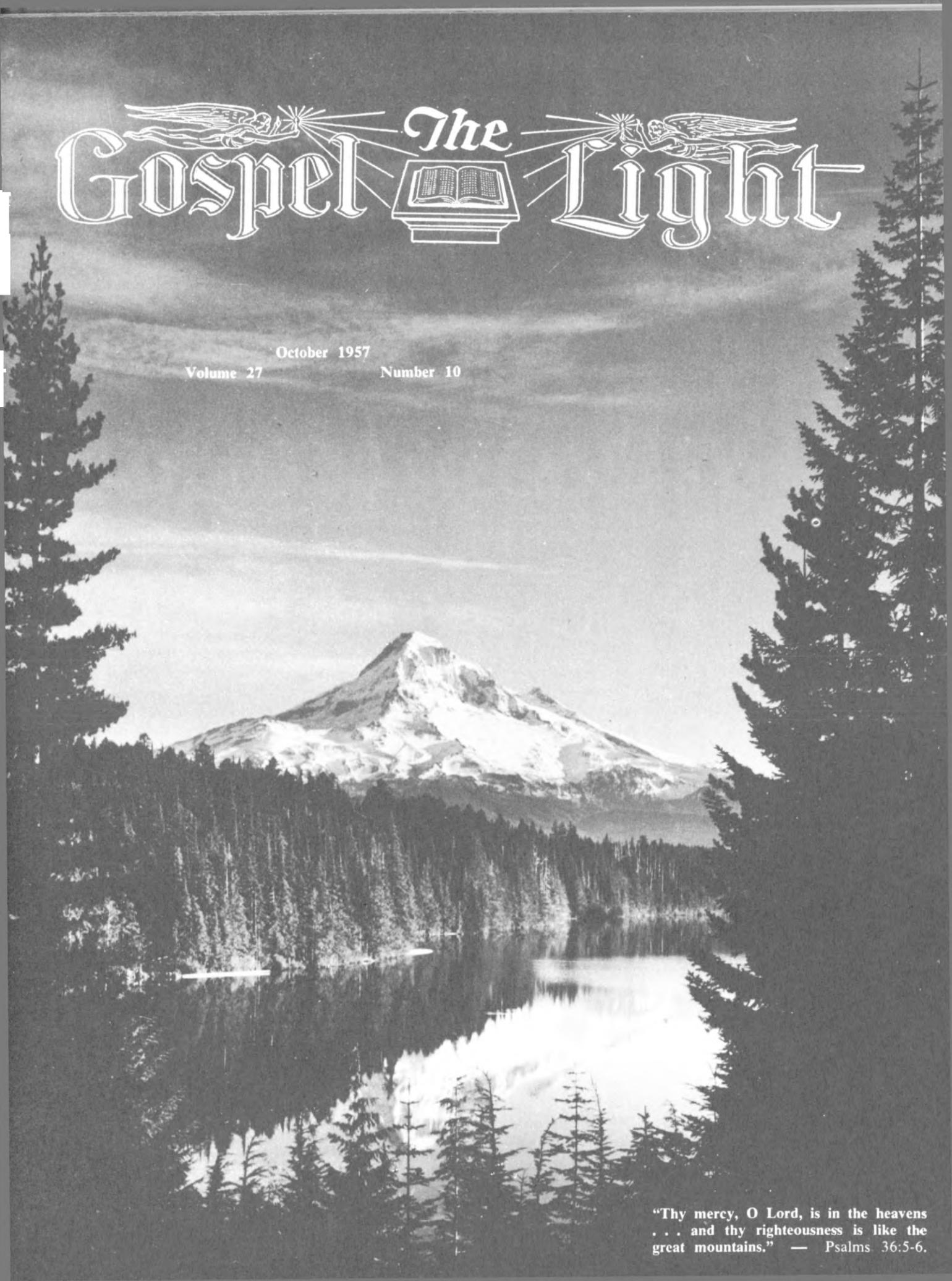
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The Gospel Light

October 1957
Volume 27 Number 10

"Thy mercy, O Lord, is in the heavens
. . . and thy righteousness is like the
great mountains." — Psalms 36:5-6.

A Note From The Editor —

THE GOSPEL LIGHT CELEBRATES A BIRTHDAY

December 1, 1930, was a day like all other days in many respects. People went about their daily tasks as usual. There were discussions about the weather, and on the minds of all, perhaps, was the "depression." Everyone was wondering what the future would bring.

However, on this date there was a small group of men who were not primarily concerned about the weather, with politics, or the "depression." Their hearts were set for the defense of the gospel and the future well-being of the Cause of our Lord. There appeared on this date in the mails a small four-page religious journal christened "The *Gospel Light*." On this date it was recognized by the United States Post Office Department as a religious journal to enjoy full privileges in the mails.

If providence so allows, our issue of December 1, 1957, will complete 27 years of publication.

Many people, who failed to recognize the power of God, prophesied an early end to the *Gospel Light*. Many Christians who saw no further ahead than they could reach with their hands, hesitated to advance the amount of a year's subscription. We are happy to say that by the providence of God, the *Gospel Light* has been permitted to continue as an oracle of truth for 27 years.

During these 27 years millions of copies of the *Gospel Light* have been distributed throughout the 48 states and several foreign countries. Its publishers have made many mistakes, but in all things we have endeavored to publish only those things consistent with the teachings of the Bible. We have tried to steer clear of controversies that would only engender brotherhood strife and ill feeling.

Believing that there are many people throughout the land who would like to see the *Gospel Light* have a more far-reaching influence for good, we are here announcing a very special Anniversary Subscription Campaign to continue to December 1, 1957, which will be the exact date of our anniversary. We would like to mail on that date no less than 50,000 copies. If we can have the cooperation of a large number of our friends in making announcements, and soliciting among friends, this hope can be realized.

Our plan is simple. There are no strings attached. You simply send us \$1.00 for each name to whom you wish this magazine mailed, and we will send it for an entire year. This includes both new and renewal subscriptions, and it is the same price whether you send one name or a thousand — one dollar a year for each subscription.

We will be grateful for your cooperation.

The November *Gospel Light* will be a special issue, devoted principally to Christian education. J. C. Moore of Harding College has assumed the responsibility of gathering much of the material to be included in the issue. He will have the valuable assistance of the Harding College publicity office, under the direction of Russell Simmons. Cleon Lyles of Little Rock and other brethren who have a keen interest in religious education will give of their time and effort in making the issue possible.

We believe that the future growth of the church is best determined by the manner in which our young people are brought up. This applies from the earliest training in the home right on through their college career. In most homes of the church, young people are obtaining excellent training from their parents and others who have a keen interest in their spiritual welfare. However, we share the opinion of many that most public colleges and universities are void of any semblance of a spiritual atmosphere. Atheism and infidelity seem to be the order of the day in many of our state supported colleges and universities.

It is with this idea in mind that we dedicate an issue of the *Gospel Light* to education in an effort to awaken parents and friends of youth to the great need that lies before us. Young people will find the forthcoming articles of special interest.

It is our hope that many congregations of the church throughout the land will make available copies of our November issue for all the young people in the congregation.

We are making a special price of 5c per copy in bundle lots of 20 copies or more mailed to one address. This small price will not take care of the actual production and mailing costs, but we do want a copy in the hands of as many people as possible. All orders for special copies must be received in the *Gospel Light* office by October 20. We must know the number needed before our press run is started.

Why not each reader of this paper make himself a committee of one and send in an order for 20, 40, 60, or 100, or whatever number you can distribute in your community.

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Each Christian should continue to study the Bible "to show thyself approved unto God," and to be able to always give an answer to every man concerning the "hope that is in you." The *Gospel Light* tries to provide Bibles and Bible study helps that make your study more beneficial. Consider the books listed on page 194 of this issue as well as other listings. Do not hesitate to write concerning a book that is not listed.

"Thy Will Be Done"

By GUSSIE LAMBERT

Jesus taught his disciples to pray "Thy will be done." (Matt. 6:9-10). He taught them to pray that God's will should be done on earth. Many, no doubt, will be anxious (o do God's will in judgment, but this will be too late. In order for us to receive the blessings of the Lord, we must do God's will on earth. Jesus also taught his disciples to pray that the will of God be done on earth as it is in heaven. David said "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." (Psa. 103:20). Even the angels do the will of God according to his word and if today we are to do God's will, it must be done according to his revealed word to us.

Jesus attached much importance to the Father's will. In John 5:30 he said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." If it were necessary for Jesus to seek the Father's will, how much more necessary it is for us to do so.

Jesus not only taught the disciples to pray "thy will be done" but he also prayed it in prayer. (Matt. 26:42).

Men are responsible for doing God's will. In Luke 12:47 Jesus said that the man that knew the Father's will and did it not should be beaten with many stripes. The man that knew not the Father's will and did it not would be beaten with few stripes. This shows that we are not excused from doing the Lord's will. It is also clearly taught in the scriptures that the chief purpose in life is to do the Father's will. In John 4:34 Jesus said "My meat is to do the will of him that sent me, and to finish his work." It would be a great thing to be included in some rich man's will. If we were, we would be careful not to do something that would deprive us of the inheritance. But it is greater to be included in God's will; but for us to receive the blessings of God's will we must obey that which he commands.

What is God's will for us? It is God's will that you should be saved. In 2 Peter 3:9 the apostle declares that God is not willing that any should perish. Therefore, every person that is lost will be lost contrary to God's will. God wills that we be saved. He sent his son and allowed him to die on the cross that we might be saved. (Jno. 3:16). In Titus 2:14 we are told "that Jesus gave himself for us, that he might redeem us from all iniquity,

and purify unto himself a peculiar people, zealous of good works." Jesus was willing to die that we might be saved.

It is also God's will that you should be saved **by his will.** (Matt. 7:21). Jesus wanted all men to know the will of the Father. Therefore, he sent his disciples into all nations to preach the gospel. In John 7:17 we are told "if any man will do his will, he shall know of the doctrine . . ." Do you pray "thy will be done on earth as it is in heaven?" There is no disobedience to the Lord's will in heaven. In 2 Peter 2:4 we are told that the angels were cast down from heaven when they disobeyed the Father's will. His will for you is to be saved, or to be a Christian. To do this, the Lord requires you to believe his gospel, repent of your sins, to confess the name of Christ and to be baptized into Christ. In John 17:4 Jesus prayed "I have finished the work that thou gavest me to do." Have you finished the work that God gave you to do in becoming a Christian? God has no plan of salvation for an unsundered will.

God wills that the Christian should be faithful. "Wherefore be ye not unwise, but understanding what the will of the Lord is." (Ephesians 5:17.) It is just as necessary for the Christian to know God's will for him as it is for the sinner to know what to do to become a Christian. God wills that we should obey him in worship. "Now we know that God heareth not sinners, but if any man be a worshipper of God and does his will, him he heareth." Here the Lord makes our being heard of the Father and our worship to the Father being acceptable dependent upon our doing the will of God.

"And this is the confidence that we have in him that if we ask anything according to his will, he heareth us." Therefore, for our prayers to be heard we must ask in accordance to God's will. God wants Christians to know his will, to be faithful in worship, to be faithful in prayer, and also to be faithful to the end. In Hebrews 10:36 we are told ". . . after ye have done the will of God, ye might receive the promise." In Revelation 2:10 we are taught to be faithful unto death, that we might receive the crown of life. Then in 1 John 2:17 we are told that it is he that doeth the will of God that abides forever.

There are many things that I cannot do. I cannot be a great musician, or a great painter, or a great athlete. I cannot

be a famous poet or an internationally known statesman. But I can do the will of God and this is far greater than any other thing that I could do in this life.

In John 5 we are told of Jesus seeing a man lying near a pool who had been crippled 38 years. When Jesus saw the man lying there, he said to him "Wilt thou me made whole?" The man looked inquiringly at Jesus and said, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." While the lame man explained, Jesus said to him, "Rise, take up thy bed, and walk." Today, does Jesus speak to you concerning your spiritual condition and say "Wilt thou be made whole?" If you have a desire to be made whole, you can do so by obeying the will of God.

THE SPRINGDALE NORMAL SCHOOL OF MUSIC

By JAMES L. NEAL

The Springdale Singing Normal started on Monday night of August 12 and closed August 23 with the finest program and the largest crowd in attendance ever to assemble in the Thompson Street church building. The attendance was estimated at 850, of which more than a hundred could not enter the building.

There were seventeen boarding students from ten other states, and scores of day students from surrounding communities. Night sessions ran around 240 and day sessions 120 to 150. There were more than forty in training for song leaders. The Thompson Street church grounds served as a campus for the different groups and grades of students who passed to different places of study.

L. O. Sanderson conducted the school. Helping him were Texas H. Stevens of San Antonio, Tex., Wilkin Bacon of Arlington, Tex., and Leon Sanderson of Memphis, Tenn. Bob Baskin of Crane, Mo., also helped some with teaching and leading.

Plans are being made for the school to be conducted next year. This time the weather and the place were both favorable. Make your plans a year ahead to take advantage of this great event. God, in His great providence, is with us in this pioneering, great work. Let us learn well how to praise Him in song!

The feeble tremble before opinion . . .
The foolish defy it . . .
The wise judge it . . .
The skillful direct it.

A friend is a gift you give yourself.

Mystery of Iniquity Works Again

By ELTON S. HUGHES

"For the mystery of iniquity doth already work: only there is one that restraineth now, until he be taken out of the way." (2 Thess. 2:7).

The church of Christ was established more than nineteen hundred years ago, when upon the day of Pentecost, after the resurrection of Christ, He began to build men into that divine institution. Upon that day the gospel of Christ was preached as fact for the first time. Upon that day men heard for the first time the resurrection gospel, and believing in the Christ whom they had crucified, and whom God had raised from the dead they cried out, "Men and brethren, what shall we do?" (Acts 2:37) They were told to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. . . ." (Acts 2:38). When men heard the exhortation of the apostle Peter to obey these commands, the record says in Acts 2:41, "They that gladly received his words were baptized: and the same day were added unto them about three thousand souls." These were the first members of the church purchased by the blood of Christ—the first men and women who were born of the "water and the Spirit" under the new covenant, sealed and sanctified by the blood of Jesus.

The church that thus began with the preaching of the facts of the gospel — the death, burial, and resurrection of Christ — had a wonderful history for several years. Under the guidance of Spirit-filled, Spirit-inspired men, the growth of the church was almost miraculous. Thousands were converted to the Lord, and in every case of conversion under the teaching of these inspired men the form of obedience was the same. Study closely the examples of conversions in the book of Acts and note that without exception every one of those converted was of an age and intelligence that they could hear, understand, and believe the gospel. Note also that following that faith they were taught to repent of their sins, and to confess their faith in Christ, and to be baptized for the remission of sins. This is not a record of some being saved one way and some another, but in every case the procedure is the same. The gospel was the power of God unto salvation. (Romans 1:16). God showed no favoritism to Jew or Gentile but required the same knowledge, the same faith and obedience in each case. The growth of the church under this preaching was astonishing.

If we today were all preaching the same thing (1 Cor. 1:10), men would be led by thousands to turn from sin and ungodliness. Today there are so many doctrines taught that man becomes lost in a maze as he tries to investigate them all, and soon he turns to infidelity. Satan knew that this would happen, and that is the reason he has instituted all the false ways in the world. He wants the true way to become so obscured by the multitude of false ways that man will not be able to find it, hence, be lost. In those early days there was but one way, and men gladly came to it. They would do the same today if men could be led to lay down their quarreling creeds and take up the Bible as their guide.

In the first few years after the establishment of the church, the gospel swept over the Roman world as a sweeping wind. The Jews and the Roman government had put to death the Son of God. Nevertheless, He burst the bars of death and came forth victorious. From the beginning of eleven, poor, and unlearned men on a wind-swept hill in Palestine, who saw him rise with the clouds of heaven and heard the angels promise His return, the church grew to be a dominating influence in the Roman Empire. In 50 years there was established in every principle city of the empire a church to the honor and glory of His name. These were all churches of Christ. And in one faith they swept on until within another 200 years over fifty per cent of the Roman people had been converted to the Christ whom they had put to death. The secret of this success was the power of God which aided them in their labors. They remained true to the word of God and with one message to preach, and one obedience to require of all men, they were sweeping the world for Christ.

Satan, however, had been trying to get something into operation to put a stop to this triumph of Christ and His church. Paul said while he was yet living: "For the mystery of iniquity doth already work: only there is one that restraineth now, until he be taken out of the way." (2 Thess. 2:7). Paul could see the beginning of the working of Satan in the church, and he was set to restrain that evil force so long as he lived. Paul was finally put to death and the departure from the truth was accelerated. The church began to suffer and decline under the onslaughts of Satan, and as departures were made from the word of God, innovations were introduced into

the worship of the church. Then, it was, that a pall of darkness began to spread itself over the Israel of God.

The apostasy, or falling away, did not come in a day. But slowly and gradually it crept upon the church of our Lord. In the beginning there was a plurality of elders in each congregation. Year by year these men usurped power and authority and extended their rule over other congregations. Finally one elder who had longed to extend his measure of authority and power, proclaimed himself "universal father" and the papal system had its beginning. The church of Christ was a powerful body of people hundreds of years before the papal ecclesiasticism began. But as this usurpation of power was taking place, men were introducing into the worship of the church various pagan rites and ceremonies which seem to please the people. With the apostle Paul the commandment of the Lord had been final, and nothing was added merely to please the people. With these leaders of later years, the question was, "What will please the people and increase our popularity." Thus, the church was corrupted in morality anti worship. Finally the mechanical instruments of music, which God had left out of the New Testament worship, were brought in, and men no longer appealed to the Bible for their authority, but rather appealed to the people. The church in this apostate condition became the enemy of the Bible and even put to death those who desired to read and study its sacred pages. The Bible was translated into Latin, a dead language, and one that

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could not be read by all the people. All other copies that could be found were destroyed, and Bible knowledge perished from the people. What is this dark period to which we are referring? Without searching for it; without any theory to guide you to it, just follow the stream of history, and you will find before long that the "sun of the church's" glory begins to decline. Faithfulness and purity are supplanted by pride and pomp, and lust for power, with their train of falsehood and corruption. It reflected more and more of the world, and less and less of heaven, until at last amid foreboding of an awful future, the sun goes down, twilight comes on, the shadows deepen; then the last lingering ray disappears from the horizon, and night with sable mantle covers the whole earth. That was surely a day of darkness and despair for the church of the Lord. They are in the gloom, the awful gloom of the "dark ages." It reminds one of the day when the Israelites were carried captive into Babylon for disobeying the commandments of God. David said of this: "By the river of Babylon, there we sat down, yea, we wept, when we remembered Zion, Upon the willows in the midst thereof we hunged our harps."

Surely this was a parallel time of sadness for the people of God as the church passed from the sight of men, and the dark ages like a pall of darkness, settled upon the earth for a period covering more than twelve hundred years.

This condition was caused by one thing, and only one thing: Men began to exalt their own way above the way of God. Men began to legislate for God upon the earth and say their decisions were as binding as the word spoken by the Lord. This is always destructive of spiritual life. It has always been introduced by Satan from the garden of Eden to the present time. He was the one who led these religious leaders of that day to turn their backs upon the word of God and led them into the wilderness of despair. Satan has always tried to destroy the word of God and the church and often uses religious leaders, preachers, and elders to do this deceiving, because men will follow them more readily, it seems.

When we see how Satan worked in those early days of the church to lead it into destruction, we should be warned, lest a similar fate come upon us. When men, elders or preachers, teach that the commandments of Christ are non-essential, and that the church can legislate where Christ has not spoken, beware of such men, for surely they are those emissaries who would lead you into destruction.

When we look out into the religious world of our day, do we not see the very

things which led the church into apostasy and darkness? Do we not see powerful organizations today that have been built up for the government of God's people? Whether this government is in the form of synod, council, missionary society, institution, or convention, it is not of God. God's form of church government has always been a plurality of elders over each congregation, with each congregation being its own, autonomous in operation and work. When we behold the machinery set up to do the work God intended for each congregation to do, when we behold the creeds men have written and the theologies which they teach, usurping the rightful place of the New Testament as the authority and guide of the church, we know we are seeing the spirit of lawlessness going on unchecked. Yes, we see the "mystery of iniquity working again." How long will it last? Will we go on in blindness forever? Let us not forget the martyrs of the "dark ages." Let us not forget this long night of slumber. Let us not forget those men of courage who saw the deplorable condition of the world, and with a zeal which was commendable, worked and fought to break the chain of oppression that men may read the word of God for themselves. Let us not forget the mistake of the reformation, which must still be remedied by the religious world — the failure to go back to the original foundation. They sought to reform the institution in which they found themselves. Failing in this, the simply carried out of her such things as they liked, and set up their own city out side her walls.

Had they cut loose from every tie and had gone to be Bible for authority in all things they would have succeeded in pleasing the Lord and defeating Satan.

Let us also remember that modernism is the outgrowth of disrespect for the word of God as authority in matters of religion, and it can never be overcome until men return in all things to the Bible. We cannot say that we will return in some things and not in others. There must be a complete return. We must throw overboard every creed and doctrine of man. We must give up the man-made way of doing things and return to the divine pattern. This will mean the discontinuance of everything we have no authority for in the New Testament. This will mean the end of division. There will be an end to this confusion which has disturbed the minds of so many, and caused them to turn in despair to the doctrine of infidelity.

This will promote love instead of hate — there will be unity instead of division. Then will the church of Christ be recognized and glorified. We must take our stand on the old foundation and build on the original ground, the Bible, and the Bible alone. This will put an end to strife, discord among brethren.

RICHARD PALM JOINS FACULTY AT PEPPERDINE

By DEAN J. P. SANDERS

Recently Richard Palm, 32, was announced as director of choruses at Pepperdine College. The appointment is effective with the commencement of the fall semester September 16.

Palm, an assistant professor of music at Abilene Christian College in Abilene, Tex., for the past five years, received his Bachelor of Music and M.A. degrees from North Texas State College and his Master of Education from Abilene Christian.

While in Abilene he directed the opera, the men's quartet, and was song director for the chapel services. He will direct the singing in the daily chapel at Pepperdine. He will also direct the a cappella chorus and the men's choral group as well as work with the men's quartet.

In 1949 and 1950 we has a member of the internationally famous Westminster Choir and is the author of a booklet "What is Worshipful Singing?"

He is married and has two children, Richard, 5, and Celeste, 19 months.

Plans are underway for these groups to sing before various audiences in California. Congregations which would like to have one of the choruses or the quartet to visit them should write to Richard Palm.

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By J. H. CURRY

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The Marvelous Human Body

By W. A. HOLLEY

"I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well." (Psa. 139:14).

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." (Psa. 100:3).

"What? know ye not that your bodies are the members of Christ? . . . know ye not that your body is the temple of the Holy Spirit? . . . therefore glorify God in your body." (1 Cor. 6:15-20).

These passages are designed to impress us with the solemnity of the physical body. Do you appreciate what a marvelous machine the body is? Inspiration uses the physical body to illustrate the various relationships among members of the Lord's church. This fact should demonstrate the high regard we should have for our bodies. Since the whole man should be brought into subjection to the will of God, it follows that the body sanctified and dedicated to holy impulses should be kept healthy, strong, and undefiled. It is sinful to permit our bodies to engage in wicked and unholy practices. (1 Cor. 6:15).

We shall notice some of the wonderful things about the body, and thus, learn why David could say, "I am fearfully and wonderfully made."

The Heart

The heart is a most remarkable machine. This small lobe of flesh acts as a pump which forces blood through the circulatory system. It begins its work before birth and never stops until life is gone. The heart weighs about a half pound, and is capable of a staggering amount of extremely hard work. The human heart beats about 100,000 times each day, and the only rest it receives is one sixteenth of a second between each beat. In less than twenty-four hours, it does an amount of work equivalent to that which would be necessary to lift a person of average size from the street to the top of the Empire State Building—120 stories high! Medical science teaches that the heart pumps the equivalent of 500 gallons of blood each day, and that during the average life-time, the total will be almost 35,000,000 gallons. These facts reveal why the heart should be given reasonable rest and care, and why it must be protected against unnecessary strains and stimulants which cause extra work. Just a little precaution will pre-

vent much of the heart tragedies so prevalent today. In many instances, the heart has been so taxed through abuse that it literally breaks down. Who but God could design and build such an incredible machine?

The Brain

Have you thought about the wonders of the brain? The human brain is composed of more than twenty billion highly specialized nerve cells or neurons. The brain is the center of the thought processes — thinking, planning, ability to solve problems, and the marvels of memory are located here. From these processes we have the complex modern inventions, such as radio, television, atomic power, and a million other things. Man can build comptometers, computers, and even Univac, but only God can build a brain! Yes, machines can solve problems, complex mathematical problems, but only man can solve these problems by logical reasoning.

The brain possess an amazing ability to store information. Think of a day of special interest to you. You can remember the color of dress, the weather, those present and how they were dressed, and just what happened — all in exact detail, even though many years have passed since that time. How does memory function? Why does memory become better the more it is used? Why is it not soon used up? These questions cannot be fully answered. If man had not the ability to remember, it would be tragic indeed. The events and lessons of yesterday would be forever lost to us—we would have to learn everything anew each day—an impossible task! God has so constructed the brain that it can never be filled. We can learn as fast as we will, and for as long as we live, and still there is room.

Self Protection

Another example of wonder is the fact that the body, to a certain extent, possesses the power to protect itself against invading germs. The heart and the blood and lymph vessels which make up the circulatory system constitutes a mechanism equipped to meet the needs of the body under normal conditions. This mechanism automatically adjusts itself to the changing and varying needs in every part of the body. To illustrate: there are red and white corpuscles which are provided for a special purpose. The red corpuscles carry oxygen; the white corpuscles begin to multiply at a rapid rate

when infections strike the body, thus attacking certain diseases such as pneumonia, appendicitis, tonsillitis and open wounds. This explains why it is possible to become ill and get well, not having to call a physician or take medicine, in many instances. Would you not like to own an automobile which can rebuild itself and assist in its own repair?

Assimilation

Assimilation, the process by which the body converts bread, beans, meat, and other foods into flesh and blood and bones is a marvel to all. What man-made machine can begin to approach this master work of God? Almighty God has so adapted the mouth, teeth, tongue, saliva, gastric juices, and the whole digestive system to accomplish the work assigned. What car can digest and assimilate iron, copper, and bauxite turning these raw materials into finished products? Furthermore, the body possesses its own built-in filtering plant and disposal system. The wisest scientists of many generations have studied with profound amazement the orderly functions of the body. It was David who said, "I am fearfully and wonderfully made."

The ears, the hands, the eyes, the feet, and the skin are all wonders of construction and adaptability. Nothing so small, delicate and fragile, yet so strong, stable and durable can compare with the frail members mentioned. Man's hearing is keen and spans a wide range. The ear is far more amazing than the telephone. The hand is rather small, but strong and adaptable to the most rugged type of work, and at the same time is capable of accomplishing tasks of the most delicate nature. The eye contains a self-adjustment mechanism which permits it to be used both as a microscope and a telescope. Human vision, for example, can be so acute that under ideal conditions the eye can see the equivalent of a sixteenth of an inch of wire from a distance of a half mile. The feet, while not so beautiful, are marvelously constructed, able to bear extremely heavy

COMMENTARY ON

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loads, and endure long years of hard service. The skin is flexible and elastic and water-tight, possessing the power to heal itself if torn, and where friction is maintained, thick, calloused surfaces are formed for its own protection. The nose, perhaps not the most graceful member of the body, is strategically placed so as to guard against contaminated food entering the body. Just think how you would look and what might happen if

your nose had been located at the back of your head! Add to this, the fact that the body can supply its own locomotion.

