



Gospel Gleaner

Volume 1

Number 1

A BEGINNING

THE GOSPEL GLEANER COMES OUT AS WORK OF SOWING THE SEED OF THE GREAT KINGDOM OF OUR LORD JESUS CHRIST. IT IS UNDER THE OVERSIGHT OF THE ELDERS OF THE HEATH CHURCH OF CHRIST, KEVIL, KENTUCKY.

THE PURPOSE OF THIS EFFORT IN RELIGIOUS JOURNALISM IS TO HELP REMOVE THE DARKNESS OF IGNORANCE THAT HAMPERS SO MANY OF OUR FELLOW MEN IN THEIR COMPREHENSION OF GOD'S WORD. THE SINGULAR HOPE FOR HUMANKIND IS THE SIMPLE GOSPEL OF CHRIST. IN A DAY WHEN MUCH OF WHAT PASSES FOR RELIGIOUS FERVENT IS ONLY EMOTIONAL CATHARSIS, WE HOPE TO PRESENT IN AN OPEN AND LOVING WAY THE WONDERFUL TRUTHS OF HOLY SCRIPTURE. WE STRIVE TO BRING SINNERS TO THE SAVIOUR BY STANDING FOR THE POSITIVE TRUTHS OF HEAVEN AND STANDING AGAINST WHATEVER MILITATES AGAINST THE GOOD OF HUMANITY. IF WE CAN HELP ONLY ONE SOUL COME TO A KNOWLEDGE OF TRUTH, OUR LABORS SHALL NOT BE IN VAIN. GREAT IS TRUTH AND MIGHTY ABOVE ALL, AND WILL PREVAIL.



Editorial...

THE LORD HATH SPOKEN

The majority of people in the world today desperately need direction in sacred matters. The voices that call for men's attention are frequently heard as the humanistic "lords of intellect" dispense their messages about the murder of unborn babies, homosexuality and various other forms of immorality as acceptable practices and lifestyles. However, these voices are as truthful as the Cretians (Titus 1:12) and leave the smell of sulphur in the air.

Our disordered world needs to heed "what the Lord hath spoken." It may be that men do not live in the fear of God; but they shall fall victim to other fears - and not without good cause. If man lives in ignorance of God's word, nothing on earth will be sadder than man.

The way out of the mad whirl and dim confusion is an adherence to the sublime teaching of Holy Writ. Many Bible verses show where the emphasis should be:

Numbers 23:17 "What hath the Lord spoken?"

Psalms 50:1 "The mighty God, even the Lord, hath spoken..."

Psalms 108:7 "God hath spoken in his holiness..."

Isaiah 1:2 "Hear, O heavens, and give ear O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me."

Jeremiah 23:35 "Thus shall ye say everyone to his neighbor, and everyone to his brother, What hath the Lord answered? And what hath the Lord spoken?"

Ezekiel 5:13 "...and they shall know that I the Lord have spoken it in my zeal..."

With these passages in mind let us seek out some areas where God has spoken:

1. God has spoken about teaching the Bible to others. There is an abysmal lack of Bible knowledge in our society. In II Timothy 2:2 Paul said, "and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." More Bible knowledge (along with Bible doing) would help many who seem not to know the difference in godliness and worldliness, virtue and vice, light and lies, and salvation and sin.

The early church went everywhere preaching the Word (Acts 8:4). Sinners were made aware of their dangerous ways; many accepted the truth once it was presented to them (Acts 2:41; 4:4; 5:14). What a task the church of the Lord has today! It has been said:

"Great opportunities are before us on every hand. We very earnestly wish to take advantage of them. The eye of Alexander, Ceasar or Napoleon, fired by all their ambition, never looked over such a field of operation as that which confronts the humblest Christian."

2. God has spoken about the sacredness & purity of life. The Bible teaches that a life is sacred even in the womb. Isaiah 44:2 speaks of "...the Lord that made thee, and formed thee from the womb..." God said to Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee." (Jeremiah 1:5). A reading of David's intimate remarks in Psalms 139:13 - 16 as well indicate abortion to be sin.

To hear of what God has spoken about pure living we can read Romans 1:23-32; 12:1,2; 13:9; I Corinthians 3:16, 17, etc. The problem with our trouble-tossed world is not that God has not spoken but that man is not obeying.

3. God has spoken about preaching. Preaching is indispensable to the salvation of mankind. Human instrumentality is the means of its accomplishment. Angels cannot preach to men. Cherubim and seraphim cannot preach to men. Men must preach to men!

Preaching is the most sublime human endeavor. God said to Jonah, "Preach the preaching that I bid thee" (Jonah 3:2). Jesus spoke as heaven directed (John 12:49). Likewise

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WHAT IS THE CHURCH OF CHRIST?

The question of all time! To one, it may represent a "precious gem among stones", to another, it is just a building, to some, it does not even exist; Jesus Christ died for it!

The church of Jesus Christ was established in the city of Jerusalem in A.D. 33 on the first Pentecost following the resurrection of Christ, as recorded in the second chapter of Acts. The first century church was organized into local congregations, each having its own elders (Acts 14:23) and deacons (Philippians 1:1). Jesus Christ is the only head of His church (Ephesians 1:22).

The worship of the early church consisted of five expressions of worship, performed on the first day of the week - the Lord's day. They were the Lord's supper (Acts 20:7), singing (Colossians 3:16), giving (I Corinthians 16:2), prayer (Acts 2:42) and teaching (I Timothy 4:13). People became members by being added by the Lord himself (Acts 2:47).

People in the first century took five steps to become members of Christ's church - hearing the gospel, believing Christ to be the Son of God, repenting of all sin, confessing their faith in Christ and being buried in the waters of baptism for (unto) remission of sins (Romans 6:4 and Acts 2:38). New Testament baptism was always for the penitent believer and never for infants (Mark 16:15-16).

You may be asking yourself this question-Why should I investigate the church of Christ? What is so different about this church or what does it have to offer me?

The churches of Christ in the world today seek to pattern themselves after the apostolic church and use the Bible only, as their pattern. The word of God only produced only the Lord's church 2,000 years ago and it will produce the same thing today. God's word is the seed (Luke 8:11).

Churches of Christ are undenominational. This does not mean "of all denominations". There were no denominations in the days of the apostles and it is still possible for people to be Christians only in the undenominational church of Christ.

The true church of Jesus does not attempt to raise money by unscriptural, worldly schemes such as bazaars, games, suppers, etc., all of which bear no relation to true Christian benevolence, as they do not appeal to the better nature of man, but to his lower nature. The free-will, liberal, cheerful giving of loyal

Christians is the sole method set forth in God's word for furthering His cause. It is painful to think of Christians prostituting the pure religion of Christ by becoming an organization devoted to pleasure and amusement, dishonoring the name of the Saviour by using His holy name in attempts to raise funds by worldly methods.

The true church of Jesus does not use mechanical instruments of music in worship because no church in the New Testament used them (Ephesians 5:19; Colossians 3:16).

The true church of Jesus has no earthly headquarters, wears no human names nor titles of distinction such as Reverend, Father or Rabbi, as God is no respecter of persons (Matthew 23:9; Acts 10:34).

WHAT IS THE CHURCH OF CHRIST? Well, we would not make it on Hugh Hefner's popularity list and we do not conform to the modernistic view of "changing with the times." We are still old-fashioned enough to believe that the husband should be the head of the home (Ephesians 5:23), children should be disciplined (Proverbs 22:15; 23:13-14), drinking and "smoking pot" are not essential to happiness, virginity is a prized possession-not a silly obsession and adultery is distasteful (Galatians 5:19-21; I Thessalonians 5:22). In short, we are not the most popular people on earth, but neither was Jesus Christ. **THEY CRUCIFIED HIM!**

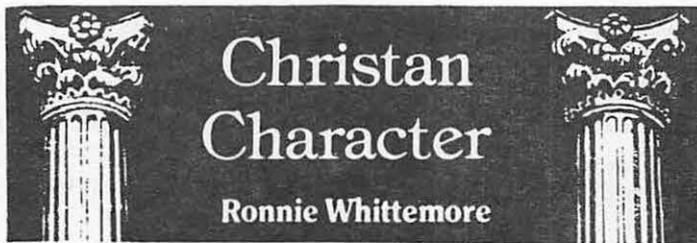
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(cont. from Editorial)

the apostles proclaimed heaven ordained messages (John 14:26; 16:13; 17:8). Let a curse be upon the man whose master passion is to please the worldly minded and trim his sails to suit every breeze of false doctrine that blows. (Galatians 1:8, 9). Men are not to preach to seek the good favor of a sin crazed world, but are to speak the saving elements of the gospel of Christ. The man who will speak what God has spoken will stand like a rock because he stands on the Rock!

Many alluring voices are calling earth's millions away from the Redeemer's glorious love. Let "what God hath spoken" mean much to us in life and it will mean even more in death.

Bill Dillon, Editor



THE CHRISTIAN AND OBEDIENCE

This department of the GOSPEL GLEANER focuses upon the character of the Christian. The apostle Peter closed his second epistle with these words, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). With this verse in mind, the overriding purpose of this column is to aid the Christian in living a better life for his Master. The Christian life is an upward climb toward God. Flirting with sin, associating with evil, and yielding to temptations are not acts describing a Christian's character. But before discussing the character of a Christian, what is a Christian? What must one do to become a Christian?

Answers to Bible questions must be gleaned from the Bible. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jeremiah 10:23). The scriptures define a Christian as a disciple or follower of Christ (Acts 11:26). By definition the name, Christian, means to be Christ-like. In searching the scriptures, one finds the answer to the question, What must one do to become a Christian? On the day of Pentecost following the Lord's resurrection, Peter and the other apostles convicted the hearers of their sins, and their response was, "Men and brethren, what shall we do" (Acts 2:37)? When Paul and Silas were in prison in Philippi, the prison keeper asked them, "Sirs, what must I do to be saved" (Acts 16:30)? Establishing that this is a Bible question, what is the Bible answer?

In Acts 2:38 Peter answered, "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." In Acts 16:31 Paul and Silas answered, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." In both of these accounts, other words were spoken unto the hearers (Acts 2:40; 16:32). However as the student marches through the book of conversions, Acts, he surmises the answer to his question in this manner:

1. Hear the preaching of the gospel (Acts 2:14; 8:5-13; Romans 10:13-17).
2. Believe the gospel (Acts 8:12; 16:31; Hebrews 11:6).

3. Repent of sins (Acts 2:37-38; Luke 13:3).
4. Confess the name of Jesus (Acts 8:37; Romans 10:10).
5. Be baptized into Christ (Acts 2:38-41; 8:38; 22:16; Galatians 3:27).

As a result, the obedient had their sins washed away (Acts 22:16) and went on their way rejoicing (Acts 8:39). The saved ones were added to the church, the blood-bought institution of the Lord (Acts 2:47; 20:28).

In the issues to come, this section will deal with many aspects and characteristics of the Christian. But all characteristics fall into one category, obedience. The true disciple, follower, or learner of Christ is obedient to his Master's words. The words of Jesus in John 12:48 are heeded by the Christian. "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." Just as obedience was necessary in his conversion, the Christian knows that obedience is necessary to stay on the righteous path. Paul warns in 1 Corinthians 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall."

In examining the eleventh chapter of Hebrews, "inspiration's hall of faith," one characteristic abounds among all of the faithful. From faithful Abel to the faithful persecuted, obedience characterizes all of them. Concerning Abraham the record states, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Hebrews 11:8). There was no misunderstanding by these men and women on the subjects of faith and grace. They did not believe nor teach faith only or grace only, but they believed in salvation by faith and grace. Realizing that their faith was shown by their works (man's part) and relying upon the mercy and grace of God (God's part), the faithful stood justified before Jehovah God (James 2:14-26).

The basic and fundamental characteristic of a Christian is obedience. Without this trait, all else is vain. To become a Christian, obedience is necessary. To remain a Christian, obedience is essential.

Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey.

Heath church of Christ
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THE GOSPEL IN GUYANA

Introduction

"And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Jesus stated these words of the unlimited commission unto his apostles shortly before his ascension into heaven. Though often neglected in several aspects, this commandment applies to the church today (Matthew 28:18-20; 2 Timothy 2:2). In the song, "Ready To Suffer," the chorus states:

Ready to go, or ready to stay,
Ready my place to fill;
Ready for service, lowly or great,
Ready to do His will.

For a two-week period in September of 1984, Roger Brandon and Steve Miller from the church at Heath joined twenty-seven other teachers and journeyed to Guyana, South America to spread the gospel throughout that area. For Roger, it was his first trip to a foreign country, but for Steve it was his sixth such trip. The GOSPEL GLEANER takes this opportunity to relay to its readers the progress and developments of the kingdom in other parts of the world.

Background

Despite the government being sympathetic to Communism, the people have religious freedom. However, difficulties do exist and most people are without many necessities because of high inflation and low wages. In many campaigns of this type, the two weeks are filled with teaching from house to house and preaching in the evening. The Guyanan effort was different in that Bible students were contacted by letter to meet with the workers at the Park Hotel. As a result 452 people, expressing an interest in the Bible, came from as far away at ninety miles to the hotel.

At the present time the church at Georgetown, capital city of Guyana, meets in a rented house, but plans are underway to purchase a building in the center of town. With only two missionaries from Trinidad and no American missionaries, the Christians in Guyana are carrying out the work of the

Lord by meeting together in homes for worship and teaching others about salvation in Christ.

Receptiveness

The people of Guyana are very receptive to the teachings of the Bible. As was once common in the United States, the Bible is regarded as the standard and only creed by many Guyanese. Having open minds and being eager to learn about God's plan for man, many Guyanese "received the word with all readiness of mind." These attitudes aided such workers or teachers as Roger and Steve to study with the men and women. Through much knowledge and dedication, the teachers were able to have a successful work.

By the end of the two weeks, 102 men and women were converted to Christ. Besides these new creatures in Christ, many who were converted last year remain faithful and received edification through the 1984 campaign efforts.

Conclusion

As the Bible student reads the book of Acts, he learns that the gospel did not stay in Jerusalem, but as Jesus had stated (Acts 1:8) and as was prophesied by the prophets (Isaiah 2:2-3), the gospel was preached throughout the world. It indeed is refreshing to read of such efforts being conducted in such countries as Guyana. When the pure seed, the word of God (Luke 8:11) is sown in good and honest hearts, Christians will spring forth.

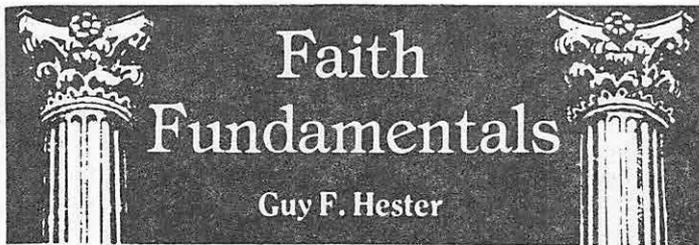
Of one the Lord has made the race,
Thro' one has come the fall;
Where sin has gone must go His
grace:
The Gospel is for all.

Ronnie Whittemore

THINGS YOU'LL NEVER BE SORRY FOR

For telling the truth;
For living a pure life;
For your faith in Christ;
For acknowledging your sins;
For doing your best;
For thinking before acting;
For hearing before judging;
For forgiving your enemies;
For helping a fallen brother;
For loyalty to the church;
For standing by your principles;
For being courteous and kind;
For being honest in business;
For money given to the Lord.

--Selected



WHEN DOES FAITH SAVE?

One cannot be saved without faith (Hebrews 11:6). Jesus said, "For if ye believe not that I am he, ye shall die in your sins" (John 8:24). But faith alone will not save, for Jesus said to some believers, "Ye are of your father the devil..." (Read - John 8:30 - 44).

Futhermore, "even of the rulers many BELIEVED ON HIM but...they did not confess it, lest they be put out of the synagogue: for they loved the glory that is of God" (John 12:42-43). They believed on Christ, but they were still lost, for they refused to confess him, and Paul said, "With the mouth confession is made unto salvation" (Romans 10:9-10). Is a person who loves "the glory that is of men more than the glory that is of God" saved? The faith that saves is the "...faith which WORKETH by love" (Galatians 5:6). To really love God is to "...keep his commandments" (I John 5:3). Therefore, the "faith which worketh by love" is the faith which keeps God's commandments.

The theory that a person can be saved by faith alone contradicts James 2:24, which says, "Ye see then how that by works a man is justified and NOT BY FAITH ONLY."

God did not heal Naaman of his leprosy until faith led him to obey the command to dip seven times in the Jordan (2 Kings 5:14). "By faith the walls of Jericho fell down..." But not until "...after they were compassed about seven days" (Hebrews 11:30). Noah was saved from the flood by faith but not until he "...prepared an ark to the saving of his house..." (Hebrews 11:7). In each instance faith had to WORK.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Some have imagined that since baptism is not specifically mentioned in this passage that it is not essential to salvation. Repentance is not mentioned in this passage either! We know that one must repent in order to be saved because Jesus said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3, 5). If we can

go elsewhere in the New Testament to find that repentance is essential to salvation, why cannot we go elsewhere in the New Testament to find that baptism is also essential to salvation? Jesus said, "Man shall not live by bread alone, but by EVERY WORD that proceedeth out of the mouth of God" (Matthew 4:4).

He that believeth and is baptized shall be saved" (Mark 16:16). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). "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" (Romans 10:9). These New Testament scriptures state plainly that belief (faith), repentance, confession and baptism are ALL essential to salvation.

To be saved, a person's faith or belief (Mark 16:16) must lead him to repent (Luke 13:3); Acts 2:38), confess (Romans 10:9-10), and be baptized (Acts 2:38; I Peter 3:21).

PLAN OF SALVATION

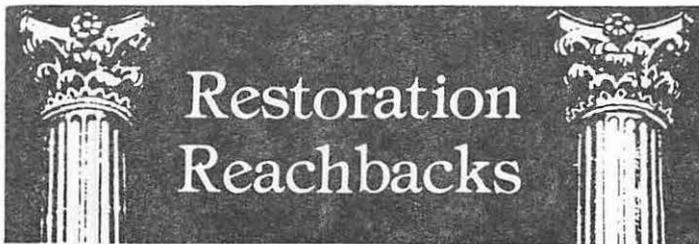
GOD'S PART

1. The great love of God for man. (John 3:16)
2. He gave Christ as the Savior. (Luke 19:10)
3. Sent the Holy Spirit as a guide. (John 16:13)
4. Gave the Gospel as "the power" unto salvation. (Romans 1:16)
5. Provided atonement by the blood of Christ. (Romans 5:9; Colossians 1:14)

MAN'S PART

1. Hear the Gospel. (Romans 10:17; John 8:32)
2. Believe the Gospel. (Hebrews 11:6; John 20:31)
3. Repent of past sins. (Luke 13:3; Acts 17:30)
4. Confess faith in Christ. (Romans 10:10; Matthew 10:32)
5. Be Baptized. (Galatians 3:27; Mark 16:16; Acts 2:38)
6. Be faithful unto death. (Revelations 2:10)

"Seek ye out of the book of the Lord, and read" Isaiah 34:16.



THE PROPRIETY OF RELIGIOUS CONTROVERSY

M. C. Kurfees

It is one of the easiest things for men to be lopsided in religion. They go to extremes, either stopping short of the true line of rectitude or going beyond it. There is probably no field in which this tendency is more conspicuously exhibited than in the field of religious controversy. Personal wrangling is wrong, but so is a passive attitude toward error. There is a golden mean, a proper and highly important course to be pursued in that line, and the purpose of this article is to point out that course.

