

HOLY BIBLE

FIRM FOUNDATION

FIRM FOUNDATION Published Weekly by the Firm Foundation Publishing House, Austin, Texas. G. H. P. Showalter, Editor. Foreign Advertising in charge of Jacobs List, Inc., Clinton, S. C. Soliciting office, Geo. F. Dillon, 500 National Fidelity Life Bldg., Kansas City, Mo.; Julian A. Kirk, 509 National Life Bldg., Kansas City, Mo.; E. L. Gould; Mgr., 40 Worth Street, New York, N. Y.; J. Archie Willis, 152 E. Ohio Street; Chicago, Ill.

SUBSCRIPTIONS, PAID IN ADVANCE, six months, \$1.00; one year, \$2.00; four years, \$5.00; ten years, 10.00. Remittances should be made by registered letter, post office or express money order payable to the Firm Foundation Publishing House, Austin, Texas. Entered at the Post Office at Austin, Texas, as second-class matter, under act of March 3, 1878.

1884 A National Weekly, World-Wide in Mission, Definite in Policy—The Defense of the Ancient Gospel Delivered to the Saints. Under Present Management For Last Thirty Years. 1938
 "The Firm Foundation of God standeth having this seal. The Lord knoweth them that are his"—2 Tim. 2:19

Vol. 55, No. 18.]

Austin, Texas, Tuesday, May 3, 1938

[\$2.00 Per Year in Advance

The Gift of the Holy Spirit

By LUTHER G. ROBERTS



The article on the above subject by Brother Guy N. Woods in the Firm Foundation has caused much comment. While we agree that the "miraculous gifts" were to cease, and did cease when "that which was perfect is come," we do not agree that the "gift of the Holy Spirit" as referred to in Acts 2:38 is the same as miraculous gifts. In fact from this view we beg to differ.

Brother Woods and I are close personal friends, we were in school together, and enjoyed many friendly discussions during those days. Although I love Brother Woods as a brother, it will cause no ill will between us even though we do not agree on this subject.

In studying the Bible in school and out of school, in preaching the Bible for the past few years, I have been taught and in turn have taught that there are measures of the Spirit. By measures of the Holy Spirit is evidently to be understood the degrees of power enjoyed by those who receive the Holy Spirit. The baptismal measure of the Holy Spirit was received by the apostles, and empowered them to confer gifts of the Holy Spirit on others. But the ones receiving the gifts of the Spirit, power to perform miracles, to heal, etc., could not confer this power to others. There was then a greater and a lesser degree of power received by the reception of the Holy Spirit depending on the measure received. It is usually understood by those who claim to handle aright the word of Truth, that there are three measures of the Holy Spirit. First, the baptismal measure, which the apostles possessed; second, the miraculous gifts of the Spirit conferred by the laying on of the apostles' hands for that purpose. Third, "the gift of the Holy Spirit," that is the ordinary indwelling of the Holy Spirit in every obedient penitent believer. Some think that Jesus Christ had the Spirit without measure given unto him (John 3:34 A. V.). It is the purpose of the writer of this article to discuss the "gift of the Holy Spirit," and to show that it is not the same as the "miraculous gifts" of the Spirit conferred through the laying on of the hands of the apostles.

Brother Woods gives a fine analysis of the passage under study in his article, which is, "Contemplated with reference to man's duty and God's promises, the passage readily yields itself to the following analysis: Man's duty (1) Believe (Though not mentioned, belief is definitely implied in the context); (2) Repent; (3) Be baptized. God's promises: (1) Remission of sins; (2) The gift of the Holy Spirit." The "gift of the Holy Spirit" is here promised to the same ones who are promised the "remission of sins." This blessing is evidently intended to continue to be given as long as the remission of sins. The following verse substantiates this view, "For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." The force of the promise is seen in the words used in making the promise, "ye shall receive the gift of the Holy Spirit." In Mark 16:16, we stress correctly the promise, "He that believeth and is baptized shall be saved." So in this passage, "And ye shall" etc. This blessing is as assuredly promised to the penitent believer who is baptized, as is the remission of sins. The two blessings are coequal in the bestowal.

What is the "gift of the Holy Spirit" as referred to in the passage in Acts 2:38? That it is not the "gift" which the apostles received

is admitted. Brother Woods assumes that it is the same as the miraculous gifts which the Samaritans received, and the same as the "spiritual gift" Paul desired to confer on the Roman Christians. Now no one, who is a member of the church of Christ, denies that the miraculous gifts as received by the Samaritans ceased with the death of the last person on whom the apostles laid their hands. But I deny that the "gift of the Holy Spirit," in the passage under discussion, is the same as the "gift" conferred on the Samaritans by the laying on of the apostles' hands. There is good ground for this denial. The "gift of the Holy Spirit" is promised to every baptized penitent believer, while the "gifts" bestowed by the laying on of the apostles' hands were not promised to every baptized penitent believer. Again, if the "gift of the Holy Spirit" was that gift conferred through the laying on of the apostles' hands, then the three thousand baptized on Pentecost received the miraculous gift of the Spirit, enabling them to perform miracles. But Brother Woods says that when Paul wrote to the Roman Christians that they had not received the Spirit. However, in the same connection he states that, "sojourners from Rome, present on the ever memorable Pentecost, doubtless

bore the glad tidings of salvation to the Imperial City." Then the church at Rome had some in it who possessed spiritual gifts, for on Pentecost they had received the Spirit in miraculous gifts through the laying on of the hands of the apostles, according to his meaning of the "gift of the Holy Spirit."

The difficulty is due to the fact that the "gift of the Holy Spirit" promised to every baptized penitent believer, is made the same with the miraculous gifts bestowed on the Samaritans, and about which Paul writes to the church at Corinth in First Corinthians 12, 13, 14. The "gift of the Holy Spirit" of Acts 2:38 is the Holy Spirit as a gift, the ordinary indwelling of the Holy Spirit in the Christian through the word, which enables no one to perform miracles. The Roman Christians who had been present on Pentecost, who had that day become Christians, and received the remission of sins, and the gift of the Holy Spirit, did not possess the gifts conferred through the laying on of apostolic hands, hence the reason for Paul's desire to see the Romans.