Christ's own people must not subject the body to degrading and lustful practices: "For we are members of his body, of his flesh, and of his bones." (Eph. 5: 30). "Having these promises . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

There Is A Difference

By HOYT BAILEY

Christ differs from Satan. The idea that one thing is as good as another, or that one person is as good as another person in the religious realm is an effort to scramble truth with error, right with wrong, and good with evil. Such is an effort to place Satan on an equality with Christ, to place idol, pagan gods on a par with the true and living God, to exalt false religious systems to the same level with New Testament Christianity, and to adopt vain worship for the true worship authorized by Jesus Christ. For one to assume that it makes no difference what he believes and practices in the realm of religion is to assume that there is no difference between Christ and Satan, to assume no difference between false religions and New Testament Christianity, and such assumptions accept vain worship to be as good as true worship.

There is a difference between Christ and Satan. Jesus Christ is the Son of God, the Savior of the world, the Way, the truth, and the life, the light of the world, the great physician, the great prophet who speaks to God for the people, the captain of our salvation, the Lord of lords and King of kings, the Prince of peace, the mighty Counselor, the Rose of Sharon, the Lily of the valley, the good Shepherd, the Alpha and Omega, the first and the last, the bright and morning star, "he that searcheth the reins and hearts," the bread of life, the true vine, the door of the sheep; He is the resurrection and the life.

Satan differs from Christ because Satan is the father of lies, the tempter, the enemy of righteousness, Beelzebub, the evil one, Belial, the adversary, the deceiver, a sinner from the beginning, a murderer and the enemy of both God and man.

Christ and Satan differ from each other in that they offer different things and lead individuals in different directions. It is the height of folly to assume

that every thing done in the name of religion is directing every one to the same destination. The ministers of Satan appear as ministers of righteousness, and through their deceivings transform themselves into angels of light. One can learn from scripture that Christ gives life, but Satan leads to death. Christ gives rest, love, salvation, joy, and peace, but Satan leads persons into the way of hate, strife, grief, torment, and damnation. Christ directs one into the strait and narrow way which leads to a place prepared with many mansions, the place of eternal happiness, but Satan directs individuals into the broad way which ends in the lake burning with fire and brimstone, the place of eternal misery.

Friends of the Lord Are Different From Enemies of the Lord

The enemies of the Lord would try to present the ungodly, scornful, wicked, false prophets, hypocrites, and sinners as being on a par with children of God, heirs of God, laborers together with God, and with new creatures in Jesus Christ. The enemies of the Lord would try to hold up blind guides, deceitful workers, servants of men, servants of sin, friends of the world, enemies of God, enemies of the cross, and enemies of the Lord as being no different from servants of God, good soldiers of Jesus Christ, obedient children, a holy priesthood, a chosen generation, a holy nation, a peculiar people, the people of God. For one to think that there is no difference in what religious people believe, nor in whom they believe, is equal to thinking that there is no difference between right and wrong, truth and error, good and evil, righteousness and unrighteousness, godliness and ungodliness, nor between obedience and disobedience. Those who think that it makes no difference what one believes and does in his religious life had as well think that there is no difference between the persecutors and the persecut-

ed, nor between the lovers of pleasure and the lovers of God, neither could such persons consistently admit of any difference between idolaters and worshippers of the one, true God.

Enemies of the Lord are strangers to the Lord, adulterers and adulteresses, covenant breakers, unbelievers, blasphemers, unlearned, and unstable beings. Enemies of the Lord are against the Lord, and they are against the Lord's plan for saving mankind. Friends of the Lord are with the Lord, for him, and in accord with his plan of saving man. Friends of the Lord are good stewards, the flock of God, the salt of the earth, the light of the world, his disciples, the branches, Christians.

No theology, philosophy, nor reasoning can make Christ like unto Satan, nor the friends of the Lord like unto the enemies of the Lord, nor truth like unto error, nor right like unto wrong, neither can such make the evil to be no different from the good.

It is not possible for one to be a friend of the Lord while being a friend of the devil. The fact is also true that one who is a friend of Christ, doing the will of Christ, is an enemy of the devil. Followers of Christ and followers of Satan are entirely different beings. Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other." (Matt. 6:24).

If there can be no difference in what persons believe or do not believe, nor in what they practice or do not practice, why did the apostle say to Christians: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath the temple of God with idols? for we are the temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, And will be to you a Father, And ye shall be to me sons and daughters." (2 Cor. 6:14-18). If it makes no difference what one does or does not, then why did the Lord say: "Come ye out from among them, be ye separate, and touch no unclean thing?" If it makes no difference what one does or does not, why did the Lord instruct his followers to "deny ungodliness and worldly lusts, and to live soberly and righteously and godly in this present world?" Why did the

(Continued on page 190)

Catholic Confessions

By LUTHER W. MARTIN

The title "Catholic Confessions" has been given to the following material, due to the fact that it has been taken from a text book that is being currently used in the training of Roman Catholic priests. The book quoted is: "A History of The Catholic Church, For The Use of Colleges, Seminaries, and Universities." It was originally written by a Benedictine Monk, "Dom" Charles Poulet. It was translated into English from the French by Sidney A. Raemers. The publisher is the B. Herder Book Co., of London, England, and St. Louis, Missouri. The work was copyrighted in 1934 and the copy to which I had access was the 13th printing, dated 1954.

On The Decline of the Plural Presbytery

(Page 46). "As the work of preaching the gospel progressed, the Apostles appointed in the different communities which they founded, colleges of **presbyterio** whose business it was to carry out the functions of divine worship and administer the spiritual and material goods of the churches. The terms 'bishops' (overseers) and 'presbyters' (ancients) were at that time, synonymous, and so we read of St. Paul calling together at Miletus the 'priests' of the church of Ephesus and recommending to their care the recently founded church over which the Holy Ghost had appointed them 'bishops.' These 'ancient overseers' composed the 'presbyterium;' they imposed hands, administered the sacraments, and presided over Christian gatherings. It was only towards the beginning of the second century that one of them was selected as the depository of all the powers of Orders and jurisdiction and the term **episkopos** took on the meaning which it has today. * * *

". . . Throughout the entire first century, however, most of the churches were governed, not by one bishop, but by a college of **episkopoi-presbyteroi**, i.e., a gathering of priests who administered to their needs under the proximate or remote supervision of one of the Apostles or his delegate."

From the above, we have a complete admission that the Roman Catholic Church today has departed from the original pattern of New Testament church government. She now has a bishop or archbishop ruling over many congregations, but from the beginning she admits that such was not the practice. Acts 14:23 informs us that "when

they had ordained elders (plural. L.W.M.) in every church (congregation, L.W.M.) . . . they commended them to the Lord." In Acts 20:17 it is recorded that a plurality of elders existed in the church at Ephesus. These same men were called overseers in Acts 20:28. In the first verse of Paul's letter to the church at Philippi, a plurality of bishops and a plurality of deacons is mentioned. In 1 Timothy, the 3rd chapter a list of qualifications for the office of a bishop is given. In Titus, the first chapter, substantially the same list is given, and the name applied to the office under consideration was once given as "bishop" and a second time given as "elders." Therefore, no question exists but what the overseer, elder, bishop or presbyter, all refer to one and the same office.

On The Subject of Baptism

(Page 706) "In the fourteenth century the sacramental liturgy had almost assumed its definite form. The custom of baptizing by infusion was gradually introduced everywhere, and immersion restricted exclusively to the city of Milan. The practice of baptizing infants shortly after their birth was becoming more and more general. . ."

In the above brief quotation, two fatal admissions are made by the Roman Catholic historian. (1) Baptism by "infusion" was gradually introduced, while immersion restricted exclusively to Milan, Italy. (2) The "baptism" of babies was becoming more and more general. Yet, the apostle Paul teaches that baptism was a burial; (Rom. 6:4 and Col. 2:12), that baptism is a planting, (Rom. 6:5), and the apostle John relates that much water was required in the act of baptism. (John 3:23).

Babies have not progressed to the point where they can exercise their ability to "believe" and "repent," therefore, they are not proper subjects for baptism, if we accept the teachings of the apostles in the New Testament. A grown man, the Ethiopian eunuch, wanted to be immersed, but before permission was given him by the evangelist, the preacher said "If thou believest, thou mayest." The candidate for baptism must be a person of sufficient ability to believe in Jesus Christ as God's Son. This action, is, of course, beyond the ability of infants and children, until they have grown and matured to the accountable age, which may vary somewhat with the individual.

On The Development of Indulgences

(Pages 706-707) "The most important innovation in the domain of the Sacraments was the development of indulgences. The former penitential tariff was no longer applied for the purpose of imposing penances, but solely with a view of remitting punishments due to sin. As a consequence, the number of years and weeks remitted had no practical equivalent; they were, so to speak, securities with no current value that could be used on a large scale. Moreover, the popes were flooded with requests from monasteries and churches, from princes and bishops, and the low level of the faith called for less stringent regulations.

"It was at this juncture that special indulgences came into being, notably the **Jubilee** and the **Confessionalia**. Towards the end of the thirteenth century, the idea became widespread that the popes granted a jubilee under the form of a plenary indulgence at the beginning of each new century. This indulgence could be gained by making a visit to the churches of Rome. Pope Boniface VIII accredited this opinion by inaugurating the Jubilee for 1300 "**et in quolibet anno centesimo venturo**" (and for the first year of each succeeding century). The success of this favor surpassed all expectations. In 1343, Clement VI declared that the Jubilee would be celebrated every fifty years. Urban VI, in 1389, reduced the period to thirty-three and Paul II to twenty-five years. Finally, the custom was introduced of granting a Jubilee not only with the advent of a new pope, but also whenever a grave situation confronted the papacy . . . (such as the need of money. L.W.M.) * * * *

"It cannot be denied that the granting of indulgences often led to serious abuses. In the first place, the practice was frequently exploited for financial reasons. The popes of the fifteenth century, when in need of a funds to carry on the warfare against the Turks or to uphold their reputation as patrons of arts and letters, often resorted to indulgences as a means of raising money. Leo X borrowed enormous sums from such bankers as the Fuggers and the Fiescobaldi by guaranteeing the preaching of indulgences. . ."

The above copied admission of Catholic traffic in indulgences is a greater self-indictment than this writer could make. What more need be said?

On The Introduction of Latin in The Worship

(Page 108-109) "Up to the end of the second century, the Greek language was the only one in use in the church. Tertullian was the first writer of note to employ Latin."

The apostle Paul wrote: . . . Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? . . . (1 Cor. 14:9). "Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (1 Cor. 14:11). "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Cor. 14:19). "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silent in the church; and let him speak to himself, and to God." (1 Cor. 14:27-28). Of course, the foregoing scriptures actually referred to the problems of the early church, before the New Testament was completed. The only means of instruction that they had was through the spiritual gifts that were temporarily accorded the church. If an apostle or evangelist came their way, they would be enabled to speak in the language of the hearers. Some were given the gift of interpretation, wherein they could translate the words of an unknown language into a language that the audience could understand. Today, no such spiritual gifts exist, due to the fact that the New Testament, containing the "perfect law of liberty" has been provided the world.

The use of Latin in her liturgy, by the Roman Church, is completely out of harmony with the teachings of the New Testament.

On The Beginning of Canon Law.

(Pages 543-544) "CANON LAW. The law applied to the ecclesiastical courts was termed Canon Law. Its sources were twofold, to wit, the canons of the councils and the decretals of the popes, codified at a very early date. Towards the end of the fifth century we meet with the collection of Dionysius Exiguus (Denis the Little); in the seventh century we have the **Collectio Hispana**, attributed to Isidore of Seville; towards the end of the eighth century, the **Codex Hadrianus**, sent by Pope Hadrian to Charlemagne; in the ninth century the so-called **Pseudo-Isidore**; in the tenth century, the collection of Regino of Prum; and in the eleventh century, the **Decretum** of Burchard of Worms and the **Panormia** of Yvo of Chartres. These collections were spread everywhere, but labored under a twofold disadvantage: external criticism revealed the fact that not all the documents they contained were authentic; and internal criticism showed that contradictions existed between the old and

new Canon Law. A Camaldolese monk by the name of Gratian, who was a professor at the University of Bologna, resolved to remedy the situation by composing his **Concordantia Discordantium** Canonum. As the words indicate, (Concordance of Discordant Canons. L.W.M.) this work is not a mere classification of texts, but an attempt to harmonize seeming contradictions . . .

* * * *

"It was not long, however, before new canons and new decretals had to be catalogued, and so, between 1190 and 1226, five collections were published as a sequel to the **Decretum** (described above, L.W.M.), comprising the decretals from Alexander III to Honourius III (1159-1226). These later collections were arranged according to a plan devised (1190: by Bernard of Pavia (judex, iudicium, clerus, connubia, crimen). But the **canonical** collections still lacked unity, and therefore Gregory IX entrusted the task, of editing them to the Dominican, **Raymond of Pennafort**, formerly professor at the University of Bologna . . .

As in previous Catholic admissions and confessions, the lack of unity, authenticity, and stability of "Catholic Canon Law" is better demonstrated from the pen of one of their own scholars, than we could ever do. The honest, sincere and upright parishioner of the Roman Church, can only be confused all the more, in the event he attempts to ascertain the accuracy or truthfulness of that which the Catholic Church terms "Canon Law."

If the New Testament contained the "Perfect law of liberty" as the expression is given by inspiration in the Epistle of James, why then, does the Catholic Church need to amass many, many new and different laws to bind heavily upon her followers? Since the law of the Lord is perfect, why add something inferior to it?

By Faith — Romans 5:1

By ORBIE ROBBINS

"Being therefore justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1).

According to the truth expressed in this scripture it cannot be denied that we have peace with God by faith, and become justified.

That faith is essential to our salvation from past or alien sins, is shown in John 8:24. Jesus said except ye believe that I am he ye shall die in your sins. He also stated in Mark 16:16 "he that believeth not shall be damned," and "without faith it is impossible to please God." (Heb. 11:6).

The doctrine of salvation by faith only has misled many people. The statement "faith only" is found one time in the New Testament: "Ye see how that a man is justified by works and not by faith only." (Jas. 2:24). So we see this offers no encouragement to the doctrine by faith only.

From Genesis through Revelation we do not have one example of where God ever blessed an individual upon their faith in Him until their faith expressed itself in some act of obedience.

When the Bible teaches that we are saved or justified by faith the expression "by faith" includes every act of obedience essential to salvation.

Since faith comes by hearing God's word, (Rom. 10:17) and we are made believers through hearing the word of the gospel, then we are saved and justified through obedience to the gospel or God's word. (Acts 15:7; Eph. 1:13-14; 1 Pet. 1:23).

In Hebrews, the 11th chapter, Paul refers to a number of examples of how certain characters acted by faith and pleased God. The expression by faith is used 14 times in this chapter, but in every example their faith acted or expressed itself in obedience to God.

In Romans 5:1 Paul shows that we have peace with God through Jesus Christ, but in the same verse he shows that this peace is attained by faith.

Paul stated in Ephesians 2:14 "for he is our peace, who hath made both one and hath broken down the middle wall of partition." Therefore, we can see from Romans 5:1 and Ephesians 2:14 we have peace with God through Christ, and that he (Christ) is our peace. Therefore, we must be in Christ in order to have peace with God or salvation. (2 Tim. 2:10).

The statement by faith with reference to being in Christ includes repentance (Luke 13:3; Acts 17:30) because repentance is faith working. Confession is faith speaking (Rom. 10:8-10). Baptism is faith submitting (Mark 16:15-16) which is an act of faith which brings us into Christ. (Gal. 3:27; Rom. 6:3; 1 Cor. 12:13); where all spiritual blessings can be enjoyed. (Eph. 1:3).

Then if we reach heaven and eternal life, these will be obtained by faith, (2 Cor. 5:7). We walk by faith and not by sight.

Fight the good fight of faith, lay hold on eternal life (1 Tim. 6:12). "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10).

Arthur V. Hicks, Box 774, Sterling, Oklahoma, Aug. 29: Our gospel meeting was conducted July 22-31 with Loyd R. Brents doing the preaching. Five were baptized.

Man's Heart Must Be Changed

By JESSE P. SEWELL

“Blessed are the pure in heart for they shall see God.” (Matt. 5:8).

Our text implies that man's heart may be impure and that the impure heart is not blessed. The Holy Spirit says “All have sinned; and fall short of the glory of God.” (Rom. 3:23). Consequently, all must experience a change of heart.

The first essential question is, “What is meant by “heart” as the word is used in the Bible?” A proper understanding at this point would bring light to many confused people. The Bible use of the word “heart” shows that it is the source of the emotion, intellect, the will, and the conduct; we know that the heart thinks, for Jesus asked the Pharisees, “Why think ye evil in your heart?” (Matt. 9:4). We know that the heart loves, for the Lord said “Thou shalt love the Lord thy God with all thy heart.” (Matt. 22:37; Mark 2:30). It is also clear that the heart is that part of man which controls the will. Daniel “purposed in his heart not to defile himself with the king's dainties.” (Dan. 1:6). The apostle Paul commanded Christians to give as the “purposed” in their “hearts.” (2 Cor. 9:7). The heart also obeys and determines all of the issues of life. The Holy Spirit declares, “But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.” (Rom. 6:17-18).

Again, the Word says “keep thy heart with all diligence; for out of it are the issues of life.” (Prov. 4:23).

This brings us to the second question. “How is the heart changed?” Many people consider this a deep mystery, but it is really very simple. The Word of God clearly reveals the processes by which this fundamentally necessary end, the change of heart, is to be secured. In Acts 15:7-9 the apostle Peter declared that God had purified the hearts of the Gentiles by faith. This faith, in turn, came from hearing the gospel. Here are his words: “God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe.”

This brings us to another essential question: Of what does a change of heart consist?

Such a change is the most dynamic thing known to man. It drives the proud member of the Sanhedrin down upon his knees in prayer. It lifts up the prodigal son from his diet of husks in a swine pen;

and it casts the brutal and the vicious into an agony of despair, or thrills the lowly and humble with a hope as glorious as heaven itself. Such is the effect of a real change of heart. But this suggests another important question.

If a person has experienced a change of heart is he saved? The answer is emphatically, yes! In a majority of the cases however, where preachers talk of “Experimental religion,” and require persons to tell experiences, the experience involves nothing except the emotions and they are thinking only of these. What the subject once loved he now hates and what he once hated he now loves. A change of heart in the Bible meaning involves not the emotions alone, but the intellect, the will, and the conduct—the entire personality.

Perhaps the greatest blunder of our times in religious matters is the acceptance of a change of emotions alone for a changed heart and as an evidence of pardon. Such a blunder arises out of a total misunderstanding of what the heart is, what pardon is and where pardon takes place. Pardon is the forgiveness extended to a sinner on the part of God; and it takes place, not in the sinner's heart, but in the mind and heart of God. Pardon is therefore not a change in us but an act of the pardoning power of God for us. The very nature of pardon requires this to be so. For example, a man is condemned to die for crime of which he has been convicted. At the last moment, the governor learns of the man's innocence and issues a pardon. The condemned man, however, has not learned of it and begins the last-mile walk to the death house. He feels no effect of the pardon, yet it is a fact. Only when the news from the governor reaches him does he rejoice with exceeding great joy. Thus it is easy to see that pardon cannot be felt in the heart of the pardoned soul but it is the action of the pardoning power.

The Bible is replete with examples of a change of faith and emotions that did not of itself mean salvation.

Saul had a change of faith and emotions on the Damascus highway. He, who had once persecuted Jesus, called him “Lord,” and prayed and wept three days and nights without intermission. But, Ananias, at the specific instruction of the Master came to him at the end of that time and said, “Brother Saul, why tarriest thou, arise and be baptized and wash away thy sins calling on the name of the Lord.” (Acts 22:16).

The prodigal son had a change of love and will in the swine pen, but that did not restore him to his father. He had to arise and go to the father. It took that return to complete the change of heart which restored him to the father's house. Just so, today, it takes a change of the entire heart of man to restore him to favor in the sight of God and to secure pardon through Christ. That is the reason that many people who have undeniably had a change of faith and love, but have stopped there, are conscious that there is something lacking.

While the term change of heart may be used to include the entire conversion of the sinner, yet in order to divide the subject of conversion up so that it may be more closely considered, let us look at it as follows: The complete change, called conversion, contemplates a change of heart, involving one's affections; a change of life or habits, involving one's conduct; a change of state, involving one's relationship. When the heart has been changed one ceases to love sin, and his affections are set on things above. (Col. 3:1-3). When one's life's habits have been changed one ceases to practice sin, and becomes a servant of the “living and true God” (1 Thess. 1:9). When a change of state has been effected, one ceases to be guilty of sin, and enjoys “justification by faith,” and has “peace with God” (Rom. 5:1).

Let the word of God tell us how this three-fold change is effected. Paul declares the heart is purified by faith. In Acts 15:9 we read “And put no difference between us and them, purifying their hearts by faith.”

Now let us see what effects the second change. We read in Matthew 12:41 that the people of Nineveh repented at the preaching of Jonah. Then, turning to the record of what the Ninevites did as recorded in Jonah 3:10, we see that they turned away from their wickedness. This is repentance.

But, there is still one more connection to be severed before one can be said to be fully turned or converted. This last step in the process is that which consummates the conversion, by effecting, or bringing about the change or state or relationship, resulting in the removal of one's guilt. Neither faith nor repentance has made this essential change, but has only led to this final step. Whatever we find “remission of sins” ascribed to constitutes that final act of change. Whatever we find that step to be that is “into” Christ is certainly that final step that brings one to a full conversion, a complete change of affections, conduct and relationship. We have now only to read our Lord's commission as recorded in Mark 16:16. “He that believeth and is

baptized shall be saved;" and to see how Peter, an inspired apostle, understood the words of our Savior on the day of Pentecost when he answered the question of the convicted murderers of Christ, as follows: "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). To this other passages could be added such as Galatians 3:27 which says we are baptized "into Christ" and remission of sins is in Him, through His blood.

So, beloved, there is just no other way so far as the Bible teaching is concerned, of becoming fully converted. You must experience a complete change of heart that is of affections; of life or conduct and of state or relationship. And, there is no way to experience all this except as one conforms to God's law regarding the matter.

Salvation is by the grace of God. But it must be accepted on His terms. Beloved, just where do you stand now?

Ellis Henderson, England, Ark.: Wednesday night of August 28 brought to a close our meeting with my brother, Roy, doing the preaching. Three were baptized.

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Jesse P. Sewell Featured In Abilene Newspaper

Jesse P. Sewell, a preacher for the Lord's church for over 60 years, was recently featured in two different issues of the Abilene (Tex.) Reporter News.

September 1, 1957, the paper featured him as a failure — in the "art of retiring." After moving to Abilene in the summer, Sewell was immediately asked to teach "five classes in a Bible school workshop sponsored by Abilene Christian College." The Reporter-News continued, "And teaching was followed by a request for his material for publication."

Sewell has been a leader in Christian education for several decades; in fact, he has played important roles in the histories of several Christian colleges. He went to Abilene in 1912 and continued as president of the college there for 12 years. It was during those years that Abilene Christian College grew from a small debt-ridden institution with few buildings to one that demanded respect in every way.

Sewell preached 19 years for the Grove Avenue Church in San Antonio, and in 1946 he resigned his work there to "retire" which consisted of traveling throughout the West coast "holding workshops, training schools, and doing evangelistic work." Thus retirement was not a retirement from work, but a change in environment and type of work.

Inasmuch as he longed to work with Christian education and also because Harding College, Searcy, Ark., desired his services, he again associated himself with something near to his heart — Christian education on the college level. The Sewells stayed at Harding until the past summer when they moved back to the school and people he longed for so dearly — Abilene Christian College.

Thus, the feature relates how retirement, in one sense of the word, escaped Jesse P. Sewell in both 1946 and 1957.

In the same newspaper, September 8, 1957, appeared the story of Sewell's donating his 2,000 volume library to Abilene Christian College. The paper quoted him as follows regarding the reason for making the gift: "I'm giving these books to the Bible library at Abilene Christian College with the hope that they may prove to be both a pleasure and a blessing to a large number of young people down through the years." The statement reflects the life of one who has given his life to Christian education.

"Sewell began accumulating his library 67 years ago," according to the report in the Reporter-News. "When he was 14 years old, his grandfather, Jesse P. Sewell,

died, and according to Tennessee state law, all goods had to be auctioned. Along with several other members of the family, Jesse P. Sewell was a pioneer church of Christ preacher and he had collected a library of religious books which was considered to be outstanding.

"Though only 14, Jesse P. Sewell purchased the library. 'They put the books up and I bid on them. I was just a kid and nobody would bid against me, so they let me have them.' " To this beginning, the library has now grown to be approximately 2,000 volumes including some very rare and valuable books.

Sewell, now 81, along with Mrs. Sewell, the former Mrs. Maxie Runnels of San Antonio, now resides at 542 EN 18th St., Abilene. They were married in 1948. Daisy McQuigg Sewell, his first wife, died in 1944. They had one son, Jesse Mac, who is an El Paso business man and elder in the Montana Street church in El Paso.

Sewell now plans to help various congregations with Bible school workshops where it is possible and also to do some writing. Retirement, again, has taken a familiar turn — just a change in environment and a slight change in the type of work although the cause of Christ is his work whatever he is doing. — Wallace Alexander.

Harvie M. Pruitt, Broadway Church, Lubbock, Tex.: Batsell Barrett Baxter, of the Hillsboro congregation of Nashville, Tenn., September 8 closed a meeting at the Broadway church in Lubbock. Of 40 responses 26 were baptized. The eight day meeting, September 1-8, was the climax of a three-month "campaign for Christ," being conducted by the Broadway church. During this campaign, special emphasis was given to every phase of the congregational work. During the months of July and August, special attention was given to cottage meetings, home prayer meetings, and the visitation program. During the month of September the congregation is engaged in trying to reach the goal of 1500 in the Bible school attendance, and 300 in new enrollments. Henry Arnold, also of Nashville, Tenn., and David Lipscomb College was song director during the meeting. George H. Stephenson, new minister for the Broadway church, arrived during the latter part of the meeting. He assumed his duties with the congregation immediately after the meeting.

Marvin Johnson, Menlo, Iowa, Sept. 1: One was baptized and one was restored here today. H. B. "Doc" Mason of Muscatine, Iowa, will hold a meeting here in our tent September 8-15 with two services daily.

1 Corinthians 15:58

By J. C. CHOATE

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58). Let us now examine this scripture relative to what Paul calls "abounding in the work of the Lord."

In the first place, let it be understood that the writer was speaking to members of the body of Christ. We know this to be fact, rather than supposition, inasmuch as Paul speaks of them as "my beloved brethren." Since the apostle goes on to exhort them to fulfill their duty in the sight of God, we know that it was not enough just to obey the gospel and be added to the Lord's church. Yes, much was required of the Lord's people in those days and the Lord expects the same of us—not a whit less. When an individual argues otherwise, he is only expressing his ignorance of the Lord's will.

In the next place, please note that Paul exhorts the Corinthians to be steadfast. But what does it mean to be steadfast? It means to be firm, solid, not tossed to and fro by every wind of doctrine. Hence, the apostle asked the Corinthians to hold fast to the Lord's will. Well, does God expect any less of his people now? No, not at all. If we are going to be His, we must remain steadfast, or another way of putting it, remain faithful unto death.

Another term that means the same as the one we just noticed is "unmovable." Paul exhorted the church at Corinth to be unmovable. In other words, they were to remain firm as a rock, not allowing anyone or anything, to move them. They could not be faithful to the Lord and be continually moving around from one thing to another. The God of heaven would not have put up with such people, and so he demanded that they stick to the truth if they were going to be his. If we are Christians, the Lord would have us to be unmovable. Why? Because we are a part of that spiritual house that Peter speaks of in 1 Peter 2; and if we are always moving about, we cannot help but damage the rest of the building!

Again, notice that Paul charged the brethren at Corinth to always "abound in the work of the Lord." This is not unusual, for Paul exhorted his brethren everywhere to do the work of God; and let us notice the type of work they were engaged in—not their own works, but the works of God. Observe further that they were to always abound in this type of work. To abound in something is to

be so enthused in or submerged in the effort that the individual himself is hidden. It is not enough to simply become a Christian, but as this exhortation suggests, we are to be continually engaged in the Lord's work. In other words, we are to ever be about the Master's business.