Let it be carefully observed, first of all, that contradicting men and disputing with them for the sake of mere disputation is, of course, wrong, and all Christians should avoid it. In this matter, precisely as in all other matters in religion, our sole inquiry should be, What is the will of the Lord? Fortunately, we have a record of that will, and our appeal, in the language of Isaiah, shall be "to the law and to the testimony." (Isa. 8:20). Hence, on the matter of religious controversy, what does the inspired testimony say? Does it condemn or enjoin and encourage it? Even if there were not a word on the subject in the entire Biblical record, yet as long as truth and error are in conflict with each other, with their respective advocates arrayed against each other, common sense alone teaches us that controversy is inevitable.

However, turning now to the record, the apostle distinctly tells us that we are to follow the example of our Lord Jesus Christ. "Christ also suffered for you, leaving you an example, that ye should follow his steps." (I Pet. 2:21). But it is no exaggeration to say that, from the day he entered upon his public ministry to the day he expired on the cross, his life was a constant battle, an irrepressible conflict, an unceasing controversy with men. In fact, it was an exceedingly stormy life. Some of the sharpest contentions in all the annals of controversy are among his encounters

with the scribes, lawyers, chief priests, Pharisees, and Sadducees. The rule was that whenever and wherever he and they met, the gauntlet of battle was at once thrown down and the contest began. If our readers will turn to the eighth chapter of John's testimony and read carefully all from verse 12 to verse 59, they will find pictured in graphic and impressive terms one of his grapples with the Pharisees and one of the most pronounced and conspicuous samples of controversy with men which marked his career. It was not only a regular word battle between him and the Pharisees, but it actually ended in an effort on their part to stone him, though he escaped out of their hands. "They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple." (John 8:59).

Now, since we are under the apostolic admonition to "follow his steps," how can we do it and avoid controversy? It is thus seen to be an utter impossibility if we do our duty. Those who embrace his doctrine and preach it faithfully to men are certain to encounter similar opposition and to be drawn into similar controversy. Hence, the only way to avoid controversy in the case of such an encounter is to make an inglorious surrender to the enemy; and no "good soldier of Christ Jesus," as Paul designates the faithful Christian (II Tim. 2:3), can consent to such a surrender. Rather, such a soldier, as the apostle further commands, will "fight the good fight of the faith." (I Tim. 6:12).

But not only does the example of our Lord, as we have seen, enjoin upon us the duty of religious controversy, but it is specifically enjoined upon us by apostolic command. "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3). That language gives no uncertain sound. Christians are "to contend;" they are to contend "for the faith;" and they are "to contend earnestly for the faith." This inevitably plunges them into controversy wherever they encounter opposition to "the faith." It was so in the lives of Peter, John, Stephen, Paul, and all the early Christians who were worthy of the name; it is true of the same class to-day; and it will be true of them as long as the conflict between truth and error continues.

But there is a right way and there are wrong ways to conduct religious controversy, and Christians should scrupulously guard this point. Their fight is not only a fight for the

(cont. pg. 8)

THIS IS THE LOVE OF GOD

Henry Hargis

We are commanded to love God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). To love God is to keep His commandments. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3). Therefore, we are commanded to keep His commandments.

If we love the Lord, we will keep His commandments. "If ye love me, ye will keep my commandments." (John 14:15). We are His friends if we keep His commandments. "Ye are my friends, if ye do the things I command you." (John 15:14). Therefore, (According to the negation of these statements) if we do not keep His commandments, we are neither His friends nor do we love Him.

If we LOVE the Lord, we love that which is His. (This is axiomatic). The CHURCH, (composed of Christians) is His. (Acts 20:28-30). Therefore, we love the church. I know it is the truth that if we do not love the Church we do not love the Lord. "Beloved, if God so loved us, we also ought to love one another." "We love because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (1 John 4:11, 19, 20).

If we love the Lord, our hearts are on Him and He is our Treasure. "—For where thy treasure is, there will thy heart be also" (Matthew 6:19-21). We MUST keep our hearts and our minds on Him. "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory" (Colossians 3:1-4). "Therefore, let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God" (Hebrews 12:1,2).

(Murray, Kentucky) 8

The Propriety of Religious Controversy (cont. from pg. 7)

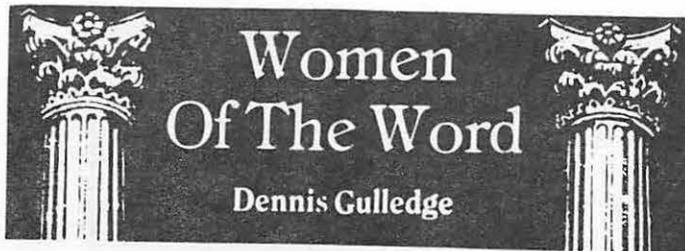
truth, but it is a fight founded in love - love for both God and man. Hence, while we are under the apostolic admonition to engage in religious controversy, to contend and fight for the truth, we are also under the apostolic admonition to engage in it in the right way. Here it is: "Speaking the truth in love." (Eph. 4:15). That tells the story in a nutshell, and it enjoins a duty that should never be overlooked. We must love the truth and fight for the truth, but we must fight for it in love - love for God and love for man. In fact, the great and controlling purpose of the Christian fight is to win men to the truth and to save their souls. It is the truth that is to make them free. (John 8:32). We must contend for it, but contend for it in love. Hence, religious controversy, when properly conducted, is always on a high plane. Be it ever so earnest and enthusiastic, it is neverless than dignified. It does not condescend to assail the motives of men and thus to dwindle into a mere personal wrangle. It not only shows respect for men unconsciously involved in error, but it shows very pronounced respect for them.

Another prominent characteristic of the right kind of religious controversy is the obligation to examine fairly the arguments presented by our opponents; and wherever truth is found on their side, we should freely and gladly concede it. In brief, a truly thoughtful Christian man in debate will always see how far he can agree with his opponent and thus narrow as far as possible the field of difference. Every step that can honorably be taken in this direction is a step toward the right kind of victory ultimately.

Finally, while we should discourage all improper conduct on the part of men engaged in religious controversy - the conduct of religious controversy in an improper way - nevertheless, we should encourage controversy itself. It is one of the most powerful ways of eliciting and propagating truth. The day of controversy is the day when truth comes to light and flourishes. Let us encourage and always and everywhere uphold the hands of those engaged in honorable religious controversy.

-Gospel Advocate, February 22, 1923.

"If some people would laugh more, their doctor bills would be less."



Women Of The Word

Dennis Gullede

HANNAH - A MODEL OF MOTHERHOOD

It is a real joy and privilege afforded me to be a part of Gospel Gleaner by writing for the department: "Women Of The Word." We take our beginning with a woman who no doubt holds a special place in the heart of every Bible student. I speak of Hannah, the mother of Samuel.

A study of the life of Hannah takes us back to the days of the judges in the Old Testament. She was the mother of Samuel, the renowned prophet and judge. Although her illustrious son reflected much glory upon her, as all good sons do, Hannah was a great woman long before Samuel was born. Samuel owed much to his mother for the successes in his life. As Abraham Lincoln once said, "All that I am, or can be, I owe to my angel mother."

The space allotted will permit only a few words of biography regarding Hannah, and then some pertinent points by way of lessons learned will be in order. All that we know of the saintly mother of Samuel is found in I Samuel 1:2 - 2:21, where she is mentioned by name thirteen times. Hannah was one of the wives of Elkanah, a country Levite who worshipped God. Peninnah, her colleague in marriage to Elkanah, fretted her because she had no children. Finally, "in bitterness of soul" (1:10) she wept and prayed unto the Lord, asking for a son, vowing to give him as a sacred deposit to God all the days of his life. In due season the Lord answered her prayers (1:19-20). Then, while Samuel was yet very young his mother carried him up to the house of God. She said to Eli, the priest: "For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent ("granted," ASV) him to the Lord; as long as he liveth he shall be lent to the Lord..." (1:27-28).

A number of lessons suggest themselves to us as we study the lovely life of this wonderful woman. Here are just a few:

1. She was the kind of mother the world needs more of. The Bible gives us portraits of mothers the world does not need, ie.,

Jezebel, Athaliah and Herodius. The Bible also provides glimpses of marvelous models of motherhood, ie., Jochebed, Hannah, Mary, Elisabeth and Eunice. If the world had more mothers like Hannah perhaps we would also have more men like Samuel. What a benefit that would prove to the Lord's church.

2. She appreciated the great privilege of motherhood. Hannah wanted to be a mother. To her compliment let it be said that her barrenness was painful to her delicate spirit, but she knew where to go with her grief, and her heart had vent in prayer.

How sad when a child is born to a woman who is a reluctant or indifferent mother. This seems to be more and more commonplace as some women are finding themselves too busy to fulfill the functions of wife, mother and homemaker. Motherhood is much more than just biological participation in the production of a child. A mother must take seriously the God given responsibilities of rearing that little baby boy or darling daughter in the ways of truth and righteousness.

3. She reared her son to greatly help the cause of God. The express purpose for her wanting a son was that she might "give him unto the Lord all the days of his life" (1:11), and that she did. How few mothers, even Christian mothers, pray for their sons that they might rear them to greatly help the cause of God.

It hardly seems that there are enough mothers who encourage their sons to one day become gospel preachers. As the late J. Roy Vaughn once suggested:

Too few Hannahs are found among Christian mothers. They are interested in having their sons become financial successes, such as prosperous merchants, lawyers, doctors, and various other secular vocations, but not to be preachers...But why should it seem unreasonable for mothers and fathers to encourage their sons to preach? If it is right to encourage them in some other field of work, it is right to encourage them to preach.¹

4. She trained Samuel to love and obey God early in life. Children deserve to be wanted, loved, taught and trained from the very start. The time to train our children is while they are young (Proverbs 22:6). Solomon exhorted young people to remember God in the springtime of their lives (Ecclesiastes 12:1). From a babe Timothy had been instructed in the Holy Scriptures (2 Timothy 3:15).

(cont. pg. 11)

THE NAME CHRISTIAN

(First of Four Parts)

Ben F. Vick Jr.

The apostle Paul exhorted Timothy, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Timothy 1:13). This exhortation certainly needs to be demonstrated in the speech that we use. The term Christian, as employed by the world and our brethren, is too often loosely applied.

The name Christian is a distinct name. Have you ever thought about the fact that this name was never applied to anyone in Holy Writ before Acts 11:26? Those who were followers of God and his Son before this name was given were called disciples, children of God, brethren, saints, and my people, but not Christians. Abraham was not a Christian; neither was Moses; nor Elijah; nor Jeremiah; nor was John the Baptist.

Only three times in the Bible is the word Christian used. Acts 11:26 says the disciples "were called Christians first in Antioch." In Acts 26:28 King Agrippa said, "Almost thou persuadest me to be a Christian." And again, in 1 Peter 4:16, Peter said, "Yet if any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf."

Christian is a special name because it was divinely given. Some have conjectured that the name was given in derision to the people of God by the enemies of Christ; i.e., in mocking fashion, they called them Christians. But if that were the case, why would Peter tell us to "glorify God on this behalf" (1 Peter 4:16)? A footnote in the Emphatic Diaglott on Acts 11:26 says in part, ". . . others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach." But the verse does not say the disciples called themselves Christians. Also, James asks, "Do not they blaspheme that worthy name by which ye are called" (James 2:7)? It is not translated, "Do not they blaspheme that worthy name by which ye call yourselves?"

With a "thus saith the Lord," Isaiah writes, "Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off" (Isaiah 56:5). Notice three important

points derived from this verse. (1) The place where his name would be given by God is in his house; i.e., the church (1 Timothy 3:15). It was not his. (2) It was going to be a name better than of sons and daughters. (3) It was going to be an everlasting name.

A few chapters over, the same prophet writes, "And the Gentiles shall see thy righteousness and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isaiah 62:2). Again, we read, "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name" (Isaiah 65:5). Both of these verses accentuate that the Lord would give his people a new and different name. The first cited in this paragraph tells us when this new name would be given. It would be when the Gentiles would see (obey) the righteousness of God (i.e., the system of righteousness, the gospel—Romans 1:16-17). Then, this new name would be given.

These predictive passages are brought together with their fulfillment passages in the book of Acts and paint a beautiful picture of inspiration. The gospel was first preached to the Gentiles by Peter in Acts 10. They obeyed the gospel; i.e., the righteousness of God (Acts 15:7-9). Not long after this, others preached the Lord Jesus unto the Grecians in Antioch (Acts 11:20). Barnabas and Saul went there as well; and these words were recorded by Luke, "And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:26). They were called Christians by "the mouth of the Lord" (Isaiah 62:2).

The words "were called" in Acts 11:26 are from the Greek word χρηματίζω which in other places means divinely instructed. Notice a few examples. In Matthew 2:12, the wise men, "being warned of God" (or 'divinely instructed') not to return to Herod, departed another way." The Hebrews writer, in speaking of the high priesthood, said, "We serve unto the example and shadow of heavenly things, as Moses was administered of God (or 'was divinely instructed'). . ." (Hebrews 8:5). Again, in Hebrews 11:7, we are told, "By faith, Noah being warned of God (or 'divinely instructed') of things not seen as yet, moved with fear, prepared an ark. . ." Hence, when Luke says the disciples were called Christians first at Antioch, it means they were divinely called.

BIBLICAL AUTHORITY

Henry Hargis

"If any man speaketh, speaking as it were oracles of God" (1 Peter 4:11).

That there is confusion in the religious world, no one can doubt. Not only is there confusion in the religious world but in the Lord's church. Not only confusion, but factions and parties are prevalent in the church of the Lord. The best way to prevent confusion or to end confusion is to speak as it were oracles of God; just speak nothing but the truth, a thus saith the Lord and advocate nothing for which one cannot give scriptural authority.

I am convinced that parties and factions within congregations are caused by individuals and groups of individuals speaking where God has not spoken and advocating that which the Lord has not authorized.

Years ago, brethren began to speak concerning instrumental music in worship to God in the church where God had not spoken and as a result, factions were created and division resulted. The factions formed by digression from God's word became known as the First Christian Church (Disciples of Christ). Innovation after innovation followed among that group until it seems that they can go no further in departure. (Of course they can).

Solomon said, "There are six things which Jehovah hateth; Yea seven which are an abomination unto him, -----And he that soweth discord among brethren" (Proverbs 6:16-19).

That which is not the truth, when taught, and as a result, factions are formed, makes the teacher a sower of discord and therefore, an abomination unto Jehovah. The abominable will be burned in hell. (Revelation 21:8).

Trouble, confusion and factions within congregations are not caused by speaking as the oracles of God, and advocating and practicing only that for which we have biblical authority, but are caused by teaching and advocating that which the Lord's word does not teach or authorize.

Woe unto the person who is a sower of discord among brethren. Let us ever give a thus saith the Lord for what we advocate or be found in complete silence on the matter.

(Murray, Kentucky)

The Name Christian (cont. from pg. 10)

Only those who have been baptized into Christ and are walking in the light of God's word have the blessed privilege of wearing the name Christian (Galatians 3:27; 1 John 1:7). The name Christian is a distinct and special name, a divinely given name, and a worthy name.

The Informer / November 4, 1984
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READ YOUR BIBLE

EVERY DAY

OF

1985

SPIRITUAL GROWTH WILL BE YOURS!

Hannah - A Model of Motherhood (cont. from pg. 9)

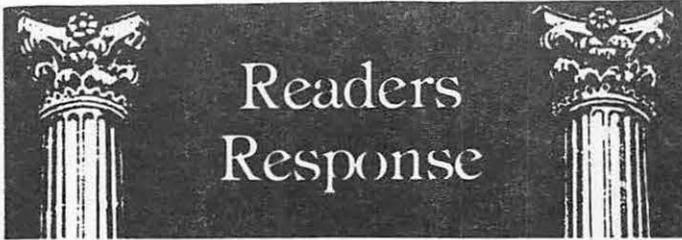
We do not know how old Samuel was when Hannah dedicated him to the temple service. The Bible is silent on his age. We do know that it was when the child was weaned (1:22,24). But, when was this? One writer suggested, "As soon as Samuel was weaned from his mother's milk and from the nursery - which in Eastern countries is seldom done until a child is three and seven years old respectively - he was taken to Eli, at Shiloh, to be trained for the holy ministry."² At any rate, Samuel stayed at home until he was able to take care of himself with very little help.

It was not that Hannah had little affection for her son that she could let him go so early. He was her first-born and her all. She loved him with the love only a mother can know, but her love to God enabled her to surrender Samuel. Mothers, begin early to train your children in the "nurture and the admonition of the Lord" (Ephesians 6:4). Like Hannah, wrestle with God in prayer for them, and train them up in the service of God, encouraging them in whatever may be the sphere of their loving service to the Master.

END NOTES:

¹ J. Roy Vaughn, "Hannah," Gospel Advocate, LXXXIV (Oct. 8, 1942). p. 964.

² Robert Steel, Samuel The Prophet, And The Lessons Of His Life And Times (London: T. Nelson and Sons, Paternoster Row, 1860), p.20.



THE GOSPEL STORY

Jesus died for our transgressions,
Died to save us all from sin,
Gave proof unto all the nations
That he was raised up again.

Jesus in the great commission
Said, "Go preach" unto all men.
Tell them of the great salvation--
How they may be saved from sin.

Jesus had them wait for power,
Which would guide into all truth,
Making known in that same hour,
Pardon for old age and youth.

O' Then come unto the Savior.
There's great danger in delay.
Come right now, accept his favor,
Be made whole in God's own way.

O' Believe the gospel story,
In repentance turn from sin,
Then confess the Lord of glory,
Be baptized and enter in.

READER'S RESPONSE

As the title indicates, this section of the GOSPEL GLEANER, will be devoted to the readers. We welcome all comments, suggestions, and requests for subscriptions. Subscriptions to the GOSPEL GLEANER are free. Unless you have made a request to receive the paper, you may not necessarily receive it next time, for many people have been selected randomly from the community for this first issue. Therefore, next quarter's issue is not guaranteed to come to your home. If you wish to receive the GOSPEL GLEANER on a regular basis, please write.

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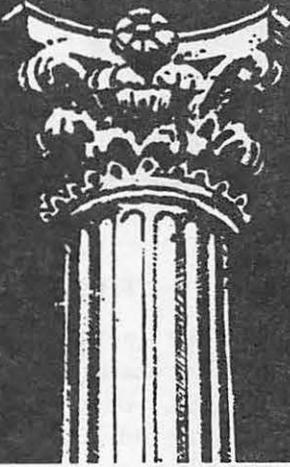
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Gospel Gleaner

Volume 1

Number 2

The Holy Spirit

All Bible subjects should be studied prayerfully and diligently. Some parts demand more study than others. In order to have truth, one must consider all the Bible says on a given subject. That is, one should not take a part that pleases him and exclude the rest, or take a portion and place a wrong construction upon it, and make it contradict other information on the same subject. All we know about God and Christ is revealed in the Bible. So with the Holy Spirit, or Holy Ghost. The Father and the Son are seemingly taken for granted, but when it comes to the Spirit the imaginations of many religionists run rampant. The subject of the Holy Spirit should be studied with as much common sense as love, blood or any other Bible subject. Let us study with open minds.

A MUCH NEGLECTED SUBJECT

The reason for neglect may be that false teachers have impressed good people with the idea that it is unnecessary to accept the Bible on any subject; or that people can not learn about the Spirit from the Bible. On the other hand, false teachers have seen advantage in keeping very superstitious people following them, lest they lose that following and the hope of their gains be gone. It would be difficult, if not impossible, to estimate the amount and extent of the abuse of the Holy Spirit on the part of some preachers. Away with the useless traditions and superstitions that bind the minds of many on this subject, and let us consider what the Bible says.