The Samaritans had the "gift of the Holy Spirit" as referred to in Acts 2:38, that is the ordinary indwelling of the Holy Spirit, before the arrival of the apostles to confer on

them the miraculous gifts. They did not, of course, enjoy the measure of the Spirit bestowed through the laying on of apostles' hands until the coming of Peter and John, but if the "gift of the Holy Spirit" means miraculous gifts they would have possessed them for they had believed and been baptized. But let us hear some authorities on the meaning of the phrase "the gift of the Holy Spirit," and as to the statement just made that the Samaritans had the Spirit before the arrival of Peter and John. First, let us hear that prince of scholars, J. W. McGarvey, "The second blessing promised on condition of repentance and baptism, is the 'gift of the Holy Spirit.' By this is not meant that miraculous gift which had just been bestowed upon the apostles; for we know from the subsequent history that this gift was not bestowed on all who repented and were baptized, but only on a few brethren of prominence in the several congregations. The expression means the Holy Spirit as a gift, and the reference is to that indwelling of the Holy Spirit by which we bring forth the fruit of the Spirit, and without which we are not of Christ" (McGarvey's New Commentary on Acts of Apostles, p. 39).

David Lipscomb states on this passage, "He tells those who believe to be baptized, and they shall receive the Holy Spirit as a gift" (Commentary on Acts of Apostles, p. 46). On verse 39 he says, "Those called are those who accept the call of God. To all that obey him the Spirit will be given" (Commentary in loco).

(Concluded on page 2)

Things to Consider

By W. M. DAVIS

Leaders And Followers

Some words are overworked. It would be well for men to forget all about leadership for a little while and do some thinking on the other side of the subject. We are told that the world is drifting into chaos for want of leadership. Is this really true? What is lacking in men now to make them good leaders? There are great thinkers and great statesmen in every nation. Is the world's real trouble a dearth of leadership, or is it an excess of it? If some men would quit leading and go to following, things would be in a better condition. What the world needs now above every thing else is a lot of good followers. The nations of earth are not getting anywhere because there are too many leaders, each with a small following. It is this situation that makes room for dictators. Some one must be pushed forward to lead the leaders.

And what is true of the political situation in the world is in a measure true in the church. What the church needs, more than anything else, is a lot of good followers. Competent leaders are powerless to do good without the help of good followers. Trained leadership is no more essential than trained discipleship. The greatest leader the world has ever known could accomplish nothing where anarchy reigned. It was not poor leadership upon the part of Noah, that he was unable to influence any one outside of his own family to follow him into the ark. It was because "violence filled the

earth" at that time. People were wicked and skeptical. They did not want to follow Noah, nor any other leader. very man wanted to do as he pleased.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Jesus was a good leader, but he had some mighty poor disciples. One betrayed him; a leading one, whom he had trusted, denied him; in an emergency, they all forsook him and fled. The great need at that time was good followers. The leadership was adequate. When things did not suit the disciples they would nearly all quit. "From that time many of his disciples went back, and walked no more with him" (Jno. 6:66). This was no reflection on Christ's leadership. It only indicated poor discipleship. Peter told Jesus he was ready to go with him both to prison and to death (Luke 22:33). But that same night he denied him (Luke 22:57). There are church members who will brag about their discipleship one day and quit the church the next day. The need of nations is fewer leaders and more patriotic common citizens. The need of the church is for every one to forget self and follow Christ.

Fit For The Kingdom

Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). One man who observed the work of Christ was so enthusiastic

about it that he said, "Lord, I will follow thee whithersoever thou goest." A great many men overshoot the mark and give themselves credit for more ability and courage than they really have. Jesus wanted this man to understand that there was no earthly reward in being his disciples. He told him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Jesus asked another to follow him, and he said, "Lord, suffer me first to go and bury my father." Another offered to follow him with this reservation, "Let me first go bid them farewell, which are at home at my house." These men had interests that made the kingdom of God secondary. They wanted to do something else first.

Jesus wanted disciples who would accept the kingdom of God with no reservations. And how about it now? Do we always put the kingdom of God first? Do we start, then look back to see what we have left? Jesus said, "Remember Lot's wife." She started back. Probably the greatest hindrance in the lives of the children of Israel was what they remembered about the land of Egypt. Every time their bill of fare in the wilderness did not come up to their expectations, they reminded Moses of the vegetables and meat they had in Egypt. No one who measures his material prosperity in the Christian life with the prosperity he enjoyed in the world is fit for the kingdom of God. No one who holds onto the handles of the plow, but looks back with regret, can do good work. Paul says, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

KEEPING UP WITH THE TIMES

By J. L. Cateart

With each decade there has been new conditions arising in the church, and many of them have been very perplexing, and have given those that would take the Bible only as their rule and guide of faith and practice real problems to solve. Often some member or members will get a new idea from some place, and without studying it or giving it consideration, want to put it into practice in the home congregation. But Old Brother Faithful who is true to the book, and wears many scars from fighting the good fight suggests that we not be too hasty, but study and investigate to see if it will meet the approval of high heaven. He is at once marked as an old mossback, and does not want the church to progress. Certainly the scribe (and he is not an old man) wants to see the church of our Lord make all of the progress that is possible, but not to the exclusion of God's great plan.

In material matters, men have sought to meet these changing conditions, and not without much consideration and foresight. But with all this foresight and consideration many have tried some new plan or scheme to their own sorrow.

In our own generation we have seen horse power give way to steam, gasoline, and electrical power, and we all appreciate these modern conveniences, but we must not forget that we have them at the cost of the fortunes of hundreds of men who lost all they had trying to put these things on the market, and many were made physical wrecks, and went to an early grave, all because they did not thoroughly investigate before starting.

It is true the church must progress, and meet the changing conditions. There was a time when Sunday morning Bible study, with a protracted meeting once a year would keep the church intact, but not now. The world has too many attractions. I have always said the devil has all the advantage over the Lord. He can use any and all things that are wrong, but the Lord can and will accept only that which is right.

Christians have a book that will help them meet modern demands, and keep up with the times, but it must be studied and applied. A law book would do a lawyer no good if he did not study it, and if he studied it, and failed to apply it when needed it would still do him no good.