Finally, Paul assures his brethren that their efforts would not be in vain in the Lord. Such a work always brings rewards, and in this case, life and life everlasting. No, it is never in vain to

serve God. Of course, some would have us believe that it is, but such individuals are merely deceived about the matter. James says: "Blessed is the man that endureth temptation: for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him." (James 1:12). Again, the Lord has said: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10).

Now let us notice 1 Corinthians 15:58

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and show what it does to many of the man-made doctrines.

1. It denies the doctrine of faith only. The verse of scripture under consideration clearly states that it is the duty of the Christian to be "stedfast, unmovable, always abounding in the work of the Lord." But where does faith come in? Scriptural faith will lead one to be stedfast and unmovable. On the other hand, faith only will not prompt one to do anything because if it did, it would no longer be faith only, but a working faith. Listen to James: "Ye see then how that by works a man is justified, and not by faith only. (James 2:24). Hence, it is a working faith that saves. Therefore, if you want to be saved, you had better express your faith by doing what the Lord has commanded. This is the only course to take.

2. 1 Corinthians 15:58 condemns the doctrine that all works are of the devil. There are many people who reason that all works are of the devil, and consequently, all of them stand condemned. Of course, the works of the flesh, the works of one's own righteousness, etc., are of the devil. On the other hand, the Bible talks about many works as being the works of God. Those that would fall into this category are the works of the Spirit, good works, works of salvation, and the works of God. Hence, the Bible speaks of two kinds of works: the works of the devil and the works of God. In the passage under consideration the work of the Lord is mentioned, therefore, we know that one must do this type of work in order to be saved. You know that if all works were of the devil, Paul would not have been encouraging anyone to do them. Again, we know that all works are not of the devil because if that be true, the Lord's work would have to be included. But what do we have? Paul says that we are to abound in the work of the Lord. But what does he mean? Simply that we are to work out our own salvation. (Phil. 2:12). But what does it mean to work out our salvation? To obey the gospel, and to live the Christian life. (Mark 16:15-16; 2 Pet. 1:5-11).

3. 1 Corinthians 15:58 condemns the doctrine that salvation is by grace only. There are those who reason that salvation is a gift of God, and that man does not have to do one thing in order to be saved; that if man had to do something to be saved, salvation would be no longer of grace. However, such people are deceived on this subject. We will admit that everything we receive whether physical or spiritual, is of grace. But one does not reason "If I go out and work for a living, my food will no longer be of grace." The very air that we breathe is given by the grace of God, but we do

not reason that our act of breathing makes God's grace void. Hence, in the spiritual realm why should one reason that if he obeys the gospel and strives to live the Christian life, his salvation is no longer by grace? By doing these things we only accept the grace that God has extended to man. No, we are not saved by doing the works of the law, or by doing the works of our own righteousness, but by the grace of God, we are saved by doing His works. Read Ephesians 2: 8-9 and Titus 3:5. Yes, salvation is by grace, by doing the works of God. Thus, Paul said: "Be ye stedfast, unmovable, always abounding in the work of the Lord." Was Paul taking anything away from the grace of God? Not at all. One can obey the gospel and do all within his power to keep every commandment, working night and day in order to be faithful unto death, but when it comes time for him to leave this old world, he will still have to depend on the grace of God to be saved eternally. Thus, grace and the works of God go hand in hand.

4. 1 Corinthians 15:58 condemns the doctrine of once saved, always saved. If one is saved and cannot fall, why did Paul exhort the Corinthians to "be stedfast, unmovable, always abounding in the work of the Lord?" Because such a doctrine cannot be substantiated. In order for the Corinthians to be saved they had to remain faithful to the Lord. It was not enough just to become a Christian and then drift on to heaven on a bed of roses, but God expected something more of them: he demanded faithfulness. If there is a doctrine that could be classified as the devil's doctrine surely it is "once saved always saved." It is not enough to simply obey the gospel, and be added to the church, but in order for one to be eternally saved, he will have to fight the good fight of faith. The entire Bible emphasizes this truth and how anyone could reach any other conclusion is difficult to understand. Now what does 1 Corinthians 15:58 teach? It emphasizes the fact that a Christian must be "stedfast, unmovable, always abounding in the work of the Lord." In other words, salvation is conditional. Only those who obey the gospel and live up to the conditions of the Christian life will be saved.

5. 1 Corinthians 15:58 condemns the doctrine that all will one day be saved. There are those who espouse the doctrine that God is so good he will eventually save all people. Well, God is good and He loves every soul, but according to Paul's statement one must live a certain kind of life to be saved, or to receive a future reward. Now if this is not true, Paul lied about it, and the Bible is a falsehood. But friends, I believe Paul knew what he was talking about, since

the Holy Spirit directed his writings. Thus, we say again: salvation is conditional. Those who meet the conditions the Lord has set forth will be saved, but those who refuse to meet them will automatically be lost.

No doubt 1 Corinthians 15:58 condemns other man-made doctrines, but surely enough has been written to arouse your interest in these truths. You may want to know how you can become a Christian in order that you may be in position to abound in the Lord's work. To become a child of God you must believe, repent, confess Christ and be baptized. Read Mk. 16:15-16 and Acts 2. But as a Christian, a member of the body of Christ, you are expected to worship each first day of the week and live daily for him who died for you.

J. W. Andrews, Box 463, Rush Springs, Okla.: After 33 months of peaceful and happy work with the church in Rush Springs, I have resigned as of November 1st. Anyone wishing to move here should contact the elders at once. They are H. R. Murray, L. V. Morris, and C. E. Bernard.

Clarence C. Gobbel, P. O. Box 4273, Santa Fe, N. M.: I am in my 16th month of work here in the capitol city of New Mexico. The work is more encouraging now than ever before. There have been about 30 added to the membership here 13 being baptized.

Waymon D. Miller, 1701 N.W. 20th St., Fort Worth 6, Tex: Last Sunday marked the beginning of our fourth year at North Side. Though this is our second work here, it is the most fruitful and enjoyable we have ever experienced. Peace, harmony and love prevail in the church. Two placed membership, and two — a Baptist and a Methodist — were baptized Sunday. The membership now is 591. Delmar Owens is to preach in our fall meeting.

Roy M. Henderson, Moore, Oklahoma, I conducted four meetings (all in Arkansas) during July and August. The meetings were in Austin, Strawberry, McCrory and England. There were ten baptisms and two restorations. These meetings were all well attended with much interest. One was baptized and one restored and several new members identified here in Moore recently.

J. C. Choate, Box 262, Shafter, Calif.: Recently one was restored and one baptized.

THERE IS A DIFFERENCE

(Continued from page 183)

Lord say: "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." (2 Jno. 2:15).

Those In the Narrow Way Are Different From Those in the Broad Way

There is a difference between those in the one way, those in Jesus Christ, and those who are traveling the many ways of religion. The strait and narrow way is entered through the one door, Jesus Christ, but not by the many doors opened by men. The ones in the fold of God are in the family of God. There is but one fold, one family of God. Such is different from the many folds directed by men. The New Testament reveals that Jesus Christ built His church, one church, not many churches. One following Christ in the strait and narrow way follows Him in His church. The teaching of the New Testament concerning the one church is different from the teaching of men and the teaching of many churches. Those in the strait and narrow way follow one gospel. the gospel revealed in the New Testament. The one gospel is different from the many gospels of men.

Christ taught one doctrine, not many doctrines. The doctrine of Christ is found in the New Testament, but the many doctrines of men are found outside of the New Testament. Christ has one spiritual body, not the many bodies authorized by men. Those in the strait and narrow way are different from those in the broad way. because they preach the one gospel of Christ, abide in the doctrine of Christ, and have fellowship in the one body of Christ. Subjects in the one way are directed by the words of the one Spirit, and those words are found in the New Testament. Those for Christ are different from the ones against him, because they have one hope, not many hopes; one Lord, not many Lords; such are united in one faith, not many faiths; and they entered into Christ through one baptism, not many baptisms, and one God is their Father.

Those Within the Church Are Different From Those Outside

Persons in the church of Christ are saved, called out of the world, they are in the one body, subject to Christ, reconciled to Him, and they are building upon Christ as their foundation. Those outside of the church are outside of salvation, the one body of Christ, outside of the authority of Christ, outside of reconciliation, and they are apart from the immovable foundation. Those within the church have been called out of the world, they were delivered and they are to keep from the world, neither are they to

be conformed to the world. They are not to accept into their conduct filthiness, nor wickedness, nor guile, nor hypocrisies, nor evil speakings, neither are Christians to follow any of the works of the flesh.

Each one in the church of Christ is to thirst after righteousness, extend mercy to the needy, retain purity in his heart, promote peace on the basis of truth, practice love for enemies, love for truth,

and to deal honestly, justly, and patiently with his fellows.

Those in the church are new creatures in Jesus Christ: "For as many of you as were baptized into Christ did put on Christ." The ones baptized into Christ were raised up to walk in newness of life. (Rom. 6:4). If it makes no difference on whom one believes, nor into whom one is baptized, then it would necessarily follow that one could as well

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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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believe on the devil and be baptized into the fellowship of him. Every one should know that it does make a difference on whom we believe, and it makes a difference into whom we are baptized.

Those who believe Christ, repent of sins, confess faith in Christ, and are baptized into Christ are saved from past

sins, the sins are remitted, they are washed away, they are removed as far as the east is from the west; those past sins are blotted out to be remembered no more. That obedient person is a new creature in Christ Jesus. He has been delivered from darkness to light, from the power of Satan unto God, from the

kingdom of darkness to the kingdom of Christ, from death in sin to life in Jesus Christ.

It does make a difference what one believes and does. Scripture says "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. . . . Put on therefore, as God's elect, . . . a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, . . . and above all these things put on love, which is the bond of perfectness." (Col. 3).



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

go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

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

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

84. 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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Lewis Mikell, 59 Garfield Ave., Gallipolis, Ohio: It was a genuine pleasure to preach in a ten day meeting this summer at Magness, Ark. Two were baptized and one was restored. I shall be with them again, the Lord willing, in August of 1959. I would be glad to assist other congregations in Arkansas, Oklahoma, Kansas and Texas. Twenty-two have been baptized and fifteen restored in other recent meetings that I have preached in Ohio and West Virginia.

Jimmy Allen, 1626 La Carie St., Magnolia, Ark.: Recently we have held meetings at Newport, Hickory Ridge, and Hickory Grove, Arkansas. There were 82 baptisms and 40 restorations in these meetings. September 30-October 8 we will be with the Dellrose church in Wichita and October 9-17 we will be preaching in Douglas, Kansas. Please note our change of address.

Will W. Slater, Box 7178, Sylvania Station, Fort Worth 11, Tex.: The meeting with Redland church, Valdosta, Ga., closed without visible results. I taught five nights singing preceding the meeting, and, seemingly much good was accomplished. Glenn Cochran is their preacher and is doing a good work. They conduct two or three mission meetings each year. There is much mission work needed in that part of Georgia.

Raymond Bailey, 106 N. Court, Crown Point, Ind.: I have been teaching school and preaching for small congregations enable to support a full time preacher for the past two years. I am presently teaching school at Robart, Ind., and preaching for a new congregation in the same place. I would like to schedule about four meetings for the summer of 1958 between June 15 and August 15. Any congregation interested may contact me at the above address. References will be furnished.

Let The Bible Speak For Itself

By CARL MICK

One of the most helpful rules to follow in reading and studying the Bible is "let the Bible interpret the Bible." Certainly God has the right to interpret His own word. In following this rule the first thing to consider is the context.

All Bible truths must be considered in the light of their context. The meaning of a certain passage often becomes clear when we study more closely the subject under discussion and get the proper setting. Some suppose the righteous will be raised before the wicked because 1 Thesalonians 4:16b says, "And the dead in Christ shall rise first." But a study of the context shows that the wicked are not under consideration at all. The subject being discussed is the dead in Christ and the living saints: "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air . . ."

Never underestimate the context as a means of clearing up an otherwise confusing statement in the Bible. False doctrines are usually based upon perverted and misapplied scriptures which have been twisted out of their context.

So many times we are left with a false impression simply because we did not read far enough. How many when teaching the importance of faith will quote Galatians 3:26 which reads, "For ye are all the children of God by faith in Christ Jesus," but they will fail to read further where it tells how we through faith in Christ become God's children. Verse 27 says, "For as many of you as have been baptized into Christ have put on Christ." However, this verse does not fit the doctrine of some who teach salvation by faith only, for this verse shows that baptism is also essential to entering into Christ and putting Christ on.

"The body sins and the soul does not" is often taught on the basis of Romans 7:25: "So then with the mind I myself serve the law of God; but with the flesh the law of sin." If one would read a little further, the next statement (Rom. 8:1) would prevent any such conception for there the apostle says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Notice the false doctrines which could be taught from the last quoted verse if one did not read a little further:

1. Universal salvation: "There is therefore now no condemnation."
2. Saved in Christ can not fall: "There

is therefore now no condemnation to them which are in Christ Jesus."

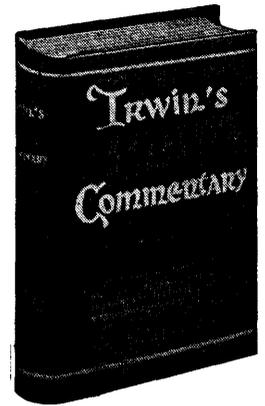
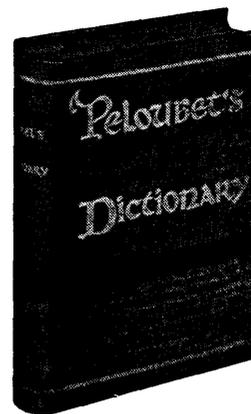
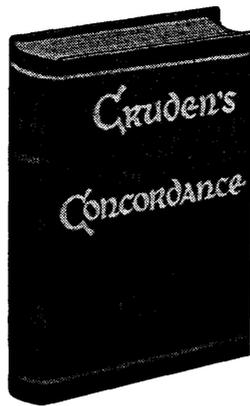
This is the reason some have said "You can prove anything by the Bible." You could even "prove" to another that he ought to hang himself, for the Bible says "Judas went and hanged himself." "Go thou and do likewise." "What thou doest do quickly." By talking parts of verses, here and there, without regard for the context of what the next verse says, many try to prove their point. But a passage or even words taken out of

their context do not prove anything.

Let the Bible help you in understanding as you read by studying carefully the context and read far enough to get the whole truth.

Wesley Hylton, Weiser, Ark.: The meeting in Joiner closed with eight being baptized. Bro. Hood, the local evangelist there, is doing a fine work. The church in Keiser continues to prosper. Recently two have been baptized, and one restored.

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HARDING COLLEGE
ADMINISTRATION AUDITORIUM

November 1957

"Thy word is a lamp unto my feet and a light unto my path."

—Psalms 119:105



By CLEON LYLES

Never has there been a time in the history of the state of Arkansas when so many eyes were upon her. With her natural resources and other advantages she is becoming more and more attractive to the business concerns of the nation. Hence her day of glory is just beginning. I predict that in the not too distant future our beloved state shall be the envy of the other forty-seven states of our union. Naturally as sons and daughters of this great state we are happy in her growth and prosperity. But as sons and daughters of God Almighty we have a greater interest in what is taking place in Arkansas.

Not only is this a bright day for the state as we look at its material prosperity and natural beauty, but the brightest day for the Lord's church is also dawning upon Arkansas. It has been a thrill to watch the growth of the Lord's church during the past dozen years. We are not unmindful of the fact that behind these years was much struggle and anxiety. But today we are witnessing the outcome of the many hours of hardship, as we see the church growing rapidly throughout the entire state.

It would be impossible to recall every good work that has gone into making this day possible, but along with the development of the congregations throughout the state other good works have contributed to the keeping and educating of many of our people. The Gospel Light has quietly, yet effectively, enriched the lives of multiplied thousands. The Southern Christian Home has been extending a hand to helpless and homeless children. And while these and other works have been going on, Harding College has kept alive, and made more efficient in the hearts of many thousands, a faith that was strong enough to move mountains for the Lord.

It would be next to impossible to measure the good that is done by a school like Harding. There is no

The Land of Opportunity

doubt that the work she has been doing has contributed much more than we are aware to the outstanding growth of the Lord's church in this good state. Not only has this been true as she has influenced the lives of thousands who have gone from her to live and work among our people, but it has also been true from the standpoint of the exalted principles which have caused the eyes of the nation to turn in her direction.

I believe that the greatest days for the Lord's church in the state of Arkansas are yet ahead of us. The growth of the past few years is only an indication of the development that lies ahead. As this growth is taking place I believe that Harding College will continue to wield a great influence upon that growth.

In all the years that Harding has contributed to the growth of the church in our state, brethren throughout the state have given very little money to the college. In fact for the first time a state-wide effort is being made to raise money. Millions have gone into the building and operating of the school plant, but those millions have come from outside the state. In this present effort we are trying to raise only \$200,000 for the purpose of erecting a building for Harding to use in the teaching of the Bible.

This building will be located on the campus at Searcy and thousands of students will be taught the Word of God in it during the years to come. The work that will go on in this building will be doing good long after this generation is gone, if the Lord allows the world to stand. I know that the people of Arkansas will be justly proud of the fact that they have made this building possible. Certainly none of us can entertain the idea that our people are unwilling to provide this building for the school. It is an opportunity that will long be remembered and appreciated.

For some months we have been presenting this opportunity to a limited number of our people. H. L. Talbott, H. W. Robertson, Olen Fullerton, Guy H. Couch, Olen Hendrix, Moody L. Barrington, Bill Smith, Robert A. Gibson, and David Paul Barton have worked as district chairmen and will continue to push this project until its completion. We appreciate their good work and express our gratitude for the privilege of working with them on such a worthy project.

The time has come for the BIG PUSH. We want every person in the state of Arkansas to have the privilege of helping erect this Bible building. We extend an invitation to you to join us, not only in a personal contribution to this work, but also in telling our story to others who in turn will welcome the opportunity to serve.

May the Lord hold us close as we live through the great years ahead.

Christian Education Is Valuable

One of the gravest responsibilities of this generation is the preparation for the future. Every wise person looks to the future happiness and well-being for his family, his friends, and himself. This is true in the religious, economic, and social aspects of life.

It is not enough just to look and plan for the future, but big ideas for years to come must be put into effect if the rewards are to be enjoyed. For example, in a Christian's life it is impossible to be pleasing to God if the intellect alone is exercised. The intellect must be trained in the right paths, but the physical body must put into practice the things that are learned. "Plan the work, and work the plan, someone has said.

In preparing for the future, then, it is not enough just to have a plan or an ideal, but this plan must be put into effect through effort and sacrifice if anything worthwhile is accomplished.

One of the most important methods of preparing for the future is through the formal education of the youth of our land. To an immeasurable extent, the future of the church, and the future of our country depend upon the training of youth. No one should underestimate the effect of formal education whether it be in the primary grades or on the graduate

level. It is with the realization of the impact of education on young minds, that this issue of the **Gospel Light** is devoted to education, and primarily to Harding College.

The **Gospel Light** goes into homes all over the United States and into many foreign countries, and the publishers are interested in the propagation of the gospel in every area in which it goes. It is the desire of the **Gospel Light** to help spread the truth, not only in its home state, Arkansas, but indeed, "into all the world." It is our hope that with this special issue devoted to Harding College, our readers everywhere will be inspired to greater activity along the line of Christian education.

In view of the anti-Christian influence of some schools, it is our purpose to portray one of many places where the spirit of Christ is manifest in every part of the curriculum. Christian parents and young people should be awakened to the atheistic, modernistic, and immoral tendencies in some schools. In most places in our country it is illegal to teach the Bible in state-supported schools. It seems that in many places the professors have gone to the other extreme and inaugurated ideas that are opposed to Christianity and even to the existence of God. Textbooks are not free from this tendency, either.

J. D. Bales, in his book, "Our Christian Responsibility for the Education of Our Children," states some anti-Christian principles which are set forth in the textbooks and classroom discussions of some teachers in public schools. Five such principles we shall list:

1. "The doctrine of uniformity." This is the idea that "the only causes and forces which have ever operated in the past are those which are now operating." (page 48). Of course, this teaching disregards any supernatural intervention or miracles that have taken place, thus even denying the resurrection of Christ.

2. "The doctrine that morality is relative." ". . . in some of the state supported schools it is taught that morality is simply custom: that it has been derived from the will and practice of man, and not from supernatural revelation." Thus, our system of morality would be flexible and could be changed to meet man's desires. The Christian knows that God gave the immutable system of morality in the Bible.

3. "The dogma of organic evolution."

This theory has been taught widely in high schools, colleges, and universities and has been inculcated in many textbooks. This theory (which has not been proved, and admittedly was not proved by its "father," Charles Darwin) is one of the main weapons used to undermine the Christian faith.

4. "Naturalism or materialism." Those teaching materialism leave God out of their teaching and lives.

5. "Dancing." Dancing and other immorality that go hand in hand with it, are becoming alarmingly popular in the schools of our country. The pathetic thing about this is the fact that parents are failing to try to curb this trend! One Christian teaching in public schools just last month said "Dancing and drinking are a part of the curriculum of most of the people. Those who do not do them or at least condone them are close to social misfits!" That was in the central part of the United States — 1957!

Of course, the conditions just mentioned are not prevalent in all places. However, the fact remains that they do exist and should be shunned by every Christian parent and Christian student. As long as there are colleges with Christian environments, Christian teachers, and the Bible as the primary textbook, these colleges should be supported by every person opposed to anti-Christian influences in other schools.

It should be stressed that Harding College is not in competition with other Christian schools; that is not the reason for featuring Harding in this issue. All Christian colleges — Harding, Abilene Christian, Freed-Hardeman, Central, David Lipscomb, Pepperdine, and others — do a valuable service and should not be considered as competing one with the other. Each should be supported by Christians everywhere. Every Christian college, however, is competing with state supported schools for students and for financial support.

It is the duty of each Christian to prepare for the future by educating the youth of our land in a Christian environment. These colleges cannot exist without our support.

Are you preparing a great future for the church through the education of the youth of our country?

There are good days ahead for the church if we only prepare for them today.

—Wallace Alexander.

If you pick up a starving dog and make him prosperous, he will not bite you. That is the principal difference between a dog and a man.—Mark Twain, Pudd'-head Wilson's Calendar.

THE GOSPEL LIGHT

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The Harding Bible Department

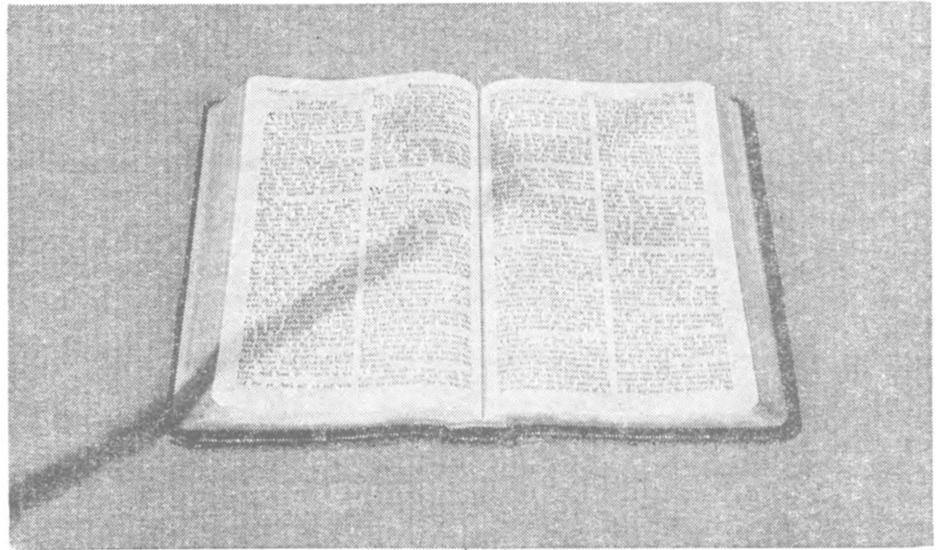
By W. B. WEST, JR., Head

Harding College has 17 academic departments in which instruction and guidance are given and in which students can major. They are Bible, art, biological science, business and economics, education, English and humanities, Biblical languages, modern languages, history and social science, home economics, journalism, mathematics, music, physical education and health, physical science, psychology, and speech. Each of these departments has an important place on the Harding campus, but the Bible department has a unique place.

Harding College exists primarily to teach the Bible to supplement the work of the Christian home. Every student of the college has at least one course in the Bible or a closely allied subject every semester he enrolls. Many of them take more than one course. These courses are taught by men of the Bible faculty. An important function of the Bible department of Harding College is to teach the Bible to all students of the college. In fulfilling this function students are indoctrinated in the Bible, especially the New Testament, so that they may have a clear conception of the plan of salvation, the New Testament church, the Christian way of life, and may know how to meet religious errors. In the department there is emphasis upon the unswerving loyalty to Christ and His word and the development of Christian character.

Another function is the training of part and full-time Christian workers. These workers prepare to be teachers of the Bible in the church school of the local church or in a high school or college, to be directors of congregational singing or of the educational program of the local congregation, to be preachers of the gospel at home and abroad, to be Christian fathers and mothers, to be later in life elders and deacons in the local church, and to engage in other types of genuine Christian service. Well-qualified and dedicated Christian teachers in the Bible department devote their lives to the fulfillment of this important function of the department.

Emphasis is placed on adequate training for Christian service. Service and not professionalism is stressed. It is recognized by the Bible department that a Christian servant, whether he be an elder, a deacon, a preacher, a teacher, director of religious education, or a director of



singing, can do far more good if he is prepared for his work and keeps himself trained. Nothing begets fruitfulness for the kingdom of God as much as prepared, dedicated Christian servants.

In implementing the foregoing teaching purposes of the Bible department of Harding College a course covering the Old and New Testaments is taught daily to freshmen students, a daily course in the New Testament church and the Christian life to sophomores, and advanced courses in the books of the Old and New Testaments to juniors and seniors.

In addition to the complete coverage of the Bible two times — one on the elementary and one on the advanced level, there are courses in systematic Bible doctrine, in church history, and in the practical field. In the last area sermon preparation and delivery, building better churches, counselling and the educational program of the local church are studied.

Building beyond the undergraduate curriculum, there is a strong graduate Bible department giving more advanced training, but in the same areas as those of the undergraduate department. It is evident from the important Bible subject matter taught to the students of Harding College that the Bible department has a major place from the standpoint of service on the campus of the college.

There is still another function of the Bible department which gives it an im-

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.....”

portant place on the campus of Harding College. It is implementing and uniting the total program of the college to its central purposes. In the sense of “departmentalization” there is no Bible department at Harding College. There is no separation of religion into a department with the rest of the school being secular as it is in many colleges and universities. Religion and life on the campus are one.

The Christian way of life permeates the entire campus. Every subject is taught and every activity is held from the Christian viewpoint, whether science, philosophy, psychology or any other subject taught, or any activity on the athletic field, or conduct in the library, in the dining hall, or in any place on campus.

To use an old illustration, the Bible department has the central place at Harding College—the place of the hub of a wheel with the spokes representing the rest of the college. The Bible department is the hub in that it is central. It is also cohesive in that it binds to a central Christian purpose the total program of the institution.

EIGHTY BIBLE CLASSES

Eighty separate Bible classes are taught every week on the Harding campus. Every student studies the Bible at Harding. God’s Word is read daily in the chapel devotional.

Annual Harding College Lectureship--Nov. 25-28

Theme: "The New Life In Christ"

Monday, November 25

7:00 p.m.

Harding Academy Chorus George E. Baggett, Dir.

7:30 p.m.