WHAT THE HOLY SPIRIT IS NOT

When asked about the Holy Spirit, people often say, "Well, I believe this," or "I think that," but seldom do we hear them say, "The Bible teaches..." The Spirit is not an element like water, gas, or vapor, as some imaginations lead people to believe. He is not merely an influence that works upon the individual in a way that he can not understand. The Spirit is not a "glorified it." Read John 14:16, 17, 26; 15:26; 16:8, 12-15, and note the personal pronouns "him," "he," and "whom." These denote a living personality. It is really improper to refer to the Holy Spirit as "it." This pronoun normally refers to inanimate objects.

The Bible is not the Holy Spirit. If we were to watch a hen lay an egg, with them side by side, nobody would be foolish enough to affirm that the hen and the egg are the same, but that the hen made the egg, that the egg is the work or product of the hen, not the hen herself. Neither is the Bible the Holy Spirit. The Spirit existed in eternity before the Bible was ever produced. The Bible is the result of the work of the Spirit; it is the product of the Spirit, just as the egg is the product of the hen, which existed before the egg. But some one says, "The Bible says these words I speak unto you, they are spirit, and they are life." True, but please note that the Bible does not say the words are the Holy Spirit.

The egg, the product of the hen, has life in it, and under proper circumstances will germinate and bring forth a chicken, but because the egg has the principle of life in it does not make the egg the hen. A grain of corn has the germ of life in it, and when

(Continued on page 12)



Editorial...

THE AUTHORITY OF JESUS

Every person recognizes the significance and necessity of authority in the daily affairs of life. Before operating a car, one must be granted a license. A police officer wears a badge as proof of his authority to carry out his assigned duties. Physicians and surgeons obtain medical training and receive diplomas and licenses before they can practice medicine. But in matters of religion, man chooses to ignore the necessity of authority. No doubt, nearly every family in America possesses a Bible, or at least, has access to the Word of God, yet millions of people turn from the authority of Jesus and substitute the psychological jargon of man, the feelings and thoughts of philosophers or their own consciences. This breakdown in attitude toward God's word is the ploy and plan of Satan. For when respect for God's authority is nullified, then Satan's followers multiply and prosper. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 11:30). When one does not abide by the authority of Christ, he casts himself against the One who suffered and died "for the sins of the whole world" (I John 2:2).

However, not everyone who rejects Jesus' authority realizes his rebellion. Many honest and sincere hearts are worshipping and living in vain. "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" (Matthew 7:21). All authority or power has been given to Jesus (Matthew 28:18) and every responsible person will be judged by the word of Christ (John 12:48). Since every soul depends upon his attitude and obedience to Jesus' authority, in what ways do some dismiss His authority?

1. By claiming new revelations exist

There have been no new revelations since John's letter of Revelation. The Bible teaches that the word of God is perfect and complete (II Timothy 3:16-17; James 1:25). God's word "hath given unto us all things that pertain unto life and godliness...." (II Peter 1:3). The "faith which was once delivered unto the saints" is to be defended (Jude 3). The curse of God is pronounced upon any person who

preaches messages not taught or received by the apostles (Galatians 1:6-12).

2. By following feelings, experiences, and the the conscience

Feelings, experiences, and consciences cannot be substituted for the law of God. Rejection of Jesus' authority is demonstrated every time someone says, "I don't care what the Bible says, I feel...or I think..." The conscience of man must be taught. If educated improperly, the conscience is unreliable. Paul, speaking of his past as a persecutor said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). Paul or Saul of Tarsus, could not rely upon his feelings or conscience because his conscience was based upon wrong teachings. Later, he received and taught the messages of Christ and trained his conscience correctly (Galatians 1:12).

Friend, do not dismiss or replace religious authority, but dedicate your life to the one true source of authority, Jesus. For one day, all must appear before the judgment seat of Christ, not Plato, or Socrates, and all will be judged by the word of Christ (Hebrews 9:27; John 12:48).

Ronnie Whittemore, editor

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THE NAME CHRISTIAN
(Second of Four Parts)

Ben F. Vick, Jr.

The name Christian, according to the Bible, is a special designation which was divinely given. We noted in the January-March issue the only three places where the word Christian is found in the Bible (Acts 11:26; 26:28; 1 Peter 4:16). Luke records by inspiration, "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." Men today need to be persuaded to become Christians in the same way and in the same manner and for the same reason that they were persuaded in the first century.

Agrippa said, "Almost thou persuadest me to be a Christian." From the viewpoint of the Calvinist, Paul was wrong for even attempting to persuade him to render obedience to the gospel. If becoming a Christian is all on God's part, then why was Paul persuading Agrippa? The word translated persuade signifies "to apply persuasion, to prevail upon or win over, to persuade, bringing about a change of mind by the influence of reason or moral considerations" (Vine's Expository Dictionary of New Testament Words). Thayer defines the same word as "to persuade into i.e. move or induce one by persuasion to do something" (Thayer's Greek-English Lexicon, p. 497). Hence, Paul was trying to change Agrippa's mind by the influence of reason in order to induce him to do something, which was to become a Christian. Agrippa already believed on Jesus Christ; for Paul said, "King Agrippa, believest thou the prophets? I know that thou believest" (Acts 26:27). Someone might object by saying, "Agrippa believed the prophets, not on Jesus Christ." But if one believes the prophets, then, he, in turn, will believe what the prophets said and, in particular, what they said about the Christ. Earlier Paul had said, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say shall come: That Christ should suffer, and that he should be the first that should rise from the dead..." (Acts 26:22-23).

To become a Christian, as Paul was persuading Agrippa to do, did not mean to "obey" the first principles and then select the sect of his choice. Paul, while in Rome, expounded and testified of the kingdom of God, persuading the Jews and Gentiles concerning Jesus both out of the law of Moses

and out of the prophets (Acts 28:23, 31). In other words, he preached the same as he wrote. To the Corinthians he wrote, "...we are all baptized into one body,...But now are they many members, yet but one body" (1 Corinthians 2:13; 2 Timothy 3:16-17; Mark 13:11). Words of inspiration spoken never contradict words of inspiration written (1 Corinthians 14:33). Therefore, what Paul wrote by inspiration to others would not in any way contradict what he spoke by inspiration to Agrippa. Thus, we can learn from Paul what it means to become and remain a Christian.

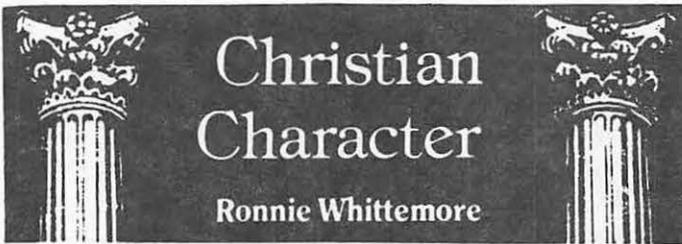
In Romans 10:17, we have these words, "So then faith cometh by hearing, and hearing by the word of God." One cannot believe something before he has heard it. Agrippa's court had gathered in "the place of hearing," and Paul was "permitted to speak" (Acts 25:23; 16:1). One cannot "hear" if he does not take the time. The first step in becoming a Christian is to hear the gospel (James 1:22).

In the same chapter of Romans we are told, "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..." (Romans 10-9-10). Paul and Silas commanded the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved,..." (Acts 16:13). Agrippa already believed on Christ, but he was still not a Christian. Faith only does not make one a Christian (James 2:24). The second step in becoming a Christian is to believe the gospel (Mark 16:15-16); 1 Corinthians 15:1-3).

The third step to be taken by one who is outside Christ, without hope and God in the world, is to repent of one's sins. Paul, to the Athenians, said, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). Repentance is a turning. It means a change of heart brought about by godly sorrow which leads to a change of life. It means to get out of the sinning business. At this point one is still not a Christian.

One must then confess his faith in Christ (Romans 10:9-10). The eunuch said, "I believe that Jesus Christ is the Son of God" (Acts 8:37). He did not confess that "God for Christ's sake has forgiven my sins." After this fourth step one is still not a Christian.

The final step that puts one into Christ is baptism. Paul, to the Galatians, wrote, "For as many of you as have been baptized into Christ have put on Christ" (Galatians



THE CHRISTIAN AND HIS TONGUE

In his "sermon on the mount" Jesus describes his faithful followers as "the salt of the earth" and as shining lights (Matthew 5:13-16). The Christian can and should influence others to "deny himself, and take up his cross, and follow" Jesus (Matthew 16:24). A life of firm convictions, constant duty, and godly living will point the way of righteousness to others. Working hands, ready feet, and a compassionate heart also will aid in one's influence toward others. But perhaps there is one member of the human body which yields more influence than any other, and that is, the tongue.

This small, but powerful instrument, when used improperly, destroys and devours. When used as a device of Satan, it often causes irreparable damage. However, this same organ, when properly controlled, becomes a great weapon for truth. One cannot be a faithful doer of God's word without controlling his organ of speech. "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 is quite evident from this passage that an enormous amount of good can be lost due to an uncontrollable tongue. Those things, which proceed out of the mouth, will be judged in the last great day (Matthew 12:35-37). So great responsibility rests with every individual for not only his thoughts and deeds, but his speech as well.

1. Gossip

This device of the devil is completely opposite to the attitude of love and concern for others (Matthew 5:43; 18:15-20). The fearless apostle Paul wrote, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). The harm of malicious gossip cannot be measured. The wise man, Solomon, recorded, "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (Proverbs 26:22). Before hearing or spreading rumors or gossip, one should answer some basic, yet important questions. Is it true? Will it do any good ⁴

to hear or tell it? Would I want the person or persons involved to overhear what I say to others? "Someone has described gossip in these words: 'I am more deadly than the screaming shell from a howitzer; I ruin without killing. I tear down homes; I break hearts and wreck lives. I have no respect for truth or justice, no mercy for the defenseless. You will find me in the pews of the pious and the haunts of the unholy. I am wily, cunning, malicious, and I gather strength with age. I make my way where greed, mistrust, and dishonor are unknown. I feed on good and bad alike. My victims are as numerous as the sands of the sea and often as innocent. I never forgive and seldom forget. My name is gossip' "(Teacher's Annual Lesson Commentary, November 2, 1958, p.233). Every person should take great thought before saying unfavorable things of others.

2. Lies

The author of all lies is Satan (John 8:44). He uttered the first lie unto Eve when he said, "Ye shall not surely die" (Genesis 3:4). There are few negative remarks recorded by inspiration of the life of Abraham, but on two occasions, Abram lied about Sarah, his wife, calling Sarah, his sister unto Pharaoh (Genesis 12:13) and Abimelech (Genesis 20:2). Yet someone argues, "Abraham told the truth; for, Sarah was his half-sister." But deception was the intent of Satan's lie to Eve and likewise, Abram's intent was to deceive the leaders of those two countries for fear of his own life; therefore, showing a lack of faith in God Almighty who promised to lead, guide, and protect Abram and his household. Another example of lying is found in Acts 5:1-11 in the early days of the church. Two children of God, Ananias and Sapphira, attempted to deceive their brethren and the apostles by saying that they sold a certain possession and gave the whole amount to God. But the truth is that this couple kept a part of the price and lied in order to appear better than they actually were. Their intention was to deceive. As a result of their sin, their lives were taken by God, bringing fear upon all the church and those that heard. Lying and the telling of falsehoods is one of the gravest sins of the tongue. James describes the tongue as "a fire, a world of iniquity" (James 3:6) and how accurate this is; for, one usually has to tell more and more lies to cover the ones which already have been told. Finally, the Bible says that the destination of all liars is "the lake which burneth with fire" (Continued on page 5)



THE GOSPEL IN GHANA

Bill Dillon

(Author's Note: The reader should note that Ghana, West Africa is not the same as Guyana, South America. In the first issue of Gospel Gleaner a mission report concerning Guyana, South America was given; however, this present report is concerned about an entirely different country.)

During February, 1985, another evangelistic thrust into the African nation of Ghana was carried out. Brethren from Kentucky, Missouri and Georgia engaged in a concentrated effort in conducting preacher training seminars and gospel meetings.

Preacher Training Classes Held

Brethren Mike Kiser and Danny Herndon from Kentucky; James Mabery from Missouri; and Bill Dillon from Georgia conducted two preacher training seminars involving a total of 124 preachers from throughout Ghana. The first seminar was conducted in Accra with studies in "Old Testament Survey," "Errors of the Watchtower Organization," "Selected Sermons" and "Credentials of Christianity." The Ghanaian preachers demonstrated intense interest in such opportunities to learn more of the bounty in the Book. Many came from far towns and villages proving that the Devil has no monopoly on enthusiasm.

Gospel Meetings Conducted

The efforts to further advance the gospel did not end with the daytime sessions as street preaching took up the evening hours. Gospel meetings were held in Tema (20 miles from Accra) and Burma Camp (military base in Accra). An outsider often wished all Christians to share the burning zeal possessed by our Ghanaian brethren.

The second week's seminar was conducted in Kumasi (180 miles from Accra) at Ghana Bible College. Again, meetings were conducted in the nearby churches at Joa Ben, Oforikum, New Suame, and Inahene.

Local Brethren Given Assistance

Brethren Lee Steely, Robert Barrett and Danny Herndon made the journey at their own charges and helped local brethren to learn more about farming techniques and methods.

More Evangelistic Efforts

Additional preaching efforts were conducted at Dunkwa - on - Offin and Nsawam, with several batisms and, hopefully, many encouraged Christians as a result.

Future Efforts

It is generally understood that future efforts to aid in evangelizing Ghana are best geared toward the furtherance of preacher training and congregational development. The wisdom of Paul's instruction to Timothy is seen, "and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Timothy 2:2).

Pressing Needs

Ghanaian Christians need Bibles, tracts, song books, literature, etc. to enable them to increase the effectiveness of their efforts. A continuous supply line of these necessary tools is a pressing concern.

Conclusion

As Ghana's spiritual condition is growing stronger in faith so their material condition has much improved since the near disastrous famine in 1983. Throughout Ghana one message was requested to be sent to American brethren, "Thank you for the food-aid." Ghanaians have a great thirst for truth and because of this it remains a land of almost unbounded opportunities for the gospel.

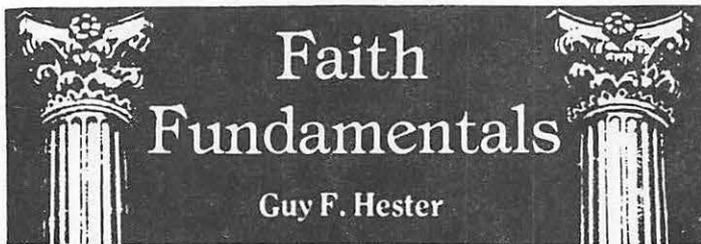
"Say not ye, There are not yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35).

108 Azalea Dr.
LaFayette, GA 30728

The Christian and His Tongue. . . .
(Continued from page 4)

and brimstone: which is the second death" (Revelation 21:8).

One may work with his hands, worship with his heart, yet allow a loose tongue to close the doors of heaven. Every Christian should exercise patience and temperance in guarding his tongue. When this is accomplished, then the Christian will develop the type of character
5 that God will save.



WHAT DOES IT MEAN TO REPENT?

It has been said, and I believe rightfully so, that the hardest thing in the world for men and women to do is to repent of their sins. Repentance is a duty imposed upon all mankind (Acts 17:30). We must repent or we will perish eternally (Luke 13:3). There can be no doubt as to the importance of repentance when we consider such New Testament passages as Matthew 3:2; 4:17; Luke 24:47; Acts 2:38; 3:19.

Jesus came to call men to repentance (Matthew 9:13). The goodness of God leads men to repentance (Romans 2:4).

But what does it mean to repent? Many just do not understand what repentance is. Paul tells us in 2 Corinthians 7:10, "For godly sorrow worketh repentance to salvation..but sorrow of the world worketh death." One may be sorry for his sins and still not repent. He may be sorry that he got caught; he may be sorry that his sins have embarrassed him or he may be sorry because of the penalty that he must pay. But "godly sorrow" causes one to be sorry for his sins, not because he has been hurt, but because God has been hurt.

True repentance calls for a change in the entire man. There must be a change in his thinking. Before a sinner can repent of his sins he must spend some time thinking on his sins. He must come to recognize his sin and change his mind or attitude toward it. He must come to realize that every sin is against God and he must want to make things right with God. Repentance therefore calls for a change in man's thinking.

Then repentance calls for a change in man's actions. The prophet said, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7). Jesus said, "The men of Nineva shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah" (Matthew 12:41). Since the Lord said that they repented, let 6

us see what they did and then we can understand what repentance is. We turn to Jonah 3:10 and learn that "...they turned from their evil ways." So repentance is a change of mind that will result in a change action or conduct. David said, "I thought on my ways, and turned my feet unto thy testimonies" (Psalm 51:17). When David did some sober thinking on his ways it caused him to turn his feet unto the testimonies of the Lord.

Do you believe in the Christ whom God sent to save you? Will you not with contrite heart, let there be within your soul a godly sorrow that will cause you to repent of your sins, and in such penitence confess your faith in Jesus as the Christ before men, and be baptized into him? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Jesus said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3). So dear sinner friend, it is REPENT or PERISH--TURN or BURN! The choice is yours, which will it be?

P.O. Box 104
Nesbit, MS 38651

WHAT MUST I DO TO BE SAVED?

HEAR the gospel of Christ
Romans 10:13-17.

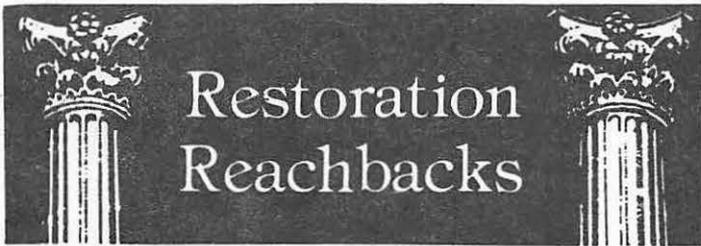
BELIEVE in Christ.
Mark 16:15-16.

REPENT of past sins
Acts 2:36-47.

CONFESS faith in Christ
Romans 10:9-10

BE BAPTISED into Christ
Acts 22:16. I Pet. 3:21.

LIVE FAITHFULLY
Romans 12:1-2.



THOSE "NARROW-MINDED BRETHREN"

Cled E. Wallace

Oweh W. Reece, minister of the First Christian Church in Corsicana, Texas, makes a plea in the Christian Standard for unity among brethren along the line of tolerance. Among other things, he says:

"Upon entering Phillips University, I found that other tests of fellowship had been made and were being made. I learned that the brotherhood had been divided because some narrow-minded brethren had made the use of the instrument in the worship a test of fellowship."

The brother does not seem to feel very tolerant toward these "narrow-minded brethren." It may be that the tolerant brethren are a little nettled over the insistence of "some narrow-minded brethren" that they give some scriptural authority for "the use of the instrument in the worship." All efforts along that line, including the argument on psalms, have been obvious failures. The Standard now has a good deal to say about organs and church houses, in the same tone of voice, apparently unmindful of the fact, although it has been reminded of it, that that argument allows a good many things that it disallows. Brother Reece's "some narrow-minded brethren" include a good many thousands of well-informed, conscientious Christians who believe with John Calvin that the organ is no more suitable in worship than the burning of incense, the lighting up of tapers, or the revival of the other shadows of the law; that it came from the Catholics and the Catholics got it from the Jews. Brother Reece and his kind of tolerance force these brethren to worship to themselves or stultify their conscience by accepting the instrument. He admits that he can worship acceptably without it. If something could be found that Brother Reece could not tolerate in worship, and it should be forced upon him so that he would have to withdraw and worship elsewhere, 7

he would sing a different tune to this "test-of-fellowship" business. Test or no test, we who oppose the instrument on the same grounds we oppose the burning of incense and other innovations which corrupt the worship will continue to refuse to have the instrument run right over us, conscience and all, and much prefer to be called "narrow-minded" by these rather rude brethren than to be recognized as disloyal by our Lord. So take it or leave it. There is a short cut these broad-minded brethren might take that would be effective. These "narrow-minded brethren" can see a scriptural argument that is not too broad for the text. Let them point out some scriptural authority for "the use of the instrument in the worship," just a little, and we will accept it. Up to date this has not been done. We cannot accept sneers for argument.