Jesus was ahead of the program when he was on earth, and he is ahead today, if we will just let him guide (John 14:6). "I am the way, the truth, and the life: no man cometh unto the Father, but by me." He was and is about his Father's business. Luke 2:49: "Wist ye not that I must be about my Father's business?" These modern times have caused many to become neglectful, and not be about the Father's business. We need to catch up with Jesus in cutting loose from the things of the world. 1 John 2:15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Too many have let the world get between them and the church. We need to catch up with him in being the light of the world. Matt. 5:14-16: "Ye are the light of the world. A city that is set on a hill cannot be hid.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Instead many are standing in the way, and casting a reflection upon the church of our Lord who died for us. Many seem to be able to put their light under the bushel without the least remorse of conscience. We need to catch up with him in kindness. Matt. 5:21, 22, 43-45: "But I say unto you, that whosoever is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell fire." Too, many Christians and some congregations are too cold and indifferent. It does not cost us anything to speak and shake hands with one another, and with our visitors, and invite them back, and make them feel that they were welcome in our services. We need to catch up with him in loving one another. John 13:35: "By this shall all men know that ye are my disciples, if ye have love one to the other." John 15:17: "These things I command you, that ye love one another."

1 John 3:15: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." Many of the brethren harbor hatred in their hearts toward another brother. O brethren, can't we refrain from this awful thing? Matt. 6:14, 15: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." We need to catch up with him in our prayers. Luke 6:12. Jesus prayed all night. Sometimes it is hard for me to make myself believe that as many as one-fourth of the brethren are praying. And we wonder why the church is not doing more in some places, and why so many members are doing so many things they should not. 1

Tim. 2:8: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." Last we need to keep up with him in soul saving. Prov. 11:30: "He that winneth souls is wise." Mark 16:15, 16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." 1 Cor. 1:21: "—it pleased God by the foolishness of preaching to save them that believe." Do we still believe these scriptures? Think.

"Are we keeping up with the times? If so, what is our guide, our own pleasures and de-

THE GIFT OF THE HOLY SPIRIT

(Concluded from page 1)

Now we will hear Ashley S. Johnson on this subject, "Does the Holy Spirit dwell in the heart of the ordinary believer? I have no hesitation in answering emphatically in the affirmative: Peter, to whom the keys of the kingdom were given in a preeminent sense in connection with the other apostles, opened up the Great Commission on the day of Pentecost. They spoke boldly the word of God, and deep conviction for sin laid hold on the hearts of their hearers and caused them to cry out asking what to do. Up to this point only the

heart of the believer because he is a Son, because he has obeyed the truth; this harmonizes with the promise of Peter to the thousands of believing Pentecostans that they should receive "the gift of the Holy Spirit" on the conditions of repentance and baptism." (The Holy Spirit and the Human Mind, p. 316, 317, 320, 321).

As to the case of the Samaritans, McGarvey states, after quoting Acts 8:14-17, "In order to a correct understanding of this procedure, we must notice four facts which are conspicuous: first, that the Samaritans, having believed the gospel and been baptized, were, according to the commission (Mark xv. 16), and according to Peter's answer on Pentecost (Acts ii. 38), pardoned and in possession of the gift of the Holy Spirit." After they had been in possession of this gift long enough for the news to reach Jerusalem, the body of the apostles united in sending to them Peter and John. Third, previous to the arrival of Peter and John the Holy Spirit had fallen with its miraculous powers on none of the Samaritans. Fourth, upon the imposition of hands by the two apostles, preceded by prayer, the Holy Spirit with its miraculous powers fell upon them" (New Commentary on Acts of Apostles, pp. 141, 142). Again he says, "(3) The statement, 'as yet he had fallen upon none of them: only they had been baptized into the name of the Lord Jesus,' shows that there was no such connection between baptism and the miraculous gift of the Spirit, as that the latter might be inferred from the former. This gift, then, was not common to the disciples, but it was enjoyed only by those to whom it was specially imparted" (Ibid. pp. 143, 144). In part II of his Commentary in commenting on the passage of Acts 19:1-7 McGarvey gives this exegesis, "Paul's first question, 'Did ye receive the Holy Spirit when ye believed?' had reference not to the ordinary indwelling of the Spirit; for this all receive who repent and are baptized (ii. 38), and therefore he could have no ground for doubting this. But some disciples, after baptism, received through imposition of apostolic hands the miraculous gift of the Spirit; and it is of this that Paul inquired, as is proved not only by these considerations, but by the fact that it is this which he conferred upon them at the close of the conversation. When they answered, 'We did not so much as hear that the Holy Spirit was given,' he saw at once that there was something wrong about their baptism; hence his next question, 'Into what then were ye baptized?' * * * Moreover, in that case they would have already been told, as Peter told the people on Pentecost, that on being baptized they would receive the Holy Spirit. * * * Paul's brief explanation was promptly accepted, and when the men were baptized he bestowed upon them the miraculous gift to which his first inquiry had reference."

To the same import is the writing of Ashley S. Johnson on the question as to the Samaritans receiving the miraculous gift of the Spirit. He writes, "As disciples, Stephen and Philip had the 'gift of the Holy Spirit,' as assistants of the apostles they had the power to perform miracles. This is further seen in the introduction of the gospel in Samaria by Philip. * * * But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). These people obeyed the gospel precisely as it was laid down by inspiration and were entitled to the Comforter, to abide in their hearts: 'And we are witnesses of these things; and so is also the Holy Spirit, whom God has given to them that obey him (Acts 5:32), but in the extraordinary sense 'He was fallen upon none of them,' the apostles Peter and John therefore went down—Philip was only an ordinary disciple with extraordinary gifts; he could preach but he could not confer miraculous power" (The Holy Spirit and the Human Mind, p. 320).

The miraculous gifts bestowed through the laying on of the hands of the apostles have been done away, but the "gift of the Holy Spirit" as promised by the apostle Peter, that is the indwelling of the Holy Spirit in the heart of the Christians continues today. This indwelling of the Holy Spirit is not apart from the word of God, but through the word, and conjointly with it. As to how the Spirit dwells in the Christian through the word I purpose to discuss in another article. Amarillo, Texas.