"The Meaning of the New Life In Christ" Cleon Lyles

Tuesday, November 26

8:50 a.m. — (Chapel service; each speaker 25 minutes)

"God—The Source of All Life" Pat Hardeman

"Christ Has Made Possible the New Life in Him"
..... Joe Sanders

10:15 a.m.

"Passing From Death Unto Life" (Each speaker 15 minutes).

Chairman: Byron Laird

"Faith in Christ" Royal Bowers

"Repentance From Past Sins" Rex Turner

"Confessing Christ" Wilburn C. Hill

"Baptized Into Christ" Charles Hodge

Questions for the speakers Audience

1:30 p.m.

"All Things Become New" (Each speaker 15 minutes)

Chairman: David Underwood

"Putting Off the Old Man" Stephen Eckstein

"Putting On the New Man" Gaston Cogdell

"Continual Growth in the New Life" J. Roy Vaughn

Questions for the speakers Audience

3:15—4:30 p.m. — Classes

The Book of Jeremiah Jack Lewis

The Book of Revelation..... W. B. West, Jr.

The Restoration Movement..... Earl West

Love, Courtship, and Marriage P. D. Wilmeth

Christian Counseling Donald R. Sime

The Christian Home E. H. Ijams

The Church and the Children..... Mrs. E. H. Ijams

Religious Debating J. D. Bales

Building Better Churches Arnold Watson

7:00 p.m.

Harding Chorale Erie T. Moore, Dir.

7:30 p.m.

"The Bible — The Presentation of the New Life in Christ."

..... George W. Bailey

Wednesday, November 27

8:50 a.m. (Chapel Service; each speaker 25 minutes)

"The Mind of Christ" James Baird

"Complete Dedication to Christ" F. W. Mattox

10:15 a.m.

"Characteristics One Should Add as a Christian"

Chairman Joe Cooke Van Dyke (Each speaker 15 minutes)

"Add to Your Faith Virtue" Robert D. Banks

"To Your Virtue Knowledge" Morris Womack

"To Your Knowledge Temperance" L. L. Gieger

"To Your Temperance Patience" R. B. Sweet

Questions for the speakers Audience

11:45 a.m.

Group picture of preachers

1:30 p.m.

"The Abundant Entrance into the Everlasting Kingdom."

Chairman: Ponder Wright (Each speaker 15 minutes).

"To Your Patience Godliness" Neil Lightfoot

"To Your Godliness Brotherly Kindness" Olen Hicks

"To Your Brotherly Kindness Love" James G. Moffett

Questions for the speakers Audience

3:15—4:30 p.m. (Classes same as Tuesday)

6:00 p.m.

Harding Band Concert George E. Baggett, Dir.

7:00 p.m.

Men's Quartets and Women's Octet .. Kenneth Davis, Jr., Dir.

7:30 p.m.

"The Church — The Corporate Expression of the New Life
in Christ" Reuel Lemmons

Thursday, November 28

8:50 a.m. (Chapel service; each speaker 25 minutes)

"Expressions of Worship as a Means of Spiritual Develop-
ment — Singing and Prayer" Paul Rotenberg

"Further Expressions of Worship of the New Life in Christ—
the Lord's Supper and Giving" Joseph W. White

10:15—11:15 a.m.

"Some Fruits of the Spirit"

Chairman Wayne Hemingway (Each speaker 15 minutes)

"Joy and Peace" Gussie Lambert

"Longsuffering, Kindness, and Goodness" Jimmy Allen

"Faithfulness, Meekness and Self-Control" Emmett Smith

Questions for speakers Audience

11:15 a.m.—12:00 noon

"The New Life in Christ and the Evangelization of the
World" Otis Gatewood

12:00 noon — 2:00 p.m.

Free Thanksgiving Barbecue at Athletic Field

2:15 p.m.

"Some Mission Fields"

Chairman: Marion Hickingbottom (Each speaker 15 min.)

"The Challenge of Russia" R. J. Smith, Jr.

"The Work in Northern Rhodesia" J. D. Merritt

"Opportunities in Nigeria" Wendell Broom

"The Cause of Christ in Japan" Clovis Campbell

Questions for speakers Audience

3:15—4:30 p.m. Classes Continued, same as Tuesday.

4:30 p.m.

Tea for visiting women in home of President and Mrs Geo.
S. Benson.

5:00 p.m.

Dinner for ministers and elders as guests of Harding College.
Rendezvous Cafe George DeHoff, Guest Speaker

7:00 p.m.

Harding College A Cappella Chorus Kenneth Davis, Jr. Dir.

7:30 p.m.

"Harding College Looks Ahead" Geo. S. Benson, Pres.

8:15 p.m.

"The Hope of the New Life in Christ" Marshall Keeble

Undergraduate Bible Program

(By Publicity Staff)

The Bible is "The" textbook at Harding College, and as such it occupies the cog position in the total undergraduate curriculum. As spokes in a wheel radiate from the center, so every course of study at Harding revolves around the Bible and the Christian philosophy of life.

Each semester each student is required to take a Bible course, or a course in a Bible-related field. The aim of such



Janies D. Bales E. Conard Hays

a requirement is to develop in all students a Christian philosophy of life which will enable them to relate all learning and life to the Christian way.

Freshmen receive a complete survey of the Old Testament and New Testament in the first year. The second year is devoted to a concentrated study of the New Testament church and the Christian life.

The last two years students may select from a variety of courses in both the Old and New Testaments, such as Jewish history, Hebrew prophets, Hebrew poetry and wisdom literature, the gospels, Acts and Corinthians, Galatians and Romans, selected epistles of Paul, Hebrews and general epistles, and Daniel and Revelation.

Related courses which students may take include the history of Christian thought, evidences of Christianity, systematic Christian doctrine, churches and creeds, modern religious cults, living world religions, church history, the worship of the church, and the educational work of the church.

In addition young men preparing to preach are encouraged to select from such courses as preparation and delivery of sermons, the minister and his work, personal evangelism, Jesus as the master teacher, the work of the local church, the church and young people, beginning and

advanced Greek, and beginning and advanced Hebrew.

A qualified and well-trained Bible faculty guides the learning of Harding students. Teaching on the undergraduate level are Conard Hays, Andy T. Ritchie, Donald Sime, and James D. Bales. They are assisted by W. Leslie Burke from the language department, Jack Wood Sears from the biology department, and Evan Ulrey from the speech department. Sime, Bales, and Ulrey also teach graduate courses.

Hays is a graduate of Abilene Christian College and holds an MA from Arizona State College and BD from Southern Methodist University. Known as a thorough Bible teacher, he sponsors the student preachers' organization and handles assignments of preaching appointments for undergraduate students.

Ritchie, a graduate of David Lipscomb College, who received his MA in Bible from Scarritt College, has been on the Bible faculty at Harding for eight years and is noted among students for the spiritual quality of his teaching. He is faculty sponsor and leader of student personal evangelism and mission study groups.

Bales, a Harding graduate who holds a PhD from the University of California and has done post-graduate work at Union Theological Seminary in New York, is a prolific writer. He has written "Atheism's Faiths and Fruits," "Roots of Unbelief," "Miracles or Mirages," "The Kingdom: Prophesied and Established," and is now working on "Two



W. L. Burke Donald R. Sime

Worlds — Christianity and Communism." He is well versed in the field of Christian doctrine.

The youngest member of the Bible faculty is Sime, who received his BA and

MA from George Pepperdine College and has a BD from Princeton University. His major teaching area is in the field of religious education and counseling.

A graduate of Harding with an MA from Northwestern University in classical languages, Burke is known as an out-



Andy T. Ritchie J. W. Sears

standing teacher. He has been teaching Greek since his student days at Harding.

"Dr. Jack's" freshman Bible class has long been a favorite course among the students. Sears, who grew up in the Christian college atmosphere as the son of Harding's dean and grandson of James A. Harding, from whom the institution was named, is known for his ability to give practical applications to Biblical truths.

Another Harding graduate, Ulrey holds a PhD in speech from Louisiana State University. His classes in sermon preparation and delivery methods are popular among preaching students.

Harding College Enrolls 1,111 For Fall Semester

Students at Harding College this year represent 38 states, 10 foreign countries, Alaska, Puerto Rico, and the District of Columbia for a grand total of 1,111 students for the fall semester.

Broken down this figure includes 986 regularly enrolled and 22 night students on the Searcy campus, 17 at Little Rock, and 86 at Memphis.

Dr. W. B. West, dean of the Memphis branch, reported that two students taking work on the Searcy campus are also commuting for classes at Memphis, making a total of 88 students enrolled there. At the time the September issue of the Harding College Bulletin went to press the Memphis enrollment was 55.

Of the 88 students, 39 are classified as graduates and are working toward a degree. West estimated that at least 50 preachers from the area are enrolled in classes at Memphis. Students are commuting from towns in Mississippi, Ark-

Graduate Bible Program

(By Publicity Staff)

Begun five years ago with an initial enrollment of 30, the graduate Bible department at Harding has grown to encompass not only work offered on the campus, but also in the metropolitan centers of Little Rock and Memphis.

This fall 78 students enrolled as graduates — 34 at Searcy, 37 at Memphis, and 7 at Little Rock.

In the beginning graduate offerings were limited to a one-year degree plan,



W. B. West, Jr. W. B. Barton, Jr.

leading to a master of arts in Bible. Since then a two-year plan, leading to a master of religious education, has been added, and a three-year program is proposed for the fall of 1958. The third year of study will lead to a bachelor of sacred literature degree.

Although the offerings in the graduate

ansas, Tennessee and Missouri, with one driving over 200 miles from Lewisburg, Tenn.

On the Searcy campus there are 937 full-time and 49 part-time students. Of these 548 are men and 438 are women. The freshman class is the largest with 375. The sophomores have 210; juniors, 172; seniors, 164; and graduates 58. There are three post-graduates and four special students.

As usual among the states Arkansas leads with 354. Among other states represented Missouri moves into first place for the first time with 89; Texas is second with 76, Oklahoma third with 60, and Tennessee fourth with 48. Although both are great distances from Arkansas, California and Michigan have 37 and 28 representatives, respectively.

Foreign countries have 28 ambassadors at Harding; three from Africa and Greece each; eight from Canada; two from China; seven from Japan; and one each from Germany, India, Iran, Korea, and Mexico.

department have grown, the aims and objectives are the same. The school exists to provide deeper, more thorough training in Bible for those who desire to preach, to teach the Bible, and related subjects, to be educational directors in local churches, to be elders, deacons, church leaders, missionaries, or to engage in other types of Christian service.

Its graduates are filling vital positions in churches over the world. Many are local ministers, some are foreign missionaries, and some are teachers in Christian colleges and schools.

The offerings of the school of Bible and religion are grouped into four divisions, according to the major interests of students — the Biblical, which forms the center of the curriculum, the doctrinal, the historical, and the practical.

The Biblical division includes courses in the background and archaeology of the Bible, textual studies in the Old and New Testaments, and textual studies in Biblical languages.

The doctrinal division deals with the Christian doctrines of God, redemption, and the church; world religions; Christian evidences; Christianity and communism; and current religious thinking.

Such courses as church history — the early church, the medieval Roman church, the reformation, the restoration — and the history of the English Bible make up the historical division.

The practical division includes the fields of preaching, church work, counselling and Christian education.

The faculty consists of W. B. West, Jr., head of the department, James D. Bales, W. B. Barton, Jr., William Green, Donald Sime, Jack P. Lewis, Evan Ulrey, and



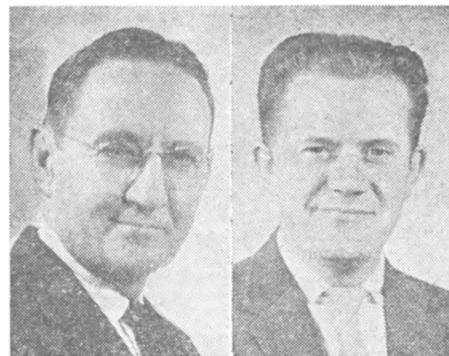
Jack P. Lewis Earl I. West

Earl West. John Lee Dykes teaches a class at Little Rock, and E. H. Ijams is on the Memphis faculty.

W. B. West, who has headed the Bible

department at Harding for six years, received his MA and ThD from the University of Southern California. The author of numerous articles for religious journals, he has preached extensively in the United States and Great Britain. He has made a special study of the book of Revelation and plans to write a commentary on it.

Barton specializes in history and philosophy of religion. An Abilene Christian College graduate, he received his doctor's degree from Harvard University and



J. L. Dykes

Evan Ulrey

spent a year in specialized graduate study in Catholic thought at the Catholic University of America.

Green, who is visiting professor of ancient church history during the summer term, has a PhD from the University of California, where he holds a professorship. The author of numerous articles on classical philology, he is the editor of the Pacific States' "Classical Journal" and on the editorial board of "Restoration Quarterly."

Lewis concentrates on instruction in the New Testament, the Old Testament, and early church history. Another ACC graduate, he earned his doctorate from Harvard on the New Testament and is writing his thesis for a doctorate on the Old Testament from Hebrew Union College.

Earl West commutes to his classes at Memphis from Indianapolis, where he is minister of the Franklin Road Church of Christ. He holds a ThM in church history from Butler University and is the author of "Search for the Ancient Order," volumes one and two, and "Life and Times of David Lipscomb."

Dykes, whose years of experience in the educational work of the church well qualify him as a teacher in the field of Christian education, has an MS from Oklahoma State University.

Formerly dean and president of David Lipscomb College, Ijams is also well qualified in the field of Christian education. He holds a BS from George Peabody College and an LLD from Harding.

Many Alumni Are In Foreign Fields

By J. C. MOORE, Jr.



Dow Merritt, formerly a missionary to Africa, addresses the Monday night personal evangelism class, which is directed by Andy T. Ritchie.

One of the great contributions made by Harding Alumni has been the establishment of congregations of the church of our Lord in the far corners of the earth. From Japan, through Europe, and down into the depths of the African interior, Harding graduates are carrying the story of the gospel of Christ to those who have never heard it.

The tradition of the missionary spirit is deeply engraved into the minds of every student. Special classes are held every Monday evening in "Personal Evangelism," stressing the necessity of the Christian telling someone else personally about Christ.

As a result of the emphasis placed on alumni missionary efforts at Harding, many alumni are now devoting their lives to preaching in foreign lands. A large per cent of the missionaries in foreign fields have been trained at Harding.

In addition many alumni who have been transferred to foreign fields in their work are taking advantage of their situations to establish the Lord's church in those areas. Foreign students who have attended Harding have taken the story of Christ back to their native lands.

The Alumni Office at Harding lists 17 countries or possessions where alumni are now located. Many of these are engaged in full-time missionary work; and the others, both natives of the country and Americans working in the country, are doing their part in carrying out the Lord's command, "Go ye into all the world, and preach the gospel to every creature . . ."

The following alumni are presently known to be in foreign places.

AFRICA

Burney Eli Bawcom, Lester Boyd Brittell, Orville Brittell, Alexander J. Claassen, Mr. and Mrs. Alvin Hobby, John Kernan, Vernon Lawyer, Mr. and Mrs. A. B. Reese, Mr. and Mrs. J. C. Shewmaker, Mr. and Mrs. Kenneth Elder.

AUSTRIA

Mr. and Mrs. Robert Hare, and Robert E. Skelton.

AUSTRALIA

Rex Bullimore and Rodney Peter Wald.

BELGIUM

Mr. and Mrs. J. Lee Roberts and Mr. and Mrs. S. F. Timmerman, Jr.

CANADA

Mr. and Mrs. Marvin Noble, Mr. and Mrs. L. D. LaCourse, Dan Yoke, Robert Adams, Mr. and Mrs. Frank Ellis, Henry Ralph V. Hibbard, Harvey Wood, Keith T. Thompson, Mrs. W. J. Anger, Mrs. H. M. Gardner, Murray Hammond, Herman Johnson, Mrs. William Mowat, Betty Anne Stewart, Mrs. Murray Wandby, Jim Whitfield, Mr. and Mrs. Donald Ray Zimmerman and Mr. and Mrs. Walter Dale.

CHINA

King Tao Zee.

DENMARK

Mrs. Rolf Slettene.

FRANCE

Mr. and Mrs. John Farrell Till.

GERMANY

Keith Coleman, Mr. and Mrs. Loyd Collier, Mrs. Otis Gatewood, Mr. and Mrs. Edgar Knoebel, Klaus Goebels, Gottfried Reichel, Elizabeth Roemer, Mr. and Mrs. Jack Nadeau, Mr. and Mrs. Hugh Mingle.

HAWAII

Mrs. John Hayes and William Landrum.

IRAQ

Mr. and Mrs. Louis Green, Jr.

JAPAN

Mr. and Mrs. Richard Baggett, Mr. and Mrs. Joe Betts, Joseph Bryant, Mr. and Mrs. Joseph Cannon, Mr. and Mrs. Charles Doyle, Harry Robert Fox, Jr., Yukio Mori, Sakari Nagano, Masami Takata.

MEXICO

Mr. and Mrs. Richard Coursey.

NETHERLANDS

Mr. and Mrs. Joe Shaver.

OKINAWA

Charles A. Butler.

PHILIPPINES

Ralph Brashears, Dennis Allen, and Mr. and Mrs. Victor Broaddus.

THAILAND

Kai Choi Lamsam, Mr. and Mrs. Charles Walton Oree.

EXTRA PRAYER

When the world falls down around you,
And a prayer will see you through,
Say an extra prayer for someone
Who may need it more than you.

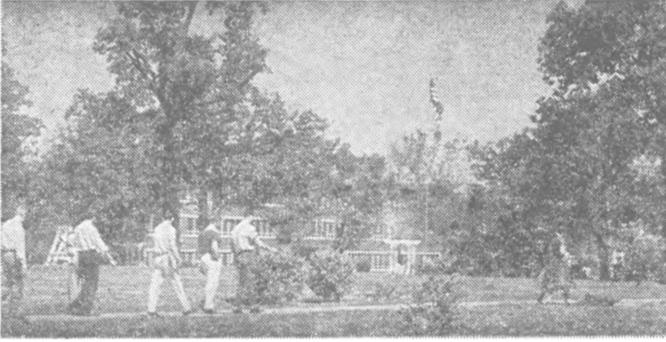
For who knows what hearts are breaking
In the silence of the night?
Just that extra prayer you whisper
May help someone see the light!

Every time you help a stranger
With an extra prayer, or two,
You are building secret blessings
That will all come back to you!

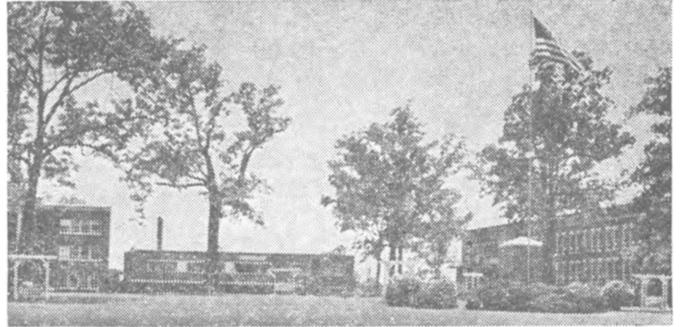
—Nick Kenny.

Fear sees danger ahead where faith
advances boldly.

SCENES FROM THE CAMPUS OF HARDING COLLEGE —



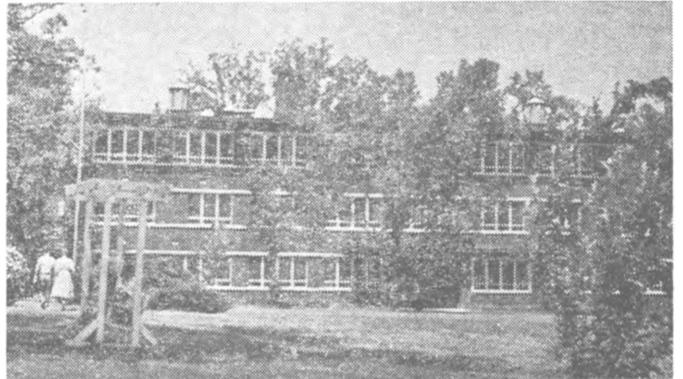
You'll enjoy the fellowship of Harding's friendly campus.



Harding is the home of Christian and American ideals.



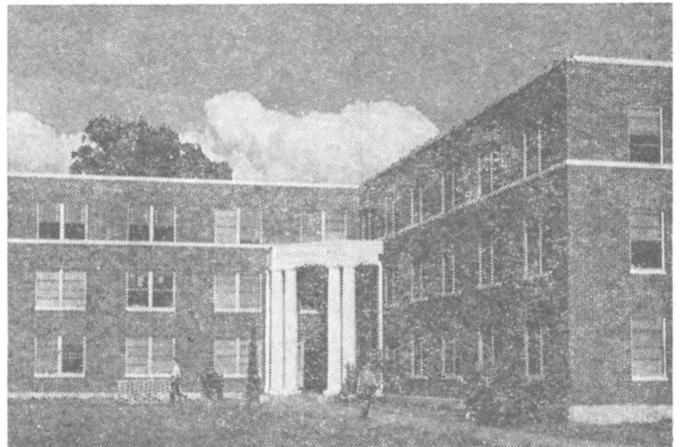
Beaumont Memorial Library.



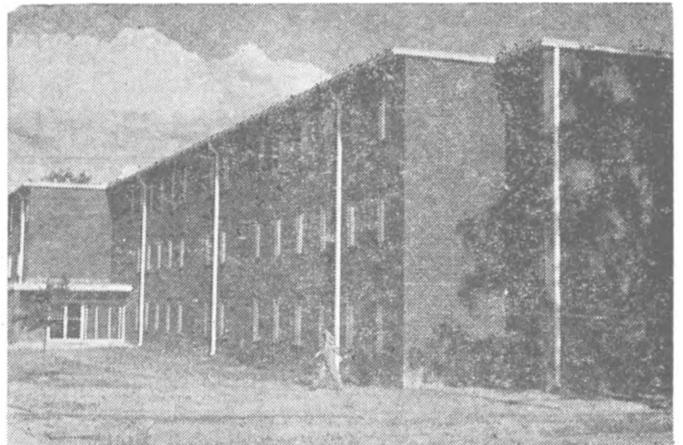
School of American Studies, one of seven air-conditioned buildings.



Women's Dormitories: Pattie Cobb Hall, above; Cathcart Hall, below.



Men's Dormitories: Armstrong Hall, above; Graduate Hall, below.



Harding's "Timothys" Serve

(By Publicity Staff)

"Let no man despise thy youth. . .

Taking the advice of Paul to the young preacher Timothy, more than 100 young men at Harding are proving that youth is not to be despised in the matter of spreading the gospel.

Each Sunday between 75 and 100 congregations in Arkansas are served by these young men, who are studying to become preachers, missionaries, Bible teachers, and Christian workers.

They go to every corner of the state, far and near, and fill appointments in neighboring states — Texas, Missouri, Tennessee. The congregations they serve vary in size from under 10 members to more than 150, but no matter what the size they all have this one thing in common—they are all being helped by Harding's "young Timothys" who are faithfully preaching the word.

Of the 22 areas of study offered at Harding, Bible and its related courses enroll more majors than any other field. This fall 109 undergraduates and 34 graduates are majoring in Bible and Biblical languages. In addition many students who are majoring in other fields — business, education, accounting — are minoring in Bible with the idea of serving small congregations in the areas where they will work.

Typical of these latter students is Walter Gilfilen, graduate education major from Macon, Ga., who preaches at Cabot, 27 miles southwest of Searcy. Gilfilen received a bachelor of science degree with a major in business administration from Harding in May and is now working toward a master of arts in teaching. He plans a combined career of teaching and church work wherever he locates.

The congregation he serves at Cabot has 45 members with an attendance of 60 to 65 on Sunday mornings. They meet in a large two-story converted residence, which, in addition to an auditorium seating 100, has three classrooms and a two-room living area.

Gilfilen and his wife, the former Benny Ann Ponder of Nashville, Ark., are there early before services to greet the members as they arrive. Mrs. Gilfilen helps with the teaching of the younger children in Bible school, while her husband conducts an auditorium class of adults.

In addition to teaching the morning class and preaching twice on Sunday,

Gilfilen conducts a Sunday evening training class for the young boys of the congregation, giving them instruction in song-leading, leading in prayer, and scripture reading.

The afternoon is visiting time for the Gilfilens, who make calls on members and visit the sick. They take the Lord's Supper each Sunday afternoon to one member, an elderly woman who is bed-fast.

Gilfilen feels that he is gaining valuable experience from his work with the Cabot congregation and performing a needed service at the same time. In addition the monetary compensation helps defray part of his school expenses.

In some cases the students receive barely enough money to cover their travel expenses, but they continue to meet their appointments because they feel they are helping the cause of Christ in the area in which they preach.

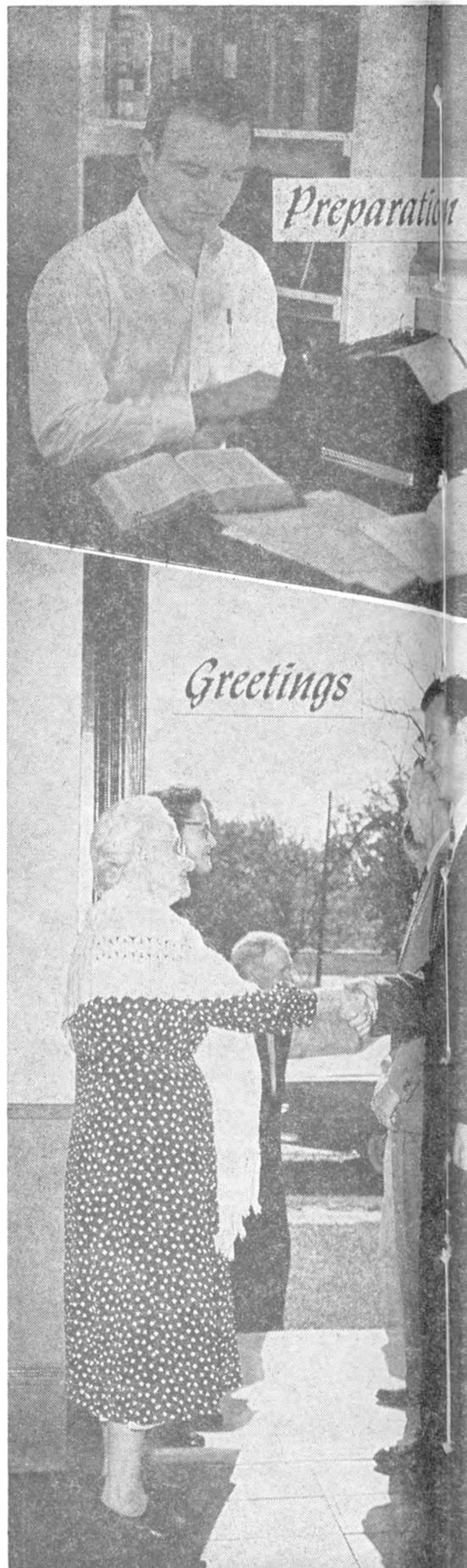
This belief is well-founded as a survey of White County, in which Searcy is located, will show. During the 23 years that Harding has been in Searcy, the church in White County has grown tremendously, until today there are 33 known congregations. The majority of these are small and are served by students from the college. The influence is not restricted just to White County, but is felt throughout the state.

Today there are more than 500 congregations of the Lord's church in Arkansas. Almost all have felt the influence of Harding College in one way or another. Even if the local minister is not a Harding graduate or presently a student, some of the most active members will be Harding alumni, for more than one-third, or 1,500, of Harding's alumni have settled in the state of Arkansas.

