



THE GOSPEL GLEANNER

Our Attitude In Worship

John 4:23-24 has become very familiar to many of us. It's the passage that says, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to

be his worshipers. God is a Spirit: and they that worship him must worship in spirit and truth." In the context we learn that Christian worship is not dependent upon a place, such as a city, a mountain, a church building, etc. In times of crisis, churches will often leave their doors open in order that people may come and pray. But, in reality, there is no need to come to a church building to pray; that may be done anywhere. Place does not matter in worship; attitude and obedience to God does.

Reverence for God is not emphasized enough. Some have objected to the song "My God and I" because they have felt that it makes God too familiar. I appreciate the song because it speaks of the fellowship that we may enjoy with God (1 John 1:5-7). Nevertheless, the point is well-taken. Though we do have fellowship with God as we walk in the light, we, at the same time, must not lose the reverence, awe and respect of God's dignity. Psalms 89:6-7: "For who in the skies can be compared unto Jehovah? Who among the sons of the mighty is like unto Jehovah, A God very terrible in the council of the holy ones, And to be feared above all them that are round about him?" Hebrews 12:28-29 adds to the reverence with which we are to esteem

God: "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire."

There is a song with the words, "Our God is an awesome God." Such an expression is getting to the center of the correct attitude of the worshiper, so long as it is sung sincerely. Some young people use the word "awesome" to modify almost anything that excites them. "Oh, man! That motorcycle is AWESOME!" Certainly, we would all agree that God and a motorcycle should not be given the same degree of reverence. We shouldn't allow the common use of language to diminish the way we regard the Holy God.

We do not seek to bind any actions on others, but we all need to avoid carelessness in our habits. Is our dress suitable for worship? Do we or the children really need to go to the bathroom and the water fountain all that often? What does habitual tardiness say of our eagerness to worship? Are our thoughts on God and the message of the song or of the prayer or the sermon? Do we reverently memorialize Jesus as we take the Lord's supper? Remember, worship is not accomplished in place or in ritual, but in devotion and obedience.

Deuteronomy 13:4: "Ye shall walk after Jehovah your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." ■

*B. Dean Beard
105 Memorial Dr., Piedmont AL 36272*

Additional Quotes from Clarke

Those who have investigated the issue of mechanical instruments of music in worship to God are familiar with the remarks from the pen of the noted Methodist commentator, Adam Clarke (1762-1832). Clarke's often cited quotations come from his remarks in the classic "Clarke's Commentary on the Whole Bible." In particular, we refer to Mr. Clarke's observations on 2 Chronicles 29:25 and Amos 6:5. Clarke states that where mechanical instruments of music "prevail most" in worship to God "there is least of the power of Christianity" and that "instruments of music in the house of God I abominate and abhor." He further says, "This is the abuse of music, and here I register my protest against all such corruptions in the worship of the author of Christianity."

However there are additional remarks made by the scholarly and respected Mr. Clarke in a lesser-known work by his hand. The book we refer to is "Clarke's Theology."

These extended comments were previously published in *The Gospel Gleaner* (Vol. 1, No. 4, Oct.-Dec. 1985). In recent months, we have had inquiries requesting us to make Clarke's additional observations available once again. We are happy to oblige and pray that Clarke's sentiments will continue to influence men everywhere to worship God "in spirit and in truth." (John 4:23,24).

Clarke's additional comments are as follows:

Musical instruments in the house of God are, at least, under the gospel, repugnant to the spirit of Christianity, and tend not a little to corrupt the worship of God. Those who are fond of music in the theatre are fond of it in the house of God, when they go thither; and some, professing Christianity, set up such a spurious worship, in order to draw people to hear the gospel. This is doing evil, that good may come of it; and, by this means, light and trifling people are introduced into the church of Christ; and, when in, are generally very troublesome, hard to be pleased, and difficult to be saved.

Did ever God ordain instruments of music to be used in his worship? Can they be used in Christian assemblies according to the spirit of Christianity? Has Jesus Christ, or his apostles, ever commanded or sanctioned the use of them? Were they ever used anywhere in the apostolic church? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that bands of musicians, either in their collective or individual capacity, are more spiritual, or as spiritual, as the other parts of the church of Christ? Is there more pride, self-will, stubbornness, insubordination, lightness, and frivolity, among such persons, than among the other professors of Christianity found in the same religious society? Is it ever remarked or known that musicians, in the house of God, have ever attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those churches and Christian societies which have and use instruments of music in divine worship, are more holy, or as holy, as those societies which do not use them? And 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 antichristian, calculated to debase and ultimately ruin the spirit and influences of the gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion lift up their hand, their influence, and their voice against them? The argument from their use in the Jewish service is futile in the extreme, when applied to Christianity.

In a representative system of religion, such as the Jewish, there must have been much outside work, all emblematical of better things; no proof that such things should be continued under the gospel dispensation, where

outsides have disappeared, shadows flown away, and the substance alone is presented to the hearts of mankind. He must be ill off for proofs in favour of instrumental music in the church of Christ, who has recourse to practices under the Jewish ritual!

Moses had not appointed any musical instruments to be used in the divine worship; there was nothing of the kind under the first tabernacle. The trumpets, or horns, then used, were not for song, nor for praise, but, as we use bells, to give notice to the congregation of what they were called to perform, &c. But David did certainly introduce many instruments of music into God's worship; for which, we have already seen, he was solemnly reproved by the Prophet Amos, chap. vi, 1-6. Here, however, the author of this book states he had the commandment of the Prophet Nathan, and Gad, the king's seer; and this is stated to have been the commandment of the Lord by his prophets. But the Syriac and Arabic give this a different turn: "Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and the sound of harps, and with the hymns of David, and the hymns of Gad, the king's prophet; for David sang the praises of the Lord his God, as from the mouth of the prophets." It was by the hand or commandment of the Lord and his prophets, that the Levites should praise the Lord; for so the Hebrew text may be understood; and it was by the order of David that so many instruments of music should be introduced into the divine service. But were it even evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason that they ought to be used in Christian worship? No, the whole spirit, soul, and genius of the Christian religion are against this; and those who know the church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion, and that where they prevail most there is least of the power of Christianity. Away with such portentous bawbles from the worship of that infinite Spirit who requires his followers to worship him in spirit and in truth! For to no such worship are those instruments friendly.