IN "THE OLD BOOK STORE"

We have for sale this week the following Commentaries: Complete set "Commentary & Paraphrase" by Patrick, Lovth, Arnold, Whitby and Lowman, four large volumes, quarto, covering the Bible complete, good condition, \$12.50; "Benson's Commentary," five large volumes, \$13; "Adam Clarke's Commentary," in single volume, covering the New Testament, only \$4; "New Testament Commentary" by Adam Clarke, in two volumes, \$6; volumes 3 and 4 of the Old Testament by Adam Clarke, from Job through Micah, \$6; Complete set "Adam Clarke" on the Bible, six volumes, original edition, \$20. We have other old Commentaries and religious books. Write us.

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New Special Issue of May 10th
"The Union of All Christians"

1. Just as the gospel meetings of the summer season are getting under way there certainly could not be a time more appropriate for the new special number of the Firm Foundation on the great and important subject of the "Union of All Christians."

2. Certainly no other subject is more in line with the plea of the disciples of the Lord Jesus Christ. And now, while the protracted meetings are being conducted by the faithful all over the land let us see that the printed page be used to urge and emphasize the plea that a Bible loving people are making to induce all professed followers of the Christ to accept and follow the teaching of the Bible and the Bible alone as their creed, and their rule of faith and practice.

3. Preaching or radio talks are good, but they have their limitations. We preach the Bible, but we do not think of getting along without the Bible in its printed form. We want the people to have the Bible in their home, and without it they are not likely to accept its teaching. Just so our preaching and teaching urging that people accept and obey the teaching of Christ must be presented in printed as well as spoken form. In fact this is by far the most effective method. People very seldom obey the gospel as preached by loyal Christians today who have not read it from our papers, tracts and books.

4. The unbelieving and disobedient among the religious and irreligious people about us do not know what we teach. They probably will never know till we wake up on the responsibility of the free distribution of gospel literature. O, you say, they can come to our meetings. Yes, but they do not come. When you hold your meeting just check up and see how many people attend outside of the families of the members in the congregation, and, perhaps a few here and there of their close relatives. I think you will decide that not one in 500 of the "outside" people of the town attend these meetings or have, in any other way, ever heard what we teach. They do not know and we are not teaching them.

5. The Savior, in the commission told the apostles to "go" to the people—to the whole creation. Please note that he did not tell these apostles to sit down and wait for the people to come to them—if they wanted to. They would have been waiting still. The world would never have been converted in that way. So must we today take the message to the people. And is there a more effective way to take to them the message of life than on the printed page? Why not, then, see that all the people in your town or community be supplied with a leaflet, tract, or, better still, a copy of your gospel paper, at least occasionally.

6. Several years ago the writer of these lines conceived the idea of an enormous free circulation of gospel papers as a means of furthering the cause of truth. As a result hundreds of thousands of copies have been distributed. Churches and individual members have ordered the paper sent direct to friends all over their town and all over their county. Many fine reports have come from those engaged in this work. Quite a number of persons reached in this way have been baptized, and many of them have reported that it was in this way only that they learned of the church of Christ as a people, and our plea for the simplicity of obedience to the gospel as required in the New Testament.

7. The interest shown in the special number of March 15, by preachers, elders, deacons and other leaders, and by whole churches has been most gratifying. Counting as is usual, that four or five persons read, in whole or in part, each copy of a paper thus distributed, that issue of this paper was read by about 300,000 people. No one can tell, or even approximate, the number of persons among all these who have, in this way, learned something of the gospel, and the number of these who will, in the near, or remote future, be led to obey the gospel as a result. Hundreds of our friends who helped in this work have written us of the fine interest that has been shown by many who read this particular issue of the paper. The soil has been prepared; the seed has been sown; a great preparation has been made for the forth-coming protracted meeting in many places. And the meetings will be more successful on this account.

8. Another Special Number: Another special number of the Firm Foundation is to be published in the very near future—May 10, 1938—and we are expecting the most profound interest on the part of friends of this work, and the greatest results yet. The subject is one that was urged with the most sincere and earnest enthusiasm when the reformers of the 19th century began their plea more than one hundred years ago—"The Union Of All Christians." It is a subject that has been neglected and that should now be urged with all possible earnestness.

- 1. Can all Christians be united?
- 2. Is it important that they should be thus united?
- 3. Is it sinful for them to be divided?
- 4. Is there a divinely acceptable and feasible basis for the union of all professed followers of Christ?
- 5. Can all Christians, without any sacrifice of conscience, be united and happy?

These fundamentally important and searching questions will be answered. They will be considered with the greatest possible kindness and care. God's word will support every position taken. Writers have been selected with the greatest care for the different phases of the subject.

—G. H. P. SHOWALTER, Editor

sires, or the unsearchable riches of God's everlasting word? 1 Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

With a heart full of love I send this message on to you.
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apostles had received the Holy Spirit, but he had produced in the hearts of these people the profound conviction that Jesus Christ is the Son of God. Peter's reply to their request * * * indicated that they could receive the "gift of the Holy Spirit" on certain conditions which he proceeded to lay down in very plain language: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit (Acts 2:38). This was at the beginning. The conditions of receiving the Holy Spirit as an abiding guest laid down were ratified in heaven, and the conditions are still binding and the promise is still good." The Holy Spirit as an abiding guest enters the heart of every obedient soul." "The Holy Spirit enters the

Getting Acquainted With Our Preaching Brethren

By W. D. Hills

Brother Ira Y. Rice was born and reared on a farm in southern Arkansas and lived there until he grew to manhood. He then came to Texas and took up the study of vocal



Ira Y. Rice

music. After spending some time under J. E. Thomas and Thos. S. Cobb he began teaching music, or as such work was referred to back in those days, he taught singing schools. I am sure he has conducted as many schools as any man known to me. It has been my pleasure and profit to have him at different times with the church where I was preaching, and he has always done his work well.