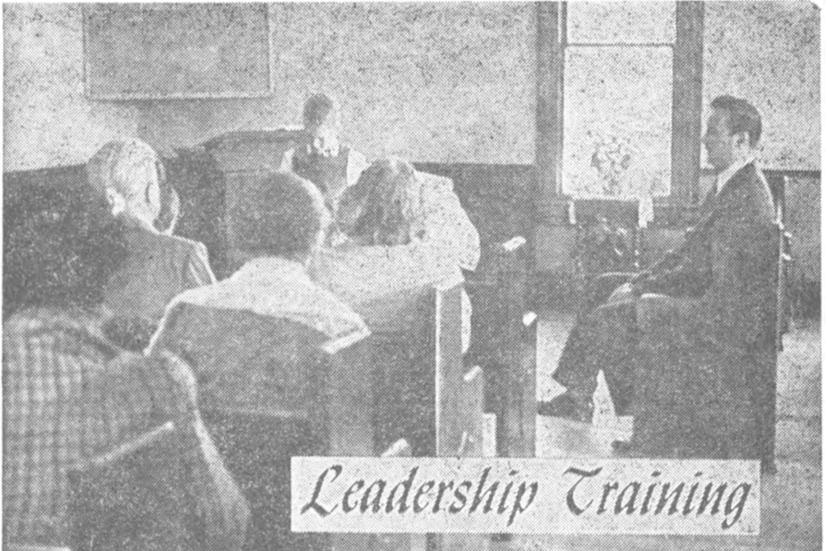
These Harding-trained Christian workers and the more than 100 student preachers who traverse Arkansas' backroads each Sunday are having tremendous impact on the growth of the Lord's church within the state. They have learned well the admonition of Paul to Timothy:

"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."

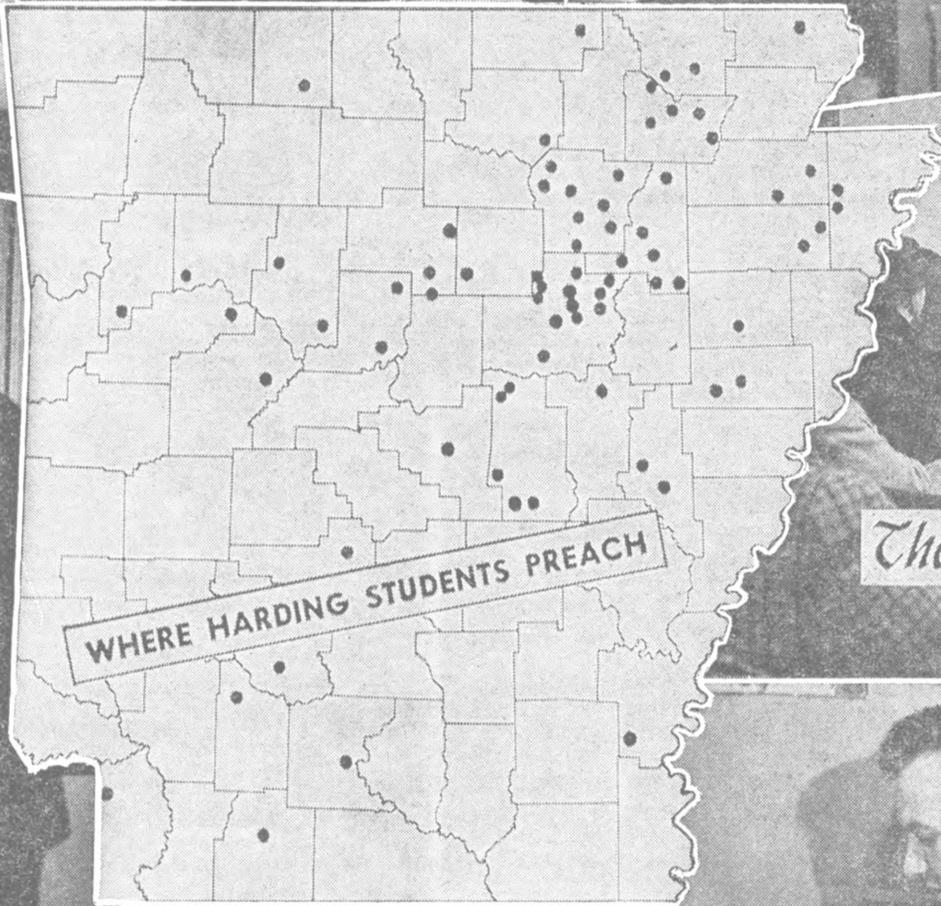
Typical of Harding's preachers, Walter Gilfilen preaches each Sunday at Cabot, Ark.



Early Start

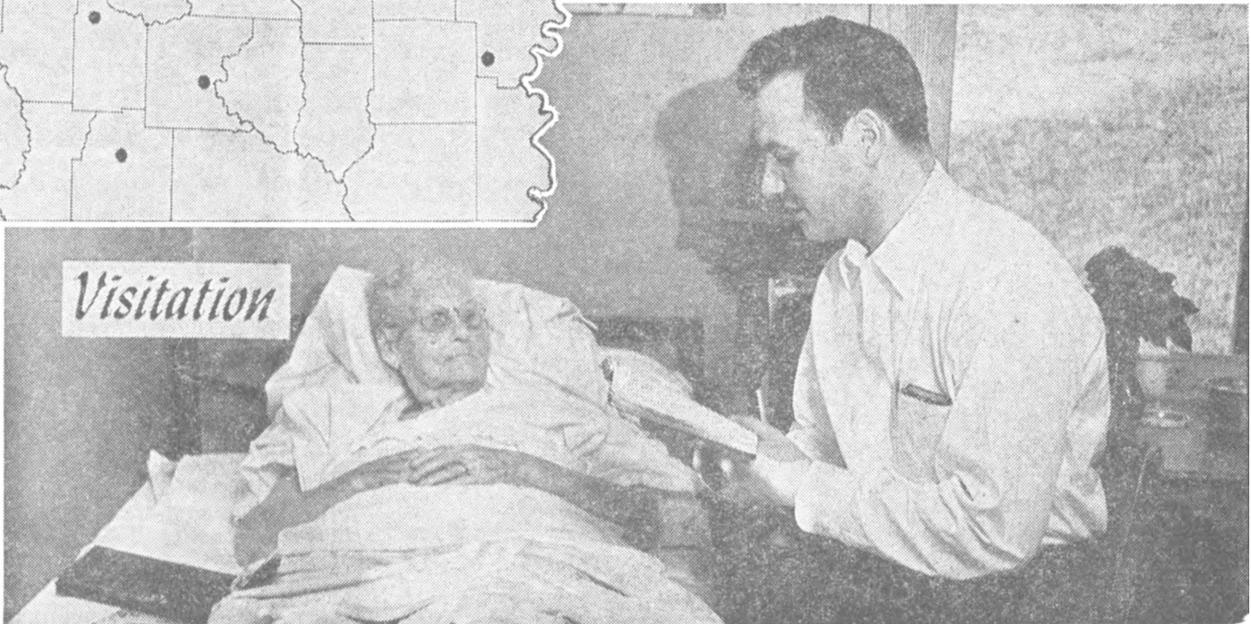


Leadership Training



The Sermon

Visitation



Let Us Prepare For 1960

By WILLIAM K. FLOYD

I am glad I received my education at Harding. It has been the most rewarding experience that I have ever found. I have found stability, a pattern of life, and have developed attitudes without which I could do little. Harding has helped me to step into life with God as my guide.

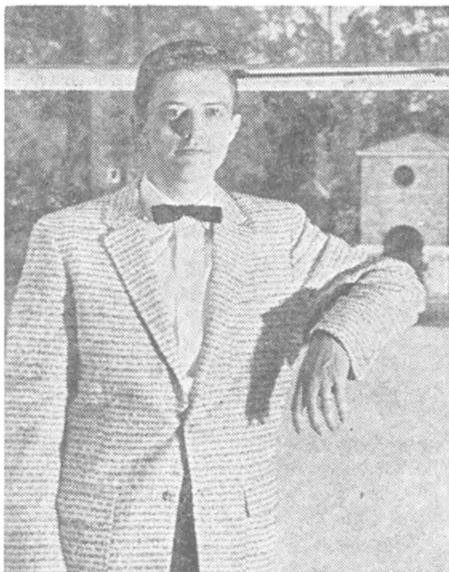
But I am finishing at Harding College in June. Now let us think about the freshmen who are just entering the school. Through my connection with the Student Association I have been able to get an insight as to what the students are like at Harding College. I do not believe there is a better group of "kids" in the whole world. No better spirit of cooperation, no greater attitude of service can be found anywhere.

Because of their potential, because of their aspiration, and their willingness to work to achieve their goals, they deserve the best that can be given them. I believe in them and I know that they will use to the fullest every opportunity to make of themselves more useful servants of God. More — much more — can be given them and they will rise to take advantage of each blessing that is presented and will not be ungrateful to God for His inspiring those who are willing to help provide better facilities.

Solomon said, "Wisdom is the principal thing, therefore, get wisdom and with all thy getting get understanding." Students of Harding College seek the wisdom of God to mold their lives. Understanding comes from the "divine Word." The Bible must have the primary place in all learning. It must be the foundation of our knowledge. The youth of today need their energy, their talents directed by this word.

Youth is capable of great things. A fifteen-year-old invented the helicopter and was told when he presented the idea to the scientific scholars of the day that it was preposterous, but it worked. Isaac Newton invented the mathematical science of calculus at twenty-three years of age. Calculus is still being used with only minor changes in the great universities of the day. With the correct foundation and direction of minds that are eager to learn, quick to grasp and willing to do, there is no limit to the future of the church. God's word must have first place in the lives of youth.

It is imperative that all academic fields be expanded, but with this growth there must be an ever increasing emphasis on



WILLIAM K. FLOYD, Pres.
Student Association

the Bible. In this way we will then be achieving the goal of producing totally adjusted and well-rounded persons.

We are seeking to build at Harding a new building for no other purpose than to teach the word of God. With the help of God we will build it. As God grants this aid through his servants, each young person that graduates from Harding College will be another witness that God is not yet discouraged with man and that there is hope for a world in sin. This hope can be made a reality through us if we develop the magnificent potential in our young people entering Harding.

God carries out his purposes through Christians. He has purposed that all who seek shall find. Students of Harding are seeking to know more clearly the word of our God and to be more productive in his service. I am confident that they shall find what they seek.

COMMENTARY ON

ACTS

By J. W. McGarvey

Over 600 pages. In attractive blue cloth binding.

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How Much Are You Paying?

(By PAUL BROWN)

"How much is that estate worth?" said one friend to another, as they passed a beautiful mansion, with highly cultivated grounds.

"I do not know how much it is worth," was the reply, "but I know what it cost its owner."

"How much?"

"His soul!" was the startling reply, and then he proceeded to tell how exclusively the owner had lived for one object — to build himself a home on earth, utterly careless of the home on high — and had died impenitent.

He is a fool who leaves God out of his plans, his life, and his sacrifices. "The fool hath said in his heart. There is no God." (Psa. 14:1). "And he spake a parable unto them, saying, the ground of a certain rich man brought forth plentifully; and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:16, 21).

But to build a big barn is not the only way of leaving God and heaven out. Building the barn was not the sin. Forgetting duty to man and God, thinking entirely of time, instead of reckoning with eternity — there was the sin.

And without building barns, but by striving to build up ourselves among men, seeking social favor, satisfying self with sensuality, or even devoting too much time and talent to legitimate business and pleasure, do we exclude God from our lives. Thus, in our hearts, and how we live, we say. "There is no God." God."

If God has no part in your purposes, plans, time, and talents; if for Him you do not sacrifice, "there is no God," for you on earth, but after while, "every knee shall bow, and every tongue shall confess to God." Let us be rich toward God, in faith, in good works, in sacrifice.

Be careful that you don't pay too much for the things that amount to too little!

As you leave footprints on the sands of time, don't leave the marks of a heel.

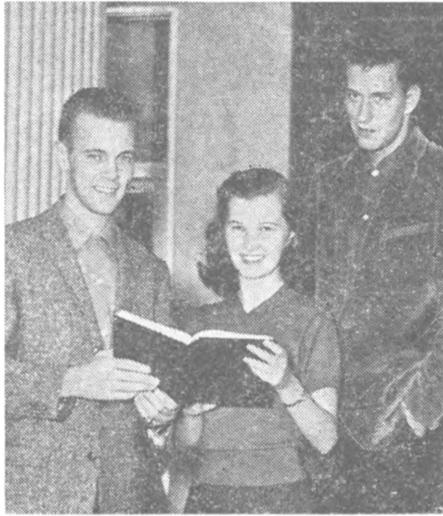
Why I Selected Harding

By Three Harding Freshmen

When I was first faced with the problem of choosing a college to attend, I could not make up my mind. I could have gone to California to a much larger school, or even to a junior college near my home, which would have been cheaper. Instead I chose Harding. My reason might be called "heredity," due to the fact that I have brothers, cousins, and uncles who have attended Harding. Through them I knew of Harding's good reputation.

My own reasons now for staying and wanting to finish school here are because of the friendship of the students to one another, the warm love for their fellowmen that seems to fill the air, and their deep devotion and love for God.

George Gurganus.
Freshman Pres.



Dean Priest George Gurganus
Ruth Ingalls

I enrolled in Harding College to get a degree in vocal music. I have observed that there is a great demand for trained men to work in the church and Christian schools to teach fellow Christians and other people the proper way to sing — not only to sing the right notes or in the right key, but to worship God in the proper manner with their singing.

I believe that here at Harding, whose motto is "At Harding we sing," I will be able to get the training necessary for me to use my life in the Lord's church to help do this work.

Dean Priest
Freshman Vice-Pres.

Harding has always been among the first in my consideration of a college to attend. Through visits to the campus and conversations with my relatives who attended school here, I experienced a small part of the campus life — the hymn singings, the spirit of love for God and fellow man, the almost unbelievable friendliness of the students, and the way that classes, club activities, and sports are centered around Christ. As a result you can understand why I began looking forward to Harding life long before my high school days were over.

Harding has much more to offer than

a state school because it puts Christ above all. However, this does not crowd out any necessary courses of study, but rather seems to raise the academic level.

Little did I know when I made my decision to attend Harding how little I actually knew of the Harding spirit. Experience alone can tell how wonderful it is to associate with Christian friends every minute of the day and night. I shall never regret that I decided to make Harding my college.

Ruth Ingalls
Freshman Sec.-Treas.

THE TWO SINGERS

A singer sang a song of tears.
And the great world heard and wept.
For he sang of the sorrows of fleeting
years

And the hopes which the dead past kept;
And souls in anguish their burdens bore,
And the world was sadder than ever before.

A singer sang a song of cheer,
And the great world listened and smiled.
For he sang of the love of a Father dear,
And the trust of a little child;
And souls that before had forgotten to
pray,
Looked up and went singing along their
way.

—Selected.

MILBRYAN FOUNDATION IS VERY
SUCCESSFUL

Early this year announcement was made through many religious periodicals concerning the foundation of the Milbryan Foundation, a non-profit corporation, chartered under the laws of the State of Texas for the purpose of publishing and distributing tracts, booklets and other printed matter.

Since that time a total of eight different booklets have been printed and many thousand have been distributed. All these booklets have been written by some of the outstanding men of our time. They are printed in the very best possible manner with two colored front cover with very readable type on excellent paper so as to attract the attention of possible readers.

Some of the outstanding booklets printed by the Milbryan Foundation are: "Is One Church as Good as Another?," "What Is The Church of Christ?," "From Heaven or From Men?," "Understanding the Bible," "Jesus Christ: The Way, The Truth, The Life," "Neither Catholic Protestant nor Jew," "God's Way of Salvation" and "How Many Churches Did Christ Build?." Also the booklet entitled "What is the Church of Christ?" is now available in the Spanish language.

Plans have been made to expand the activities of the Milbryan Foundation so that within a period of a few years, several million tracts will be distributed all over the world. These booklets are being sold to congregations at a very reasonable price, which actually is the cost of printing itself. All funds accumulated through contributions made to this work are used to give tracts to many mission points. Anyone interested in obtaining samples of these tracts may write to the Milbryan Foundation, 4417 Main St., Dallas 26, Tex. Brethren are urged to make contributions to this work so that funds may be available in order to finance the sending of tracts to various mission points throughout the world. — T. E. Milholland.

Harvey Scott, Box 5748, Midwest City, Okla., Oct. 15: Three were baptized Sunday evening. This makes nine responses this month. With a membership of 172 we had 177 for Bible study despite rain, and 241 for worship. We begin our new building Monday.

Marshall Conner, 1315 S. Lowe St., Stuttgart, Ark: We will have our first service in our new building November 3. The Harding College chorus will present a program at 2:30 p.m. Evangelist Granville Tyler, West Helena, Ark., will speak each evening at 7:30 November 4-8.

Notes From The Field ...

William L. Da Vee, 714 South Chestnut, Pittsburg, Kans., October 18: We have just concluded a good meeting with Dean Beagle of Dodge City, Kans., doing the preaching. Attendance averaged the highest of any gospel meeting in Pittsburg, and three responded to the invitation — two were baptized and one identified with the congregation.

J. C. Choate, Box 262, Shafter, Calif., Oct 1: Sunday one was restored. On October 2 I am to have part in a lecture-ship in Pixley, Calif. From there I am to go to Colville, Wash., where a series of gospel meetings will begin on October 6.

George W. Thompson, P. O. Box 853, Houma, La.: I have resigned the work here effective on or before January 1. During our two years labor there have been 50 responses, 21 baptisms, 29 confessions of error. Any interested congregation write Box 853 or call 2-3778, Houma, La.

Roy M. Henderson, Moore, Okla., Oct. 10: E. R. Watson, Midwest City, preached in our meeting Sept. 23-29. One elderly lady was baptized. The 29th the congregation had a dinner together and met back in the church building in the afternoon for a singing conducted in Moore each fifth Sunday afternoon. I am in a meeting with the church in Bigelow, Ark., which continues through Oct. 11. The work in Moore is encouraging.

Elmer L'Roy, 625 Lamar Ave., Paris, Tex.: I preached in a meeting the first of October at Broadway and Madison in Springfield, Mo., where I formerly did local work. Three baptisms and one restoration resulted. Cecil E. Kelley is going a good work as the local preacher. Broadway and Madison church is offering for sale church bonds bearing 5 1/2 per cent interest, bonds maturing each six months, some remaining from three to ten years maturity, and in \$50.00 and \$100 denominations. Inquiries concerning purchasing these should be directed to the church of Christ, 801 South Broadway, Springfield, Mo.

Cleon Lyles, Little Rock, September 30: Three were baptized and two placed membership at Sixth and Izard yesterday. This makes 16 additions by membership and baptism during September. I begin my 13th year with this church the first of November.

Clyde P. Findlay, 102 Priestfield Rd., Edinburgh, Scotland: With concrete being poured for our first unit, we are making plans for the preacher's home. Churches desiring to do mission work can do well to place us in their budgets. A letter to the elders, Box 745, La-Marque, Tex., will give our plans and progress. This preacher's home is very needful for the permanency and efficiency of the work in Scotland. Thurso, northernmost town in Scotland, home of the new atomic power plant boom, was the scene of a meeting recently brought about by a Coronet Magazine advertisement. We had very limited response but hope to return. Some contacts were made, the gospel was preached and literature distributed. Andrew Gardiner, supported by Edgefield church in Dallas, helps when in Edinburgh. He has charge of our correspondence work. Recently he baptized two at Newtongrange. He is to go to Ireland next month and England in November. Seven young preachers from six congregations are now studying in our preacher's classes. They should do much good in the years that may be ahead of us.

Bennett W. Land, 600 S. Poplar, Wichita, Kans., Oct. 14: One was baptized and six have placed membership in recent weeks. 79 responses here thus far this year.

Lloyd E. Ellis, Box 207, Chula Vista, Calif.: The church here, meeting at 231 Fourth Ave., is growing. Three were identified Sept. 25. Two were baptized Oct. 6, and one identified Oct. 13 and one baptized (a colored service man). Twenty-one members and their families went to a new congregation in National City, but our attendance is back up to 200 and the contribution is above average.

Elton D. Dilbeck, 2414 Broadway Blvd., Houston 12, Tex., Oct. 12: Frank Pack of Abilene Christian College, will be with the Broadway church in a meeting from October 20-27. From October 28 through November 3, I will be with the church in Clarksville, Ark. During the four months we have been in Houston, the work at Broadway has been most encouraging.

Floyd A. Decker, 701 Magnolia Dr., Tupelo, Miss., September 26: We have been in Tupelo since February. Gloster street church is on the march in many

ways and great plans are made for the future. We are encouraged by a healthy growth in all phases of our work. A good meeting was closed with D. D. Woody, Lewisburg, Tenn. Eight were baptized. We have a daily radio program over WTUP at 11:30 a.m. and two weekly television programs over WTVV-TV, channel 9 — a thirty minute program on Sundays at 1 p.m. and 15 minutes on Tuesdays at 6:30 p.m. We feel that much good is being done by these broadcasts. The congregation is very loyal to all services. Mid-week services are averaging over 200 and going up. James L. Clayton, one of our elders, died a few weeks ago and is missed by the congregation. We have four elders left to carry on and they are doing an excellent work.

Glen Pace, Northside Church, Benton, Ark.: After four years of pleasant work with the Northside church in Benton, I am moving to Snyder, Tex., on November 4 to begin work with the 25th St. church. Please note change of address to 2701 Ave. F, Snyder, Tex. Ordis Copeland, Elk City, Okla., will begin work here soon afterward.

PEPPERDINE COLLEGE BEGINS 21st SESSION

A total of 1,085 students have enrolled for the fall semester at Pepperdine College as it opened its 21st session. Two hundred and forty-eight of these students live in the dormitories and the remainder are day students. Because of Pepperdine's situation in the metropolitan area of Los Angeles, there are many students who do not live on the campus but who attend only in the day time.

Pepperdine College is fully accredited by the Western College Association, The Northwestern Association of Colleges and offers the work necessary to provide teaching credentials. Pepperdine offers work in the various branches of liberal arts curriculum with majors in fifteen different departments, as well as pre-professional work in medicine, dentistry, law, engineering and many other areas.

Plans for strengthening the Bible department are under way. New teachers will be added to the staff and the amount of Bible required for graduation is going to be increased. Emphasis is being placed on daily attendance in chapel. Every effort possible is being made to keep the students and faculty alike aware of their Christian obligations and responsibilities.

Batsell Barret Baxter, minister of the Hillsboro Church of Christ, and head of the Bible department at David Lipscomb College, will be on the campus for a series of special lectures on December 9, 10, and 11 following his return from a meeting in Japan.

GOSPEL LIGHT PUBLICATIONS . . .

For many years the Gospel Light Publishing Company has endeavored to publish books and other materials valuable to the Christian in his study of the Bible—in helping him to come to a better understanding of God's Will.

We list below a few of the books which we print in our own plant and publish throughout the nation. We welcome inquiries, and the opportunity to serve.

People's New Testament With Notes, by Johnson (Two Volumes, \$2.50 per vol.) .	\$5.00
Commentary on Matthew and Mark by McGarvey	3.00
Commentary on Luke by Lamar	3.00
Commentary on John by Johnson	3.00
Commentary on Acts by McGarvey	3.50
Commentary on Romans by Lard	3.50
Commentary on Minor Epistles by Caton.....	2.50
Vision of the Ages (Revelation), by Johnson.....	2.50
The Way of Salvation by K. C. Moser	2.50
The Honest Gentile by Borden, per dozen.....	1.00
Tommy and His Mother by Curry, per copy25
Tommy and His Mother, per dozen	2.50
The First Mortgage by Cook	2.00
The Bible Interprets the Bible by Estes.....	2.00
Unconscious Enemies of Christ by L'Roy.....	.50
The Gospel Vs. Another Gospel by Estes50
The New Testament Church by Dunn, each	25
Dozen or more, each.....	.20

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DELIGHT, ARKANSAS**

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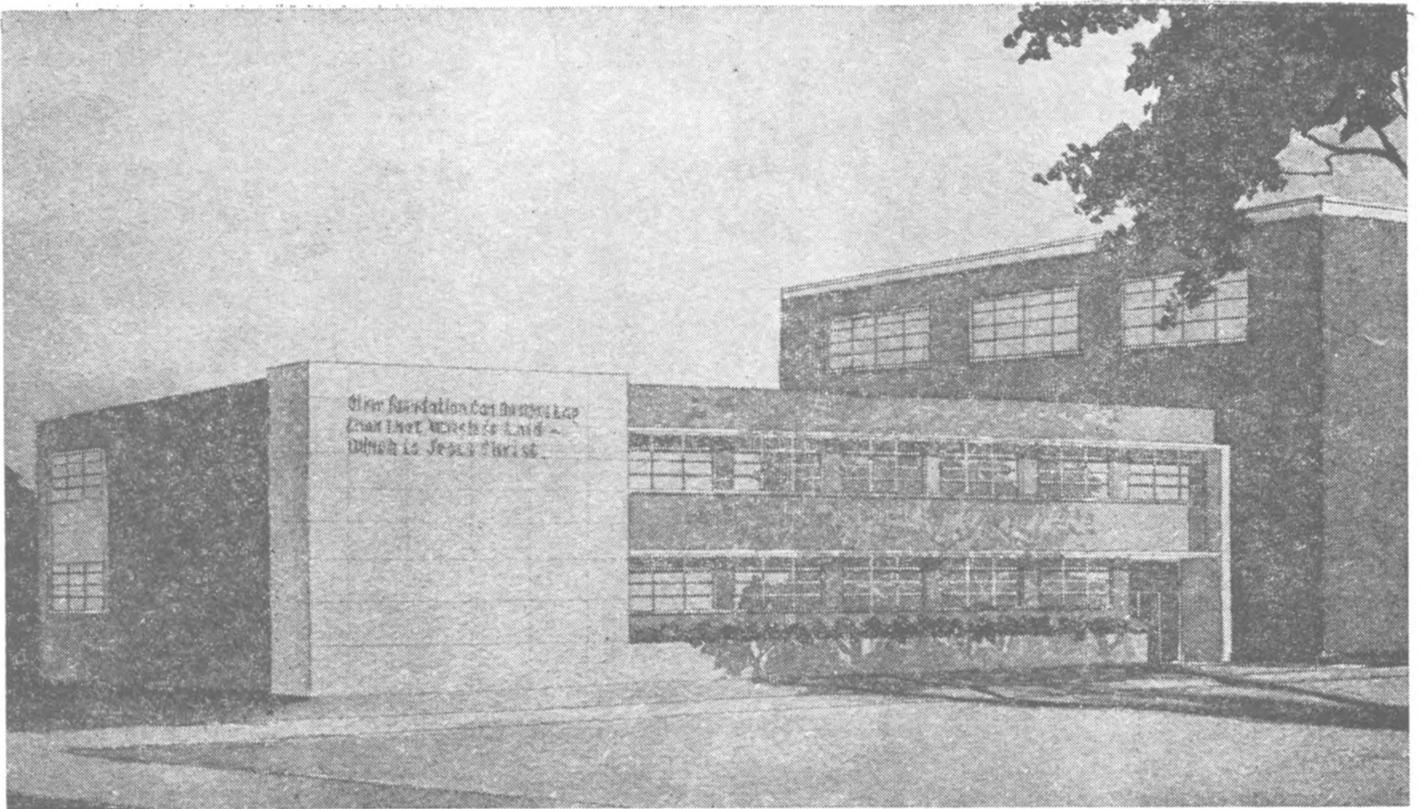
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- * **Present To A Friend As A Gift**

~~~~~  
**MAIL AS MANY SUBSCRIPTIONS AS YOU WISH.**  
~~~~~

Help us add 50,000 new readers to our ever-increasing number who appreciate a truly gospel magazine that seeks only to glorify Christ and His church.

THE GOSPEL LIGHT _____

SINCE DECEMBER 1, 1930



At Harding, the religion of Christ is central. The Bible is taught to every student. The Bible building contemplated in the original plan of the campus will be physically and symbolically a focal point of the educational program of the college. The large keystone engraved with the words, "Other foundation can no man lay than that which is laid, which is Jesus Christ" is designed to draw attention of students daily to the emphasis placed on Christian living.