I have no doubt but the gross perversion of the simplicity of Christian worship, by the introduction of various instruments of music into churches and chapels, if not a species of idolatry, will at least rank with will-worship and superstitious rites and ceremonies. Where the Spirit and unction of God do not prevail in Christian assemblies, priests and people being destitute of both, their place, by general 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. And if these abuses are not corrected, I believe the time is not far distant when singing will cease to be a part of the divine worship. It is now, in many places, such as cannot be said to be any part of that worship which is in spirit and according to truth. May God mend it!

(CLARKE'S THEOLOGY, PUBLISHED BY LANE & SCOTT, 200 MULBERRY STREET, JOSEPH LONGKING, PRINTER, 1851, NEW YORK, PP. 245-248).

May the God of heaven give us the wisdom to see that the word of man is never the final word on any point of religious controversy. The thoughts of those who are wiser are appreciated but the last word is always God's Word. (Romans 3:4). God's Word is always right (Psalm 19:8a). ■

*Bill Dillon
Hickory Ridge, AR 72347*

To Our Readers

We express continued gratitude to our loyal readership for their patience as we press on to publish *The Gospel Gleaner*. Despite numerous logistical difficulties, our publication gains significantly in the number of readers with each mailout. Please pray for us as we try to accomplish our goal of putting out the best paper possible for the largest readership possible.

EDITOR'S NOTE: *We are pleased to note that brother James McGill is joining the writing staff of the Gospel Gleaner. Brother McGill's scholarship and stature will be a blessing to all our readership.*

Terrorism on the Streets

Question: It seems to me that the expression “freedom of speech” seems to apply to those who preach violence in the name of religion, but doesn’t apply to public Bible teaching. Why is this so?

Answer: It certainly is the case for our country and the present times, but it has always been so. The future of every country depends upon the “free course” it gives God’s Word (2 Thessalonians 3:1-2). Christians should be praying “that God would open to us a door for the word” (Colossians 4:3). Whom to release on the public streets is an ever-present decision.

“Then he said to them the third time, ‘Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let Him go.’ But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed. So Pilate gave sentence that it should be as they requested. And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will” (Luke 23:22-25 NKJV). With this decision, the Roman Governor Pontius Pilate represented politicians of his, and our, day.

1. He faced a clear, moral decision to make between good and evil.

Jesus Christ was a righteous man as evidenced by: (a) Pilate’s own examination and conclusion—he could “find no fault in Him” (Matthew 27:24; Luke 23:14, 22; John 19:6); (b) his own wife’s conscience when she said, “Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him” (Matthew 27:19); (c) Jesus’ own testimony that the issue was about established “truth,” and not whether the charge against Him was simply to be denied (John 18:33-38); (d) the Jew’s own admission that Jesus was to be condemned by their law, not Roman law (John 18:28-32; 19:7), though the charge at first was presented to Pilate as “guilty because He was charged,” and not “guilty as charged.” This made Pilate “more afraid” (John 19:8) because someone was calling Jesus “Christ” (Matthew 27:17).

Barabbas was a convicted “terrorist,” and guilty as charged. He was:

(a) “*notorious*,” a word meaning “marked in a bad sense” (Matthew 27:16). If there had been a “most wanted list,” he would have been on it. He was the “Osama bin Laden” of his day, known to all for his criminal ways.

(b) a leader of “*rebellion*,” or insurrection (Mark 15:7; Luke 23:19, 25). Since “an evil man seeks only rebellion” (Proverbs 17:11), he was an evil man. Wisdom taught, “Do not associate with those given to change” (Proverbs 24:21) “He who is of a proud heart stirs up strife” (Proverbs 28:25). “An angry man stirs up strife, and a furious man abounds in transgression” (Proverbs 29:22). Barabbas was evil, proud, angry and given to change, and no particular “cause” was claimed as his “excuse” for his actions. [Hezbollah mutters something about an American-backed Israel invasion, Muslims mumble about Roman Catholic Crusades, and Communists constantly carp about American capitalism, but at their hearts, they are evil, proud, angry, and given to change, like Barabbas] The spirit of Barabbas guides all those today who engage in this practice!

(c) *a murderer* (Mark 15:7). Whether he directly murdered, sent others to murder, or created the violent climate where murder seemed justified, he was directly responsible for the deliberate taking of human lives. Does anyone notice that the leaders of insurrection seldom volunteer for their “suicide” missions? Why was Barabbas still alive, when no telling how many others had died for his “cause” and at their expense? Solomon wrote, “Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil” (Ecclesiastes 8:11). Truly, because “death row” has been made into a “protected life” sentence, then who is surprised that the slaughter rate climbs all over the world?

(d) “*a robber*” or plunderer (John 18:40). He stole from his victims showing total disdain, even for the hurting living. Robbers were crucified (Matthew 27:38), so why wasn’t Barabbas?

Given the choice, whom would you have chosen to run free on your streets? Jesus Christ had never done anything wrong, and Barabbas had done nothing *but* wrong! The Jews' consciences must have been hurting, because Jesus' teaching and example challenged them to do good, but other Jews were hurting in their homes and lives because Barabbas had no conscience. We have the choice today, of electing only those public officials who will rid societies of those like Barabbas, who make life fearful and unsafe in any place!

2. He abdicated his personal morality for political "peace."

Bar (son) *abbas* (father) could have meant that he was simply called "his father's son." He could have been so rebellious that he mistreated his father and chased away his mother and thus caused shame and brought reproach to his family name (Proverbs 19:26); or a "scoffer" who did not listen to rebuke (Proverbs 13:1); or a "foolish man" who despised his mother (Proverbs 15:20). He clearly was "a foolish son" who was "grief to his father, and bitterness to her who bore him (Proverbs 17:25). No one would have wanted to claim him as his son. In Moses' Law, a stubborn and rebellious son should have been put to death (Deuteronomy 21:18-21)—why had the Jews not already killed Barabbas?