At the time he became a teacher of vocal music he was not a member of the church. Out in western Oklahoma he heard the truth, obeyed it, and began leading the singing for meetings along with his work of teaching. He has conducted the song service for many of our gospel preachers. It was during one of these meetings, when he was leading the singing for me, that his wife was baptized. After spending a number of years as a singer and a teacher of vocal music, he began preaching the gospel, and since that time has devoted his time largely to preaching. Yet, he has not given up teaching entirely, and conducts schools for churches when called upon for this work. In many places he will conduct a song drill while holding a meeting. He has made many sacrifices in order to stay in the field, both as preacher and singer.

Brother Rice has a devoted wife and five children three girls and two boys. The oldest son, Ira Y. Jr., is also a gospel preacher. He has been preaching for three or four years. Ira Y. Rice is a brother to John M., both of whom I have known for many years, and whom I hold in high esteem as men and as servants of the Lord Jesus Christ. Brother Rice, has for a number of years, lived at Norman, Oklahoma.

RIGHTFOUSNESS

By Ira Y. Rice

There is much said from the pulpit by our gospel preachers about righteous living at the hands of members of the church. And I am quite sure that there should be more said about it and with the greatest degree of emphasis.

In 2 Tim. 3:16, 17, Paul says that "all scripture inspired of God is profitable for doctrine, for reproof, for correction, for instruction, in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." With this statement in hand, let us hear David in Psalm 119:172. "My tongue shall speak thy word; for all thy commandments are righteousness." So it behooves members of the church to study, as Paul taught Timothy, that we may know what the commandments are.

We have learned already, that the book divine will furnish all the information and instruction that has to do with the commandments constituting righteousness. Hence, we should be constantly interested to know them. And we certainly can find them if we search for them.

In Matt. 5:6 Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." He also said in John 14:15: "If ye love me, keep my commandments." And just here, let us hear a question by our Lord: "And why call ye me Lord, Lord, and do not the things which I say?" Listen at James in James 1:11: "But be ye doers of the word, and not hearers only, deceiving your own selves."

My experience on the gospel field during the years that I have spent in gospel work, has led me to believe that due to so much worldliness in the church, among so many professed Christians, (by their fruits ye shall know them) that when Jesus comes back to present the kingdom, the church, his bride, to the Father, in that day known as the judgment day, and he sends his angels as reapers, to gather out of his kingdom all who offend, that there will be thousands who will be bound as bundles and cast into outer darkness, where there will be wailing and gnashing of teeth. Yes, thousands who at one time during life, obeyed the truth; lived perhaps faithful for a while, but neglected to observe the commandments that has to do with Christian development, Christian growth, because they allowed the temptations of earth, old Satan's devices, to lead them astray. Yes, lead them away from righteous living. This, to me, is sad to think about. But that will happen, and no wonder Jesus said in Matt. 7:14 that "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

"Blessed are they that do his commandments; that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). The servants of Jehovah who may hear the welcome plaudit at the judgment, "Well done thou good and faithful servant, enter thou into the joys of thy Lord," are going to be those who wear the robe of righteousness while here, making that necessary preparation to live with him in the happy beyond, and enjoy a prepared place for a prepared people. Brethren, let us think seriously every day, and study the good old book divine, to know what it means to wear that robe of righteousness. And may Jehovah ever bless all who are seeking to know the truth, touching all commandments, and are striving to wear the robe of righteousness, by presenting our bodies a living sacrifice as taught by Paul in Romans 12, is my humble prayer in Jesus' name.

THE HOLY SPIRIT AND HIS RELATION TO CHRISTIANS

By Luther G. Roberts

That the Holy Spirit dwells in Christians today is admitted by almost all, if not all, of the preachers who have lived and are now living in the churches of Christ. It is a truth certainly taught in the New Testament. As to how the Spirit dwells in the Christian there is not the unanimity of views. Some of the foremost men who have plead for a return to "the Ancient Order of Things" have held that the Spirit dwells in the Christian directly, without any means whatever; while others have contended that the Spirit dwells in the Christian through means, the word of God. Many state frankly that they do not know how he dwells in the child of God; but they also may say that though it may be unknown as to how the Spirit dwells, he dwells none the less in the Christian. In a letter to the writer recently, T. H. Etheridge of Huntsville, Texas, says, "That He dwells does not admit of a doubt, but how He dwells is another matter, just as His personality is a problem." Others suggest that since we do not know how our own spirit dwells in us, we should be careful in our conclusions as to how the Holy Spirit dwells.

One objection to the view that the Spirit dwells in the Christian is that the Spirit is a person, and therefore could not dwell in various Christians at sundry places at the same time. This is easily shown to be false by the example of the Holy Spirit dwelling in the apostles at the same time, and that when they were widely separated from each other as to space. Jesus had said to the apostles, in reference to the Spirit, "Ye know him: for he abideth with you, and shall be in you." Then on the day of Pentecost as recorded in Acts 2:1-4, we have the record of the Spirit coming into the apostles, verse 4. "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Jesus had previously told them, "But when they deliver you up, be not anxious how or what you shall speak for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10:9, 20). This amply proves that the Spirit could, and did, dwell in a number of people at the same time. This was a baptism of the Spirit, and not, of course, the same as the dwelling of the Spirit in Christians today in the same measure or

degree. But it proves that the Spirit did dwell in several different people at one and the same time.

Now I have said that the Spirit dwells in the Christian through the word of God. This seems to me to be the teaching of the New Testament on this subject. However, I intend to be no more dogmatic on this phase of this subject than the Scriptures are. First, in support of the proposition, that the Spirit dwells in the Christian through Word, we suggest that the nature of the case demands this. If a responsible person hears the word of God, receives it into his heart, and sincerely obeys the same, he then is freed from sin, and becomes a servant of righteousness, a child of God. Now the Spirit is promised to such an one, but the Spirit is never promised to one who does not hear and obey the truth. But, even after one has received and obeyed the truth, how does he continue in possession of the Spirit? Surely not apart from the word of God, for if the word is not studied, with a view to Christian growth, the Spirit will not continue with such a person. If one who has obeyed the truth leaves the word of God, ceases to attend the services of worship where the word is studied and taught, and its precepts obeyed, he ceases to possess the Spirit. Should the person, on the other hand, study the word, grow up in the knowledge of the same, continue to have faith in the word, and to follow its teaching, he shall continue to have the Spirit. In other words, the word of God is necessary to a reception, and a continual possession of the Spirit. The nature of the case demands this, for without the word of God the person will not have the Spirit of God. But this is not to say that the Spirit is the word; nor that the word is the Spirit. But that if you possess the one, you have the other. A Campbell said, "I pretend not to separate the Word and the Spirit of God. I do not say the Word alone nor the Spirit alone enlightens, sanctifies or saves."