THIS BUILDING WILL PROVIDE:

- * **Rooms for Bible Classes**
- * **Offices for Bible Teachers for Counseling of Students**
Charts, Maps, Diagrams to Aid in Teaching the Bible
- * **Small Chapel for Prayer, Meditation, Weddings, Training of Young Preachers.**

A Worthy Investment

By DR. GEORGE S. BENSON
(President, Harding College)

Many Americans are constantly seeking good investments. Some buy stocks and bonds. Some buy real estate. Some buy insurance. Some invest in a business of their own. There are hundreds of such outlets. Each person tries to make the investment he believes best in his own particular case.

The future value of all these investments is entirely dependent upon the future state of the nation.

Godliness among American citizens is the most important factor in determining the nation's future. If sufficient godliness is preserved, then in the providence of God the nation will move forward. Peace, freedom, and economic well-being will continue to advance. If sufficient Christian influence is not preserved, our people will divide into factions, dissipate their strength in wrangling, lose their freedom, waste the nation's wealth, and suffer defeat in war.

Therefore, the soundest investment anyone can make is a wise investment in the promotion of godliness. This will undergird all of our other investments, and it will help preserve the values essential to the kind of community we want for our children and our children's children.

The faithful preaching of the gospel is the most effective way to preserve and also to spread godliness. The amount and the quality of preaching depends upon the number and the training of preachers.

In our generation by far the largest number of preachers is coming from our Bible schools. In Arkansas most of our future preachers are getting their training at Harding College.

As president of Harding College I am thoroughly aware that we need to be giving better training to the preachers of tomorrow. We are constantly improving the training we give to future teachers, scientists, and future industrialists.

We give them better and better undergraduate training and send many of them to good graduate institutions for further training.

In Bible we have not had good, safe graduate institutions of religion to which we could freely send graduates in Bible. Accordingly, we are endeavoring to do more for them ourselves.

Therefore, as president of Harding College, I am appealing to our brethren in Arkansas for funds to construct a Bible building on the Searcy campus, equipped with charts, maps and globes;



DR. GEORGE S. BENSON

and to build up a stronger religious library, including ancient manuscripts, rare commentaries, and valuable reference materials.

With this equipment we will be in a position to give to the Bible work the recognition it deserves in its own beautiful well-arranged building and its specially equipped classrooms. With this improved equipment we will also be able to do a higher quality of academic work. Including the work done on the Harding campus and at the Memphis branch, we should also shortly be able to offer more graduate courses than we have been able to offer any time in the past.

An investment in this building will prove to be a good investment.

March Marked Beginning Of Bible Building Drive

By J. C. MOORE Jr.

A fund-raising campaign to secure \$200,000 in Arkansas for the erection of a Bible building at Harding College has been in operation since last March.

Cleon Lyles, minister of the Sixth and Izard church, Little Rock, is state chairman of the campaign, and has had nine district chairmen working with him.

Under the set-up for raising the necessary funds, the district chairmen have

FOX FAMILIES RETURN TO JAPAN

"Welcome Home to the Fox Families" were the words written in English on a banner overspreading the platform at the Hitachi church house. On Monday, Sept. 23 over 160 brethren gathered to welcome back to Japan the Harry Robert and Logan Fox families. It was a time of rejoicing and much encouragement. Their return marked the conclusion of 10 years of post-war evangelism in Japan, and the beginning of their third term as missionaries here.

The subject of their addresses was "Reflections Upon Our Sojourn With Churches of Christ in America." After the speeches a group picture was taken inside the church building. Most of the brethren in attendance were from churches in the city of Hitachi or adjacent places. This shows that although there have been failures and setbacks, the gospel is still making progress in Japan. Harry Robert Fox alluded to this in his speech saying "Ten years ago there were no church houses; there were no Christians; there were no such meetings as this. By God's grace we have been led to this day, when such a fine audience of brethren in Christ can gather as a clear-cut demonstration of the progress of the gospel in Japan."

The Hitachi church took this occasion to ask the brethren to contribute for the poor brethren at Izumigawa. A total of 8600 yen (\$24) was received, a sizable contribution. Brother Nagayama made a speech expressing the gratitude of the Izumigawa church for this evidence of brotherly love.

All in all it was a wonderful fellowship experience. Brother Sasaki, a leader of the Hitachi church said that he had "never expected to see so many brethren gather in spite of the rainy, windy weather." May you rejoice with us knowing that "our labor is not in vain in the Lord." — Joseph Cannon.

appointed workers in their respective areas for contacting members of the local congregations, so that each member of the church in Arkansas will have a part in the campaign. It is the hope of these men and the administration at Harding that all the funds for the proposed building can be secured within Arkansas, making this a state-wide project.

The men who have been directing this effort in addition to Lyles are as follows:

Moody L. Barentine, Pocahontas; D. P. Burton, Newport; H. L. Talbott, Newport; W. R. Smith, Lake Village; Olen Hendrix, Antoine; Robert A. Gibson, Fort Smith; Guy H. Couch, Fayetteville; H. W. Robertson, North Little Rock; Olen Fullerton, Morrilton.



Some of the Harding students who are preaching while attending college.

Speaking for the Lord

Harding students *want* to serve both God and man, and naturally guide themselves by aims in life that give them the most opportunities for service. For instance, of major importance to men students is the ministry of the Gospel of Christ.

Well - founded in the faith and well-trained in the Word, Harding's men — whether preparing to preach or not — are profoundly aware that setting a good example is the surest way of leading others to Christ. Some of these dedicated men have been trained in the Truth from infancy. Others found the Truth later in life, and out of deep gratitude, are anxious to use every opportunity to proclaim the *good news* they have found.

Whatever field Harding students enter — ministry, medicine, teaching, engineering, business — the one powerful common denominator is a well-directed, purposeful aim in life which abounds in opportunities to serve, and speak for Christ in both action and words. That is why all young people need and deserve the kind of Christian education they will find here.

Harding College

SEARCY. ARKANSAS

Amidst of hill and plain . . .

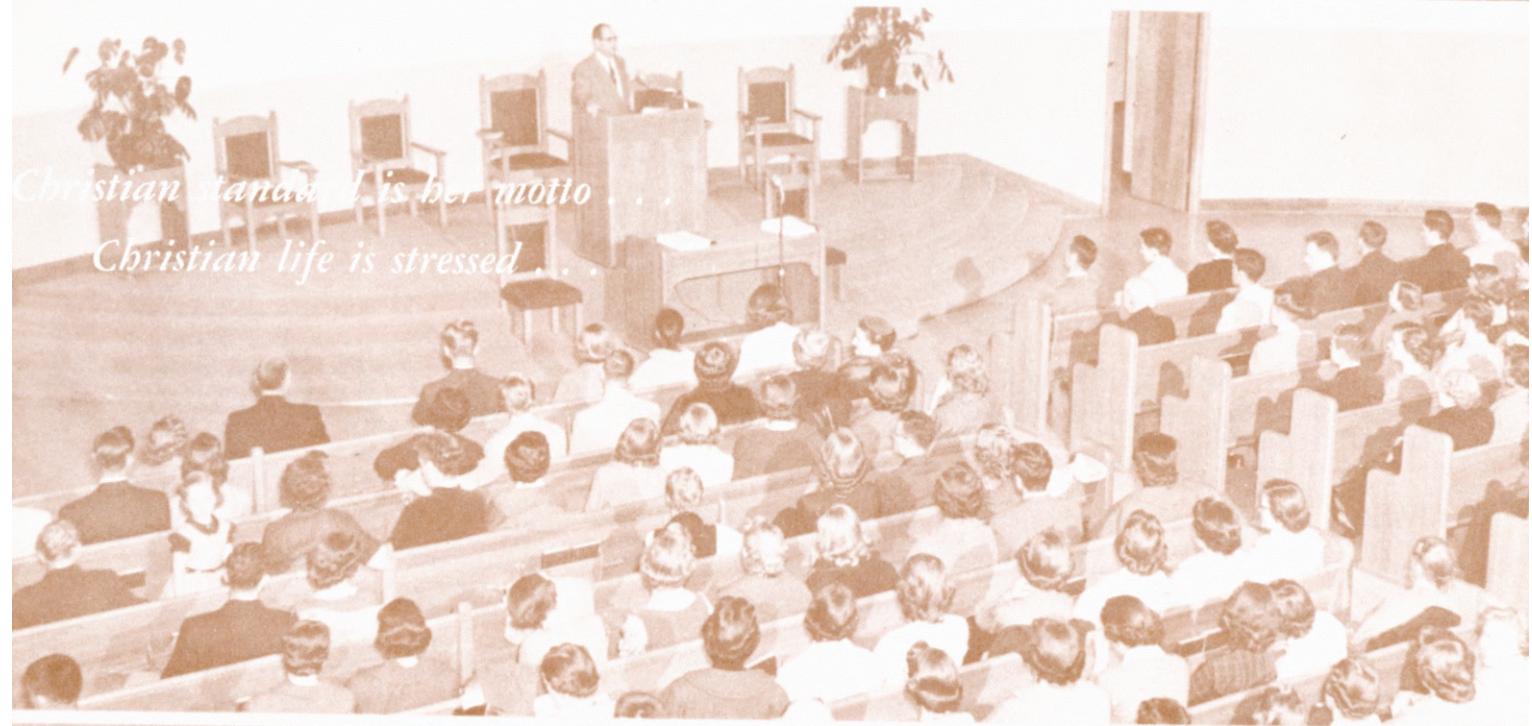


HARDING COLLEGE



Harding is her name . . .

*Christian standard is her motto . . .
Christian life is stressed . . .*

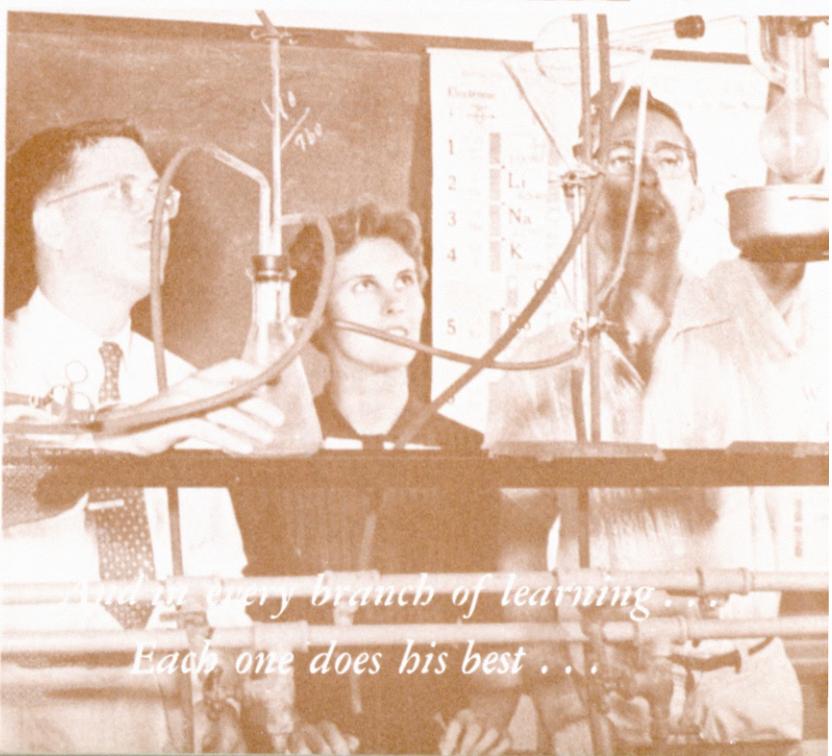


Join us as we . . .

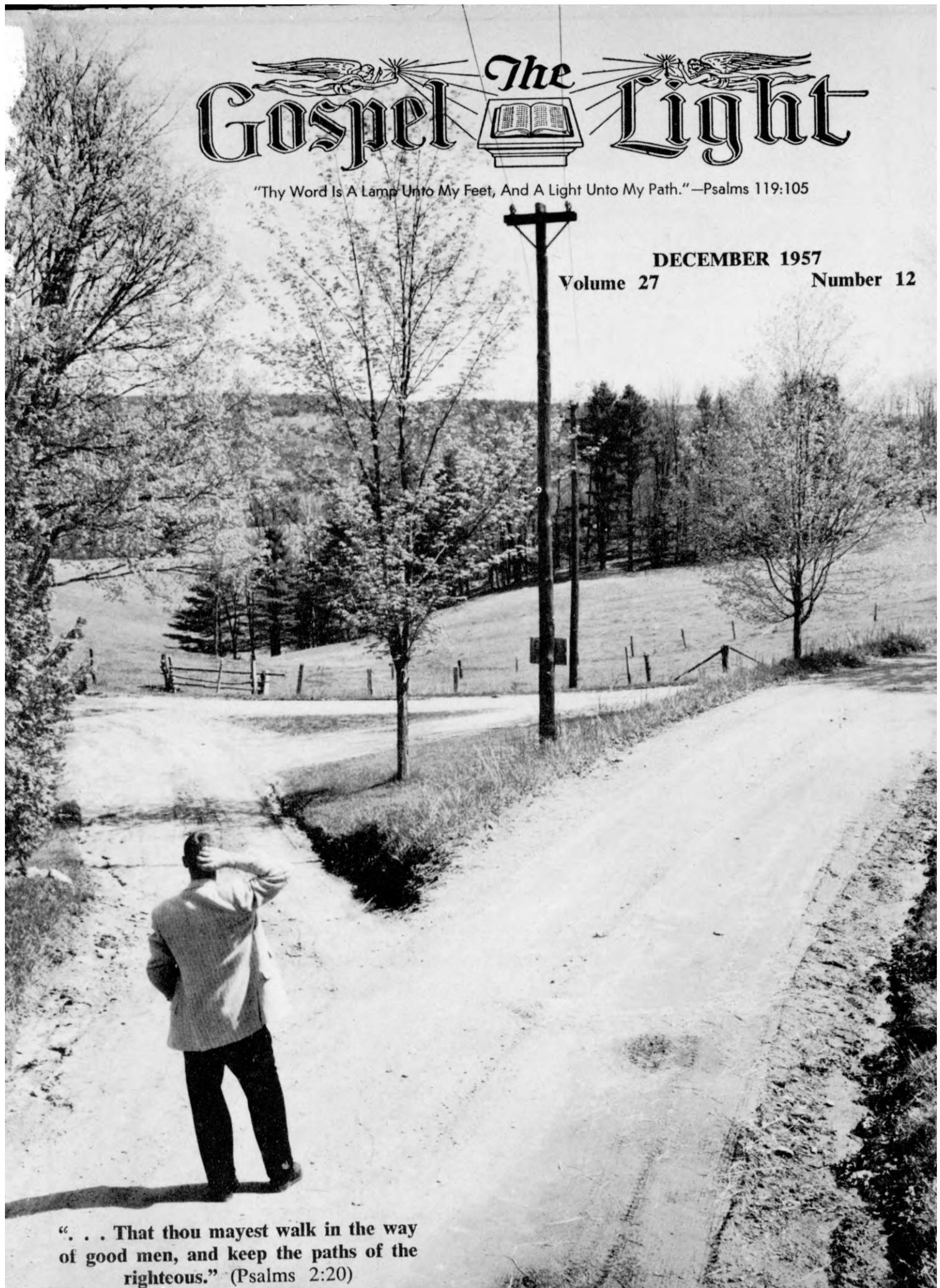
*Sing the chorals! Shout it loudly!
Echoing thro' the vale,
Hail to thee, beloved Harding!
Alma Mater, Hail!*

Florence M. Cathcart

Lloyd O. Sanderson



*And in every branch of learning . . .
Each one does his best . . .*



The Gospel Light

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

DECEMBER 1957

Volume 27

Number 12

“. . . That thou mayest walk in the way of good men, and keep the paths of the righteous." (Psalms 2:20)

Our 27th Anniversary

Subscription Campaign

Only \$1 Per Year

Extended Until December 31, 1957

The Gospel Light subscription drive has been very successful. For the convenience of those who desire to give Gospel Light subscriptions to friends during the holiday season, we are extending this campaign to December 31, 1957.

The Gospel Light makes an excellent gift for friends who are not members of the church as well as for those who are. Make a list of those to whom you would like to send a Christian magazine, and remit only one dollar for each. They will receive the paper for one year.

There are no gimmicks, no prizes to win; we would like only the cooperation of all those who love the truth, and desire to see the gospel of Christ preached throughout the land.

MAY WE COUNT ON YOU?

The Gospel L i g h t Since December 1,1930

Christian Freedom

By ELMER L'ROY

A STUDY FROM I CORINTHIANS 8; 9; and 10

In this section of 1 Corinthians, Paul wrote the church concerning eating meat that had been sacrificed to idols. The Corinthians had evidently asked him some questions about the matter, and they may have sent along some comments or arguments with which they seemed to want Paul to agree.

Eating meat that has been used in sacrifice in idol worship is no problem to us as it was to the people in the apostolic time. With idolatry as widespread as it was in the first century, Christians could not possibly fail to be confronted with the problem of what to do about eating meat that had been used in sacrifice to idols. Conditions are different now, but we may learn valuable lessons from the principles Paul lays down in solving the Corinthians' problem of Christian freedom.

It seems that the Corinthians had stated that everyone ought to know better than to allow their faith to be subverted by eating meat that had been offered to an idol. Their argument appears to be as follows: "An idol is nothing, for there is one God, and everyone must know this; therefore, no danger is involved in eating such meat."

Paul answers by granting that all know that, but says knowledge often puffs up instead of building up (verse 2). He continues by pointing out that actually, contrary to their assumption, all do not have that knowledge and that they regarded the idol as something and were led to worship it (verse 7).

In verse three the apostle points out that the knowledge they were boasting of was without love. It was puffing them up instead of building them up.

A second argument in favor of partaking is alluded to in verse eight. The Corinthians seem to have had in mind something like this: "God does not care whether one eats or not. He wants his people to stand before him in moral and spiritual purity. Food has nothing to do with these things; therefore, God does not care whether one eats or not. Hence, it is proper to eat meat."

Paul answers by saying that those who object to eating meat are wrong, are "weak in conscience." Notwithstanding this, he charges that the liberty of the strong leads the weak into sin. A weak Christian may be led away and perish, and this is a sin against Christ who died

for him. Paul concludes by saying that if his eating meat causes another to stumble, that while the world stands he will eat no more meat.

Lessons

J. W. McGarvey says of verse 11 that this is a "new appeal, of unapproachable pathos and power. The world had never before heard any such reason why mercy should be shown to the weak."

Christians must respect their consciences, but they must enlighten them in order to escape unworthy and foolish scruples.

Christians must not only respect their own consciences, but they must also respect the convictions of fellow Christians. They must not persuade one to act contrary to conscience but should by teaching and example help one another.

Christians must be willing to refrain from what they regard as innocent if their example leads others to do what they regard as wrong. Of course, if it is a matter of duty to Christ, they will not refrain because someone objects. It is in matters of no question of right or wrong that Paul's conclusion can be applied.

"Indulgence may imperil the weak; therefore, liberty must be regulated by love."

Out of chapter 9, the principle taught by Paul may be stated as follows: "Indulgence may hinder Christian work; therefore, be all things to all men." His illustration of this principle is his own case. Paul had not received monetary support while he was in Corinth. This and other things led some to object that he was not an apostle. These objections seem to have taken form along the following lines: (1) That he had not seen Jesus Christ and could not be an apostle, verse 1, (2) That he did not live like other apostles, for he was unmarried, vs. 4, 5.

(3) That he and Barnabas were compelled to labor for their support, therefore, they admitted that they had no apostolic office, verse 6.

To all this Paul replies: (1) That he had seen Jesus Christ. (2) That he had the power like others to partake of the common enjoyments of life. (3) That he was not prohibited from having a wife even as did others of the apostles. (4) That he was not under necessity of laboring with his hands, but that he had a right to receive support as others did.

Paul said, "Woe is unto me if I preach not the gospel," but there was no necessity for his preaching without material

support. He did so to avoid all criticism and hindrance of his work. He had also done so because he once persecuted the church.

By this means, Paul illustrated the great principle he is teaching, namely, that by insistence upon his rights one may possibly endanger his success. One might engage in an act that he regards as innocent, but in so doing, he may destroy his influence over others. A Christian might lay himself open for criticism by practicing doubtful things. He should seriously weigh this possibility when planning his course. We should apply this principle to present questions, for a thing must be not only right and innocent, but it must be free from criticism that would mar our influence for Christ.

In the first thirteen verses of chapter ten, a third principle is developed. Paul shows that self-indulgence may endanger one's own soul. He summarizes his point by saying, "let him that thinketh he standeth take heed lest he fall."

The chapter opens with the expression, "I would not have you ignorant." This does not mean that they did not know, but that he would impress the spiritual significance of the example of Israel. Israel's history is cited as an example to Christians that they follow Christ more faithfully than they followed their leader.

In all this, we have a most solemn warning against self-confidence and also against supposition that because we have been baptized and have partaken of "spiritual food" that we are, therefore, secure. "Let him that thinketh he standeth take heed lest he fall." Verse 13 follows as a wonderful encouragement.

1 Corinthians 10:14-11:1 brings to light another ground on which personal liberty must be regulated. It was clearly taught in previous chapters that eating meats that had been sacrificed to idols could make worshippers neither better nor worse morally, but to eat the same meat in an idol's temple in a feast of idol worshippers is not quite the same morally indifferent matter. The apostle says, "Flee from idolatry." These people seem to have tried to see how close they could come to idolatry and still not be guilty instead of seeing how far they could avoid it.

Could that be the way we "flee the very appearance of evil?"

This fourth prohibition may be stated in keeping with the three preceding: To indulge may identify with the world. This simply means that now as then that some things we may do under some circumstances may be merely questionable; under other circumstances may be wrong actually. Matters of moral indifference may be practiced by godless men in

(Continued on page 229)

From The Editor's Desk

INDEX TO 1957 GOSPEL LIGHT

Readers will find in this issue an index of articles appearing in the issues of the Gospel Light for 1957. The index, prepared by Elmer L'Roy, one of our associate editors, of Paris, Tex., will be very helpful in locating material which has been published throughout the year.

We are very grateful to Brother L'Roy for his work in preparing the index in such a splendid way.

SUBSCRIPTION SPECIAL IS EXTENDED

Response to our special Anniversary Subscription Drive has been tremendous. Hundreds of new names have been added to our list and more continue to arrive with each mail. Renewal subscriptions are likewise coming in by increasing numbers. For all of this we are grateful.

Since many have expressed a desire to send subscriptions as gifts during the holiday season and desire additional time to make up their lists, we are extending the period of our special offer to December 31. This will give our friends an additional month in which to send in subscriptions at the special price of only \$1.00 a year.

May we urge all of our readers to look at the expiration date on your paper and if the subscription has expired, to send in your renewal at the rate of \$1.00 for each year you desire the time extended.

Just opposite your name on your copy the expiration date appears. For example, if the number reads 6-57, this means that your subscription expired in June 1957, and \$1.00 will extend the date to June 1958; two dollars to June 1959. etc.

Won't you please attend to this matter NOW. This small assistance on your part will help us to give you a better magazine. The time, effort, and quality of the magazine depends largely upon the amount of funds we have available to spend in producing the magazine and placing it into the hands of more readers. Thanks for your help.

OUR NOVEMBER ISSUE

We wish to thank everyone who had a part in helping make our special November issue a success. While we have not made final tabulations, a conservative estimate is that the issue will have more than 100,000 readers. Again, thank you.

BOOKS OF THE BIBLE CHART

On the inside back cover of this issue our readers will find a nice size chart showing the books of the Bible. This should be helpful to both young and old in learning the various divisions of the Bible.

Those who wish to do so, can remove the back cover, and with scotch tape or other method mount on heavy cardboard for use with children or young people's groups.

"Stop at the Humble Sign"

Throughout the state of Texas the above words are observed along the highways, being placed there to attract motorists, that they might "fill up" with that brand of gasoline and oil.

While this is not meant as an advertisement for Humble, we do occasionally stop at one of these stations. Only a few days ago our attention was called to another very attractive sign on the front of these Humble stations. We later learned that the sign was also on all of the company stations. This sign reads: "For the safety of our customers we do not smoke on drive." Upon inquiry we were told by one of the attendants that company policy does not permit attendants to smoke while servicing the customer's car. To many people this would seem a very insignificant thing. But when it is remembered that the large progressive institutions of the nation are leaving nothing undone in the matter of satisfying the customer, and making his stay in their place of business a pleasure, we are not surprised at this move on the part of Humble.

In noticeable contrast it seems, however, many Christians are slow to exercise the same concern for the pleasure and safety of others in the matter of smoking. Even though medical science has proved beyond doubt the injurious effects of tobacco, men will continue to smoke. Even though many people are sensitive to tobacco smoke, especially older women, many will "have their smoke" and fog up the place regardless of the feelings of others. Brethren, if we have concern for others, let's not smoke "on the drive."

Trine Starnes, Box 602, Waco, Tex., Nov. 5.: Eight obeyed the gospel in the meeting at Wewoka, Okla. This was my 22nd meeting for 1957.

Walter W. Leamons, Junction, Tex., Nov. 18: Frank L. Cox, Tyler, Tex., conducted a profitable meeting here in September. My son, John, Austin, Tex., preached here yesterday. H. H. Conner, Brownwood, Tex., and Lewis Ferguson, local high school teacher, have preached here recently.

A. S. Croom, 1307 E. Market, Searcy, Ark., Nov. 18: Would like to announce that I shall be available for preaching in gospel meetings at any time after January 1, and anywhere my services are needed.

Wesley Hylton, Reiser, Ark., Nov. 4: During the past month two have been restored and one baptized here.

Bennett W. Land, 600 S. Poplar, Wichita, Kans., Nov. 18: Three have been baptized and four have placed membership here in recent weeks. There have been 88 responses this year.

John French, 2716 Lewis, Little Rock, Ark., Nov. 13: One was baptized and three restored here recently. One was baptized and two restored in the meeting with 31st and Penn, Oklahoma City.

THE TEMPO

The words must go their hasty way,
Though conversation strikes no sparks:
What brilliant things we'd think to say
With half an hour between remarks!

—Keith Thomas.

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Gates Of Your Life

By JESSE P. SEWELL

(An Outline)

Texts: Psalms 122:2; Revelation 2 and 21.

Jerusalem is the old, sacred, beloved city of the Jews. Among Abraham Lincoln's last words were, "There is one city I would like to see — Jerusalem."

John was shown the "new" Jerusalem; it was the old made new. It was made new, beautiful, and to contain all blessings of which the mind can think by the transforming power of God's mind and heart.

Jerusalem was a walled city. There were gates in the wall. The new Jerusalem has walls of Jasper. In that wall are gates of pearl.

I. Think of your life as a city, your city, your Jerusalem. This city of ours is a walled city; every life is. The wall about it is constructed of inheritance and environment.

These constitute a wall about your life. If your life is made new, transformed from day to day into one of beauty, nobility, usefulness, and enduring happiness it will be as the result of what you build into it under the instruction and guidance of God. Otherwise, it will grow old, wither and perish as thousands of lives are doing all about you today. Look upon them, they have the age of years, but there is not the joyous glow of faith and trust, and the beauty of a clean soul beaming from the face. There is no steady, strong expression of content and peace and victory.

Why are these gates like that? What is wrong? They opened the wrong gates through the wall about their lives and allowed the devil to instruct and guide them as to what they should build into those lives from day to day.

There was a wall about Jerusalem; there were gates in that wall. We must construct and guard our gates if the right things are to come into them.

II. There was the Herod Gate.

Named after Herod, the cruel, hard-hearted, despotic king of Judea. That gate has been closed. You must keep it closed in the wall of life.