Jesus, however, was the Son that God was pleased to present to the world. Jesus obeyed His heavenly Father: (a) as a child of 12 (Luke 2:41-49); (b) in baptism at age 30 (Matthew 3:13-17; Luke 3:21-23); (c) throughout His life (John 6:38); (d) in His death (Hebrews 9:11-15; 10:5-10; Acts 2:23-24). God twice directly spoke from Heaven to tell the world, "This is My beloved Son, in whom I am well pleased" (Matthew 3:17; 17:5), and, once for all time, raised Jesus from the dead to declare Him His Son (Acts 13:28-34; Romans 1:4). (e) His miracles convinced even Pharisees (John 3:2; 9:13-16; 20:30-31); (f) He forgave sins as only God should (Mark 2:5-12); and (g) He "taught them as one having authority [over God's law! jtpII], and not as the scribes" (Matthew 7:29). None can disprove this claim. The Jews said Jesus was "the Son of God;" their issue was over whether or not the proof was from Jesus Himself.

Pilate: (a) was convinced of Jesus' innocence (John 19:12); (b) knew the wrong motive of the crowd (Matthew 27:18; Mark 15:10); (c) three times argued Jesus' innocence (Luke 23:4, 14-15, 22); (d) tried to spare his own conscience (Matthew 27:24). But once the compromise with the ungodly was made, there was no turning back! He came out of this with a new "friend" in Herod (Luke 23:12), but as an enemy of God!

3. His compromise left terrorism in the streets.

With Jesus rejected and taken off of the streets, Barabbas would live to kill another day, the Jews would cower in their homes for safety and Pilate would have more riots to police! Every politician who removes Jesus Christ from his/her streets sides with terrorism. Every politician who is a "terror to good works" and not to evil works (Romans 13:3-4) will pay dearly, both in this life and the life to come.

4. Pilate's "conversion" is followed today!

Pilate believed in "water salvation" by declaring his innocence and using only water for his purification. People today follow his example by declaring their salvation before being baptized into Jesus' death, thus making their baptism only a washing with water and not His blood. Scripture, however, shows that in water baptism, a sinner unites with Jesus' death (Romans 6:3-6), hearts are "sprinkled from an evil conscience and our bodies are washed with pure water" (Hebrews 10:22), and one calls "on the name of the Lord" (Acts 22:16). Pilate used the so-called "sinner's prayer" (to declare his own innocence) and then applied water to demonstrate his self-declared fact, but did not obey God's command to "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins" (Acts 2:38). Those who, like Pilate, seek salvation by water without Jesus' blood have made void Bible baptism, and therefore are still in their sins!

Pontius Pilate may face God without Jesus Christ on Judgement Day, but we should not. No country or conscience can survive by taking Jesus away from it. ■

John T. Polk, II
125 The Trace, Dover, TN 37058

Was Paul Saved on the Road to Damascus?

The question as stated, "Was Paul saved on the road to Damascus?" would be easy for most people to answer if they are familiar with the Bible.

Upon reading and study from Acts 9:1-18 (cf. Acts 22:6-13), it has come to my attention how many are confused upon this matter. Some believe that he was saved on the road while others hold to the fact that he wasn't saved until he had gone into Damascus and met with Ananias. Let us open the scriptures and notice what the text says (I encourage each one to read the text in its entire context).

Paul (at this time his name was still Saul) was traveling to Damascus in order to bound Christians and to bring them to Jerusalem (vs. 2). The distance between these two cities was around 150 miles. As he had come near Damascus, a light shone around him from heaven (vs. 3). Jesus said unto him, "Saul, Saul, why persecutest thou me?" (vs. 4) and when Saul replied, "Who are thou, Lord?" Jesus answered saying, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks" (vs. 5). Paul then responded to Jesus by asking what it was that he was to do and Jesus told him to "Arise, and go into the city, and it shall be told thee what thou must do" (vs. 6). We are then told that those that were traveling with him heard no voice nor saw no man (vs. 7). At this point Paul was unable to see, and his friends led him to Damascus where he was without sight and did not eat or drink for three days (vs. 8,9).

Jesus appeared unto Ananias telling him to go to the house of Judas in the street called Straight and ask for Saul, of Tarsus (vs. 10-12). Ananias was hesitant to go, but Jesus proceeded to tell him once again to go and Ananias obeyed (vs. 13-17a). When Ananias found Paul, he told him of how the Lord had sent him. As soon as his sight was restored, he arose and was baptized (vs. 17,18).

Upon first glance, it does not say when Paul was saved. It does not say he was saved on the road, nor does it say he was saved in Damascus. This is why we must search the scriptures and see what else is recorded for us. In the

account Paul gave of his conversion in Jerusalem, we are told what Ananias told Paul. He said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Can one be saved without having his sins washed away? Of course not, for he is still in a sinful state. He has not yet become a new creature, a Christian (2 Corinthians 5:16, 17). If Paul had been saved, having his sins forgiven and washed away on the road to Damascus, why did Ananias tell him to arise and be baptized in order to wash away his sins? Simply put, because Paul was not saved on the road to Damascus. One is saved only after he has put on Christ through baptism (Mark 16:16; Acts 2:38; Galatians 3:26-28). ■

Guyton E. Montgomery

4217 Hwy. 39 North, Meridian, MS 39301

Don't Put Them on Your List

Once upon a time there was a woman who had been bitten by a dog. Since she neglected to go to the doctor in time, she was advised by her physician to write her last wishes, because it was very possible that she could die from rabies. She spent so long with pencil and paper that the doctor finally remarked something about how long the will would be. "Well!" she snorted. "I'm writing a list of the people I'm going to bite!"

Sometimes human beings are so eager to take vengeance upon others that we forget the danger we ourselves are in. Often the things we get the most passionate about are things others do to offend us and our feeling that we want to "get them back."

The Bible, of course, tells us that we should leave room for God's vengeance (Romans 12:19). In fact, there is a whole list of things we should keep in mind in dealing with others in this chapter:

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceable with all men. Dearly

What is Man Worth?