Gospel Advocate
December 10, 1936

The Name Christian. . . .
(Continued from page 3)

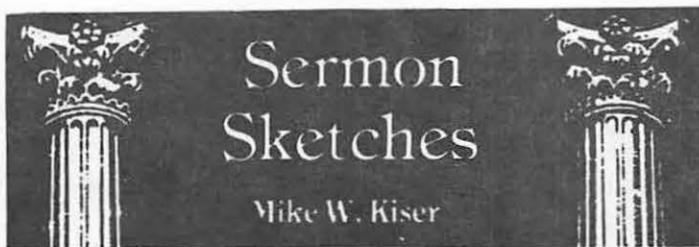
3:27). In Romans 6:3-4 Paul asks, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In order to be scripturally baptized one must understand its purpose. Paul was thankful to God that the Christians in Rome had "obeyed from the heart" the form of doctrine delivered unto them (Romans 6:17).

Sometimes those of us who teach "the five steps in becoming a Christian" are called in derision "five-steppers." But this should not deter us from presenting the simple way by which men become Christians. We are told to "walk in the steps of that faith of our father Abraham" (Romans 4:12), and "the steps of a good man are ordered by the Lord:..." (Psalm 37:23). Thus, if the Lord could use such figurative language, so can we in presenting the simple commands relative to becoming a Christian.

The Informer/November 11, 1984
4915 Shelbyville Road
Indianapolis, Indiana 46237

CORRECTION

In part one of "The Name Christian" in the January-March issue, one sentence was cut short in paragraph four. It read, "It was not his." The sentence should have read, "It was not going to be given to those in an institution which was not his."



SAVING FAITH

Hebrews 11:1,6

INTRODUCTION

1. The religious world is in general agreement that there can be no justification or spiritual life apart from faith.
2. These verses teach us four very broad lessons:
 - a. Definition of faith: "Confidence as to things hoped for, and conviction as to things not seen."
 - b. That "faith" and "belief" are synonymous terms.
 - c. Faith is an essential condition for divine acceptance.
3. What does it mean for a person to have saving faith?

I. Saving Faith Is In The Lord Jesus Christ.

- A. There are many proof texts to sustain this point: Matthew 3:17; John 8:24; 14:1,6,9; Matthew 16:16; Acts 8:37; Acts 16:31; Romans 10:14-17; I Corinthians 15:1-4.
- B. Here is an analysis of what one confesses
 1. "In"- not "about", that is trust. (Illustrate with a bank or a doctor.)
 2. "Son of God"- His diety, incarnation, etc. Colossians 1:13-22;2:9
 3. "Lord"- "master, ruler, all authority. Matthew 28:18; Ephesians 1:22,23
 4. "Jesus"-Saviour, Matthew 1:21; Mark 16:16;
 5. "Christ"-anointed one. Hebrews 4:14-16; Acts 2:29-36
- C. If you don't believe this you cannot be saved. John 3:18, 36

II. Saving Faith Is Produced By The Word of God.

- A. There are at least three foundations for religious belief:
 1. Personal feelings. Acts 22:3
 2. Human reasoning. Proverbs 14:12;
 3. Divine testimony. (Revelation from God to man.) 1 Corinthians 2:9-13.

- B. Only the word of God can produce Saving Faith-Romans 10:17.
 1. It might be "oral" testimony. Acts 16:32; Romans 10:11
 2. It might be "written" testimony. John 17:20, 21; 20:30, 31; Acts 17:11,12
- C. Faith cannot be something God gives us directly - apart from the word.
 1. For if He gave to one and not another, then He would be a respecter of persons.
 2. If Satan can take away from the heart the word of God, then He would be overpowering God. Luke 8:11,12; 2 Corinthians 4:3

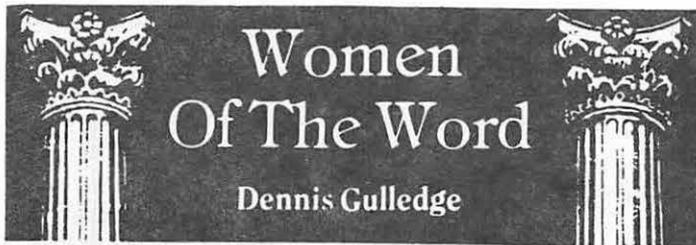
III Saving Faith Is Obedient To Heavenly Commands.

- A. This point is easily sustained by the word of God.
 1. "Obedience of faith"-Romans 1:5; 16:26
 - a. What obedience is mentioned in Romans? (see 6:16-18; 10-16)
 - b. How does a person obey? 1 Corinthians 15:1-4; Romans 6:1-6
 2. Other passages make it clear. Mk. 16:16; Acts 8:12; 18:8; Galatians 3:26,27.
- B. If "faith only" is going to save, then look who will be saved:
 1. Those who won't confess Christ. Romans 10:9,10, John 12:42,43.
 2. Those who are children of the devil. John 8:30-32,44
 3. Those who are not pardoned. Acts 11:21; Isaiah 55:7
 4. Those who have never been born again. John 1:12; 3:5
 5. Those demons of the underworld. James 2:19.
- C. Faith has never been a mental, moral or spiritual process "unexpressed."
 1. It always acts as God directs. Hebrews 11
 2. It always acts as God directs. Hebrews 11
 3. It must be added to. 2 Peter 1:5-11
 4. It must endure to the end. Matthew 24:12; Revelations 2:10; 1 Peter 1:9

CONCLUSION

1. Now I want to ask you, IS YOUR FAITH A SAVING FAITH?
2. We walk by Faith, and not by sight. So lay aside every excuse and sin that would hold you back and step out on the promises of God now.

Route 2 Box 212
Hazel, KY 42049



Women Of The Word

Dennis Gullede

RAHAB - THE POWER TO BECOME

Inherent in every person is the power to become great in the service of God. This truth is seen in the cases of a number of individuals whose lives grace the pages of Holy Writ. In this article for GOSPEL GLEANER we will focus on one such woman - Rahab, the harlot.

The historical account of Rahab is found in Joshua 2:1-21. Space limitations prevent us from giving an expanded outline of our text, therefore, two main points shall summarize the material from which our thoughts will come:

- I. Rahab Hides The Spies Sent From Joshua (Vss. 8 - 21).
- II. The Covenant Made With Rahab (Vss. 8 - 21).

Women of the Word teach us many valuable and profitable lessons. Lottie Beth Hobbs wrote, "In the laboratory of Life, these women have made our experiments for us...Their experiences are as up-to-date as today's newspaper. From them we can see what will promote joy and happiness and what will bring sorrow and heartache."¹

RAHAB IS KNOWN AS "THE HARLOT" (Vs.1)

The word harlot comes from the Greek word prone, which may properly be rendered, "harlot," or, "prostitute." Such is the obvious meaning of the word as it applies to the character of Rahab at this time in her life. However, this fact has presented problems for some Bible believers. The main difficulty comes from the fact that a woman of this type is listed among those who are eminent for their faith in God, and in the genealogy of our Lord (Heb. 11:31; James 2:25; Matt. 1:5). Consequently, some Bible expositors have labored furiously to show that the word rendered "harlot" does not necessarily suggest a prostitute, but may denote a "hostess," or, "inn-keeper." (See, Adam Clarke in his commentary on the book of Joshua).

Nevertheless, she has always been remembered by this distinguishing appellation. Both the Hebrew writer and James affix the label of "harlot" to her, and it must be understood

in its obvious meaning. Yet, because of what she was able to become we do not dwell unnecessarily on that dark side, once characteristic of her life. She is just one example of many who forsook their sordid past to become great in God's service. Cf., Zacchaeus (Lk. 19:1-10) and Saul of Tarsus (Acts 9 and 22).

RAHAB HAD THE COURAGE OF HER CONVICTIONS (Vss. 8-11)

It is true that Rahab was an idolator, but her faith demonstrated her preference for the service of the true God over the abominable pollutions of Canaanite idolatry. It is never wrong to act in harmony with our convictions for truth and confess our belief in the existence of Jehovah God.

Rahab openly confessed her faith in three aspects relative to the God of Israel: (1) The promises of God, "I know that the Lord hath given you the land" (vs. 9), (2) the power of God, "For we have heard how the Lord dried up the water of the Red Sea for you, ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordon, Sihon and Og, whom ye utterly destroyed" (vs. 10), and (3) the person of God, "for the Lord your God, he is God in heaven above, and in earth beneath" (vs. 11). Rahab indeed possessed a strong faith which led her to accept Jehovah as the true God and the children of Israel as His people.

It is worthy of note that Rahab's faith was the conclusion based upon the evidence of God's working (cf., Ex. 14; Num. 21:21-35). Faith in God must always be based upon evidence. The learned (?) William Barclay said, "The Christian believes in God against the facts."² Such nonsense! No one can ever be honest with God or himself who claims a "blind faith." Perhaps Bert Thompson and Wayne Jackson said it best, when they suggested:

Paul, and untold millions of others down through the ages, served Jehovah God because they had seen, and examined, the evidences which stand incontrovertibly behind the God of the Bible and the Christian religion He instituted through His only begotten Son, Jesus Christ. Christianity is deeply rooted in historical fact.³

RAHAB: AN EXAMPLE OF TRUE GREATNESS

Greatness as presented by God, in His word, and that which viewed and sought after by men are often two entirely different things.

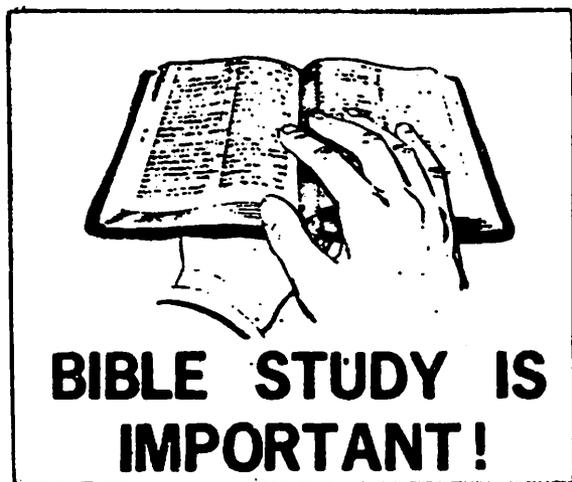
"WHO IS RIGHT?"

Nineteen centuries ago, Jesus built his church, and the apostles revealed his will. Men can improve upon neither, but the need of the hour is that we can learn to be content with both. The New Testament is still intact; the Lord's church is yet the same. (Matthew 16:18; Acts 2).

For various reasons, men have written creeds and established churches. We are not so much concerned about their motives as we are about the outcome of their labors. Honest souls are divided in religion and do not believe that there is any specific answer. Asking, "Who is right?" they decide that no one is entitled to the claim, therefore, all are right. But think, friends, God's Word is right, and they only can be right who conform to and defend that Word.

In churches of Christ today, we have nothing except an effort to conform to God's pattern. We know that whatsoever cannot be authorized by the Bible, whether human creeds, ideas, ways, practices or names, will result in the departure and division. We are not pleading for "our way" over "your way", but for God's way over men's ways. The all-important question is "Are you conforming to God's way?" Such produces unity and the Lord's church, not division and denominations.

Bill Dillon



Rahab - The Power To Become. . . .
(Continued from page 9)

Man seeks to achieve greatness in power, politics, financial affluence, intellectual attainments, outstanding abilities, etc. God's way of greatness calls for righteous character, humility, service to His cause, living to glorify God and save ourselves as well as others by the glorious gospel of His dear Son. Several points of interest show Rahab an example of what it is to become great.

1. She is great because of the character of her faith (Heb. 11:31). She is counted among the great heroes of faith. Hebrews 11 finds her in the grand company of those ancient worthies who "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them" (vss. 13, 39). What ever else may be and were persuaded of them, and embraced them" (vss. 13, 39). What ever else may be said of Rahab this cannot be denied.

2. She is great because of the obedience of her faith - works was an evidence of her faith (James 2:25). Rahab's faithfulness put her in the Lord's family line (Matt. 1:5). There has never been a time when faithfulness in the Lord's church was more needed than right now! Women who specially serve the Lord's church are to be faithful in all things (I Tim. 3:11). The crown of eternal life is promised only to the faithful (Rev. 2:10).

3. She is great because of her improvement. She was able to overcome her sordid and stained past (cf., Rom. 6:16-17). Brother Mike Green, in a commentary of Joshua noted, "It is safe to assume that a woman in her position would have little, if any, understanding of the ethical standards of God's law. No doubt she was later taught more perfectly the way of God."⁴ Indeed, her case is one of encouragement to others in similar depths of moral depravity. The hope of heaven is by no means out of reach for those persons on the lowest rungs of the social and moral ladder if they will but reach out in belief and obedience (Matt. 21:31; Heb. 5:9).

That Rahab was far from being perfect is true. That she did some things that cannot be vindicated is not denied. Yet, admitting all that may be said of any imperfection of her character it is still true that she had a strong faith. That is all that the inspired Record commends. Rahab was justified in the same way as was Abraham, David, Noah and others of whose sins we read. God forgives and justifies all who have a living and obedient faith!

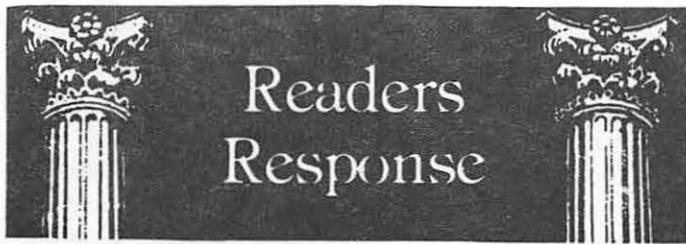
- ENDNOTES -

¹ Lottie Beth Hobbs, Daughters of Eve (Fort Worth: Harvest Publications, 1963), p. 4.

² Willaim Barclay, The Letter To The Hebrews (Philadelphia: The Westminster Press, 1957), p. 184.

³ Bert Thompson and Wayne Jackson, Study Course In Christian Evidences (Montgomery, Alabama: Apologetics Press, 1983), Introduction.

⁴ Coleman Crocker, Ed., Gospel Advocate Teacher's Annual Lesson Commentary On Joshua (n.p., 1979), p. 14.



Readers Response

I am writing you to let you know how much we appreciate reading the Gospel Gleaner. I know much hard work has gone into it from many people and it is surely worth it. It is both uplifting and full of truth. I feel it has a tremendous opportunity of helping people receive the teachings of the Bible and also to help all to better know God's Word. I didn't realize that this first publication would go out to over two-thousand homes, that is just wonderful. It is put together well and speaks in a down home straight forward way that will undoubtedly help it's success and serve it's purpose of encouraging and instructing people to be obedient to the Gospel. I pray that you all will continue in this effort the same way you have begun and that God will bless each and everyone of you responsible for it. Please remember us during the next mailing....

Ronnie and Debbie Puckett
Rolla, MO

We received one of your Gospel Gleaners at the Pine Bluff Church of Christ, Toccoola, Miss. and enjoyed it very much.

We would like to be on your mailing list.

Thank you for starting a great job, and we wish you the very best.

In Christian Love,
H. L. Britt
Randolph, Miss.

Please keep me on your mailing list....

Gilbert Gough
Dresden, TN 38225

I was very impressed with the beginning issue of the Gospel Gleaner. Please put me on your mailing list to receive this paper. It is refreshing to find more and more brethren who are willing to take the time and the responsibility of this good work.

May the Lord bless you in your efforts.

Brian C. Adkins
Calhoun City, MS 11

I appreciate receiving the first issue of Gospel Gleaner and would like very much to receive subsequent issues. If there is a charge, please let me know.

Thanks and best wishes.

John Dale
Murray, KY

I got the first Gospel Gleaner yesterday. I appreciate it so much.

Opal Graham

Recently I received the first issue of Gospel Gleaner and I enjoyed it very much. Thank you for adding me to the mailing list.

I trust that all is going well with you and your work, and we wish you every success as you labor for Christ.

Joseph Meador
Poole, KY

Please put me on the mailing list to receive the Gospel Gleaner. Thank you for sending me the first issue. It will be a very instructive publication. May the Lord bless your efforts.

Victor M. Eskew
Fulton, MS

Please add me to your mailing list to receive your new publication Gospel Gleaner. I saw a copy of your first edition and was very impressed. Will try to help out financially as time goes by.

III John 2

Jon Gary Williams
LaVergne, TN

Enclosed is money order for ten dollars to go on the Gospel Gleaner printing fund and will send some more later on.

We got a copy of the paper and enjoyed it very much.

Cecil and Arlean Wilson
LaFayette, Georgia

I saw a copy of the new paper Gospel Gleaner. It looks like a good work, and I hope that you will be able to have much success.

Would you please add my name to your mailing list? Also if you have an extra copy of the first issue, I would be pleased to have one.

Keep up the good work.

Ed Casteel
Trenton, Tennessee

The Holy Spirit. . . .
 (Continued from page 1)

planted in the soil will germinate and bring forth after its kind, conditions being favorable. The word of God, the product of the Holy Spirit, is also called the "seed" (Luke 8:11). It contains the germ or principle of spiritual life, and when planted in the "soil," the hearts of human beings, it brings forth after its kind, resulting in spiritual life for the one receiving it and keeping it (Luke 8:11-15).

THE HOLY SPIRIT IS A DIVINE PERSON

The writer realizes that the minds of people have been beclouded by human theories, vain imaginations and superstitions of sectarian preachers that they can not grasp the fact that the Holy Spirit is a divine personality, and a few think of him as such. Note again, John 16:12-15, that the Spirit is referred to by the personal pronoun, masculine gender, singular number. Christ speaks of him as a person. The Spirit has the same divine characteristics as God and Christ. He is co-eternal with them. There are three divine persons composing the Godhead; they are three distinct, separate beings, God the Father, God the Son, and God the Holy Spirit. All three worked together in the material creation. Genesis 1:1 mentions God, verse 2 the Spirit, and Hebrews 1:1-3 and John 1:1-3 reveal the Christ in creation also. Genesis 1:26 says, "Let US make man in OUR image..." showing there is a plurality in the Godhead. In the Great Commission Jesus mentioned Father, Son and Holy Spirit (Matthew 28:18-20).

THE SPIRIT HAS ATTRIBUTES OF DIVINE NATURE

It has been shown that the Spirit is a divine personality; he is deity, the same as God

and Christ, not merely an object or influence. He is just as much a personality as any human being, except that he is spiritual and divine. Now note some of the characteristics of the Holy Spirit: (1) He has a mind (Romans 8:27). (2) He intercedes and searches (Romans 8:26). (3) He has the ability to speak (I Timothy 4:1; John 15:26). (4) He has the ability to teach (John 14:26). (5) He has the power to will (I Corinthians 12:11). (6) He has the power to love (Romans 15:30). (7) He has the power to forbid (Acts 16:6).

A dozen more attributes could be listed, but these suffice to show clearly that the Holy Spirit is not a mere object, substance or influence, but that he is a divine person, the third member of the Godhead, and is deity, having the same divine nature as the Father and the Son. Please open your Bible and study to learn, not to merely uphold preconceived ideas planted by false teachers.