Many gates you must never allow to be opened into your life: cruelty, hard-heartedness, injustice, dishonesty, coarseness, vulgarity, commonness, many gates you must not allow opened.

III. The Jaffa Gate. The gate of adventure leads to Jaffa, the seaport of Jerusalem. Through it for thousands of

years the Jews have gone forth to Jaffa and to all nations on the adventure of life. You must cut through the wall about your life a gate of adventure. What the people of Jerusalem would have missed and what the world would have missed had there been no Jaffa or Jaffa gate! What you will miss and what the world may miss if there is no gate of adventure. The world needs men and women to adventure in character, manhood and womanhood. The world of adventure in money and pleasure alone is selfish.

IV. The Damascus Gate — Conviction.

In A.D. 33 Saul of Tarsus passed through that gate going to Damascus with a conviction. In an experience on the way he found a new conviction — a new life — that life lives and blesses mankind today because it was a life of conviction. Many times some walls will hold you in and down and defeat and destroy you, if you do not cut through with a gate of conviction. Truth makes free and lives eternally. Falsehood enslaves and kills.

V. Stephen's Gate — The Gate of Sacrifice.

Stephen, one of the first deacons of the church, went adventuring for Jesus. Not being able to give up his faith and conviction he was stoned to death just outside the gate.

The willingness and ability to sacrifice for your conviction is a test of manhood or womanhood. There is no Christianity without sacrifice. Jesus had conviction; His Father wanted Him to provide salvation for humanity — he sacrificed all for it.

VI. Zion's Gate — The Gate of Holy Vision.

This is the gate which leads to the highest hills of Jerusalem. From them the entire city and country can be viewed. You must cut through evil walls and have a gate of vision. This gate must be broad and high — otherwise you will not see in to inject into your lives the things that make life.

You have not finished the necessary gate cutting until you have cut this one that you may see by the light of God how to build your life.

Notice Psalms 127:1.

Easy street and the strait and narrow path do not intersect.

The Whole Duty of Man

By CARL R. MICK

A modern "scripture" which seems to be the standard of many church members is this:

"Hear the conclusion of the whole matter: go and take the Lord's supper sometime on the Lord's day, for this is the whole duty of man." (See Ecc. 12:13).

With no intention of minimizing the importance of the Lord's supper, we want to emphasize the importance of Christian service. If our religious activity consists solely of taking the Lord's supper, we are miserably lacking in preparation to meet the Lord.

Observing the Lord's supper, though a great memorial not to be neglected by any faithful Christian, is not the whole duty of man. If we are strict in observing this one point but leave undone the weightier matters of pure religion, our religion is in vain. Men have always had the tendency to elevate the observance of some ordinance (whether divine or otherwise) above such things as mercy, inward purity, and practical godly living.

We can sum up the law and the prophets in the statement, "Love God with our whole being and love our neighbor as ourselves." (Matt. 22:34-40), but it is not summed up in the observance of any one ordinance.

In addition to the Lord's supper (the observance of which is necessary and important) we must practice that pure religion of visiting the fatherless and widows in their affliction and keeping ourselves unspotted from the world (Jas. 1:27). We must render a service not merely worship unto the Lord.

Some consider that there is no difference between worship and service. We often refer to the "worship service" as if it were a Christian service. Actually there is as much difference between worship and service as there is between the lunch hour and work at a factory. There is no reward of service for that one who would spend all day eating his lunch. The lunch hour is important, but it does not take the place of work.

Let us not worship our way to hell by failing to serve as well as worship. All the amount of worship cannot compensate for service, and all the amount of service cannot compensate for worship.

Claude Robertson, Paris, Tex., Nov. 9: I recently enjoyed preaching in a short meeting with the Rose Hill church in Texarkana. Eleven responded in the Maplewood, La., meeting with 7 restored and 4 baptized. We have started construction on the new college church building.

Sunday or Sabbath?

By HOYT BAILEY

Those who had been in Egyptian bondage were commanded to keep the Sabbath. In Exodus 20:2-8, we read: "And God spake all these words, saying, I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. . . . Remember the sabbath day, to keep it holy." Again in Deuteronomy 5:15: "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an out-stretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day." Though the seventh day of the week had been in existence for 2500 years, the sabbath law was not given until the Jewish law was given from Mount Sinai. For Nehemiah 9:13-14 declares: "Thou earnest down also upon mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments, and madest known unto them they holy sabbath, and commandest them commandments, and statutes, and a law, by Moses thy servant."

The sabbath law applied to the nation of Israel. Exodus 31:16-17 says: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." As a wedding ring is a sign between a certain man and woman, so the sabbath was a sign between Jehovah and the children of Israel.

The sabbath was never a sign between Jehovah and all people, but a sign between Jehovah and the children of Israel. And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you. Ye shall keep the sabbath, therefore; for it is holy unto you: every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to Jehovah; whosoever doeth any work on the sabbath day, he shall surely be put to death." (Ex. 31:12-15).

While the sabbath law was in force, the penalty was enforced. Numbers 15:32-33 says: "And while the children of Israel were in the wilderness, they found a man

gathering sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. . . . And Jehovah said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him to death with stones; as Jehovah commanded Moses." No judge remains in the Israel of old, kings that reigned on Israel's material throne are no more, Israel as a nation has been scattered to the ends of the earth.

The law containing the sabbath has been fulfilled and abolished, therefore, the penalty for breaking the sabbath is no more in force. Christ "blotted out the handwriting of ordinances which was against us, which was contrary to us and took it out of the way, nailing it to his cross." (Col. 2:14). Where is the command, or the approved example, or the necessary inference in the new covenant for Christians to keep the sabbath law? Christians are admonished: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day." (Col. 2:16).

It should be observed that the sabbath day came on the seventh day of the week, but the Lord's day or the day commonly called Sunday came on the first day of the week. Matthew 28:1 says "Now late on the sabbath day, as it began to dawn toward the first day of the week." It can be clearly seen from the passage that the sabbath ends before the first day of the week begins. Keep in mind that the sabbath or seventh day of the week is not Sunday or the first day of the week. The seventh day is not the same as the first day.

This lesson has shown that the sabbath law was given from mount Sinai, it was a sign between Jehovah and the children of Israel throughout their generation, it was given to and applied to those who had been delivered from Egyptian bondage, and while its law was in effect its penalty of death was enforced to violators. The Jewish law including the sabbath law has been fulfilled and abolished by Christ; it has been nailed to his cross. (Col. 2:14). The sabbath law was not given to Gentile nations, the sabbath law is not given to any nation under Christ, or the penalty of death would be enforced to those who violate the sabbath law.

The first day of the week is the day upon which Christians assemble to wor-

ship God. Women went to the borrowed tomb of Jesus on the first day of the week; Peter and that other disciple went to the tomb on the first day of the week; angels announced the resurrection of Jesus on the first day of the week; Christ appeared to his disciples on the first day of the week (Jno. 20), and the Bible says: "Now when he (Christ) was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons." (Mark 16:9). Thus, the first day of the week is the resurrection day of our Lord.

Pentecost came on the first day of the week for Pentecost came on the morrow after the seventh sabbath, it came on the fiftieth day; therefore, it came on the first day of the week (Lev. 23:15-17). Acts 2 informs us that the Holy Spirit came upon the apostles on the day of Pentecost, therefore, the Holy Spirit came upon the apostles on the first day of the week. The prophecy of Joel was fulfilled to the Jews on the first day of the week.

The church was established and began to function as the church on the first day of the week. Jesus had said: "I will build my church" (Matt. 16:18) After Christ was exalted to God's right hand, as Lord of lords and King of kings, and after the apostles preached the gospel: "They that gladly received the word were baptized and the same day there were added unto them about three thousand souls." (Acts 2:41). From that day onward the "Lord added to the church daily those that were being saved." (Acts 2:47).

The first sermon under the world-wide commission of the Lord Jesus Christ was preached on the first day of the week (Acts 2). The first conviction wrought in the hearts of the hearers under the world-wide commission was on the first day of the week. When Peter had preached Jesus Christ to his hearers "as being exalted and made both Lord and Christ, and they were pricked in their hearts and cried out and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" The first answer on what men must do to be saved was given on the first day of the week, the Lord's day. "Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." (Acts 2:36-38).

We find in Acts 20:7 that "the disciples came together upon the first day of the week to break bread." The instruction to those in the church is that they are to take the Lord's supper in remembrance of Christ. The divine example as to the time this is to be done is in Acts 20:7 where "the disciples came together

upon the first day of the week to break bread." Authority for taking the Lord's supper on Lord's day is authority for taking it every Lord's day, every first day of the week.

The New Testament gives us this improved example of Christians coming together for worship upon the first day of the Week. The inspired writer said: "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (Acts 20:7) When Jesus Christ instituted the Lord's supper: "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:26-28). Here is an example for Christians to follow in taking the Lord's supper upon the first day of the week. Christ commanded his disciples to take the bread and fruit of the vine in remembrance of him, and from Acts 20:7 we have the example of the disciples taking the Lord's supper on the first day of the week.

Do you claim to believe Christ? Do you claim to walk as Christ directs? Do you claim to obey Christ? Have you compared the teaching of Christ with what you are doing religiously? Where does Christ exalt one week above another week? Where does the New Testament say that "One week is to be more holy, and others are to be less holy?" The reason some cannot understand that they are to take the Lord's supper every first day of the week is because they have not looked to the New Testament for the example left by the Christians of the first century.

The New Testament emphasizes that the Lord's supper is to be observed in remembrance of Christ, and to show the Lord's death till he comes. (1 Cor. 11). It is strange that people will invent to themselves in religion things which the Lord never commanded, but the same ones will ignore, overlook, sneer at, and disobey the very teaching which the Son of God delivered to mankind. It was a weekly practice, not a monthly, quarterly, or yearly breaking of break, but the disciples came together upon the first day of the week to break bread. (Acts 20:7).

God teaches his people to assemble for regular weekly worship, and God admonishes his children not to forsake the assembling of themselves together. Hear the scripture: "Let us consider one another to provoke unto love and good works; not forsaking our own assembling

together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." (Heb. 10:24-25). The disciples of whom we read in the New Testament came together upon the first day of the week to break bread (Acts 20:7); met upon the first day of the week to lay by in store, (1 Cor. 16:2), and they assembled to meet the command of Jehovah, for God said: "Not to forsake the assembling of yourselves together." (Heb. 10:25). When Christians attend worship each first day of the week, they meet an appointment which the Lord has made for his people. One shows by his attendance that he knows and loves the Lord. The beloved John said: "And hereby do 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." (1 Jno. 2:3-4). The faithful child of God is faithful in his or her attendance in worship each first day of the week — every Sunday.

We are plainly informed that "Jesus was risen early the first day of the week" (Mark 16:9). Not only did Jesus rise from the dead on the first day of the week, but he appeared to his disciples on the first day of the week. Keep in mind that on the first day of the week the baptism of the Holy Spirit came upon the apostles, the first sermon under the new world-wide commission was preached, the church of Christ was established by the authority of Christ, baptism for remission of sins was preached, about 3000 souls were baptized, and the first fruits of the gospel harvest were added to the church of Christ upon the first day of the week.

Purified By Obedience

By CLEON LYLES

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:22, 23).

It is impossible to rule out obedience in our salvation. It is not necessary to believe that one is saved by his own power in order to believe in the necessity of obedience. It is unfortunate that many cannot see this. When we insist on obedience, some are prone to say "you believe you can save yourself." Or, "you think one can be saved by works." Of course we could not believe this. Had it been possible for man to save himself it would have never been necessary for

Christ to die. The death of Christ demonstrates the fact that we cannot merit salvation by our own power. Yet, a careful study of the Bible will reveal that in no age of the world has God ever accepted the person who refused to obey Him. In the Old Testament we read of king Saul, who disobeyed the voice of God's prophet and was rejected because of it. We also read of the disobedience of Moses, and how that he was not allowed to enter the land of promise because of it. In the New Testament we read such statements as, "And why call ye me, Lord, Lord, and do not the things which I say?" And, "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." We cannot refuse to obey and be accepted by the Lord. In the verse we read from Peter, he said our souls are purified in our obedience. This simply means our sins are forgiven. The soul is made fit to enter the kingdom of God. This is easy to see when we remember the words of Christ, "He that believeth and is baptized shall be saved."

There is a statement in this verse that children of God cannot afford to overlook. He said "See that ye love one another with a pure heart fervently." It will do no good to receive remission of past sins and then return to the old way of living. Obedience after becoming children of God is as important as that which must be done in order to become Christians. The very fact that the soul has been purified is used as a reason why this love should exist. Love for the brethren is a demonstration of discipleship. Jesus said men would know to whom we belong by the love we have one for another. In order to know whether I have that love or not I need to read from the thirteenth chapter of first Corinthians. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things." Love is something that reveals itself in actions. The manner in which we treat each other will demonstrate the love we have in our hearts for one another. A close study of these statements concerning love will reveal that love develops patience, unselfishness, and kindness. It does not allow unkind statements, resentments of wrongs others have committed against us, or the desire to get even. It develops peace and unity. It is never responsible for hatred and division.

So the purified soul must remain pure by continuing to do that which will keep it in favor with God.

Creed of Pope Pius IV

By LUTHER W. MARTIN

Pope Pius IV, reigned as Roman Pontiff from the year 1559 until 1565 A.D. It was during his reign over the Catholic Church that the Council of Trent was in session. In fact, the Council of Trent dated from 1545 until 1563, and during its time, saw four different Popes upon the throne.

It was the year 1517 in which Martin Luther nailed his ninety-five theses to the door of the church building in Wittenberg. On January 3, 1521, Luther was excommunicated from the Roman Church; however, from this time onward, his influence set the foundations of the Catholic Church to quaking. Therefore, a "counter-reformation" was set in motion by the Pope and prelates of the Roman Church in a belated effort to salvage as much of the honor of the Catholic Church as possible.

At the conclusion of the Council of Trent, Pius IV, issued a bull, *Injunctum nobis*, on November 13, 1564, in which was a summary in the form of an oath or a creed, of the basic doctrines of the Roman Catholic Church. This infamous document has been given several different names down through the ages, the common being that of the "Creed of Pope Pius IV," "Creed of the Council of Trent," or merely the "Profession of Faith."

This "Profession of Faith" has to be repeated by a convert when he is received into the Catholic church. (See pages 237-238, *Advanced Catechism of Catholic Faith and Practice*, by Thomas J. O'Brien, Inspector of Parochial Schools, Diocese of Brooklyn.) Since this official Catholic Catechism informs us that this oath "has to be repeated by a convert," it might be well for us to consider just what it contains.

The Latin text of this document is found on pages 540-542, "Canons and Decrees of the Council of Trent," by Schroeder. This book claims to give English translations of the Canons and Decrees of the Tridentine Council, but the author wisely refrained from translating this particularly vulnerable Papal utterance into English. A complete English version of the "oath" can be found in, "The Church Teaches — Documents of the Church in English Translation," pgs. 7-9, as published by the Jesuit Fathers of St. Mary's College.

We copy as follows:

"I, (name), with firm faith believe and profess each and every article contained in the Symbol of faith which the holy

Roman Church uses; namely: I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God; begotten not made, of one substance with the Father; through whom all things were made; who for us men and for our salvation came down from heaven, and was made incarnate by the Holy Spirit of the Virgin Mary, and was made man. He was crucified also for us under Pontius Pilate, died, and was buried; and he rose again the third day according to the Scriptures, and ascended into heaven; he sits at the right hand of the Father, and he shall come again in glory to judge the living and the dead, and of his kingdom there will be no end. And I believe in the Holy Spirit, the Lord, and giver of life, who proceeds from the Father and the Son; who equally with the Father and the Son is adored and glorified; who spoke through the prophets. And I believe that there is one, holy, Catholic, and apostolic church. I confess one baptism for the remission of sins; and I hope for the resurrection of the dead, and in the life of the world to come. Amen.

"I resolutely accept and embrace the apostolic and ecclesiastical traditions and the other practices and regulations of that same Church. In like manner I accept Sacred Scripture according to the meaning which has been held by holy Mother Church and which she now holds. It is her prerogative to pass judgment on the true meaning and interpretation of Sacred Scripture. And I will never accept or interpret it in a manner different from the unanimous agreement of the Fathers.

"I also acknowledge that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our Lord, and that they are necessary for the salvation of the human race, although it is not necessary for each individual to receive them all. I acknowledge that the seven sacraments are: baptism, confirmation, Eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of the seven, baptism, confirmation, and holy orders cannot be repeated without committing a sacrilege. I also accept and acknowledge the customary and approved rites of the Catholic Church in the solemn administration of these sacraments. I embrace and accept each and

every article on original sin and justification declare and defined in the most holy Council of Trent.

"I likewise profess that in the Mass a true, proper, and propitiatory sacrifice is offered to God on behalf of the living and the dead, and that the body and blood together with the soul and divinity of our Lord Jesus Christ is truly, really, and substantially present in the most holy sacrament of the Eucharist, and that there is a change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; and this change the Catholic Church calls transubstantiation. I also profess that the whole and entire Christ and a true sacrament is received under each separate species.

"I firmly hold that there is a purgatory, and that the souls detained there are helped by the prayers of the faithful. I likewise hold that the saints reigning together with Christ should be honored and invoked, that they offer prayers to God on our behalf, and that their relics should be venerated. I firmly assert that images of Christ, of the Mother of God ever Virgin, and of the other saints should be owned and kept, and that due honor and veneration should be given them. I affirm that the power of indulgences was left in the keeping of the

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church by Christ, and that the use of indulgences is very beneficial to Christians.

"I acknowledge the holy, Catholic, and apostolic Roman Church as the mother and teacher of all churches; and I promise and swear true obedience to the Roman Pontiff, vicar of Christ and successor of Blessed Peter, Prince of the Apostles.

"I unhesitatingly accept and profess all the doctrines (especially those concerning the primacy of the Roman Pontiff and his infallible teaching authority) handed down, defined, and explained by the sacred canons and ecumenical councils and especially those of this most holy Council of Trent (and by the ecumenical Vatican Council). And at the same time I condemn, reject, and anathematize everything that is contrary to those propositions, and all heresies without exception that have been condemned, rejected, and anathematized by the church. I (name), promise, vow, and swear that, with God's help, I shall most constantly hold and profess this true Catholic faith, outside which no one can be saved and which I now freely profess and truly hold. With the help of God, I shall profess it whole and unblemished to my dying breath; and, to the best of my ability, I shall see to it that my subjects or those entrusted to me by virtue of my office hold it, teach it, and preach it. So help me God and his holy Gospel."

Note: On January 20, 1877, Pope Pius IX had the two references to the Vatican Council and its declaration concerning the Papal "primacy and infallibility," i.e., enclosed in parentheses (inserted in the original Creed of Pius IV.) Thus, leaving the impression of "dating backward" the teaching of Papal Infallibility and the Primacy of the Bishop of Rome.

Conclusion

(1) The Catholic Catechism from which we quoted stated that converts "have to repeat this Profession of Faith."

(2) The translation of it from the obscurity of Latin was done by Jesuit Priests.

(3) Therefore, it is unquestionably accurate for we have copied only authentic Catholic documents or publications.

(4) In the past, I have encountered members of the Catholic Church who did not even believe that such an "Oath" exists. This should serve as acceptable proof to even the most devout Catholic.

Guy W. Sims, 1604 Boren Ave., Seattle, Washington, Oct. 31: I am enjoying my work with the Central church in downtown Seattle. C. R. Gurley preached in our meeting that has just ended. One was baptized.

The Only Christians

By ALAN HIGHERS

It is still true that the church contains every saved person on earth; and the same process which makes one a Christian makes him a member of the church. If this is true, and it is, then it is senseless to speak of any Christians outside the church.

The church is the body of Christ, and, of course, he serves over it as head. "And he is the head of the body, the church." (Col. 1:18). We are "baptized into one body" (1 Cor. 12:13), hence into the one church. But proper subjects are said to be saved by baptism. (1 Pet. 3:21). Therefore, it follows that by the same means one is added to the church, he is saved. In this, it is obvious that no saved person is outside the church, for at whatever time he is saved, the Lord adds him to the church! (Acts 2:47).

Any general religious body containing anything less than all Christians is a party or a sect. But such "factions, divisions, parties" are all condemned by the Holy Spirit as "works of the flesh" "of the which" Paul warns "that they who practice such things shall not inherit the kingdom of God." (Gal. 5:19-21). There are some, however, who seem to be proud that they "practice such things," for they openly boast that the religious organizations to which they belong do not contain all the saved. Those belonging to any body larger than the local church but smaller than the church universal which does not contain all Christians are sectarians, and they are guilty of openly propagating religious division! (1 Cor. 1:10).

Modern denominationalism is the most outstanding example of religious division in this dispensation. It provides ammunition for the popgun attacks of the infidel and produces chaos and confusion in the hearts of honest seekers for truth. As such, it is a curse to the spiritual welfare of the world and an abomination in the sight of God. If the Bible actually taught the thousands of contradictory doctrines that the denominations have claimed for it, there might be some reason in infidelity after all. Those who insist the Bible supports all this hodgepodge of error cannot consistently view it with the reverence and faith it demands.

But sectarianism outside the church is bad, then sectarianism inside the church is worse. Yet it is a fact that some of the same people who declare the church is not a denomination have a denominational concept of what the New Testament church is. Their speech betrays them. They use terminology indicating a sectarian attitude toward the church.

Some brethren preach, "We are not the only Christians; we are Christians only." If this is true, just who is the "we" in this slogan who "are not the only Christians?" Is it the church? Since when does the church of the living God not contain all Christians? Can a man be a Christian without being a member of the church? Can a man be a Christian without being a member of the church? If so, when did the Lord cease adding to the church "those that were being saved." (Acts 2:47). Furthermore, if the church of which "we" are members does not contain all Christians, it is a sectarian organization no better than any other denomination in the land. And if the brethren do not mean to refer to the church when they say "we" are not the only Christians, just what do they expect their auditors to infer from their use of this sectarian cliché?

When members of the New Testament church speak of that body as "we" and "us" without meaning to include all Christians by the use of those pronouns, they use them in a sectarian sense. Every person on earth who has properly rendered primary obedience to Christ has been saved, according to the promise of the inspired Word, and, therefore, he is my brother in the Lord. If, after having his sins pardoned, he joins some human denomination or is in some other way unfaithful, he sins and stands in the same need as any other unfaithful or erring child of God.

If all people would spend their time "to the intent that now unto the principalities and the powers in 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), there would be no time remaining to praise and exalt the divisive work of the denominations. It is a well known fact that there are no blessings in the denominations that cannot be enjoyed out of them, and we should spend our time out of them working as a Christian in the church of God.

It should be our highest aim to be Christians while we live- and to go to heaven when we die, and it is no secret that we can attain both of these goals without ever belonging to any denomination. Many sectarians plainly teach that we can live as Christians, die and go to heaven, and never belong to their organizations, and this is exactly what we should try to do.

J. C. Choate, Box 262, Shafter, Calif., Oct. 31: From October 6 through 13 I conducted a series of meetings in Colville, Wash. This past Sunday morning one was restored here.

The Church In Prophecy

By GEORGE B. CURTIS

(A SERMON OUTLINE)

Introduction:

God has dealt with man under three dispensations: (1) Patriarchy, (2) Law of Moses, (3) Through the church. Both the patriarchy and the law of Moses were preparatory. God's ultimate aim was salvation through Christ. The only contact that we can have with Christ is through His church. Every sacrifice of the patriarchal age looked forward to Christ. Every sacrifice under the law looked forward to Christ. His sacrifice purchased the church.

2 Samuel 7:12:

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son."

1. This was not to take place during David's lifetime.

2. He was to sleep with his fathers.

3. This was to be before David's resurrection. (See Acts 2:29).

4. David's seed were to be set up.

5. These seed were to be of David's natural lineage.

6. The thing to be set up with the kingdom given his seed.

7. This one was to build God's house. (See 1 Timothy 3:15).

8. The throne of this kingdom was to be forever.

9. The Father and Son relationship was to exist between the one on the throne and God the Father.

Psalms 110

"The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of his strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in beauties of holiness from the womb of the morning; thou hast the dew of youth. The Lord has sworn, and will not repent, Thou art a priest after the order of Melchizedek." (Psa. 110:1-4)

1. The Lord (Father) said unto one.

2. Sit thou on my right hand.

3. Till enemies subdued.

4. Rod of strength to go out of Zion.

5. Rule to take place in the midst of enemies.

6. This rule shall be over willing people.

7. This shall be in holiness and perpetual youth.

8. The Lord's oath (immutable) "Thou art a priest after the order of Melchizedek."

Zechariah 6:12-13

"Thus speaketh the Lord of hosts saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

1. The Lord of hosts—God—speaks.

2. He calls attention to the man whose name is the BRANCH.

3. This is the Christ.

4. He shall grow up out of his place—as a common man.

5. This one is to build the temple of the Lord.

6. He is to have this glory.

7. This one is to sit and rule upon his throne.

8. He is also to be a priest upon his throne. A king and priest.

9. The counsel of peace is to be between his kingship and his priesthood.

Isaiah 2:2-3:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

1. Something is to come to pass in the last days.

2. This event was the establishment of the Lord's house.

3. It was to be set up in the top of the mountains and exalted above the hills. (Mountains are understood to mean governments.)

4. All nations shall flow unto it.

5. Many people shall invite others to come to the house of the Lord.

6. They were to be taught of God's ways, to walk in his steps.

7. The law was to proceed from Zion.

8. The word of the Lord to come from Jerusalem.

Isaiah 66:5-10:

"Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her."

1. Addressed to those that fear the word of God.

2. To bring reproach upon those that hated those that looked for his coming.

3. Hear a voice from the city.

4. A voice from the temple.

5. This signified the voice of the Lord crying recompense to his enemies.

6. Zion brought before she travailed. A miracle.

7. She was delivered of a man child. The church.

8. The wonder of it. A nation born at once.

9. Then just as soon as her pain came upon her, she brought forth her children. Three thousand of them.

10. Compare with Pentecost.

CONCLUSION: We have the fulfillment of all these in the church today. Enter it. Love it. Live in it.

A refusal of praise is a desire to be praised twice.

COMMENTARY ON

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THE TERRIBLE COST OF
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"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:15, 16).

The church at Laodicia was known unto the Lord just as He knows and is concerned about every New Testament church. From their works the Lord judged them to be lukewarm, or indifferent. His condemnation was that because they were lukewarm He would spue them out of His mouth. They would no longer be recognized by Christ to be His church.

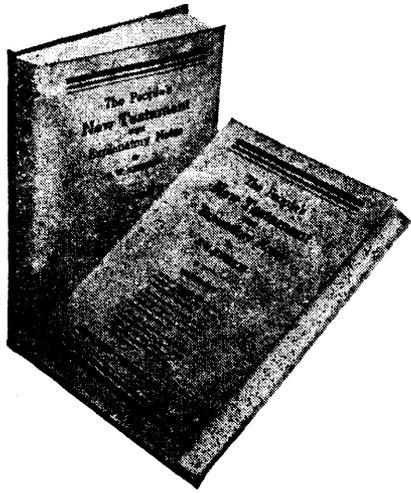
What a terrible cost to pay for indifference.

In their indifference the Laodicians deprived the city of Laodicia of the church and the many benefits which the church of the Lord brings to a community. Indifference gains no converts for Christ, hence, it saves no souls. Therefore, souls are lost because of a failure on the part of members of the church to be zealous in the work of the Master. Many people will be lost for eternity because of disobedience, whereas they might have been saved had they been able to see an enthusiastic example of the church at work.

In their indifference the Laodicians counted themselves rich, and increased with goods, and in need of nothing. How selfish they were! This is to be expected because indifference breeds selfishness. They cared nothing at all for the needy. The widows and the fatherless around them endured their afflictions with no help from the church of Laodicia. Any doctrine which causes the church of the Lord to look with indifference upon the helpless and needy is not the gospel of Christ. Just as the Lord looked with compassion upon the helpless of earth, just so He expects His church to do the same.