Secondly, in support of the proposition, that the Spirit dwells in the Christian through the word I offer the following Scriptures. Acts 2:38: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 3:19: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." These two passages of Scripture are parallel. The first statement is in the first recorded sermon of the apostle Peter on the day of Pentecost; and the second is in his second recorded sermon preached in Solomon's porch. "The gift of the Holy Spirit" in the first passage is replaced by the expression, "Seasons of refreshing from the presence of the Lord." However one is enjoyed the other is enjoyed the same way. Read J. W. McGarvey on the passage in Acts 3:19, in his new Commentary on Acts.

In Eph. 5:18, Paul writes, "And be not drunken with wine, wherein is riot, but be filled with the Spirit; 19. speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." In Col. 3:16, Paul writes again, "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." These certainly are parallel passages of Scripture, in one he states, "Be filled with the Spirit; speaking, etc., in the other it is, "Let the word of Christ dwell in you richly; in all wisdom teaching," etc. If the word dwells in the Christian, he will have the Spirit; for the Spirit to dwell in the child of God, he must let the word of Christ dwell in him richly. David Lipscomb in "Salvation from Sin" writes on pp. 101-102, "The seed is the word of God" (Luke 8:11). In seed is the germinating element of the material, moral, and spiritual world. The word of God is the "incorruptible seed"—"the word of God, which liveth and abideth." It can never be divested of its living, life-giving power. . . . God's word implies God's power; and wherever this word is, there the Spirit in its life-giving power is present. . . . Through these means provided by God the Spirit exerts his influence to instruct, to guide, to strengthen, and to comfort, just as he imparts his influence to warm to the sun, to purify to the wind, to freshen and invigorate to the rain and moisture."

Again he says, "So in the spiritual world certain provisions are made for begetting a child, quickening the individual into life; certain other provisions are made for the growth and development of the spiritual life in man. . . . So in the spiritual world, God having chosen his word as the medium of bestowing spiritual life and development, his honor is pledged to do it through the appointed means." Again on page 105 of the same work, Lipscomb states, "The word of God is the means through which the Spirit of God begets, makes alive, and develops Christian

strength and character. There is no antagonism, but perfect harmony, in attributing the same effects to the Spirit and the word of God. Through the word the Spirit effects his ends, and all that is done through the word of God is done by the Spirit of God." I wish that this whole article on the subject, "Mission and Work of the Holy Spirit" might be included here.

Another passage of Scripture in support of this proposition is found in Gal. 3:2, which reads, "This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith?"

On this passage of Scripture I wish to quote the lamented T. W. Brents, as found in "The Gospel Plan of Salvation," pages 645, 646. He says, "Two thoughts are here implied: First, that the Galatians did not receive the Spirit by the works of the law. Second, that they did receive it by the hearing of faith. This question, then, is pertinent to our inquiry. We wish to know how the Spirit is received, and it is here assumed to have been received by the hearing of faith. But this is a queer sentence; what can it mean? Does hearing belong to faith? No. Faith comes by hearing; hence hearing must precede faith; indeed, hearing may be where there is no faith. Then the apostles could not have meant by faith that confidence only with which we receive testimony. He must mean something more than that. In this chapter, as in many other places, he is evidently contrasting the Mosaic Law and its service with the gospel and its service; and the word faith, in the verse quoted, is the synonym of gospel, and comprehends the whole plan of salvation presented in the gospel. If we comprehend the passage, we must notice the word hearing, for it must mean something more than the reception of sound. In the New Testament compiled by A. Campbell, from the works of Doctors George Campbell, Macknight and Doddridge, the passage is rendered, "The obedience of faith." . . . Collating these items, the account stands thus: The Galatians received the Spirit by obedience to the gospel, and hence, obedience to the gospel is the Father's appointed means of imparting the Holy Spirit to his children. Thus we see why it is that the world cannot receive the Spirit; they do not obey the gospel that they may receive it." On page 647, he states, "So, when a person is taken from the world" and adopted into the family of God, he or she ceases to imitate the spirit of the world, and hence to "conform to the world," and imbibes, "drinks into" that measure of the Spirit which the Father promised to his children by living in the Father's family, receiving his instruction, and being governed by his laws."

Brother Brents continues, "Every time the faithful child obeys a command of the Father, he drinks into or imbibes a measure of the Spirit connected with that service. It matters not whether it were the service of the Lord's day, worship in the family, visiting the sick, relief of the poor, or any other serv-

(Concluded on page 5)

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THE HOLY SPIRIT

(Concluded from page 3)

see required by the Father of his children, he has connected himself through the Spirit with his service, and he who faithfully serves him receives the Holy Spirit as an earnest of the promised inheritance. Hence, "he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us" (1 John 3:24).

Finally, and lastly, we quote from the same author, "While the disciple eats of the bread and drinks of the wine which symbolize the broken body and shed blood of a crucified Savior, who died that he might live, his memory fastens by faith upon the scenes of Calvary, and his heart swells with gratitude and is stirred with deepest emotion as he feels the love of God shed abroad in his heart by the Holy Spirit which is given to him through the appointments of the Lord. He prostrates himself at the golden altar and offers thereon the incense of a humble and devoted heart. Feeling his unworthiness he pleads for mercy through Jesus Christ. Truly grateful for favors received, he humbly yet in faith asks his Father for blessings and protection in time to come. Likewise the Spirit also helpeth our infirmities; for we know not what

we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered" (Rom. 8:26). Thus God's children are strengthened with might by his Spirit in the inner man" (Eph. 3:16) by the service of the Lord's day at the house of worship. Oh, precious season of refreshing from the presence of the Lord! Surely, it is good for them to be there, that they may sit together in heavenly places in Christ Jesus, and drink of that measure of the Holy Spirit with which God designed to comfort and strengthen his children amid the persecutions and trials incident to their pilgrimage through life."