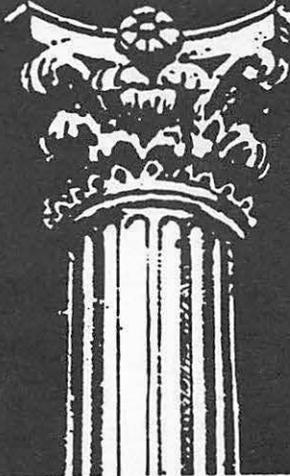
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Gospel Gleaner

Volume 1

Number 3

The Wednesday Night Devotion

Victor M. Eskew

Wednesday nights should be a time to which each Christian looks forward. The period of Bible study and the brief devotion which follows should lift the spirits of God's children. It should give them renewed energy and vigor to face the trials of the end of the week.

Regretfully, we find some who do not think this special hour is of any benefit. For one reason or another they manifest the attitude that they are above having any need of Bible study on Wednesday nights. And sadly, these individuals sit at home in their easy-chair watching television or reading the daily news or napping, all the time believing themselves to be faithful. Oh, how these brethren are deceived!

But some, who have fooled themselves even more than the forthright forsaker, are those who chose to skip the devotional service after the Bible study hour. These people attend Bible school very faithfully, but as soon as the bell rings for dismissal they rush for their cars and then for home. To these individuals we address the remaining portion of this article.

First, to those who exit the building so hastily we ask: "Do you feel that you have done God a great service by attending Bible school?" The reason we ask this question is because those who forsake the period of devotion seem to have the attitude that the preachers, teachers, elders, and God Himself ought to be grateful that they at least came for class. In other words, attending Bible class was plenty of service, and they should not be called in question for having missed the devotional. However, the words of Jesus strike a death blow to this attitude. "So

likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

Second, we ask the devotion skipper: "Are your affections set on things above?" Usually one's wanting to see a particular television show, one's being somewhat tired, or one's housework or piles of homework are the excuses given by those who abandon the devotional. All of these things are earthly, and our minds are not to be set upon them to the neglect of spiritual things. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Colossians 3:1,2).

Third, we want to ask those who forego the Wednesday night devotional: "Do you really think you will enjoy heaven?" The Wednesday devotion consists of singing praise to God, communion with God in prayer, hearing His word proclaimed in our ears, and fellowship with the saints. Such activities will be done by the redeemed in eternity's home. By missing these activities on Wednesday nights, one proclaims that he does not enjoy them enough to stay. And if we do not enjoy them on earth, how can we enjoy them in heaven?

May those who head for their automobiles before joining in the worship activities after Bible study on Wednesday nights consider seriously the things contained in this article. May they encourage you to change your actions and seek first the kingdom of God and His righteousness (Matthew 6:33).

P. O. Box 251
Fulton, MS 38843



Editorial...

FALSE PROPHETS

The Bible says false teachers shall be in our world. Jesus warned, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matthew 7:15) Likewise other Bible writers cautioned against believing everything and anybody. (1 John 4:1; 2 Peter 2:1) To see and hear of religious racketeers under the protection of an umbrella of charity, persuading precious souls to follow after them is to see a calamity of the first order. With discerning minds and compassionate hearts we shall strive to "try the spirits" because men's souls hang in the balance. Knowing that man is capable of deceiving and being deceived, we want to look closely at some "prophets", past and present. This is done not with the disposition to disbelieve, but with the desire to be diligent.

William Miller

Miller foretold that Christ would return to earth in 1843 and later altered the time to 1844. Both dates failed and, understandably, Miller's followers became disillusioned and divided. From the division came the Seventh Day Adventist movement. With malice toward none we say that any teacher of religious belief who tells you he knows something the Lord said no man knows is a false teacher! (Matthew 24:36).

J. F. Rutherford

J. F. Rutherford foretold in a widely circulated book that "...in the fall of the year 1925...there will be a resurrection of Abraham, Isaac, Jacob and other faithful ones of old..we may expect 1925 to witness the return of these faithful men of Israel from the condition of death being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on the earth." (Millions Now Living Will Never Die! 1920, p.88).

The current Watchtower organization predicted Armageddon in the autumn of 1975 (Awake Oct. 1968) but the end failed to come and Jehovah Witnesses suffered a setback in their evangelistic efforts as the number

of new Witnesses being baptized suddenly dropped by a third! (Time, July 11, 1977).

Joseph Smith, Brigham Young and
the Inhabitants of the Moon

Joseph Smith, originator of the Book of Mormon, claimed to be God's "Seer," being able to reveal only things known to God. The following quotation found in the "Journal of Oliver B. Huntington," Vol. page 166 at Utah State Historical Society as quoted page 2 of Mormonism-Shadow or Reality? by Jerard and Sandra Tanner:

"The inhabitants of the moon are more of a uniform size that the inhabitants of the earth, being about 6 feet in height."

"They dress very much like the quaker style and are quite general in style, or fashion of dress."

"They live to be very old; coming generally, near a thousand years."

"This is the description of them as given by Joseph the Seer, and he could 'see' whatever he asked the father in the name of Jesus to see."

It is also noted that as late as July 24, 1870 Brigham Young, Smith's successor, said:

"Who can tell us of the inhabitants of this little planet that shines of an evening, called the moon...when you inquire about the inhabitants of that sphere you find the most learned are as ignorant in regard to the inhabitants of the sun. Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain."

(Journal Of Discourses, Vol. 13, page 271).

(Continued on page 10)

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THE NAME CHRISTIAN

(Third of Four Parts)

Ben F. Vick, Jr.

In the last two issues, I have discussed the name Christian as divinely given and how one initially becomes privileged to wear it. In this number, I want to show how the name Christian relates to other scriptural names as used in the first century and, by doing so, show its exclusiveness. Any of the designations found in the New Testament which described God's people are scriptural names, but each has a special significance. They do not mean the same and may not always be used interchangeably.

Jesus said in Matthew 28:19, "Go ye therefore, and make disciples of all nations," by baptizing them and teaching them (ASV). A disciple is a learner (from manthano, to learn, from a root math—, indicating thought accompanied by endeavor)... (Vines). In Acts 11:26 the account tells us, "And the disciples were called Christians first at Antioch." These disciples, or learners, at Antioch had obeyed the gospel and were remaining faithful to Christ and were, thus, called Christians. All Christians are disciples of Christ, but not all disciples are Christians. When Paul arrived at Ephesus, he found "certain disciples" who had been baptized unto John's baptism. I take disciples here to mean learners of Christ, not of John the Baptist: but they were not Christians until "they were baptized in the name of the Lord Jesus" (Acts 19:1-5).

The apostle Paul, in Galatians 3:26-27, says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Notice the tense of the verbs in these two verses. We are all the children of God by faith," because we have been baptized into Christ." We are not sons of God until we have been baptized into Christ. When one obeys the gospel, he becomes a child of God, a Christian. But if he falls away, does he remain as both?

Once an individual has been born again he is always a child of God (John 3:3-5). But he can go astray, as the prodigal son; and if he does not repent, as the lost boy did, he will be lost eternally (Luke 15). Peter speaks of "cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet" (2 Peter 2:14-16).

If children of God who go astray do not repent, ultimately, they will be disinherited (Numbers 14:12; Galatians 5:19-21).

Christians are "disciples indeed" (John 8:31) and faithful children of God. Christians are not sinlessly perfect but are walking in the light (1 John 1:7). A Christian who stumbles and falls, gets back up by repenting and confessing his wrong (Acts 8:22; 1 John 1:9). No Christian, i.e., a follower of Christ, will be found in bars, places of ill repute, or denominationalism. They are not following Christ in being in such places.

The Apostle of Love, in describing the mutual kinship which is in Christ Jesus, speaks of "the brethren" (John 21:23). Jesus said, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren" (Matthew 23:8). Peter exhorted, "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" (1 Peter 1:22). In his second epistle, he wrote of "our beloved brother Paul" (2 Peter 3:15).

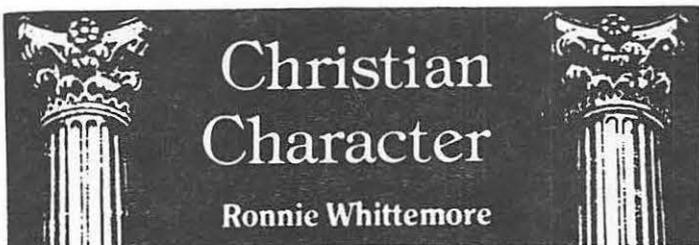
But when a brother is "overtaken in a fault," or errs from the truth and cannot be restored, he remains an erring brother (Galatians 6:1; James 5:19). He is not a Christian, but an unfaithful child of God. He no longer has a right to that worthy name until he repents.

The name "saints" is often in the New Testament applied to Christians. Paul wrote, "To all that be in Rome, beloved of God, called to be saints..." (Romans 1:7). The church at Rome was exhorted to receive Phebe in the Lord "as becometh saints" (Romans 16:1-2). A saint is one who has been set apart (sanctified) for a holy purpose (Exodus 13:2, 12). One is set apart today by the gospel (John 17:17; 1 Peter 1:22-25).

One is set apart by the gospel at baptism. Washing (baptism), justification, and sanctification all refer to the same event. This idea of a distinction between justification and sanctification is foreign to the New Testament. Also, the notion that sanctification is a second law of grace is in contradistinction with the Bible.

Paul tells us that justification and sanctification take place at the same time. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:11). When one comes up out of the watery grave of baptism ("washed"), he is set apart for an holy use ("sanctified") and "pronounced free from guilt" ("justified").

(Continued on page 10)



Christian Character

Ronnie Whittemore

BATTLING WORLDLINESS

The Christian battles and struggles daily to live the proper life and remain true to his convictions. When one became a child of God, a Christian, he repented of his sins and turned from the path of darkness (Luke 13:3; Colossians 1:13) and was baptized into Christ; thereby, he became a "new creature in Christ" (Romans 6:3-4; 2 Corinthians 5:17). So having crucified the old man of sin (Romans 6:6), the Christian puts on his armour and prepares for battle that he may "endure hardness, as a good soldier of Jesus Christ" (2 Timothy 2:3).

But amid the "fiery darts of the wicked" (Ephesians 6:16) is a constant call for the child of God to return to the world and to participate in the activities of sinful pleasure. Consistent with the mottos of years past such as, "If you haven't tried it, don't knock it" and "if it feels good, do it" are other slogans and jargons of this modern day which express the same Satanic philosophy. In a recent commercial for a diet soft drink, the announcer comments, "When you make a choice, what's right is what feels right." This line of thought is adopted by man for his way of life. During the "dark ages" of God's people under the old covenant, the Israelites sinned against God because "every man did that which was right in his own eyes" (Judges 17:6; 21:25). As His children under the new covenant, Christians must forsake the "treasures in Egypt" (Hebrews 11:24-26), "deny themselves" (Matthew 16:24) and "seek those things which are above" (Colossians 3:1).

The fearless apostle Paul addressed this danger in the opening verses of Romans chapter twelve.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The proclamation of these verses is two-fold. NUMBER ONE: Satan persistently pressures the church to conform to the standards of the world. When the church allows society to issue the "weights and measures," then she has admitted defeat and fallen prey to the predator. The church needs elders, preachers, teachers, and parents who will speak out against worldliness whether it be the works of the flesh (Galatians 5:19-21), the love of money (1 Timothy 6:10), the praise of men (John 12:43), or anything else in the world which possesses the same characteristics (mixed swimming, immodest apparel, dancing, gambling, and "such like"). Any activity becomes worldly when put before God (Matthew 6:33; 2 Timothy 4:10). NUMBER TWO: The Lord provides a means of escape from worldliness as He has promised (1 Corinthians 10:13). The way to avoid conforming to the world is to be "transformed" by the renewing of the mind." Bible study and prayer must be daily activities in the Christian's life (2 Timothy 2:15; 1 Thessalonians 5:17). By "laying up treasures in heaven (Matthew 6:19-21), "looking for a city which hath foundations, whose builder and maker is God (Hebrews 11:10), and living a life of service which looks upward to God, outward to man, and inward to self (James 1:27), the Christian directs his efforts and energies toward godliness rather than worldliness. If one is engaged in a great work for the Lord, then he is too busy to exercise thoughts and deeds for Satan (Nehemiah 6:1-4).

Friend, the measuring stick is the Bible, not the world. God's "perfect law of liberty" must dictate the actions and attitudes of every Christian (2 Timothy 3:16-17; James 1:25). The only individuals which God will save are those who have conformed their lives to the will of God and have shunned the "appearance of evil" (1 Thessalonians 5:22).

HEATH CHURCH OF CHRIST

Route 4 Box 134-AA
Kevil, Kentucky 42053

Bible School	9:45 A.M.
Morning Worship	10:45 A.M.
Evening Worship	6:00 P.M.
Bible Study (Wednesday)	7:00 P.M.

(Located on Woodville Road--
½ mile west of the Heath Mall)



EVANGELIZING IN ASIA

Dean Crutchfield

For over seventeen years, God, has given me the privilege of preaching the gospel in Asia. Brethren, with a love for souls, have provided the finances to make it possible for me to go and the work to be done. During most of those years, I was also doing local work with the Trenton church of Christ, Trenton, Tennessee, and the Green Plain church of Christ, near Murray, Kentucky. These churches were willing for me to be away for weeks and months at a time to preach to others. For the past several years, my full time has been devoted to Asian evangelism, primarily in the nation of India, but also in Burma, and Nepal.

Each of these nations poses a special set of problems for evangelism. For instance, Nepal, is probably the most orthodox Hindu nation in the world, and has laws against conversion. Burma, is mostly Buddhist, but the greatest problems there are the governmental restrictions placed on foreigners. India, is mostly Hindu, yet her constitution guarantees freedom of religion. India, does not like and does not want "missionaries." (If we fully understood the meaning, from the world's experience, of a "missionary" and a "mission" we would see that both are even contrary to the New Testament pattern for an evangelist and evangelism, and would readily agree with the Government of India.) However, in spite of all the restrictions, hinderances, and problems, God has provided us with cracks in the doors, and the gospel of His dear Son, is being preached in all three of these nations today.

India, is the most fertile field of the three, and perhaps, the most fertile field for evangelism in the whole world at the present time. Souls there are crying out for the gospel of Christ. The more we do, the farther behind we get! I have more invitations to preach than I can even begin to respond to. We find ourselves in the very peculiar and distasteful position of having to delay or turn down invitations, and even to limit the numbers that are allowed to attend Bible Schools.

Since the beginning of modern efforts, 1963, to evangelize in India, it is estimated that more than 300,000 have been converted by Americans, Canadians, and Indian converts. Churches have been established in 14-17 of the 22 states. Work is also going on in some of the other states. I have been working in Kashmir and Rajasthan, where to my knowledge, there is not a single New Testament Christian.

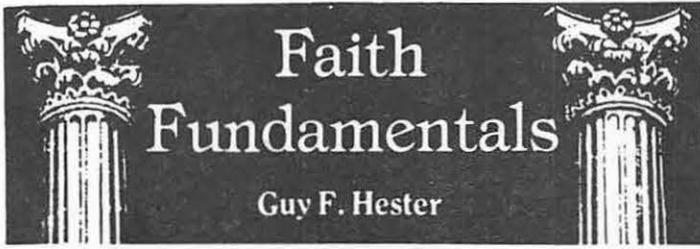
During my last three month effort with the native preachers, preaching and teaching were done in eight states of India, resulting in 791 baptisms. (If readers would like a detailed report of this last effort, please write and we will send you a copy.) Our procedure is to go into an area, conduct Bible classes in the daytime and then go out preaching in the evenings, and sometimes, the early mornings. In this way we can train the native preachers, edify the saints, encourage the brethren, and reach new places with the gospel. With some 770 million souls, and 800 thousand villages, we have the tremendous challenge of many new places to reach with the gospel. (Our only real hope of evangelizing India, lies in the training of Indian evangelists.)

A dollar will go a long way in India, and help to accomplish as much or more than in other parts of the world, and there is a desperate need for financial assistance. For instance, people plead for Bibles, that can be purchased in their languages for about \$2.50. A native preacher can be supported for \$30 - \$35 a month. Many preachers are in need of support. The preachers need tracts to distribute, songbooks, lanterns, and bicycles. We need help with the Bible Schools and the running of teaching ads in the local newspapers over there. We are daily beset with appeals for food, clothing, medicine, and other benevolent needs.

With God's continued blessings and the continued support of brethren in this country, we plan to continue the work of preaching and teaching the gospel of Christ, and to thus keep building the church spiritually and numerically. Our goal is one day to see strong self-supporting churches in these Asian countries.

If it be the Lord's will, I will be leaving on July 17th, for another evangelistic effort in the three nations mentioned above. The fervent prayers of those who read this article will be deeply and sincerely appreciated.

P. O. Box 1000
Murray, KY



CONFESSION

Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32, 33). Paul wrote: "But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with the 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 (Romans 10:8-10). In Acts 8:37, 38 after Philip had preached Jesus to the eunuch of Ethiopia and the eunuch asked, "What doth hinder me to be baptized? And Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." Please note the confession he made. He did not say: "I believe that God, for Christ's sake, has pardoned my sins." What he said was: "I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD."

In many denominational churches the following is often heard.

"We are now opening the doors of our church for membership. If any present desire to join our church we invite you to make this desire known by coming before the church and relating your Christian experience." Then the applicants for membership are voted on by the church and if approved for membership a baptismal date and time is announced. Then before the baptism takes place, the preacher will ask the one who is about to be baptized, "Do you believe that God, for Christ's sake, has pardoned your sins?"

How unlike the confession made by the eunuch or anything else that we read in the Bible. Peter said, "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). The

eunuch could not confess that God had pardoned his sins before he was baptized for it is in baptism that sins are pardoned. Read Mark 16:16; Acts 2:38; Romans 6:3-5; Colossians 2:12; 1 Peter 3:21.

The confession of one's faith in Jesus Christ as the Son of God is a condition of salvation and is just as essential as faith itself. Jesus said if we confess him then he will confess us before the Father in heaven and if we deny him then he will deny us before the Father in heaven (Matthew 10:32, 33). Paul said that the confession of Christ with our mouth is "unto salvation" (Romans 10:10). If one has made any confession other than the one made by the eunuch in Acts 8:37, he has made the wrong confession and has been baptized for the wrong purpose and is not saved. You may have felt like you were saved but feelings can be deceptive. Solomon said, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

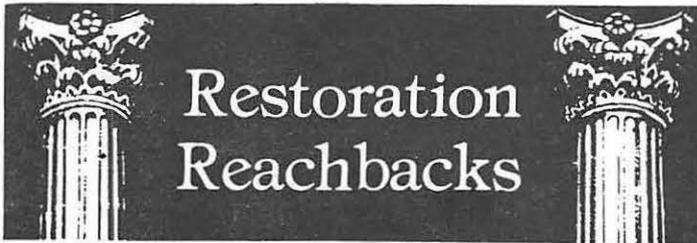
When one penitently confesses his faith in Jesus as the Christ and is "baptized for the remission of sins" the Lord saves him and adds him to HIS church (Acts 2:38, 47). No man has a voice in the matter: men cannot vote on the matter. Only God can know the heart of a man - only God can pardon the sins of a man - only God can add one to HIS church (Acts 2:47; Romans 16:16). You may join a church that was founded by man, but you cannot join the church that Jesus built (Matthew 16:18). You must comply with the terms or conditions of salvation and be added by the Lord.

Not only is the proper confession of one's faith in Jesus Christ as the Son of God a condition of salvation to the alien sinner; it is a condition of one's continuing faithful in Christ. The apostle John wrote: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:15). This is done both with the mouth and conduct of life.