Indifference cost those whom the Laodiceans might have helped. Indifference stopped the work of the church both materially and spiritually. The members of the church also lost individuality because indifference saps and destroys the vitality of Christianity and the member dies spiritually. In the judgment the Laodiceans will stand condemned and then they will realize how terrible was the cost of their lukewarmness, their indifference.

—Foster L. Ramsey.



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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 ana thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest T Becoming an Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

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

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

CHAPTER XVIII.

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

a Rom. 14: 31; 15: 1-3; 2 Cor. 6: 8. b Mark6: 33; Luke 9: 46, &c.; 32 : 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 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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—Gospel Mirror.

BAXTER TO VISIT IBARAKI

From December 1 through 5, Batsell Barrett Baxter, head of the Bible department of David Lipscomb College, will be the guest of the American evangelists living on the campus of Ibaraki Christian College, Ibaraki, Japan.

Military personnel attending churches in the Tokyo area are bearing the expenses of Baxter's trip that he might be able to speak in Tokyo.

A schedule of activities has been planned for him that will keep him busy during his stay. There will be school lectures, church meetings, and meetings with influential Japanese people.

Baxter will be the speaker at two different area-wide meetings in the churches. He will make three different tours of the churches in Ibaraki so that he will be able to see nearly all forty of them.

In Ibaraki, he will also address various civic organizations and other meetings.

Walter J. Calvert, Box 2506, Maplewood, La., Nov. 5: The church is growing in southwest Louisiana. I have just completed my third year with the church in Maplewood during which time we have had 98 responses. Forty-five of these were baptized. Claude Robertson of Paris, Tex., has just completed his second meeting with us.

W. M. Grooms, Lancaster, California, November 5: Ten have been baptized, ten restored and 24 identified with the church here since February 1st. There continues to be much moving about and a rather rapid "turnover" in the membership due to the majority being in aircraft work. Our net gain so far has exceeded our losses and we are expecting to buy lots for building sites in the near future to take care of the steady growth.

Jimmy Allen, 1626 La Carie, Magnolia, Ark: Since last report I have held meetings in Wichita (Dellrose church) and Douglas, Kansas. Twelve were baptized. Seven have confessed wrongs and four have been baptized since we moved here. Three of these were baptized during our recent meeting with Alstone Tabor. My next meeting is at Dewitt, Ark, Dec. 2-7.

Dick Biggs, Fort Scott, Kansas, Oct. 26: I recently preached in a meeting at Parker, Kansas, in which there were three responses — two confessions of fault and one baptism. Last Wednesday night closed our meeting here in which H. L. Lawhon of Carthage, Mo., did the preaching. We had one baptism. I am at

present in a meeting at Iola, Kansas. In this southeastern Kansas town of 7,500 the church is very small. There are only three or four families at present that compose the church of our Lord. Although they own their own building which is adequate for the present, they are badly in need of someone who can move there that can teach and preach for them. A job can be found for some man who is willing to move his family there and work with them. Better still,

if some church that wants to do some missionary work, will support someone for this work, please get in touch with John Davis, 524 State St., or Richard Woodlee, Allen County Home, Carlyle, Kan., or write me.

O B I T U A R Y

Leon McKinnon, departed this life October 2, 1957, at the age of 19 years.

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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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Ho was born and reared in Delight, and became a Christian in May, 1955.

Leon was a graduate of the Delight High School. He participated in various school activities and was an outstanding player on the school's basketball team which won several district and state honors. He was esteemed by his friends as a young man of sterling Christian

character, sportsmanship and dependability.

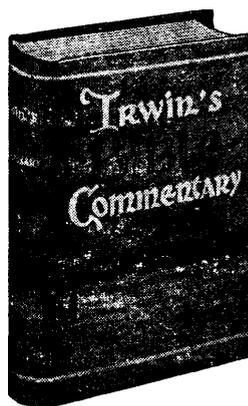
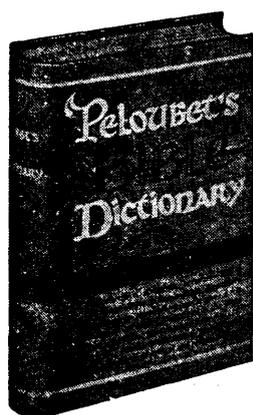
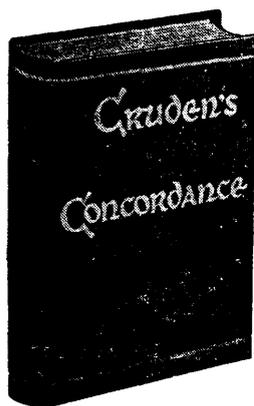
He was stricken with a very rare blood disease soon after his graduation from high school, was continually under the care of a doctor and for several months prior to his death was confined to a hospital most of the time. During his illness he displayed an unusual amount of

courage and determination. When there was no longer hope for life here, he seemed consoled by thoughts of a home where there will be no pain, sorrows, and disappointments.

Leon is survived by his wife, Margie, whom he married in July 1955, and a son, Stevie Leon, age 11 months. Also by his parents, Mr. and Mrs. Hugh McKinnon of Delight; a sister, Mrs. W. A. Mitchell of Little Rock, other near relatives, and a host of friends.

Funeral services were conducted at the church in Delight by Dillard Sarrett, local minister, and John French, minister of South Highland church, Little Rock. Burial was in the Delight cemetery.

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CHRISTIAN FREEDOM

(Continued From Page 219)

places associated with sin, that a Christian, should he go there, will be identified as of the world and an enemy of God (James 4:4).

Summary and Conclusion

Paul wrote, "All things are lawful." Or, Christian liberty extends toward eating meat for it is not a matter of morals. He carefully points out, as we have seen, that liberty is not license and must be regulated — it is not always expedient, not always edifying, and does not always promote a neighbor's good.

The apostle advises Christians to buy their meat in the open market and ask no questions. They need not trouble their consciences about the food needlessly. They were openly purchasing meat and not trying to favor idolatry. Since every creature belongs to God, "is good, and nothing is to be rejected, if it be received with thanksgiving." (1 Tim. 4:4); eat it as from the Lord.

If a non-Christian friend asks one to eat with him in a meal in a private home, not in a sacrificial feast in an idol temple, he should go if he wants to and eat what is served. Ask no questions about the meat, for the visit and the meal are not acts of worship.

"But if any man say unto you, 'This hath been offered in sacrifice,' eat not, for his sake that showed it, and for conscience' sake: conscience, I say, not thine own, but the others'." Consider the weakness of fellow Christians and in all you do, "do all to the glory of God."

Finally, the discussion of indulgence in things that are morally indifferent, but over which brethren differ, is closed by Paul referring to his own life and conduct as an example to all men. "Be ye imitators of me, even as I also am of Christ." (1 Cor. 11:1).

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INDEX — 1957 GOSPEL LIGHT

Abiding in Christ, Floyd J. Spivey	11	Facts, D. H. Perkins	36
Abraham, Being Saved Like, Jesse P. Sewell	47	Faith, By—Romans 5:1, Orbie Robbins	185
"Actions Speak Louder Than Words," Luther W. Martin	126	Faith, Matters of, and Matters of Opinion, Carl R. Mick	47
Africa, The Rapid Spread of the Gospel in East, Guy V. Caskey	67	Faith That Comes Through An Open Bible, The, Gussie Lambert	161
Apollos, The Case of, J. C. Choate	32	Faith Which Rests in Christ Also Rests in the Bible, Hoyt Bailey	6
Arkansas State Sanatorium, Casada Back To	161	Fear, Vaughn D. Shofner	64
Attendance Problem, The, Owen D. Olbricht	65	Figures of Speech, Carl R. Mick	168
Baptism in the Name of Jesus Only, Is?, J. C. Choate	125	First Commandment, The, Elmer L'Roy	139
Baptist Church, The Origin of, Guthrie Dean	169	Five Exhortations, Herman Alexander	28
Baptist Tract Reviewed, A, Jimmy Allen	50	Five Things God Does Not Know, Olden Cook	5
Bible Speak for Itself, Let the, Carl R. Mick	192	Foot-Washing A Church Ordinance, Is?, Ed Sanders	109
Brewer, J. H. — A Tribute to a Man, Bob Craig	53	From The Editor's Desk, Flanoy Alexander,	99, 119, 178
Broken Arrow Means Peace, William L. Davee	44	Gates of Your Life, Jesse P. Sewell	221
Building, Upon What Are You?, J. C. Choate	166	Go, Compel Them To Come — Will We?, Claude Robertson	83
Catholic Confessions, Luther W. Martin	184	Goals, The Value of, Carl R. Mick	36
Catholic Oppositions, Evidences of Roman, Luther W. Martin	110	Good and Pleasant, Lloyd E. Ellis	171
"Catholic," "Protestant," or, Luther W. Martin	46	Harding College to Offer Additional Work in Memphis	163
Charging God Foolishly, A. G. Hobbs, Jr.	42	Harding College Special Issue:	
Children, Do We Love Our?, A. G. Hobbs, Jr.	29	A Worthy Investment, Geo. S. Benson	214
Christ, Abiding in, Floyd J. Spivey	11	Alumni In Foreign Fields, Many, J. C. Moore, Jr.	204
Christ, Preaching, Lloyd E. Ellis	35	Bible Department, W. B. West, Jr.	200
Christ Through an Open Bible, Viewing, Gussie Lambert	84	Graduate Bible Program	203
"Christian Church" Darrell Debo Leaves	48	Harding's "Timothy's" Serve	206
Christian Church Preacher, Commends Work of Former	70	Lectureship (program)	201
Christian College Executives (pictures)	2	Let Us Prepare for 1960, William K. Floyd	208
Christian, Considering A, Vaughn Shofner	8	Scenes from the Campus	205
Christian Education Is Valuable, Wallace Alexander	199	Undergraduate Bible Program	202
Christian Freedom, Elmer L'Roy	219	Why I selected Harding	209
"Christian, Not A, But A Good Provider,"	66	Heart Must Be Changed, Man's, Jesse P. Sewell	186
Christians Refrain From Worldly Living, Hoyt Bailey	104	High School Graduates, An Open Letter to, M. Norvel Young	126
Christians, Unashamed, Hermon O. Wilson	151	How Much Are You Paying?, Paul Brown	208
Christians, The Only, Alan Highers	225	How Nearly Right Are We?, Lloyd R. Brents	130
Christian, The Well-balanced, C. R. Nichol	27	Human Body, The Marvelous, W. A. Holley	182
Christian, Who Is A?, Bill Burton	150	In God We Are Able, Jesse P. Sewell	124
Christian, Who Is A?, Gussie Lambert	10	Indifference, Cost of, Foster L. Ramsey	227
Christian, Your Salvation As A, Elmer L'Roy	61	Inner Man, The — The Real Self, A. G. Hobbs	64
Church, Become A Member of the Lord's, Wyatt Sawyer	48	Instrumental Music in Worship, Why Not Use Mechanical J. C. Choate	63
Church Connection, Our, James L. Neal	159	Jehovah's Witnesses Make, Mistakes, James L. Neal	68
Church, Entering The, Gussie Lambert	59	Jesuits, The Society of Jesus, Luther W. Martin	164
Church, Future of the, Lloyd E. Ellis	10	Jesus Called Young Men—Do We?, Elzie B. Parker, Jr.	80
Church, Importance of the New Testament, George B. Curtis	160	Jesus Loved Children—Do We?, Claude L. Daniel	81
Church in Prophecy, The, Geo. B. Curtis	226	Jesus Said "Follow Me." — Will We?, Elmer L'Roy	79
Church of Christ, A Dozen Reasons for being a Member of the, George B. Curtis	71	Looking to the Future With Confidence, Jesse P. Sewell	61
Church of Christ, Are You Looking for the?, Hoyt Bailey	162	Losing Interest, Carl R. Mick	120
Church of Christ is Different, The, Hoyt Bailey	140	Love Most, What Do You?, W. Dale Oldham	128
Church, The, Owen D. Olbricht	91	Marriage, Mixed, Owen D. Olbricht	144
Church With an Open Bible, Viewing the, Gussie Lambert	121	Marriages, Mixed, Luther W. Martin	30
Churches, Seven, or the Church, Hoyt Bailey	62	Matters of Faith and Matters of Opinion, Carl R. Mick	47
Come Over and Help Us — Will We?, Hubert Roach	85	Matthew's Decision, Elmer L'Roy	120
Conscience, The, Owen D. Olbricht	43	Meat, Unclean, and Meatless Days, Carl R. Mick	147
Conversion, Advantages of a Scriptural, J. Harvey Dykes	60	Minister's Social Security, M. Norvel Young	66
1 Corinthians 15:58, J. C. Choate	188	Mystery of Iniquity Works Again, Elton S. Hughes	180
Coronet Articles (Sample)	7	Narrow Is Not Narrow-Mindedness, Being, Elmer L'Roy	100
Cottage Meetings Successful, M. Norvel Young	66	Not Enough, Joe Grant	148
Creed of Pope Pius IV, Luther W. Martin	224	One God, One Christ, One Body, Hoyt Bailey	88
Dangerous Customs, Cleon Lyles	23	Opinion, Matters of Faith and Matters of, Carl R. Mick	47
Difference, There Is A, Hoyt Bailey	183	Palm, Richard, Joins Faculty at Pepperdine, J. P. Sanders	181
Do You Choose Jesus or Barabbas?, Gussie Lambert	24	Pleasure and Happiness, Cleon Lyles	172
Drifting, The Danger of, Jesse P. Sewell	159	Pray for Laborers — Have We?, Leonard Coker	87
Editor, A Note From, Flanoy Alexander	178	Preach the Word, J. C. Choate	146
Eternity, Where Will Your Children Spend?, B. J. Graddy	103	"Protestant" or "Catholic," Luther W. Martin	46
Examine Yourselves, Lloyd E. Ellis	65	Purified by Obedience, Cleon Lyles	223
		Religion, H. H. Dunn	12

Religion, Pure and Undefined, Gussie Lambert	101
Resurrection of Christ, Bodily, L. E. Sanders	90
Reverence, A. E. Findley	4
Romans 5:1 — By Faith, Orbie Robbins.....	185
Safety in Time and Eternity, Hoyt Bailey	25
Salvation As A Christian, Your, Elmer L'Roy	61
Satisfied With Nothing, Cleon Lyles	121
Sermons, Ruined, Foster L. Ramsey.....	112
Sewell, Jesse P., Featured in Abilene Paper.....	187
Sin of Slander, The. Waymon D. Miller	9
Some Snapshots	88
Springdale Normal School of Music, The, James L. Neal .	179
Sufficiency of the Scriptures, Elmer L'Roy.....	3
Sunday or Sabbath, Hoyt Bailey.....	222
Teacher Preparation, Willis G. Jernigan	49
Teacher's Resources, Elmer L'Roy	52
Teamwork, Floyd Ellis	141
Things Joined Together, Hoyt Bailey	122
Things We Cannot Escape, A. G. Hobbs, Jr.....	106
"Thy Will Be Done," Gussie Lambert.....	179
Titles Scriptural?, Are Religious, Jimmy Allen	127
Tulsa, Okla., Northside Church, Winston Tynes	69
"Vision of Ages" Reprinted, Flanoy Alexander	119
Washing Hands May Be Sinful, Bill Burton.....	30
What Do Ye More Than These?, Alan Bryan	99
Where Do We Go From Here?, Elmer L'Roy	31
Why The Difference?, L. O. Sanderson	123
Will You Remember?, Jim Bill McInteer.....	165
Word of God Powerless, Is The?, W. A. Holley.....	143
Word, Preach the, J. C. Choate	146
Worldly Living, Christians Refrain From, Hoyt Bailey	104
Worship Each Week, Scriptural Public, Hoyt Bailey	45
"Worshipful" Worship, Wallace Alexander	142
Young, M. Norvel, Is President of Pepperdine College, Flanoy Alexander	119

INDEX TO POEMS

All Inside	23
Can We Measure	78
Friendship	41
God Is Everywhere	78
It Is Better, Edgar A. Guest.....	21
Stewardship	36
The Brighter Side, R. R. Saunders	1
The Two Singers	209
Think	57
Why the Difference?, L. O. Sanderson	123

INDEX TO AUTHORS

Alexander, Flanoy	
From the Editor's Desk	99, 119, 178
This Issue and Our Cover	78
Alexander, Herman	
Five Exhortations	28
Alexander, Wallace	
Christian Education is Valuable	199
"Worshipful" Worship	142
Allen, Jimmy	
A Baptist Tract Reviewed	50
Are Religious Titles Scriptural?.....	127
Bailey, Hoyt	
Are You Looking for the Church of Christ?	162
Christians Refrain from Worldly Living	104
Faith Which Rests in Christ Also Rests in the Bible .	6
One God, One Christ, One Body.....	88
Safety in Time and Eternity	25

Scriptural, Public Worship Each Week	45
Seven Churches or One Church	62
Sunday or Sabbath	222
The Church of Christ is Different	140
There is a Difference.....	183
Things Joined Together.....	122
Benson, George S.	
A Worthy Investment	214
Brents, Lloyd R.	
How Nearly Right Are We?	130
Brown, Paul	
How Much Are You Paying?	208
Bryan, Alan	
What Do Ye More Than These?	99
Burton, Bill	
Washing Hands May Be Sinful	30
Who Is A Christian?	150
Casada, Howard	
Casada Back to Arkansas State Sanatorium.....	161
Caskey, Guy V.	
The Rapid Spread of the Gospel in East Africa	67
Choate, J. C.	
1 Corinthians 15:58	188
Is Baptism in the Name of Jesus Only?	125
Preach the Word	146
The Case of Apollos	32
Upon What Are You Building?	166
Why Not Use Instrumental Music in Worship?	63
Coker, Leonard	
Pray for Laborers — Have We?	87
Cook, Olden	
Five Things God Does Not Know	5
Craig, Bob	
J. H. Brewer — A Tribute to a Man	53
Curtis, George B.	
A Dozen Reasons for Being a Member of the Church of Christ	71
Importance of the New Testament Church	160
The Church in Prophecy	226
Daniel, Claude L.	
Jesus Loved Children — Do We?.....	81
Davee, William L.	
Broken Arrow Means Peac.....	44
Dean, Guthrie D.	
Origin of the Baptist Church	169
Dixon, Erith	
Comments Work of Former Christian Church Preacher	70
Dunn, H. H.	
Religion	12
Dykes, J. Harvey	
Advantages of a Scriptural Conversion	60
Ellis, Lloyd E.	
Examine Yourselves	65
Future of the Church	10
Good and Pleasant	171
Preaching Christ	35
Teamwork	141
Findley, A. E.	
Reverence	4
Furr, Edgar	
Texas Normal Singing School Receives Charter	67
Graddy, B. J.	
Where Will Your Children Spend Eternity?.....	103
Grant, Joe	
Not Enough	148

Highers, Alan		The Value of Goals	36
The Only Christians	225	Unclean Meat and Meatless Days	147
Hobbs, A. G. Jr.		Miller, Waymon D.	
Charging God Foolishly	42	The Sin of Slander.....	9
Do We Love Our Children?	29	Neal, James L.	
My God and I — Divine Ownership	149	Mistakes Jehovah's Witnesses Make	68
The Inner Man — The Real Self.....	64	Our Church Connection	159
Things We Cannot Escape	106	The Springdale Normal School of Music	179
Holley, W. A.		Nichol, C. R.	
Is the Word of God Powerless?	143	The Well Balanced Christian.....	27
The Marvelous Human Body	182	Olbricht, Owen D.	
Hughes, Elton S.		Mixed Marriages	144
Mystery of Iniquity Works Again	180	The Attendance Problem	65
Jernigan, Willis G.		The Church	91
Teacher Preparation	49	The Conscience	43
Lambert, Gussie		Oldham, W. Dale	
Do You Choose Jesus or Barabbas?	24	What Do You Love Most?	128
Entering the Church	59	Parker, Elzie B., Jr.	
Pure and undefiled Religion	101	Jesus Called Young Men — Do We?	80
The Faith That Conies Through an Open Bible	161	Perkins, D. H.	
"Thy Will be Done"	179	Facts	36
Viewing Christ through an Open Bible.....	84	Ramsey, Foster L.	
Viewing the Church with an Open Bible	121	Cost of Indifference	227
Who Is A Christian?	10	Ruined Sermons	112
L'Roy, Elmer		Roach, Hubert	
Being Narrow is Not Narrow-Minded	100	Come Over and Help Us — Will We?	85
Christian Freedom	219	Robbins, Orbie	
Jesus Said "Follow Me" — Will We?	79	By Faith — Romans 5:1	185
Matthew's Decision	120	Robertson, Claude	
Sufficiency of the Scriptures	3	Go, Compel Them To Come — Will We?	83
Teacher's Resources	52	Sanders, L. E.	
The First Commandment	139	Is Foot-Washing A Church Ordinance?	109
Where Do We Go From Here?	31	The Bodily Resurrection of Christ	90
Your Salvation As A Christian	61	Sanderson, L. O.	
Lyles, Cleon		Why the Difference	123
Dangerous Customs	23	Sawyer, Wyatt	
Pleasure and Happiness	172	Become a Member of the Lord's Church	48
Satisfied With Nothing	121	Sewell, Jesse P.	
The Land of Opportunity	198	Being Saved Like Abraham	47
Martin, Luther W.		Gates of Your Life	221
"Actions Speak Louder Than Words."	126	In God We Are Able!	124
Catholic Confessions	184	Looking to the Future With Confidence	61
Creed of Pope Pius IV,	224	Man's Heart Must Be Changed	186
Evidences of Roman Catholic Opposition	110	The Danger of Drifting.....	159
Purified by Obedience	223	Shofner, Vaughn D.	
Mixed Marriages	30	Considering A Christian	8
"Protestant" or "Catholic"	46	Fear	64
The Society of Jesus — Jesuits	164	The Master's Ministry	102
McInteer, Jim Bill		Spivey, Floyd J.	
Will You Remember?	165	Abiding in Christ	11
Mick, Carl R.		Wilson, Herman O.	
Figures of Speech	168	Christians Unashamed	151
Let the Bible Speak for Itself.....	192	Young, M. Norvel	
Losing Interest	120	An Open Letter to High School Graduates	126
Matters of Faith and Matters of Opinion	47	April 15 Deadline for Minister's Social Security.....	66
"Not a Christian, but a Good Provider."	66	Cottage Meetings Successful	66

Harvey Scott, Box 5748, Midwest City, Okla., October 29: With a membership of 175 we had 185 for Bible study Sunday and 243 for worship. We had 241 for Bible study and 272 for worship the Sunday before. We have had nine added by placing their membership and three were baptized in October. At present the church here is building a new auditorium which, when finished, will seat 545.

Ed Sanders, Cullendale Church, Camden, Ark.: The Cullendale church has just concluded an excellent series of meetings with Douglas Perkins of Little Rock, doing the preaching. Also, I have just concluded a very pleasant series with the Norphlet church. My next meeting is at Crossett in March. Six members of the Cullendale church besides myself are now preaching. They are Ernest

Crumpler, Louis Sanders, Carl Haltom, Bill Bever, Jerry Yates and Millard McBride. A church in need of a temporary preacher would do well to invite any of these men. The first three named are elders. We have had 7 responses to the invitation since the last report.

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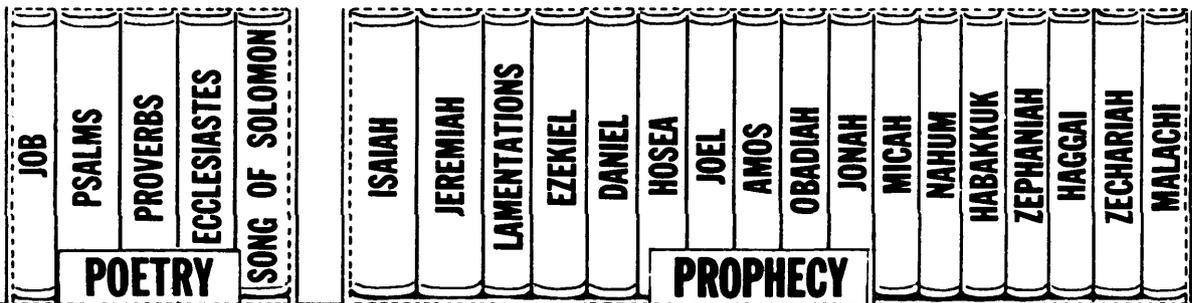
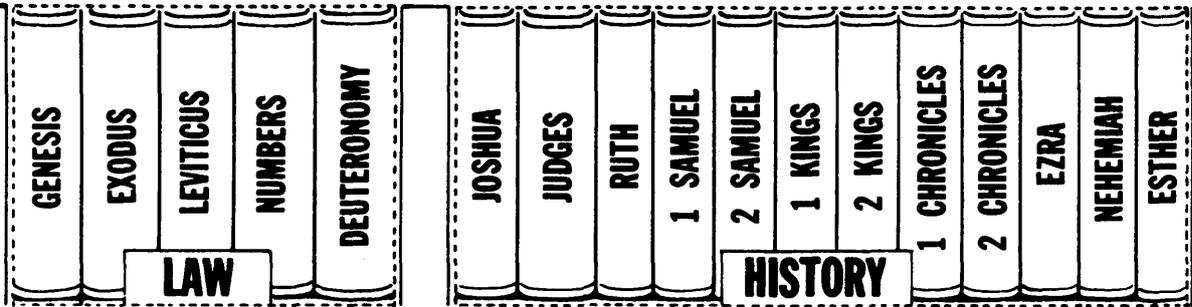
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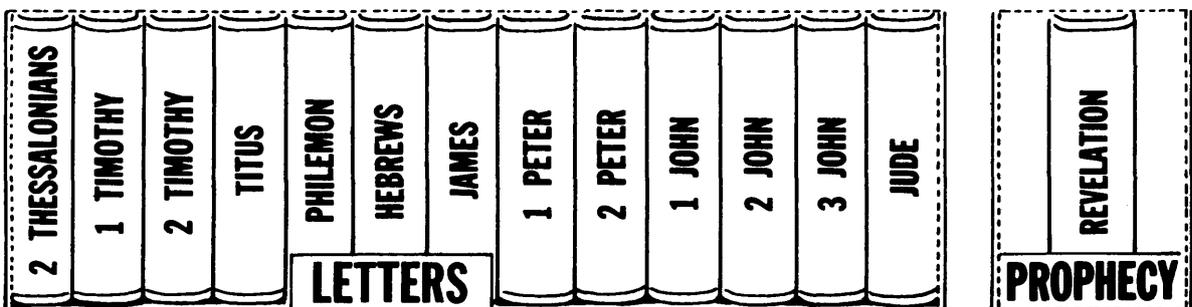
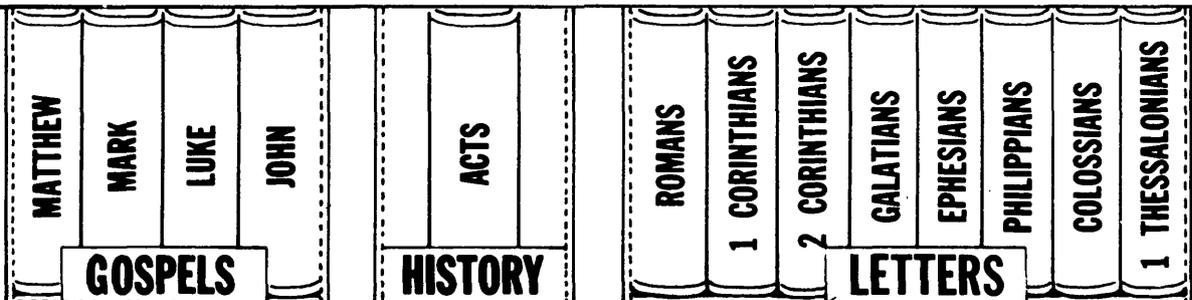
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