Recently I read a statement which said that people have no redeeming quality and that man is only worth \$1.49 in mineral content. In this same statement man was compared to being no better than a dog. This seems to be the compelling attitude among many in our world today. Organizations such as PETA (People for the Ethical Treatment of Animals) have convinced many that the worth of animals is equal to or greater than the worth of man. This is the attitude that has helped to further causes such as those that advocate abortion and euthanasia. So with this prevailing reasoning among many today, we are compelled to ask, what is the true value of man and can man be redeemed?

MAN'S WORTH IS GREATER THAN THAT OF ANIMALS

We find in Genesis 1:28 where God placed man in the garden of Eden and gave unto him "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." God then showed man's dominion over the animals by bringing each of them to Adam and having him to name each one (Gen. 2:19, 20). We also see where God gave unto Adam the animals to use for his needs, in that when Adam and Eve sinned against God and found themselves to be naked (Gen. 3:7-11), God made for them "coats of skins, and clothed them" (Gen. 3:21).

What is it that makes man's worth greater than that of animals? The answer to this is found in Genesis 1:26, 27: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Man was created in God's image in that God gave him a living soul (Gen. 1:7). This soul gave man the ability to think for and take care of not just himself, but also the things around him. We find that God gave man the charge of caring for the garden in which he lived (Gen. 2:15). He also gave man the responsibility of naming the animals (Gen. 2:19, 20) because man had the ability to think and to reason for himself.

This ability to think and reason for himself also gave man a very grave responsibility in obeying the commands of

God. When God placed man into the garden He told Adam "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1:29). God further commanded man concerning what he had been given for food: "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it" (Gen. 2:16, 17). When God gave them the command to not eat of the tree of knowledge of good and evil he also told them that their consequence of eating of it would be death (Gen. 2:17). Man showed his ability to reason and to think for himself in that he ate of that which God had commanded him not to eat (Gen. 1:1-13).

WHAT THEN IS THE TRUE VALUE OF MAN?

Seeing then that man is greater than the animals, we have to ask ourselves what is the true value of man or what is man really worth? If we were to have an object of which we wanted to find the value or worth, we would look to see



We find that God loved man so much that he was willing to pay the price of His own Son in order that man might be redeemed back unto Him (John 3:16).



man cannot be bought and sold, but when we look at the scriptures, we find that a price has already been paid for man (1 Cor. 6:20, 1 Cor. 7:23).

We find that God loved man so much that he was willing to pay the price of His own Son in order that man might be redeemed back unto Him (John 3:16). Christ was willing to give himself "that he might redeem us from all iniquity" (Titus 2:14). He gave the ultimate price of his blood (1 Peter 1:18, 19) which he shed on that cruel cross of Calvary (John 19:24).

Why was such a high price necessary for man? The Hebrew writer tells us that in order for man to have remission of his sins then it takes the shedding of blood (Heb. 9:22). He also goes on to tell us that the blood of bulls and goats does

not have the power to remove man's sin (Heb. 10:4) and that it is the offering of the body of Christ that gives us salvation (Heb. 10:10; Matt. 26:28). We also find that one is cleansed or washed from his sins by the blood of Christ (1 John 1:7; Rev. 1:5). Saul was told by Ananias to arise and wash away his sins through baptism (Acts 22:16). It is through baptism that we come into contact with the death of Christ (Rom. 6:1-6), that we put on Christ (Gal. 3:27), and that we are added to the body of Christ (1 Cor. 12:13). Luke tells us that when we repent and are baptized for the remission of our sins (Acts 2:38) that we are then added to the church by God (Acts 2:47). Paul tells us that the church and the body are the same, that Christ is the head (Col. 1:18, 24), and that he purchased His church with His blood (Acts 20:28).

So what is man worth? He is worth the death of Christ our Savior in order that he might have forgiveness of his sins and that he may be redeemed unto God. ■

*Tim Hester
5901 Hwy. 72, Kiden, AL 35645
tehester@yahoo.com*

Just Fine

A man was telling his brother about the car he had. The man said, "The engine is messed up, the battery is messed up, the steering wheel is messed up, the seats are messed up, the dashboard is messed up, the headlights are messed up, the transmission is messed up, the tires are messed up, and the windows are cracked. But, other than that, the car is just fine." Think about it—other than the fact that almost everything was messed up, he thought the car was just fine. That is how we look at our lives sometimes. We don't pray as we should, we don't work as we should, we don't support the church as we should, we don't read the Bible as we should, we don't love our spouse as we should, we don't love our children as we should, we don't love God as we should, we don't love our neighbor as we should, or we don't resist the devil as we should. Then we turn around and think everything is just fine. Jesus said in Matthew 23:28, "Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." ■

*Mark Dillon
332 Stephanie St. Gassville, AR 72635*

Do You Possess Good People Skills?

1. Look out for others interests as well as your own: "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).
2. Treat others better than the way you want to be treated: "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself" (Phil. 2:3). "Be kindly affectionate to one another with brotherly love, in honor giving preference to one another." (Rom. 12:10).
3. Praise has better results than criticism: "There is that speaketh like the piercings of a sword; but the tongue of the wise is health" (Prov. 12:18).
4. Look beyond outward appearance: "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart" (1 Sam. 16:7).
5. Don't say everything you think: "A fool vents all his feelings, but a wise man holds them back" (Prov. 29:11).
6. Be willing to listen and take advice: "Without counsel, plans go awry, but in the multitude of counselors they are established" (Prov. 15:22). "For by wise counsel you will wage your own war, and in a multitude of counselors there is safety" (Prov. 24:6).
7. Be willing to admit when you are in error: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).
8. Be slow to anger; in doing so you will be able to quiet or calm anger and contentions: "A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife" (Prov. 15:18).
9. Be gentle in answering, for it will defuse anger: "A soft answer turneth away wrath; but grievous words stir up anger" (Prov. 15:1). "A man has joy by the answer of his mouth, and a word spoken in due season, how good it is!" (Prov. 15:23).
10. Listen to all sides before making a judgment: "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him" (Prov. 18:17). "The heart of righteous studies how to answer, but the mouth of the wicked pours forth evil" (Prov. 15:28). ■ ~Unknown

God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet" (Romans 1:26-27). "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind" (1 Corinthians 6:9). "Thou shalt not lie with mankind, as with womankind: it is abomination" (Leviticus 18:22). Such was an abomination in God's sight then; it still is, and will be at the judgment.