P.O. Box 104
Nesbit, MS 38651



Be Wise...
Study your
Bible!



Restoration Reachbacks

THE SIMPLE GOSPEL

H. Leo Boles

Simplicity of New Testament. - No book written by man has so many simple words as the New Testament. There is an air of simplicity about the biographies of Jesus which, like the breezes from the Galilean hills, blows upon our sophisticated minds. The gospel has not been recorded in philosophical phraseology, scientific terms, complicated sentences, or the dialect of angels; but it has been expressed in the simplest terms so that children can understand. Man has muddied the stream of divine thought by theological and ecclesiastical terms and phrases until it is much more difficult to understand the doctrines of men than the simple teachings of the New Testament. The gospel of Jesus contains the truths of God's will so plain and clear that the untrained minds of innocent children can catch and follow them. Teachers often confuse by their explanation, when, if they would just let the New Testament speak, the simplicity of thought would be gained. Jesus while on earth replaced the traditions of men with respect to the law by his simple teachings. The instructions given to Christians as to how to live the Christian life can be understood; no one has a just complaint to make against the requirements of the New Testament toward a simple life.

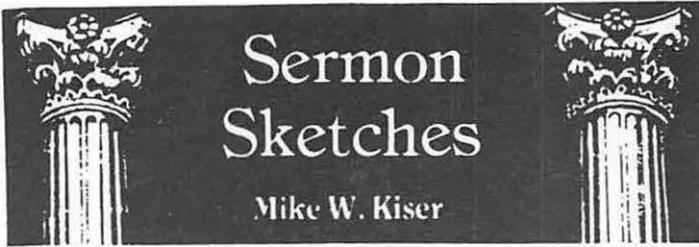
Many Understood the Gospel When First Heard.-The proof of the simplicity of the gospel is seen in the record of the conversions. When the multitude came together on the day of Pentecost and heard the miraculous manifestations of the apostles speaking in tongues, they were astonished and accused the apostles of being drunken. Peter stood up with the eleven and gave a simple explanation of what had occurred. He calmly pointed to the prophecy of Joel and recited that prophecy to the people. He then called attention to what they had observed. In a simple way he pointed out the facts and showed that what they were observing was a fulfillment of the prophecy of Joel. With that out of

the way, he then proceeded to unfold to them the claims of Jesus of Nazareth, and by the quotation from David showed that they should have expected just what had transpired. Since the prophecies were fulfilled in Jesus, he must be what he claimed to be-the Son of God, the promised Messiah. Step by step, argument and conclusion closely following each other, Peter convinced many that Jesus was the Savior of the world.

These astonished and confused Jews soon became believers in the Christ. About three thousand heard this profound, yet simple, sermon that Peter preached, and were convinced. This was the first time that a gospel sermon had been preached in its fullness. Of course Peter spoke as the Spirit gave him utterance; hence, he spoke in such simple terms as the people could hear and understand the first sermon that they had ever heard. Surely Peter must have spoken simply for so many of the common people to understand and accept what he presented. Those who did not accept the gospel on Pentecost refused it not because they did not understand it, but because they refused to believe it. Their unconverted state was a result, not of a misunderstanding, neither of their inability to understand, but a failure on their part to believe what they did understand. Prejudice and other things may have had a bearing upon them, but the chief thing was that they refused to believe what they heard.

The Ethiopian eunuch had been to Jerusalem to worship. (Acts 8.) He was returning and riding in his chariot; he had presumably worshiped according to the law of Moses at Jerusalem; he had never heard of the Christ; or if he had heard of him, it was an unfavorable report: Philip joined the chariot, and, as he rode along, preached to him Jesus. This was the first sermon the eunuch ever heard, and probably the first time he had ever heard of the Christ; but Peter preached the simple gospel in simple terms, so that the eunuch understood him. He believed the gospel and was baptized, and went on his way rejoicing in the new-found salvation. Many others like the eunuch heard and understood the terms of salvation, and obeyed the gospel the same hour of the night. In fact, the long list of conversions recorded in the Acts of the Apostles obeyed the gospel the first time that they heard it. There was no delay, but prompt obedience to all of the commands of the gospel marked their belief in the simple gospel.

(Continued on page 11)



OBEDIENCE TO GOD

Acts 5:29

INTRODUCTION

1. The occasion of this text:
 - a. The apostles were imprisoned for obeying Christ.
 - b. They were miraculously released from prison and went back to preaching Christ.
 - c. They were then brought again and questioned about their conduct.
 - d. This verse is their reply.
2. Obedience is our compliance with commands, prohibitions, or known law and duty; either by performance or abstinence.
3. Obedience is one of the cardinal principles of the Bible. In no age of the world could man please God without obedience.

I. The Necessity of Obedience to God

- A. The necessity is plainly established by several Bible passages: Matthew 7:21-23; James 1:25; I Peter 1:22-25; Hebrews 5:8, 9; Revelation 22:14
- B. Obedience has always been the proof or test of faith. (For that reason there does not need to be an apparent connection between the act commanded and the result promised. Examples;)
 1. The brazen serpent. Number 21:4-9
 2. Walls of Jericho. Joshua 6:1-11
 3. Naaman the leper. 2 Kings 5:1-19
 4. The blind man. John 9
- C. Therefore obedience includes:
 1. Faith. John 8:24
 2. Repentance. Luke 13:3; Acts 2:38; 17:30
 3. Confession. Matthew 10:32, 33
 4. Baptism into Christ. I Peter 3:20, 21, Mark 16:15, 16; Galatians 3:26, 27
 5. A continual life of service. Revelation 22:14

II. The Nature of Obedience to God

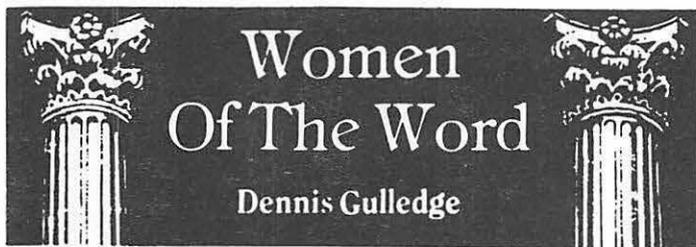
- A. It includes a law to be obeyed.
 1. Not something vague about which

- we have room for doubt or question.
 2. Neither are we left to our fancy or feelings.
 3. But, we have the word of God which is full and sufficient. II Timothy 3:16, 17
- B. It includes respect for all the word says.
 1. We cannot choose what suits us.
 2. If we could, then all could, and thus every command of God would become null and void.
 3. Consider the meaning of James 2:10
 - C. It must come from love and sincerity. I John 5:3; Romans 6:17
 - D. It must be open and uncompromising.
 1. We cannot obey with reservations or in secret. Mark 8:38
 2. Early saints suffered, not because of that they thought or felt; but because of what they said and did. 2 Corinthians 3:2
 3. If God is to be first, His honor and law must be pre-eminent. Matthew 6:33
 - E. It must be constant and persevering.
 1. It must be our habit, not an occasional act.
 2. Willing even to be at the cost of our life. Revelation 2:10; Matthew 24:13
 - F. It must be humble.
 1. After all, when we have said and done all required we are still unprofitable servants. Luke 17:10
 2. We are still only acceptable to God through Christ. Romans 3:25

III. The Neglect of Obedience to God.

- A. The Bible warns also of the consequences of disobedience to God. II John 9-11; II Thessalonians 1:7-9; Romans 2:8
- B. Some try to justify disobedience.
 1. They teach God's commands are antagonistic to His grace. Therefore if we obey the commands of God we are not dependent upon His grace.
 2. Some therefore teach that moral requirements are more binding than positive institutions. They would shudder at adultery, lying, stealing, etc. They would not say, "you don't have to be faithful to marriage vows, honest, or truthful, to be saved", yet they do say, "you don't have to be baptized or be faithful to the Lord to be saved."
 3. But, God has manifested his severest wrath against those who violated his positive institutions. (Adam & Eve; Lot's wife; Uzzah)

(Continued on page 11)



RUTH - A WORTHY WOMAN

Ruth occupies a top position in nearly everybody's list of favorite women of the Bible. The Old Testament Scriptures do not reveal a sweeter, more noble character than she. Literature does not contain a lovelier story than that found in the book which bears her name. Embedded in it the reader finds the courage of choice, the loyalty of love, the generosity of gratitude, the faithfulness of friendship and the majesty of marriage. If we stand to benefit at all in this life by examples of what we ought or ought not be then Ruth must stand supreme in the former category.

Historically the book of Ruth has always made a good and lasting impression on the human mind. For example, Benjamin Franklin, the famous statesman and patriot, when in Paris, France, was criticized on one occasion for his defense of the Bible. Franklin was determined to find out just how much of the Bible his critics had actually read to justify their taunts, so he announced to the elite society in which he held membership that he had discovered a beautiful story of ancient pastoral life and that he would like the other members of the society to hear it and give it their evaluation. A time was set for Franklin to give an address before his esteemed French colleagues. At the conclusion of his narration the auditors responded with overwhelming amazement as to the pristine beauty of the story and suggested that Franklin put it in print. "It has already been printed," he replied, "It is part of the Bible which you criticize."

As to the background of the book of Ruth there is but little we can say here. We do not know when or by whom it was written. The opening verse of the book tells us that "it came to pass in the days when the judges ruled." The purpose of the book is clearly to give a biographical sketch of the righteous ancestors of David, the first great king of Israel. The life and character of Ruth are as well balanced as that of any woman in the Bible. She was a manifestation of many excellent and laudable traits, and she holds the rare distinction in the Scriptures of being

referred to as a "virtuous woman" (3:11). Foregoing any further synopsis of the book itself the following thoughts stand out in the life of this great woman of the Word:

I. RUTH MADE SOME GREAT DECISIONS AT A CRUCIAL TIME IN HER LIFE (Ruth 1:14-17)

Ruth made four life changing decisions which are revealed in the above passages, primarily in verse sixteen: (1) She chose the true God as her own, when she promised Naomi, that, "thy God" shall be "my God" (Vs. 16). (2) She chose the right path to follow in life, when she decided, "whither thou goest, I will go" (Vs. 16). (3) She chose a godly home, when she said, "where thou lodgest, I will lodge" (Vs. 16). (4) She chose godly associates, when she elected, "thy people shall be my people" (Vs. 16).

There are crucial times in life when we all make those decisions which stand to affect us greatly for many years to come. We choose who our companions will be, whom to marry, or, to accept or ignore the pleas of the gospel of Christ. There are those decisions in life involving life or death, flesh or spirit, sin or righteousness, Satan or God, truth or error. Our decision to obey God in this life may require that we forever detach ourselves from certain things, such as, family, friends, old ideas, sympathies and manner of life (Matthew 13:45-46; Luke 14:26). Ruth sacrificed all this and more. Can we if necessary?

II. RUTH WAS A WORTHY WOMAN WHO LED A LOVELY LIFE

Many are the traits which cause all lovers of good to rally to the side of Ruth. Legion are the lessons which we can and must learn from her earthly pilgrimage. May we consider merely a few.

First, Ruth was industrious and hard working (2:7). In our "gimme-gimme" age, when more and more seem to think the world owes them a living, we need to hear this thought stressed. Solomon includes this trait in the worthy ("virtuous," KJV) woman which he describes in Proverbs 31:13-19, 24, 25, 27. This does not portray the woman driven by merciless male dominance, as radical feminism loves to suggest, but rather the woman who believes in industriousness.

Second, Ruth knew how to express her gratefulness (2:10; Psalm 103:2; 2 Timothy 3:2). The feeling of gratitude seems to be an attitude which has gone far down the tubes in our day and time. In all of our getting

(Continued on page 11)

False Prophets. . .

(Continued from page 2)

This teaching continued until as late as 1892. Although Mormons generally now teach differently yet Dr. Hugh Nibley of Brigham Young University has said, "Yet of all churches in the world only this one has not found it necessary to readjust any part of its doctrine in the last hundred years." When uninspired men prophesy they invariably get into trouble thus these statements of Mormon Seers show them for what they are (Deuteronomy 18:19-20). We agree with John Taylor, who was third President of the Mormon church:

"...if God has not spoken, if the angel of God has not appeared to Joseph Smith, and if these things are not true of which we speak, then the whole thing is an imposture from beginning to end. There is no halfway house, no middle path about the matter; it is either one thing or the other." (Journal of Discourses, Vol. 21, page 165).

Taylor hath rightly spoken. Are there false prophets today? Examples are in abundance.

Jeane Dixon

Ofted styled as "the world's most amazing psychic", Jeane Dixon has been caught off prophetic base on numerous occasions.

(1) In The Star (December 29, 1981), Dixon predicted Princess Diana's first child would be "probably" a girl and said, "the royal couple will have a chance at a male heir for the British throne very soon after their first child is born."

(2) Also, she said the U. S. economy by the end of 1982 will enter "a period of almost unprecedented growth. That will mean millions of new jobs." However, at the end of 1982, the nation's unemployment rate had risen to 10.8 per cent. Another failed prophecy!

(3) Among her other prophetic snafus are her predictions of World War II in 1958. She said on May 7, 1966, the Viet Nam War would end in 90 days. She also stated that Russia would put a man on the moon first.

Su Myung Moon

Moon, founder of the Unification Church, said on December 9, 1972 that the year 1980 will mark the falling of Satanic sovereignty in the world. (Sun Myung And The Unification Church, Frederick Sontag, 1977, p. 28). Moon is presently serving time in prison. Wonder if this is what he meant by referring to the fall of Satan's sovereignty?

Herbert Armstrong

As head of the Worldwide Church of God, Armstrong intimated the return of Christ on January 7, 1972 (A True History of the True Church, Herman Hoeh, Ambassador College Press). Instead of the Lord's return to earth in 1972 however, Herbert Armstrong's son, Garner Ted, was exiled from the church! Another failed prophecy. Little wonder it is that in the February 1972 issue of "Tomorrow's World", the elder Armstrong handily pointed out, "I have definitely not been called to be a prophet..I have never claimed to be." The world could have already figured that out, however, on the morning of January 8, 1972.

When religious teachers, no matter how sincere and persuasive, make predictions of events and specific occurrences and then fail the test of time, let them be marked as false prophets and deceivers:

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor came to pass, that is the thing which the Lord hath not spoken, but the prophet hast spoken it presumptuously: thou shalt not be afraid of him." (Deuteronomy 18:22)

Bill Dillon, editor

The Name Christian. . .

(Continued from page 3)

A Christian is a saint, but not all saints in the Bible were Christians. For instance, in the Old Testament, Moses speaks of God's giving the law "that he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand..." (Deuteronomy 33:2-3). The death of God's saints, even under former dispensations, was precious (Psalm 116:15). One of the marvels at the death of Christ was "the graves were opened; and many bodies of the saints which slept arose,..." (Matthew 27:52). I may not be able to explain that happening to the satisfaction of any, but I know these saints were not Christians, for the church had not been established at that time (Acts 2).

The Informer/November 18, 1984
4915 Shelbyville Road
Indianapolis, Indiana 46237

*The Simple Gospel . . .
(Continued from page 7)*

Its Simplicity Brings Heavier Condemnation.- Since the gospel is simple enough for all to understand the terms of salvation and the requirements of Christian living, all are condemned who do not accept the terms of salvation and live as the simple gospel requires them to live. The condemnation of the ignorant and illiterate would not be just if the gospel was not presented in such a simple way that they could understand it. Every Spirit-guided speaker and writer in New Testament times expected the hearer to understand, and passed condemnation on him if he did not believe. Jesus, in giving the commission, not only said, "Go ye into all the world, and preach the gospel to the whole creation," but he also added, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:16). The condemnation of the disbeliever is just, because he can understand the simple requirements of the gospel. The gospel was given to be understood; it was preached in simple language; the Holy Spirit has recorded it in simple terms; hence, our condemnation is just if we do not believe it. The Christian life is a simple life; all of its requirements are simple. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your soul. For my yoke is easy, and my burden is light."

*Gospel Advocate
May 12, 1938*

*Obedience to God . . .
(Continued from page 8)*

- C. We must beware because disobedience can take on several forms.
1. Failure to do what we know is right. James 4:17
 2. Refusal to do what we know to do. I Samuel 15
 3. Substitution of our opinion in the place of God's will. II Kings 5; Leviticus 10:1, 2
 4. Going beyond what is written. II John 9

CONCLUSION

1. Have you obeyed God? (If not:)
2. Do you believe God requires obedience?

*Ruth - A Worthy Woman...
(Continued from page 9)*

we expect to get more, and in all of our receiving of life's blessings, we sometimes neglect that important reciprocal response of feeling and expressing heartfelt gratitude (Cf., Luke 17:11-19). Not only should we be grateful for life's blessings, but also for life's trials (James 1:2-4). The great Bible commentator, Matthew Henry, after being the victim of a burglary on one occasion, is noted to have said, "I am thankful that I have never been robbed before. I am thankful that although he took all I had it wasn't much. I am thankful that he took my purse and not my life. And I am thankful that it was I who was robbed and not I who robbed." In all circumstances of life we should search out those things for which we can be grateful.

Third, Ruth was a virtuous woman (3:11). The word "virtuous" is applied to women three times in the Bible. Twice it is mentioned by Solomon in Proverbs 12:4 and 31:10. Ruth is the only woman, whose name we know, who wears this distinctive and lofty title.

If you dare talk about being a virtuous woman in our day and age, society will laugh you to scorn. The woman who would be virtuous in our world today must be brave enough to withstand the storms of ridicule which will be heaped upon her by our humanistic and hedonistic world. To be virtuous is to exhibit moral virtue; to be chaste, pure. Such hardly describes what most women of our age seem to be seeking. Nevertheless, as long as there are women seeking to please God there will be women, who, like Ruth of old, are worthy of being called virtuous. May her tribe increase.

PLAN OF SALVATION

HEAR the gospel of Christ
Romans 10:13-17.

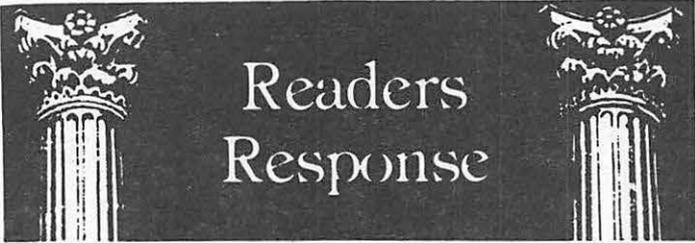
BELIEVE in Christ.
Mark 16:15-16.

REPENT of past sins
Acts 2:36-47.

CONFESS faith in Christ
Romans 10:9-10

BE BAPTISED into Christ
Acts 22:16. I Pet. 3:21.

LIVE FAITHFULLY
Romans 12:1-2.



Readers Response

I sure did appreciate the Gospel Gleaner and I think it is a great paper. Please continue my subscription and I will be grateful. I will give contributions as time goes along. May God's Blessings be upon you and Bro. Dillion as you hold forth the truth thru this effort and grand responsibility.

Wayne Smith

I want to thank you for including my name on the mailing list for the Gospel Gleaner. Brother Gary Grizzell who labors with me here at East Village would also like to receive your journal. His address is listed below - Thank you very much.

Yours for the sake of the truth,
David Hanson

I have just received the first issue of the Gospel Gleaner. I appreciate very much your sending it to me and I want to continue to receive it on a regular basis.

Thank you.

Yours in His Service,
Bill Noblin

Thank you so much for putting me on your first mailing list. I enjoyed greatly the contents of Gospel Gleaner, and believe it to be of much value in the service of our Lord.

Bill Crossno
Memphis, Tennessee

The paper is excellent in my judgement and our prayers and good wishes continue with you in this work.