Amarillo, Texas.

AS SEEN FROM NEW YORK

Whited Sepulchres

By P. D. Wilhelm

55 Powell Ave., Rockville Centre, N. Y. "Ye are like whited sepulchres" (Matt. 23:27). These are arresting words of Jesus and reflect a unique custom current in his day. These white sepulchres, gleaming in the sunlight, were a familiar sight in the landscape. They were caverns cut in the limestone rock, with a great stone set up to close the opening. Once a year, on a fixed day, the 15th day of Adar (corresponding to

a part of our February and March) the Jews whitewashed sepulchres. They did this, not to make them more beautiful, but that men might more easily see the burying places and avoid the ceremonial defilement which came even by inadvertent contact. Jesus makes an almost subtle reference to this source of uncleanness in (Luke 11:44) when he says "Woe unto you, scribes and Pharisees hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them." Thus he shows that the Pharisees themselves, not their tombs, were an unsuspected body of corruption and a source of moral defilement even as a hidden grave. This custom, we are informed, is still practiced in the near East. Tourists of the East tell us that whitened tombs of Mohammedan saints now gleam in the strong sunlight on many a knoll in Palestine. In this connection it is of interest to note that one of the spiteful devices of the Samaritans was to remove the whitewash from the sepulchres in order that Jews might be contaminated by walking over them. But there is a more practical side to this issue.

We are called upon to face the facts of the persistent tendency in religion to major on externals, a peril, ancient, medieval and modern. The path of its march across the years is well defined. There has ever been the

struggle between the outward and the inward; between the surface and the depth. Adam and Eve perhaps knew nothing of lime and water, or they doubtless would have tried a coat of whitewash instead of an apron of fig leaves (Gen. 3:7). Though they did not use whitewash, they did resort to an external covering which possessed no efficacy in remedying an internal condition. The lineage of these devotees of externals is unbroken from their day down to the present. Joseph and his brethren present this same front (Gen. 37:35-35). Moses' effort to hide his murderous act by covering up in the sand is a most fitting example. Jonah made a futile effort to cover up and veneer when he headed toward Tarshish (Jonah 1:1-17).

The well articulated system of worship which centered in the tabernacle and temple degenerated into smoothly functioning form. The prophets heralded God's utter abhorrence of it all in words which burned deeply (Isa. 1:11, 14). When Jesus stepped from eternity into time, he came into the midst of a system of religion conspicuous for its coating of whitewash. It afforded the most exhaustive prescriptions for the garishing of surfaces the world has ever known. Whited Sepulchres are literally in vogue today. They are, in a figure, to be found most any way one looks.

Glen L. Wallace, of Cleburne, Texas, closed at Thalia with fifteen baptisms and five restorations. Brother Wallace is now back in Cleburne for another year's work.

L. E. Carpenter is in a very fine meeting at Arp, Texas. He reports two baptisms on August 20th.

Everett E. Rhodes, of Carrizo Springs, Texas, did the preaching in a meeting which just closed at Comanche. Twenty-four persons were baptized and one was restored. Brother Roy E. Gilley led the singing. He is the faithful minister at Comanche.

J. H. Miles recently closed a fine meeting at Gall, Texas, with three baptisms.

Joe W. Hunter reports one taking membership and a fine interest in the work generally at Douglas, Kansas.

Early Arceaux will hold a meeting in Mission, Texas, beginning September 25th. W. R. Wolfram is the efficient minister of the church at Mission. Brother Wolfram reports that their singing has improved since they began using "New Wonderful Songs."

D. C. Williams, of Alice, Texas, closed at Vinn, Alabama, August 22 with one restoration. A good interest and attendance in the meeting was reported.

Herbert D. Hooker reports fourteen baptisms and three restorations as a result of his meeting at Halls, Tennessee. Brother Hooker is now in a meeting at Tigrett.

A. R. Holton, Sherman, Texas, August 23: "Three ministers are now employed by the Walnut Street church of Christ; Winston at the colored church; Stephenson in Grayson County; and I with the local church. Training school to start soon."

Frank Taylor, of Rotan, Texas, closed his tenth meeting for the summer at Snyder, near Lubbock, with five baptisms and one restoration. One of the number had been a Baptist and one a Methodist for many years.

John H. Hines, of Columbus, Georgia, reports one hundred and three additions to the congregation during the last fourteen months. He reports during the last two weeks, J. P. Prevatt, of Miami, Florida, will assist Brother Hines in a two weeks meeting in the early future.

J. G. Malphurs, of Haskell, Texas, closed a mission meeting at Timpon on August 22 with two baptisms.

J. R. Waldrum reports two baptisms and two restorations at Long Branch, near Nacoma, Texas.

Ralph Waggoner, of Vernon, Texas, has just closed a meeting at Harold, with five baptisms and three restorations. Waldo Proffitt closed at Gracemont, Oklahoma, with three baptisms and two restorations.

W. C. Norton, Route 1, Lawton, Oklahoma, August 23: "The meeting at Beaver Bend closed last night. Brother Will W. Slater, of Fort Smith, Arkansas, did the preaching. There were six baptisms and five restorations. We are going to build a house soon."

Jesse Powell, of Arlington, Texas, reports ten baptisms as a result of his meeting at Greenwood. He began at Shiloh September 2, to continue two weeks. He will go to Garland for a debate with F. Williams, a Nazarene, September 12th.

Thos S. Toddie, 825 N. Marsalis, Dallas, Texas: "Thirteen baptized and six restored during the Wolfe City meeting. One a Baptist seventy-eight years old. I begin at Hedley, Texas, tonight."

E. C. McKenzie, Hugo, Oklahoma, August 23: "The interest and attendance here continue to increase. Two splendid audiences yesterday. There were eleven additions to our working force; six by membership, four were restored, and a married woman was baptized. I now begin a meeting at Soper, twelve miles away."

Richard Robbins, Crosbyton, Texas, August 23: "Brother Jesse Wiseman closed here on the 14th with seven baptisms and six restorations. The writer, during the past ten days, has been in a meeting at Fairview. Four were baptized as a result of the meeting."