COVENANT OF DOMINION

God told Adam to "replenish the earth, and subdue it." *Subdue* means to tame, conquer, or control. Adam was to have control over the earth. His dominion over the earth meant that he had a responsibility to care for that under his control. He was also given dominion over the animal life which God had created. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Everything God had made was under the dominion of Adam, even the tree in the midst of the garden. He had the power to obey God and refuse to eat of it or he could partake of the fruit and die; the choice was his.

Today, there is nothing under heaven higher than man! Man, under God, still has the responsibility to care for himself and all that God has placed under his control. God calls this "stewardship" (Luke 16:1-4). Under Christ, man's highest responsibility is to himself. Paul said, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is *temperate* (emphasis, gfh.) in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have

preached to others, I myself should be a castaway" (1 Corinthians 9:24-27). Solomon expressed it this way in Ecclesiastes 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

God's covenant with man is that he, man, has dominion over the gospel message to teach it to the whole world (Matthew 28:19-20; Mark 16:15-16; Luke 24:46-47). Paul declared the necessity of preaching the gospel (Romans 10:13-17; 2 Corinthians 4:7).

God has given man dominion over his family. God said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Genesis 18:19). God requires no less today (Ephesians 5:23-33; 6:1-4).

The one thing that would solve more of the problems of society than anything else is for men to fulfill their duty of dominion as husbands and fathers as ordained by God. Far too many have relinquished their dominion to a life of sin. Paul wrote, "For sin shall not have dominion over you" (Romans 6:14).

COVENANT OF SUBJECTION

God's covenant with man is a covenant of subjection. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Corinthians 11:3). Notice the order of subjection: **God...Christ...Man...Woman**. This is God's order and absolutely no one has the right to change it. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Ephesians 5:24).

"The church is subject unto Christ." The church is not at liberty to choose what, how, and when to worship. "Christ is the head of the church" (Ephesians 5:23); "the church is subject unto Christ" (Ephesians 5:24); and therefore must get her directions or authorization from Him.

This is a very important subject because it seems that

many members of the church today have lost sight of the fact that only worship authorized by the Holy Scriptures and offered in the exact way that the Scriptures authorize is acceptable to God.

Christians must be in subjection to the authority of the holy scriptures when it comes to the worship we offer to God. Never in any dispensation has God ever required man to worship without giving him complete instructions, specific, explicit and definite, relative to how He wants to be worshiped. It has never been left up to man as to how he wants to worship. As we look upon the religious world today, one might come to the conclusion that it really makes no difference how we worship. It seems that some of our own brethren have come to that exact conclusion.

I believe we would do well to look at the Old Testament example of Cain and Abel and the manner in which these two brothers offered their worship to God. We read in Genesis 4:3-5, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect." Evidently Cain reasoned that it made no difference what was offered as a sacrifice just so something was offered. By just a little bit of deductive reasoning we can learn that God had commanded a certain kind of offering. We are told in Hebrews 11:4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Then we read in Romans 10:17, "So then faith cometh by hearing, and hearing by the word of God." Abel heard God; Cain refused to be subject to the God's authority. God was pleased with Abel's offering, but was not pleased with the offering of Cain and He refused to accept it. Neither will He accept any unauthorized worship today.

We have now come to the crux of the whole matter of Christian worship. We have a guide book, and that book is the New Testament. In the New Testament, Christ has designated the worship in which members of His church are to participate. If we are to worship God acceptably today we

must adhere strictly, without any change, subtraction, addition or substitution to Christ's instructions, which are plainly designated in this book.

I believe that a negative approach, showing why many members of the church are not worshiping God acceptably, will help us to understand how we must worship in order to please Him.

Too many members are trying to get by on the very minimum. Their attitude is "how much *must* I do?" instead of "how much *can* I do?" (How many services *must* I attend? How much do I *have* to give?) Even when we have done all that we can, we are still "unprofitable servants" (Luke 17:10).

Still others worship unacceptably because their worship is not according to truth. They worship outside the truth. Jesus told the woman at the well: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:8-9).

CHURCH MUSIC

Christ has designated that Christians are to sing as worship to God. (1 Corinthians 14:15; Ephesians 5:19; Colossians 3:16; Romans 15:9). This is what the early church did, and, for us to be in subjection as to our worship, we must do the same. The New Testament does not teach Christians to play on a mechanical instrument of music in worship. There is not one syllable of authority for the use of mechanical music in Christian worship in the New Testament. The use of it is an addition of man; it is a part of the doctrines and commandments of men. Therefore, the lack of authority demands that we not use it, and that we oppose its use, among others.

In summary, I believe that God's Covenant with man is a covenant of Union, Dominion, and Subjection. ■

Guy F. Hester
21551 Hwy. 13, Lynn, AL 35575

A New Book

A new blockbuster sermon book is now available, written by Guy F. Hester of Lynn, AL. Brother Hester is a veteran of the pulpit having been a gospel preacher for 55 years and counting. Guy has clocked at least 4000 hours in the pulpit, not including radio and television sermons. This deep background of experience comes through in his new volume, *Keep It Simple, Son: 55 Sermon Outlines Commemorating 55 Years of Preaching the Gospel*. The fifty-five outlines cover a complete cross section of topics that will benefit any preacher.

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Thoughts on Personal Holiness

In a word we must labor for holiness of character...You must have holiness; and, dear bretheren, if you should fail in mental qualifications (as I hope you will not), and if you should

have a slender measure of the oratorical faculty (as I trust you will not), yet, depend upon it, a holy life is, in itself, a wonderful power, and will make up for many deficiencies; it is, in fact, the best sermon the best man can deliver.

—Charles H. Spurgeon
Lectures to My Students

I have one passion: it is He, He alone.

—Count Nikolaus von Zinzendorf

God is not impressed with how much I know (intellectually) of His Word; He wants to know how much like Christ I am becoming.

—Howard and William Hendricks
As Iron Sharpens Iron

Unless we know God deeply, we cannot love Him deeply.