Love in Christ,
Larry Montgomery
Bridgeton, MO

I really did enjoy reading the Gospel Gleaner and would like very much to continue my subscription, as I find nothing more refreshing than reading God's Word.

Yours Truly,
Mrs. Vernie Willoughby
Bowling Green, KY

It was with joy that I received and read the first issue of Gospel Gleaner. Please see that my name is put on the mailing list.

May God bless you in the work of Christ.
Yours in the Christ,
Frank R. Williams
Drumright, OK

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Gospel Gleaner



Volume 1

Number 4

THE RIGHT PATH

Robert C. Oliver

The wise man Solomon declared that man is to let God choose his paths (Proverbs 3:6). We can still do that today by following His word. It is still a guide for us (Psalm 119:105). Solomon also warned people not to take the path of the wicked (Proverbs 1:15; 4:14). Yet we find that regardless of the warnings that they received, they still followed the wrong paths. Jeremiah was told by God that the children of Israel had stumbled from the ancient paths to walk in paths not chosen by God (Jeremiah 18:15). Solomon referred to these paths, which were not chosen by God, as ways of darkness (Proverbs 2:13). Jeremiah referred to them as crooked paths and further stated that those following the crooked paths would never know peace (Isaiah 59:8). The result of walking these dark and crooked paths is destruction (Isaiah 59:7). God, through Jeremiah, encouraged man to find the old paths, the good way, and to walk therein (Jeremiah 6:16).

The Lord's body today needs to take heed to this same command. Many are varying off on "not-so-straight" paths that are, at the least, in a shadow, if not in total darkness. The request for the children of Israel to return to the old paths was one requesting them to return to the pathways of their fathers, and of all the past generations who followed God. The request applies to us today also. If we were to follow the example of the great pioneer preachers of the past one hundred and fifty years, we could have the same results.

It has been said that the pioneer preachers built the fires by which we warm. It seems that many today will not even add fuel to keep the fires burning. Being lenient toward "minor" sins and "minor" discrepancies in the teaching of the Word of God does not, regardless of the opinion of man, cause the church to grow faster. By doing this, one is simply causing the church to resemble the denominations of the world. It is instead strict adherence to God's word that makes the church grow.

Let us go back and find the old paths and stick to the Bible teachings as expressed by many of the old pioneer preachers. If we will do this the church will again grow as it did then. Let us rekindle the fires of restoration in our age.

P.O. Box 193
Clinton, NC

Get on the
**RIGHT
TRACK**
Attend Sunday
and Wednesday





Editorial...

QUOTES FROM CLARKE

Adam Clarke was one of the greatest Methodist scholars of history and while we would not agree with everything Mr. Clarke held as truth, yet on some matters his comments are worthy of notice:

"Did ever God ordain instruments of music to be used in his worship? Can they be used in Christian assemblies according to the spirit of Christianity? Has Jesus Christ, or his apostles, ever commanded or sanctioned the use of them? Were they ever used anywhere in the apostolic church? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that hands of musicians, either in their collective or individual capacity, are more spiritual, or as spiritual, as the other parts of the church of Christ? Is there more pride, self-will, stubbornness, insubordination, lightness, and frivolity among such persons, than among the other professors of Christianity found in the same religious society? Is it ever remarked or known that musicians, in the house of God, have ever attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those churches and Christian societies which have and use instruments of music in divine worship, are more holy, or as holy, as those societies which do not use them? And is it always found that the ministers who affect and recommend them to be used in the worship of almighty God, are the most spiritual men, and the most spiritual and useful preachers? Can mere sounds, no matter how melodious, where no word or sentiment is or can be uttered, be considered as giving praise to God? Is it possible that pipes or strings of any kind can give God praise? Can God be pleased with sounds which are emitted by no sentient being, and have in themselves no meaning? If these questions cannot

be answered in the affirmative, then is not the introduction of such instruments into the worship of God anti-christian, calculated to debase and ultimately ruin the spirit and influences of the gospel of Jesus Christ. And should not all who wish well to the spread and establishment of pure and undefiled religion lift up their hand, their influence, and their voice against them? The arguments from their use in the Jewish service is futile in the extreme, when applied to Christianity...He must be ill off for proofs in favor of instrumental music in the church of Christ, who has recourse to practice under the Jewish ritual!

...I have no doubt but the gross perversion of the simplicity of Christian worship, by the introduction of various instruments of music into churches and chapels, if not a species of idolatry, will at least rank with will-worship and superstitious rites and ceremonies. Where the Spirit and unction of God do not prevail in Christian assemblies, priests consent, is to be supplied by imposing ceremonies, noise, and show.

...The singing, as it is practiced in several places, and the heathenish accompaniments of organs and musical instruments of various sorts, are as contrary to the simplicity of the gospel, and the spirituality of that worship which God requires, as darkness is contrary to light."

(Quotations from Clarke's Theology, 1851
pp. 246 - 248)

Bill Dillon, Editor

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THE NAME CHRISTIAN

(Fourth of Four Parts)

Ben F. Vick, Jr.

In this final article on this series, "The Name Christian," I want to notice two other scriptural designations and note some parallels with the name Christian.

Luke records by inspiration, "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14). Paul told Timothy, "Let no man despise thy youth; but be thou an example of the believers, ..." (1 Timothy 4:12). Individuals who were said to have "believed" or were called "believers" from Acts 2 forward were members of the body of Christ. For instance, in Acts 2:44 we read, "And all that believed were together, and had all things common." These were persons who heard and believed the gospel (Acts 2:37), repented, and were baptized into Christ for the remission of sins (Acts 2:38, 41).

To put it in other words, it might be said in this fashion: The "believers were the more added (Acts 5:14); the baptized were added (Acts 2:41); the saved were added (Acts 2:47). Therefore, the baptized believers were saved and added to the Lord's church. This is proof positive that "heart belief" alone, or mental assent only, is not enough to save and does not make one a "believer" in the scriptural sense.

Paul said concerning slaves, "And they that have believing masters, let them not despise them" He is not saying these masters simply believed that there is a God. Read the rest of the verse: ". . . because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort" (1 Timothy 6:2). "Believing masters" means their masters were Christians and "brethren" in Christ who were "faithful and beloved."

However, can a believer become an unbeliever? Just a few verses ought to convince the honest heart along these lines. Paul said, ". . . some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Timothy 1:19-20). In 1 Timothy 4:1 he prophesied, ". . . some shall depart from the faith, . . ." The faith can be denied, according to 1 Timothy 5:8. The faithful can become unfaithful by casting "off their first faith" and erring from it (1 Timothy 5:12; 6:10, 21).

One more witness along this line ought to suffice. The Psalmist said concerning Israel of old, "Then believed they his words, they sang his praise" (Psalm 106:12). But then we read that they "forgot his works," "waited not for his counsel," "lusted exceedingly in the wilderness," "envied Moses," and "made a calf in Horeb and worshipped the molten image" (Psalm 106:13-23). Then the writer tells us, "Yea, they despised the pleasant land, they believed not his word" (Psalm 106:24). Thus, this passage tells us that believers can become unbelievers. That is why we must "take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God" (Hebrews 3:12). This example stands as a reminder to both writer and reader that any of us can fall away if we are not careful.

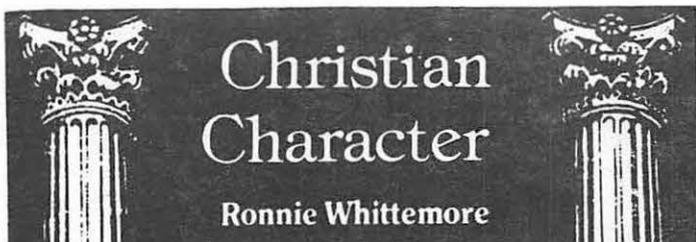
Since a believer can reach a point where he is no longer a believer, and becomes an unbeliever, then, a Christian can fall away to the point that he is no longer a Christian; i.e., a follower of Christ.

Another appellation for those in Christ Jesus is "the people of God." The Hebrews writer said, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. . . . for all shall know me, from the least to the greatest" (Hebrews 8:10-11). Peter, in speaking to those who purified their souls in obedience to the truth and became "a peculiar people," states, "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (1 Peter 1:22; 2:9-10).

Is it possible for those who are God's people to forget God and his law? Yes, indeed. Jeremiah writes, "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number" (Jeremiah 2:32). The Lord, through the prophet Hosea, tells us, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hosea 4:6). (Emphasis mine—BFV, Jr.)

If in order to become one of the people of God one must know the Lord, put his law in his heart and be purified by obedience to the truth (Hebrews 8; 1 Peter 1:22), then,

(Continued on page 9)



SUBMISSION

All through the ages, people have disregarded and ignored authority. Especially in America and in this generation, juvenile delinquency is on the rise and prisons are over crowded. Divorces are climbing at an high rate and, as a whole, people have lost their respect for the Bible. The people's attitudes and actions can be summed up in one word—REBELLION. God's word describes many individuals (Cain—Genesis 4; Saul—1 Samuel 15; Uzzah—2 Samuel 6; Jeroboam—1 Kings 14; 8,9; Judas—Acts 1:25, etc.) and several nations (Edom, Assyria, Israel, Judah, etc.) which rebelled against His authority. The apostle Paul wrote that we are to learn from the examples of the scriptures (Romans 15:4). But unfortunately, this "adulterous generation" has failed to take warning of the rewards of rebellion. In Hebrews 10:31, "It is a fearful thing to fall into the hands of the living God." In Hebrews 12:29, "For our God is a consuming fire." God's word declares judgment and justice. But the individual will escape the harsh punishment of the Almighty God if he accepts and obeys the Bible doctrine of SUBMISSION.

The Lord speaks of various categories of submission. One cannot obey part of the law and still be pleasing to God. He must obey all the commandments that apply (James 2:8-10).

1. Children Must Submit To Their Parents.

"Children, obey your parents in the Lord: for this is right" (Ephesians 6:1). But it seems that many households have rewritten this verse to read: "Parents, obey your children..." God has placed authority with the parents and the husband or father is the head of the home (Ephesians 5:23). The rearing and training of the children are the responsibilities of the parents. In Ephesians 6:4, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Solomon recorded these words, "Train up a child in the way that he should go: and when he is old, he will not depart from it" (Proverbs 22:6). Parents have the

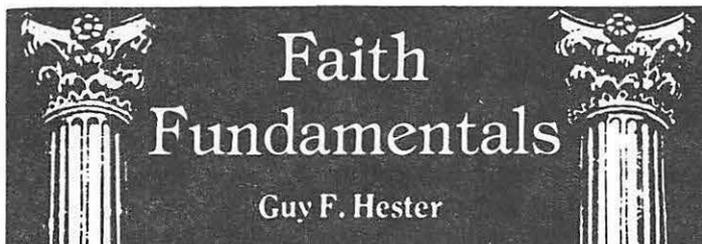
obligation to teach their children and children have the responsibility to submit to the authority of their parents. Any abuse of God's design in this matter is a violation of His law in the home.

2. Wives Must Submit To Their Own Husbands

"Wives, submit yourselves unto your own husbands, as unto the Lord" (Ephesians 5:22). The Lord instituted the home and He is the designer of the home. His law does not support the ERA movement. Such movements and devices of man are anti-home and anti-God. The husband is the head of the home. Yet God also commands the husbands "to love your wives, even as Christ also loved the church, and gave himself for it (Ephesians 5:25)." Broken homes, separations, and divorces would be non-existent if every husband and every wife fulfilled these ordinances of God.

3. Members Must Submit To The Elders.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Hebrews 13:17). The sin of rebellion is not isolated to God's institution of the home, but this sin also abounds in His institution, the church. God has placed elders in authority in the church. They watch, oversee, feed, tend, rule, and serve as examples to the flock (Acts 20:28; 1 Peter 5:2-3; Hebrews 13:7, 17). They are men who are qualified to serve (1 Timothy 3; Titus 1), desire to serve (1 Timothy 3:1), and have been selected to serve (Titus 1:5; Philippians 1:1). In God's organization of the church, He commands that members submit to the elders. Pride and selfishness are not compatible attitudes with humility and submission. Members who rebel against the authority of the elders divide the church and reject the counsel of God. Since the precious blood of Jesus purchased the church, such rebellion reflects upon their dispositions toward the Saviour's sacrifice. Likewise, elders are not to abuse their authority, but they are to serve the church with the best of their abilities and to exercise their duties with love and concern for the church. How shameful it is when arrogance and haughtiness invade the church and brethren refuse to submit to the designated authority of the elders.



MUST ONE BE BAPTIZED IN ORDER TO BE SAVED?

There are numerous passages in the New Testament that teach beyond a shadow of a doubt that baptism is essential to salvation. Jesus said in Mark 16:15, 16, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In Acts 2:38 to the believing Pentecostians Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In Acts 22:16 Ananias said to the Penitent and praying Saul of Tarsus, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." In Romans 6:3 Paul plainly declares that it is by baptism that we get into Jesus Christ where salvation is! He said, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" In 1 Peter 3:21 the apostle Peter declared, "The like figure whereunto even baptism doth also now save us."

Note in the above verses of scripture: "He that believeth and is BAPTIZED SHALL BE SAVED." "Repent and be BAPTIZED...FOR THE REMISSION OF SINS." "Arise, and be BAPTIZED, AND WASH AWAY THY SINS." "So many of us as were BAPTIZED INTO JESUS CHRIST." "Even BAPTISM DOTHS ALSO NOW SAVE US."

The question is asked, Isn't salvation the free gift of God? The answer is yes! But the fact that salvation is the free gift of God does not mean that there are no conditions with which man must comply in order to receive the "free gift."

In Numbers 21:4-9 when the Israelites were bitten by the fiery serpents, they were told to look upon the serpent of brass set upon the pole that they might be healed. The fact that they were healed upon the condition that they look upon the serpent did not destroy the fact that God healed them after they obeyed.

The fact that the Lord required the Israelites to compass the walls of Jericho seven days as a condition of the walls falling did not

change the fact that the Lord caused the walls to fall after they had obeyed (Hebrews 11:30).

The fact that Naaman was required to dip himself seven times in the Jordan river as a condition of being healed of his leprosy did not mean that he would earn or merit his healing, nor did it destroy the fact that God healed him after he obeyed (2 Kings 5:10-15).

The fact that washing in the pool of siloam was a condition with which the blind man had to comply (John 9:6-11) did not change the fact that the Lord gave him his sight after he obeyed.

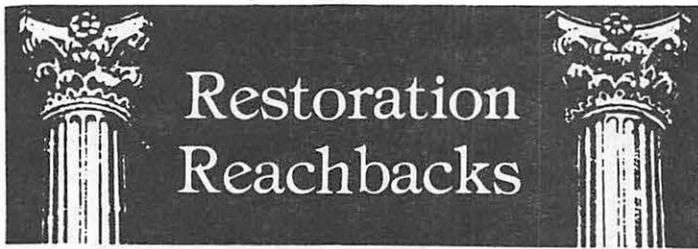
The fact that a penitent believer is required to be baptized in water as a condition of being saved (Mark 16:16; 1 Peter 3:21), that he might obtain the remission of sins (Acts 2:38), that his sins might be washed away (Acts 22:16), and that he might enter Christ (Romans 6:3), does not destroy the fact that the Lord saves the penitent believer who obeys him! The Hebrew writer said concerning Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8,9).

Dear reader, to be saved and become a Christian, you must believe (Mark 16:16), repent (Acts 2:38), confess (Romans 10:9,10), and be baptized (Acts 2:38; 1 Peter 3:21).

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Have You
Obeyed the
Gospel?





Is It Really Tolerance?

L.O. Sanderson

Much of the world and many of the church, undoubtedly with some misunderstanding of religious freedom and fellowship, are making unfair, and even intolerant, demands of followers of Christ respecting tolerance. One seems to be narrow-minded who lacks this modernistic trait, and broad-minded only when he permits and condones everything, encourages and partakes of everything, and finds delight in the fellowship of error equally as well as in truth.

Webster says that the word "tolerate" means: "1. To bear, endure, resist, without injury, such as poison. 2. To suffer to be, or be done, without hindrance." There are burdens—we should bear them; there are persecutions—we should endure them; and there are life-wrecking, Satanic influences—we should resist them, and without injury. And it is wise to follow the second meaning when our "suffering to be" does not damage our own convictions or prove an injustice to another, or when truth is not at stake.

But adherents to the modern doctrine of toleration prefer a broader meaning. It is not enough to put up with one in all that he does, right or wrong, and avoid a hinderance of his practices, though such may do violence to truth, lead our faith and convictions astray, and damage others; we must actually fellowship, encourage, him in his teaching and deeds.

Cooperation is demanded. Thanksgiving meetings are held wherein the name of Christ must not be mentioned; Lenten services are arranged to celebrate the suffering, death, and resurrection of Christ, when the act symbolizing the death, burial, and resurrection of Christ would but receive the sneers of the participants in the services; union meetings are conducted where one dare not tell an inquiring sinner what to do to be saved; and individuals and groups follow questionable courses, teach divisive doctrines, and make havoc of true Christianity. Yet we must not only permit such, but offer no opposition to them, and worst of all, have some part in the activities. Toleration? No! That

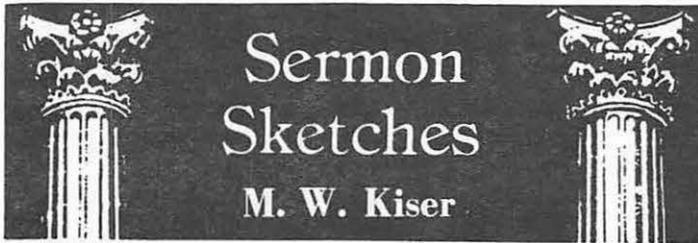
is cooperation. Must we suppress our faith, wreck our courage, destroy our consciences, and become an encouraging party to evil existences and practices just to be tolerant? A thousand times no! A religion that does not lead one to stand for truth and conviction is not worth having!

Christians are urged to "stand fast" (1 Cor. 16: 13; Gal. 5: 1; 2 Thess. 2:15), to "be faithful" (Rev. 2:10; Luke 16:10; 1 Tim. 1: 12), and to "earnestly contend for the faith" (Jude 3). We must teach truth in the midst of error and opposition, as did Paul; and lead others to the proper understanding of truth, as did Priscilla and Aquila. (Acts 18: 24-28.) Even if one does an acceptable thing through mistaken authority, we should teach him aright and lead him to obey aright. (Acts 19: 1-5.) We must "fight the good fight of faith" (1 Tim. 6: 12), "be separate" from some people (2 Cor. 6: 17), and avoid an unequal yoking with unbelievers (2 Cor. 6: 14).

There is no room in the kingdom of Christ for those who have not the courage to stand. He who becomes a party to conflicting things and places himself in the likeness, silently or otherwise, of indorsement is unworthy of the name of Christian. If it were a matter of choice between two evils, it would be better to stand for wrong, thinking it right, than to condone wrong when we have the knowledge of right. "It shall be more tolerable for Tyre and Sidon in the day of judgment" than for those who have a knowledge of the truth and fail to obey it or who crush convictions were wrong. He did not try to avoid hindrance or lend indorsement or cooperation to false teachers or teachings. If he had, his Athens speech would have been more like this: "I perceive that you are very broad-minded—you worship many gods, and I shall cooperate in the meeting. Though you misunderstand my God, it makes no difference—I would be tolerant." How unlike Paul! His "spirit was provoked within him as he beheld the city full of idols." (Acts 17: 16.) He not only refused to let them alone, but put forth every effort to make corrections, and had no fellowship with them in their errors. He "reasoned in the synagogue with the Jews and the devout persons."