—R.C. Sproul
The Soul's Quest for God

The congregation is the pastor's place for developing vocational holiness. It goes without saying that it is the place of ministry... but it is also the place in which we develop virtue, learn to love, advance in hope—become what we preach. At the same time we proclaim a holy gospel, we develop a holy life. We dare not separate what we do from who we are.

—Eugene H. Peterson
Under the Unpredictable Plant

Prayer is surrender—surrender to the will of God and cooperation with that will. If I throw out a boathook from the boat and catch hold of the shore and pull, do I pull the shore to me, or do I pull myself to the shore? Prayer is not pulling God to my will, but aligning of my will to the will of God.

—E. Stanley Jones
A Song of Ascents

Prayer ought to be frequent and fervent.

—Martin Luther

Is Thy Heart Right with God?

Is thy heart right with God? This is a question that needs to be deeply considered not only by those who are outside of the

body of Christ, but by those of us who are part of the body as well. We live in a time when the truth and power of God's word is taken all too lightly by many of us. Many have distorted God's word concerning the true meaning of our hearts and our lives as Christians. Some have said, "All you have to do is believe." Others that, "church discipline is unloving." Statements such as these have only led many into apostasy.

Let us see then what the Lord has to say concerning our hearts and His word:

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart. Hebrews 4:12

This passage alone shows the awesome power that God's word has upon the hearts of men. We need not any other, yet there are many (Matthew 10:34-37; Jeremiah 23:29; 1 Corinthians 14:24-25; 1 Peter 1:23). His word, and the power which it possesses, has different effects on the hearts of different people. Those Jews on the day of Pentecost who heard Peter and the apostles preach Jesus Christ were "pricked in their hearts" (Acts 2:37). This caused them to ask, "Men and brethren, what shall we do?" Yet, the Sanhedrin responded differently to the preaching of Stephen:

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth...And they cast him out of the city, and stoned him... Acts 7:54, 58

We today need the same conviction to stand for the truth, regardless of the outcome. As we go about fulfilling our duties as Christians, we need to keep these things in our minds. We should remind those around us that we speak the truth in love for their souls and it should not make us their enemies (Ephesians 4:15; Galatians 4:16), but should

cause them to look inwardly. Likewise we should continue to make sure that our hearts are in harmony with God and His will, for He is the one that will judge us and He will do so by His will (Romans 2:16).

We see then that New Testament Christianity is of the heart. It must be in accordance and in harmony with His word. So again the question at hand must be asked, is thy heart right with God? ■

Timothy L. Dooley
2243 Iroquois Street, Springfield, OH 45506
tdooley@erinet.com

The Church

What is your first thought when you hear the word *church*? What is your definition of *church*? What role should the church play in

the history of man? What does God intend the church to be? Just what is the church, anyway? Plainly and simply—the Lord's church is the Lord's people. *Ekklesia* is the Greek word meaning "the called out", "the assembly"—when attached to the church of God—"that which belongs to the Lord."

Alexander MacLaren observed, "The church is an anvil which has worn out many hammers." From the pen of Henry Ward Beecher comes the thought, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones." Really, the church is not a hotel for saints, but rather a hospital for sinners. "The Church with not great anguish on its heart has no great music on its lips"—Karl Barth. Jesus taught that His disciples are to be, "the salt of the earth"—"the light of the world" (Matthew 5:14-16). Paul writes that the church is to be a "shining light in the world" (Philippians 2:15). Maybe E.C. McKenzie summed it up properly, "The world at its worst needs the church at its best." You see, the church offers you something you simply cannot get elsewhere.

Someone observed, "All churches grow old, but some never grow up." A church that is not reaching out to the lost and needy is passing out. The church is a workshop, not a dormitory. But many times, when all is said and done, more

is said than done. The church desperately needs workers, not a wrecking crew.

The business of the church is to get rid of evil, not supervise it. However, if you and I were perfect, we could not belong. *We* are all sinners in need of the grace of God. As a place of worship, the church should be of such character that it will be easy for men to find God and difficult for them to forget Him.

A sign in front of a Chicago church building said, "The competition is terrible, but we are still open for business." And that's the way it is! The church, pray for her, support her, and help to build her up. ■

*Carroll Sites
P.O. Box 501
7376 Edgemont Road, Higden, AR 72067*

Who Has the Right to Change the Message?

The Christian faith has its basis in the revealed will of God. The scriptures inspired of God are not to be altered. The inspired scriptures are complete furnishing all that man needs to be complete (2 Timothy 3:16-17). "All that pertains to life and godliness" has been given in the scriptures (2 Peter 1:3). The scriptures bring to the heart of man the will of God, in order to bring man into a right relationship with God (Romans 1:16-17).

The scriptures direct us to handle "aright the word of truth." They warn against "going beyond what is written", against "going beyond the doctrine of Christ", against "adding to or taking away from" the word. God directs "preach the word," "hold fast to the sound doctrine" (2 Timothy 4:2), and warns against receiving "another gospel" (Galatians 1:6-9).

We must do more than pay lip-service to the fact that Christianity rests upon the inspired word of God! No part of Christianity rests upon the doctrines of men! Only one

message calls men to life in Christ! Only one provides the terms of salvation! It is the gospel of Christ! Salvation is to be found only in Christ (Acts 4:12; Hebrews 5:8-9). It cannot be found in the doctrines of men. The worship and work of God's people, as well as the moral and spiritual tenets they are to live by are contained in the gospel of Christ. The Christian life can be produced and maintained only in the acceptance of the will of God set forth in the gospel of Christ. The doctrines of men do not, and cannot, bring a soul into a right relationship with God (Matthew 15:8-9; Mark 7:7-9; 2 John 9-11; Galatians 1:6-9; Romans 6:16-18, 12:1-2). An amended gospel or a partial gospel is not the gospel of Christ! The doctrines of men are not the counsel of God!

False teachers do not hesitate to pervert God's revealed will. They have no qualms about setting it aside or going beyond it. They falsely claim to be interested in the future of the church, especially the youth, and that they want to see the church grow. They conduct themselves as being above the word of God, and are willing to set it aside. False teachers have ever championed new terminology, new freedoms, new and different doctrines, and broader fellowship. They have ever called men away from the truth of God.

When anyone advances "the plan of salvation of your choice," "the worship of your choice," and "the church of your choice," they are speaking falsehood. "The savior of your choice" and "the godhead of your choice" is not truth! The enthroning of personal choice has ever led people away from God. "Personal choice" exalts self and diminishes God. It exalts the profane, not the holy. Greater personal choice has ever been the desire of man. It has ever led to the rejection of the authority of God, and disloyalty to God.

Truth demands loyalty! Loyalty to God is not negotiable. To set aside or reject the will of God is to be disloyal to God. Day in and day out, nothing is more important than loyalty to God! We are called of God to be loyal to Him and to His will for us. ■

*Ronald D. Bryant
54 Hospital Drive, Metropolis, IL 62960*

The Portrait of the New Man:

Colossians 3:12-17

Introduction:

1. Christ is “all, and in all”. “He is my everything, he is my all.”
2. With the putting off of the “old man”, there must logically come about some changes.

3. The whole field of Christian morality is not covered, but that which concerns our social duties which result from our union with the body of Christ. The world had never seen a picture of man like Paul paints.

4. The portrait of the new man presents to us three considerations:

I. The Condition of the New Man. (vs. 11-14)

A. In Christ. (Galatians 3:26, 27; 2 Corinthians 5:17; Galatians 6:15)

1. He is our “mentor”. (Phillipians 2:5)
2. Our focus is upon Him.

B. Elect of God. (1 Peter 2:9)

1. Christians are now the true children of Abraham. (Galatians 3:29)
2. Election is not an argument for partiality. (Acts 10:34, 35)

C. Holy.

1. We are sanctified, set apart for God. (Colossians 1:2)
2. The church is “the called out”. (Colossians 1:13)

D. Beloved.

1. God has fixed His love on us. (Romans 8:38, 39)
2. The church is “special” because of God’s feeling for it.

E. Forgiven. (vs. 13)

1. This declares the deity of Christ “Christ forgave you.”
2. The great gospel blessing. (Hebrews 8:12)

II. The Clothing of the New Man. (“put on” vs. 10, 12, 14)

A. Mercy—a heart of compassion, pity.

1. The ancients considered the “bowels” to be the seat of our emotions (liver, kidneys, lungs, intestines, etc.).
2. There is deep feeling of concern over the needs of others.

B. Kindness—good will toward others.

1. There is a sweetness of disposition in dealing with others.
2. This does away with suspicion of others. (Ephesians 4:32)

C. Humbleness—the estimate of yourself.

1. All must plead for mercy because they are sinful!
2. Therefore opposed to haughtiness. (Proverbs 16:18)

D. Meekness.

1. Courtesy, power under control; gentle but firm.
2. Opposed to rudeness and harshness.
3. Moses and Jesus, both examples. (Matthew 11:28-30)

E. Longsuffering.

1. A reaction toward treatment. Temper under control.
2. Opposed to malice, resentment, and revenge.

F. Forbearance.

1. Tolerance to hold yourself back. Self-restraint.
2. What of murderers who plead “temporary insanity?”

G. Forgiveness.

1. “Quarrel”, i.e. complaint, real or imaginary.
2. We often plead we don’t have to until the person “repents” when there has never been an actual “offense” or sin committed by the other person! We complain because “chips” get knocked off our shoulders!
3. The reason and extent expected of us: “as”. (Matthew 6:12, 14, 15)

H. Charity.

1. "Bond"—girdle. That garment that held everything else in place. Liken it to our overcoat!
2. The prevailing principle of discipleship. (John 13:35, 1 Corinthians 13:1-3)

III. The Control of the New Man.

A. The Ruling Peace of Christ.

1. Christ indeed has brought us peace. (John 14:26; Isaiah 9:6; Ephesians 2:17; Romans 5:1; Ephesians 4:3)
2. God is too good to be unkind, and too wise to be mistaken.
3. On all questions this gives the deciding vote. "Umpire."

B. The Indwelling Word of Christ.

1. This is no doubt a reference to the gospel. (Romans 1:16)
2. To "dwell" is to be at home. Occupies our mind and will.
3. Not human traditions nor the doctrines and commandments of men. (Colossians 2:20-22; Mark 7:7-9)
4. Issues forth in praise that teaches and admonishes our brethren. We are worshiping a body. (vs. 16; Ephesians 5:19)

C. The Hallowed Name of Christ.

1. His name stands for identification. (Acts 11:26; 1 Peter 4:16)
2. His name stands for authority. (Acts 2:38; 4:12; Phillipians 2:9, 10)
3. His name calls for thanksgiving. (vs. 15, 17)

Conclusion:

1. Our outward conduct becomes the proof of the inward transformation.
2. How could we tell ourselves? (Matthew 7:20; James 2:18) ■

M. W. Kiser

104 Calhoun St., Sylacauga, AL 35150

Putting Away Lying...

Ephesians 4:25

...Is synonymous with putting off the "old self" (Ephesians 4:22). This is so essential because the old self is corrupted by deceitful lusts. Lying does damage to the conscience and the soul. It is interesting to note that this spoiling, or ruining, of one's spiritual self is, at least sometimes, driven by lusts and ungodly desires. Is this suggesting that one lies to cover up other acts of iniquity? That is a behavior characteristic of a godless person. The only way to put away the practice of lying is to break free from the service of sin (Romans 6:17-18).

...Is the precursor to speaking truth (Ephesians 4:25). Until a lie is no longer a verbal option in our dealings with our "neighbor", we will be stuck in that old way which ultimately leads to corruption¹. By eliminating this sin of the tongue (and heart), we allow ourselves to engage in completely honest discourse about whatever discussion is under consideration. This has a powerfully positive impact on every relationship a Christian bears, in the home, the church, the workplace, and the community. Honesty is great for the reputation of a Christian, and it makes one the most effective servant of Christ.