There is but one religion—the pure and undefiled; but one gospel—the gospel of Christ; but one truth—the truth of God. There is only one way—the straight and narrow way; one mind—the mind of Christ; one stand—the faithful stand. There is but one God, one faith, and one body. All else is too liberal.

(Continued on page 11)



A GLORIOUS CHURCH

Ephesians 5:25-27

INTRODUCTION

1. This passage expresses the grand intention of Christ. He gave himself for the church (Acts 20:28). He equipped the church for spiritual growth (Ephesians 4:11-13). He promised to come again for the church (I Corinthians 15:22-25).
2. It is not news to say the glory of the church has been dimmed by men. It has happened because of:
 - a. The exaltation of human leaders (II Thessalonians 2:3,4)
 - b. False doctrines and practices in the name of Christ (Titus 1:11; Acts 20:29)
 - c. The neglect of her members (John 15:4; Luke 6:46)
 - d. The claims of the premillennialists (Hebrews 12:28)
 - e. The attitude of denominational preachers who say it is non-essential and plural in number.
3. In what does the glory of the church consist?

I. The Church Is Glorious In Her Origin.

- A. She was in the mind of God from eternity. Ephesians 3:10,11; Isaiah 28:16
 1. Human wisdom and hands have nothing to do with her planning and existence.
 2. The designer of the universe designed the church.
 3. The prophets of old saw her hundreds of years before she arrived. Isaiah 2:2-4; Daniel 2:44
- B. She was in the ministry and sacrifice of Christ. Matthew 16:18; John 10:6,11,16
 1. Not one human church has experienced such love.
 2. The worth of anything is seen in the price we pay for it. Acts 20:28
 3. The "gospels" saw her planned and proclaimed
- C. She came into being under the direction and mission of the Holy Spirit.
 1. Study: Mark 9:1; Acts 1:6-8; 2:16-18, 47

2. Thus, all three members of the Godhead were involved in her origin.
3. Since Pentecost she has been perfected and propagated

II. She Is Glorious In Her Head

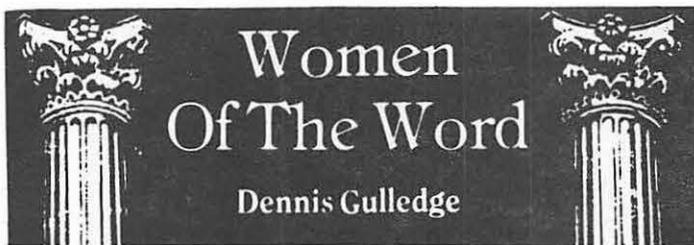
- A. She has a divine head. Ephesians 1:22,23; Colossians 1:18-24; John 12:47-50
 1. Denominations have humanly appointed human heads!
 2. The church of Christ has a divinely appointed divine head.
- B. She has only one head—Jesus Christ. Revelation 1:18; Hebrews 7:22-25
 1. Denominational heads die and new ones must be appointed.
 2. But, Christ is the ever living head of His church.
- C. Having divine head means she has divine laws divinely enacted.
 1. Study: Romans 1:16; Mark 16:15; I Peter 1:22-25; John 12:48
 2. Men make laws for their respective churches
 3. The laws for the church of Christ were made in heaven

III. She Is Glorious In Her Membership

- A. She is made up of lively stones to be a spiritual house.
 1. Study: Ephesians 2:19-22; I Peter 2:5
 2. The church is not a physical structure.
 3. We are lively stones placed on the tired stone
- B. She is made up of the saved. Acts 2:47
 1. Saved people are the best people in the world
 2. Who are they? Revelation 7:14; Acts 2:38; I Corinthians 6:9-11
 3. Being added to the church is an executive act only the Lord can perform
- C. She is made up of that which is spiritual in nature. I Peter 2:5
 1. The carnal mind is death. Romans 14:17
 2. Spirituality is seen in her worship. John 4:24; Romans 8:7-9; Acts 17: 24,25; Ephesians 5:19; Acts 20:7; Acts 2:42 (Nothing mechanical or of human invention.)
 3. Therefore the church is not a political, social, commercial or racial organization.

IV. She Is Glorious In Her Mission

- A. Her mission is to honor and glorify her head and founder. Colossians 1:18; Ephesians 3:20,21; I Timothy 1:17



MRS. SELINA HUNTINGTON BAKEWELL CAMPBELL

In this department, each quarter, we take delight in focusing our attention on the lives of those wonderful "Women of the Word." Not only do we profit immeasurably by going to the inspired text to find those characters so worthy of our examination, but we might also find those worthy women this side of inspiration whose godly lives we would all do well to emulate. "Women of the Word" are not only Bible women, but any woman whose life is a demonstration of the eternal principles which God would have us to learn.

If history can produce for us one individual who is indeed worthy of being styled a woman of the Word, then without a doubt, Selina Huntington Bakewell Campbell would qualify. Her fruitful life spanned almost the entirety of the nineteenth century, from 1802 till 1897. She was married to Alexander Campbell in 1828 after the death of his first wife, Mrs. Margaret Brown Campbell the preceding year. We give attention to Mrs. Campbell, because as Dabney Phillips has so well said, "The wives of the pioneer Restoration preachers contributed substantially to the growth of the Kingdom of God. Tremendous sacrifices were made by these women as they gave encouragement to their husbands in preaching the gospel...Too little mention had been made of these servants..."¹ Indeed, far too little has been said of these great women, and the fullest measure of their contribution to the church of Christ may never be known this side of heaven.

To the union of Alexander and Selina Campbell were born six children. Selina Campbell was a frequent contributor to the Millennial Harbinger in the 1850's and 1860's.² She was instrumental in convincing Dr. Robert Richardson to write the Memoirs Of Alexander Campbell in 1868, just shortly after the death of Mr. Campbell in 1866. In 1882 she penned and published the book, Home Life And Reminiscences Of Alexander Campbell, revealing the "manifold incidents of his everyday home life."³

If, in the words of the inspired Solomon,

we can find "a worthy woman," then surely, we have found one in the subject of this article. Therefore, in studying the life of Selina Campbell we will make reference to some of the characteristics of a worthy woman found in Proverbs 31.

Mrs. Campbell was trustworthy (Vs.11).

Mr. Campbell's first wife, just prior to her death, requested that he should take her dearest and closest friend, Selina Bakewell, to be the mother of her children. Not only in deference to his first wife's wishes did he do so, but also in accordance with his own judgment, the wisdom of which was proven in the years to come. She was his trusted companion for 38 years.

On March 12, 1839, Mr. Campbell wrote a letter to his trusted wife, and said, in part: "I have, my dear Selina, found you worthy of all the affection and esteem which were due to her who desired to bless both you and me by nominating you to be her successor."⁴

Mrs. Campbell was an helpmeet to her husband (Vs. 12). In 1853, Mr. Campbell travelled the states of Illinois and Missouri on a preaching tour and gave an account of such in the Millennial Harbinger of that year. In letters addressed to Mrs. Campbell, he wrote:

If Paul to the Romans, greets Priscilla as a helper in Christ; Julia and Mary, who bestowed much labor on him and his companions; Nereus, too, and his sister-being fully persuaded that you belong to that class, and fully rank with them, I feel constrained, by the authority of such examples, to address to you my readers...This is due to you, my dear fellow-helper in this great work, because of your many personal sacrifices of ease and comfort in ministering to the necessities of the saints...⁵

What a worthy portrait of that kind of woman which Proverbs 31:12 describes. How sad it is though, that, so often the diligent work of a truly worthy woman goes unnoticed by those who stand to benefit the most.

Mrs. Campbell's husband was indeed "known in the gates" (Vs. 23). If it is a true maxim, that, "Behind every great man stands a great woman," then we have certainly found an example of it here.

Mrs. Campbell was dignified (Vs. 25). One of the foremost impressions which the student of Restoration history gets of Selina Campbell is that she must have been a lady of true dignity. This impression is verified in the following words by Alexander Campbell's

(Continued on next page)

Mrs. Selina Huntington...
(Continued from page 8)

biographer:

He (A. Campbell, DJG) greatly respected those delicate sympathies which women possess; and Mrs. Campbell had an excellent taste, being a lady of considerable reading and culture, of a very serious and religious turn, fond of Young's "Night Thoughts," and the grave poetical and prose English authors; not at all addicted to gayety...⁶

It was in this same vein that Mr. Campbell wrote to Selina, in the same 1839 letter mentioned above, the following: "I have, from ten years' intimacy, super-added to an acquaintance of ten years more, found you to be in understanding and in feeling, in piety and in social excellence all that is desirable in woman..."⁷

Mrs. Campbell was possessed of good judgment (Vs. 26). This was a trait which her husband recognized in her and employed for the benefit of the advancement of truth. To her Mr. Campbell was in the habit of reading his writing for publication and taking advantage of her advice. Richardson tells us,

He was well aware of his own satirical vein, and wished to have pointed out anything which might possibly give unnecessary offences, listening attentively to any criticisms Mrs. Campbell was encouraged to make, and not unfrequently adopting her suggestions and softening what appeared to be too tart.⁸

Mrs. Campbell was God-fearing; looking to the ways of her family in spiritual matters (Vs. 30). As it was so often the custom in some homes of that day, the family would retire in the evening hours for social and religious improvement, singing hymns and reading Scripture. Mrs. Campbell had no small influence in this area of her family's development. Richardson again notes,

In these praiseworthy endeavors to bring up children in the nurture of the Lord, much was due also to the judicious arrangements and hearty cooperation of Mrs. Campbell, who, like her predecessor, made all things subservient to the desired end, and in her husband's absence herself officiated at the family altar when there happened to be no brother present accustomed to the duty.⁹

How true, and yet how sad, that too little mention has been made of the great women of the past and present who have meant and mean so much to God's cause upon this earth. Of Mrs. Selina Huntington Bakewell Campbell

it may truly be said, "her own works praise her in the gates" (Vs. 31). And also of any woman who is a woman of the word.

-End Notes-

¹ Dabney Phillips, "Restoration Wives," Gospel Advocate. Vol. CXXIII, No. 11, (June 4, 1981): 337.

² The Millennial Harbinger was edited by Alexander Campbell from 1830 until his death in 1866. The paper itself continued until 1870.

³ Selina Huntington Campbell, Home Life And Reminiscences Of Alexander Campbell (St. Louis: John Burns, Publisher, 1882), Introduction.

⁴ Ibid, P 352.

⁵ Alexander Campbell, "Notes Of A Tour To Illinois- No. 1," Millennial Harbinger, Fourth Series, Vol. III, No. XII: December, 1853. (Bethany, Va., By the Author, 1853), p. 689.

⁶ Robert Richardson, Memoirs Of Alexander Campbell, 2 Vol. (n.p. 1898, reprinted by Indianapolis: Religious Book Service, n.d.), 2:302.

⁷ Selina Campbell, Op cit.

⁸ Richardson, Op cit.

⁹ Ibid, p. 301.

Milledgeville, GA

The Name Christian...
(Continued from page 3)

is it not possible for one to lose his citizenship by a failure to repent of having forgotten God, by having rejected his law, and by having become stained and spotted with sin? Thus, if one can cease being one of God's people, he can also cease being a Christian.

One who became a Christian, but has not remained such, does not need to be "re-baptized," but needs to follow the example of Simon. Peter told him, "repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee (Acts 8:22). John writes, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Being a Christian does not mean sinless perfection, but it does mean faithfulness to the Lord. "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

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The Church In Prophecy, Preparation and in Fact

Harold Bigham

Long ago, a prophet of God stated, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever (Daniel 2:44). Daniel was speaking of the coming kingdom of our Lord. Jesus the Christ identified the kingdom to be the church in Matthew 16:18,19. The apostle Paul said that the church is the body and Christ is the head of it (Colossians 1:18). Therefore, the kingdom can be referred to as the church and also the body of Christ.

Isaiah, the city prophet spoke of the church in prophecy in Isaiah 2:2-4. He through the inspiration of God, said that the church would come in the last days and would be established in the city of Jerusalem. The Hebrew writer described the last days to be existing in the Christian dispensation (Hebrew 1:1,2). The last days began on Pentecost and will remain until time shall be no more (Acts 2). The last days were not to be found during the Old Testament dispensation of time (Hebrews 10:1; 8:8-13). Isaiah, as well as Zechariah prophesied that the place for the establishment of the church would be in the city of Jerusalem (Isaiah 28:16; 2:2,3; Zechariah 1:16). The extent of domain of the kingdom would be to all nations (Isaiah 2:2). This would be in accordance with Christ's command to preach the gospel to all the world or nations (Matthew 28:19; Mark 16:15). The preaching of the gospel to all nations would not begin until Pentecost in 33 A.D. (Matthew 10:5,6). The apostle Paul related in Colossians 1:23 that the gospel was universally proclaimed thus fulfilling the prophecy given by Isaiah (Isaiah 2:2).

Reliable men of inspiration spoke of the church in the preparatory stage in the Gospels and thus not in a complete existence. John the baptizer spoke of the church as being "at hand" (Matthew 3:1,2). Jesus the Christ spoke of the church in the preparatory stage as he stated, "That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1). The Twelve were commissioned to preach "the kingdom of heaven is at hand" (Matthew 10:7). The Seventy were told to say, "the kingdom of God is

come nigh unto you" (Luke 10:9). Some in the very age of the Christ still looked with great anticipation toward the coming of the church in fact. The Thief on the cross, as well as Joesph of Arimathea realized that the church was still in the preparatory stage (Luke 23:42; Mark 15:42,43). Therefore any church that came before Pentecost was much too early and any church that came after Pentecost was much too late.

The church of Christ came into a complete existence or in fact on the day of Pentecost as the gospel of Christ was being preached by the apostles and obeyed by sinners on that glorious occasion. Peter stood up and uncompromisingly proclaimed the Lord's death, burial and ascension (Acts 2:22-36). Those who were pricked by the gospel (Romans 1:16) obeyed the gospel and were added to the Lord's church (Acts 2:47). The church of Christ spoken of in prophecy and in preparation finally came in fact! The church of Christ exists now wherever the pure and unadulterated gospel is preached and obeyed and lived! The church of Christ will never be destroyed. It has weathered many violent storms over the ages, but it remains! As Daniel by inspiration said, "it shall stand forever!" (Daniel 2:44).

The church of Christ as seen in prophecy, preparation and in fact is the called out body of believers having been obedient to the commands of the gospel. Friend, will you not become a member of the church of Christ as scores of others have done throughout the ages and remain faithful and true till death shall take you home? By hearing (Romans 10:17), believing (Mark 16:16); repenting (Luke 13:3); confessing the name of Christ (Acts 8:37) and being baptized for the remission of your sins (Acts 2:38), you can become a member of the church that was prophesied, prepared, and now in existence!

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Submission...
(Continued from page 4)

4. All Men Must Submit To God.

"Submit yourselves therefore to God" (James 4:7). The soul's eternal welfare depends upon the individual's respect for this command. Paul wrote in Romans 14:11, "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Eventually, every man shall submit to God. When all men appear before the judgment seat of Christ, the Lord will separate on His right hand, those who have submitted unto His authority during their lives, but He will separate on His left hand, those who lived rebellious lives and only bowed at the awesome power of God after death. Jesus will reward His submissive servants with a "crown of life" (2 Timothy 4:8), but the rebellious will suffer destruction and eternal death (Revelation 21:8).

The Bible teaching on submission is clear and simple. Perhaps, dear reader, you have refused to submit unto the word of the Lord. Will you not put away pride and submit to God while opportunity is yours?

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Kevil, KY*

Is It Really Tolerance...
(Continued from page 6)

I dare not be disrespectful toward God and Christ just to be tolerant toward man. If my refusal to enter questionable activities, to condone error, and to remain silent in the proclamation of truth will mark me as intolerant, I shall be intolerant still. One of my reasons for leaving sectarianism was that those with whom I stood would not stand for the truth, the whole truth, and nothing but the truth. Shall I now return to those practices? If Christ claims every religionist and his teaching encourages any and every stand, then Christianity is worthless. I would be true to Christ and wise in my dealings with mankind; I would be kind to others and thoughtful of weaknesses; but such attitudes can but encourage me to stand on the sure and immovable foundation and strive in prayer, teaching, and practice for the principles of Christ.

*Gospel Advocate
April 8, 1937*

A Glorious Church...
(Continued from page 7)

- B. Under His authority she is to proclaim the gospel to the salvation of souls. Matthew 28: 18-20; 11:28-30; I Timothy 3:15
- C. And to edify her members that their conduct, character and service will bring glory to him. Matthew 28:20, 2 Timothy 2:2

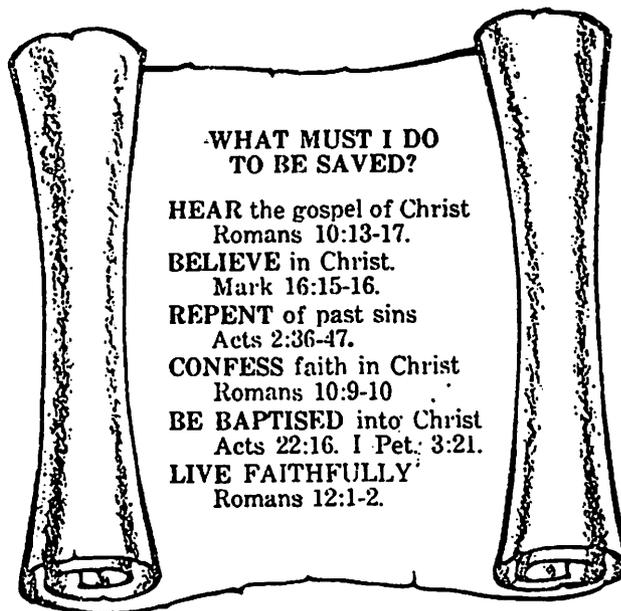
V. She Is Glorious In Her Destiny

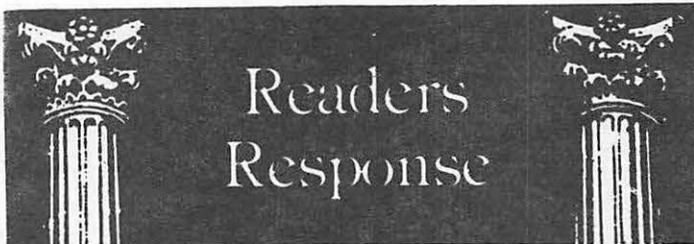
- A. She has the prospect of complete triumph over all her foes. I Corinthians 15:24,25
- B. She alone is the only organization that will survive into eternity. 2 Peter 3:10-13; Matthew 15:13; Hebrews 12:22,23
- C. She alone will enjoy the privilege of eternal union with Christ. John 14:3; I Thessalonians 4:13-18

CONCLUSION

1. My every thought and emotion is looking forward to that happy event.
2. God has honored us by offering us a place in the His glorious church. Why would anyone want to be a member of a man made church?
3. You can be a member of the glorious church—why not honor Christ by becoming a member of it today?

*Route 2, Box 212
Hazel, KY*





Such good gospel writing and I enjoy reading it from first to last page. Please put my name on your mailing list.

Christian Love,
Cecil Allison
Fairland, IN

Dear Brethren,

Please put me on the mailing list for your paper.

Thank you.

Faithfully yours,
Lawrence Williamson
Fulton, MS

Best wishes to you with the paper. A sound paper is sorely needed in this day and time.

Faithfully yours,
Dean Crutchfield
Murray, KY

Bro. Dillon,

Please include my name for Gospel Gleaner. I was given a copy of Vol. 3 and have enjoyed it very much.

The contents of your paper are excellent. May God bless you in your efforts through this paper to present the much needed gospel of Christ today.

In His Cause,
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Knoxville, Tn 37920

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Yours in Christ,
Douglas E. Miller
Springfield, OH 45502

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