...Is motivated by an appreciation of unity (Ephesians 4:25). Why put away lying? "We are members one of another." Our actions affect others. Our lies betray, anger, hurt, and alienate their victims. In whatever context the lie occurs, it is a wholly selfish and self-serving act. Such egocentricity tears at and destroys unity, making such difficult. Lying is a stone wall separating hearts and lives. Sobering indeed is the charge of Jesus against liars, that any such "are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Liars are allied with Satan!

Are you being honest with your spouse? Your family? Your government? Your friends? Your brethren? Your God? The hopeful message of Ephesians 4 is that the old self can be put away and the new self can be put on. In view of eternity, put away lying! ■

Neal Pollard

¹A study of the word translated "corruption" (*phthora*) leaves one with the undeniable impression that Bible writers are speaking in terms of one being eternally lost. It means to be ruined, to perish, and decay.

New Readers

Someone gave me a *Gospel Gleaner* to read, and I really did enjoy it, so I want you to start sending a copy to me regularly. Enclosed is a small donation.

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You did it again! "Is Your Life a Hell on Earth?" was wonderful. Thank you. All the articles were excellent, particularly Ron Bryant's "What Is Spirituality?"

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I have received and enjoyed your paper for several years. I attend the White Oak congregation. Thanks so much for continuing to mail it to me.

*Mrs. Charles Sewell
Lafayette, TN*

We do enjoy the publication. Keep up the good work.

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We have missed your publication of *The Gospel Gleaner*. We like the material very much and enjoy receiving it. We see where you are retooling to make it better. Keep up the good work in furthering the cause of Christ. Enclosed is a check to help with the postage.

*M.D. Kirkpatrick
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I enjoy *The Gospel Gleaner* so much. Couldn't hardly put it down. Enclosed is a check.

*Nina Bottoms
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Cancellation

I am letting you know that you should not send us anymore *Gospel Gleaner* issues. It is an excellent publication, but my eyesight is making it too difficult to read very much.

*Edith Rich
Red Boiling Springs, TN*

Wants to Reprint Article

I enjoy *The Gospel Gleaner* very much. The reason for my writing is to ask permission to share one of your articles with the congregation through our bulletin. I would like to print "Whose Job Is It To Prevent Divorce?" by Ronald D. Bryant (Vol. 21, Nos. 3 & 4). I will give proper credit to him and your good publication. Would it be possible to have a bundle of 8-10 copies of your magazine for our elders, deacons, and other interested members?

*Chris Steele
New Port Richey, FL*

EDITOR'S NOTE: *Our readers are given permission to reprint any article in The Gospel Gleaner if it will help the sure increase of God's Kingdom*

Article Was a Help

"I would like to thank you for producing *The Gospel Gleaner*. Recently, I had been struggling with depression. A good friend gave me her copy of the paper. It was my first time reading the publication. An article in "Interesting Inquiries" really hit home for me. I know the passage in Luke 12:28-31 well, but because of wrong thinking, I had allowed myself to take ownership of things which I have no control over. That short article brought a lot of things back into focus for me. Thank you so much. If possible, I would like to be added to your mailing list."

*Tom Howell
Birmingham, AL*

Catholic Debate

How can I obtain copies of the "Debate With Catholics" involving John T. Polk, II and Robert Sungenis?

EDITOR'S NOTE: *The "Polk-Sungenis Debate on the Sole Authority in Religion" can be purchased from The Gospel*

Advocate (800-251-8446) or www.gospeladvocate.com. Also Freed-Hardeman University 731-989-6751 or www.fhu.edu/recording.

This debate is one of the better religious discussions in brotherhood history. Every concerned brother or sister should obtain a copy.



THE GOSPEL GLEANER

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Staff Writers:

Ronald Bryant
T. Pierce Brown
Andrew Erwin
Guy F. Hester
M.W. Kiser
James McGill
Grady Miller
John T. Polk, II
Ronnie Whittemore

Editor:

Bill Dillon
bdillon@crosscountybank.com

Mailing addresses:

Contributions:
P.O. Box 232
Hickory Ridge, AR 72347

Manuscripts:
P.O. Box 9
Hickory Ridge, AR 72347
bdillon@crosscountybank.com

Contributions Received During the Last Quarter

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Bradford Church of Christ Bradford, TN	\$450	Jerry Jacques Dexter, MO	\$25
Cotter Church of Christ Cotter, AR	\$150	Jimmy Horton Mountain Home, AR	\$50
Betty C. Johnson Lauderdale, MS	\$20	William Dexman, Jr. Hornbeck, TN	\$15
Church of Christ Sylacauga, AL	\$3,600	Grace Boles Livingston, TN	\$10
Lyte/Myrtle Northcutt Marrison, TN	\$50	Joyce Eldridge Livingston, TN	\$10
Walnut Grove Church of Christ Livingston, TN	\$150	Ricky/Julie Comer Oakdale, TN	\$50
Vinola Sewell Lafayette, TN	\$50	Daniel Page Wynne, AR	\$5
Lillian Miller Livingston, TN	\$25	Louise Whitten & Family Huntsville, AL In Memory of Charlotte Reynolds & Melanie Cox.	\$100
Glessie Cox Flippin, AR	\$25		
		TOTAL	\$5,355

Bible Quiz

1. Whose hands were covered with hair?
2. Who was the wisest man in the Old Testament, yet his wisdom did not teach him self-control?
3. Who is the first female singer in the Bible?
4. What prophet's word caused the Syrian soldiers to be struck blind?
5. How many times does Eve's name appear in the New Testament?

1. Esau (Genesis 27:23); 2. Solomon; 3. Miriam (Exodus 15:21); 4. Elisha's (2 Kings 6:18-23); 5. Twice (2 Corinthians 11:3; 1 Timothy 2:13)

Hickory Ridge Church of Christ
316 South 4th Street • P.O. Box 232 • Hickory Ridge, AR 72347-0232

SCHEDULE OF SERVICES

Sunday Morning Bible Class	9:45 AM
Sunday Morning Worship	10:30 AM
Sunday Evening Worship	6:00 AM
Wednesday Evening Bible Study	7:00 AM

Telephone 870-697-2978 • Office Fax 870-697-2386

E-mail bdillon@crosscountybank.com

Bill Dillon, Evangelist

Church of Christ
P.O. Box 232
Hickory Ridge, AR 72347