R. P. Drennon reports one restoration at Odonnell, Texas. Brother Drennon has accepted the invitation of the church at Odonnell to continue with them another year. He is now in a meeting at Mesquite.

G. A. Dunn, Dallas, Texas, August 22: "I closed at Corinth, Mississippi, August 25th with thirty-one baptisms and six restorations. Marion Davis led the singing. He is a great help. I began a meeting in Tennessee on the 26th."

James W. Adams, Gregaton, Texas, August 23: "We had a fine day here yesterday. Three precious souls became members to the church; all three had formerly belonged to the Baptist church."

R. Nottingham, 1521 W. McKinley Street, Phoenix, Arizona, August 23: "I have begun work regularly with the Fifth and McKinley Street congregation of this city, and prospects are good for service in his kingdom. We have already outlined an ambitious program, not only for the coming year, but for all time to come, and we want to be known as an active congregation. We are only two blocks off the main highway through to coast, and a cordial invitation is open to those coming through."

J. T. Gabbert, of Bonita, Louisiana, is in an interesting meeting near Rustop. He reports fine crowds and four confessions on August 23. Brother Gabbert pauses long enough to give a splendid commendation of the "New Wonderful Songs" outlined in 1925 hymn book for the churches published by the Firm Foundation.

J. Porter Whitby, Bonham, Texas, August 23: "Tested and won my second day in the work at Bonham and had a good day. Two attentive audiences and five baptisms. The Lord's day previous, four were added, thus making nine additions to our working force."

M. F. Manchester, Claude, Texas, August 23: "We closed at Groom with two baptisms and two restorations. There have been two confessions at Claude and one at Groom in Eastland County, for a mission meeting."

Bangs, Texas, August 31, 1938: Telegram: "The eleven day meeting at Hirsyon closed Wednesday with a total response of eighty-seven, with sixty-one of these baptized all of whom were baptized the same hour of response. Much of the success of the meeting may be due to the labors of Brother W. M. McFarland who seems happily situated. The attendance and interest were great throughout. There were additions daily with additions day and night. I go next to Kokomo. Fifteen responded the last day. Many entire families were added and a number came from the denominations. The restorations generally represent increased singleness. We began here Thursday night.—G. A. Dunn, Jr."

Arthur W. Francis, Jr. reports five baptisms and two restorations at Lakeview, Texas, as a result of the meeting lately held by Brother J. D. Pinkerton.

C. L. Taylor will hold a mission meeting at Deep Lake, about eight miles from Alaska, Texas, at an early date.

Will M. Thompson, of Hobart, Oklahoma, reports five baptisms at Gould. Brother Thompson will hold meetings at Shilder and Holdenville during September.

Chester Estes, Corinth, Mississippi, August 23: "The meeting with Brothers G. A. Dunn, Sr. and Brother Davis closed with thirty-eight baptisms and several restorations."

A. C. Huff, Temple, Texas, August 23: "My wife departed to be with Christ last Thursday evening at 7:40. Her faith in Christ was strong. She was a strong believer in the presence of God." Our sympathies are extended Brother Huff in this hour of bereavement.

Herace W. Busby, Tipton, Oklahoma, August 23: "The meeting in Lampasas, Texas, was filled with interest from the start. Good preparations were made, and fine crowds attended all services, sixteen were baptized and several restored. Silas Howell lives on his ranch near Lampasas, and is working regularly with the church, which is growing in an encouraging way. We are now in Tipton, Oklahoma, with good crowds attending, and three confessions. We are to begin a meeting in Shawnee, Oklahoma, Sunday, September 11th. From there I am to go to Murfreesboro, Lebanon, and Franklin, Tennessee, with ten or twelve days at each place."

Paul Southern, Station A, Abilene, Texas, August 23: "The meeting at Girard, Texas, being with bright prospects. Marton Cross preached yesterday while I was delivering the baccalaureate sermon at Abilene Christian College. The Hamilton, Texas, meeting resulted in six baptisms and one restoration."

C. McClung, Hollis, Oklahoma, August 22: "I closed one of the best meetings at Olney, Texas, I have had in years. More mature people were baptized than average, and the daily attendance was of the best. Brother J. E. Mullens is a fine co-worker and he had all things ready for the meeting. It was good from the very start. There were forty-two additions, with more than twenty-five of them by baptism. I left them rejoicing. I am now at Lacy Chapel, near Hollis, Oklahoma, and go next to North Burns, Oklahoma, and then to Lockney, Texas."

Ira D. Bristor, 202 Montreal Avenue, Dallas, Texas, August 22: "In the absence of their regular minister, Geo. W. McCollum, it was my happy privilege to preach yesterday morning and night for the church at Irving, Texas. Good audiences, good attention, and fine interest at each service. Three fine young people made the good confession and were baptized at the close of the night service."

Raymond T. Gentle, Kahoka, Arkansas, August 22: "Our meeting at Hicker's Cove, Arkansas, was a success in every way. Two were baptized into Christ; a man and his wife. This writing finds me laboring in the middle of a meeting at Gravel Hill, near Avery, Texas. There has been no hindered obedience. We are having large crowds and much interest is manifested. We hope to do much good. We leave here Sunday night for our home in Arkansas to take up the work in meetings there. Any man wanting to devote some time to missionary work should get in touch with me."

Leroy Brownlow, Fort Worth, Texas, August 22: "The revival in Rochester, Texas, resulted in twenty-nine additions. Sixteen were baptized (several were members of various denominations) and thirteen were restored. The attendance was good from the first service. I am now at Valley View, Texas, in a good meeting with large crowds attending."

R. P. Drennon, Denison, Texas, August 23: "Finished my second meeting at Grayson county, at Saylor's last night. Twenty-three were added in the two meetings. I will begin at Mesquite, in Horden county, next Monday night. I am past the fifty year mark, yet able to hold as good a meeting as the boys."

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Our Departed

JACKSON—Dr. Mahmood Lamar Jackson was born at Smithwick, Texas, October 4, 1866. He obeyed the gospel at an early age and lived a consistent Christian life. He was a teacher in early life, but studied medicine and became a very successful and beloved physician at Smithwick and Spicewood. Sister Jackson, his widow, and his two sons by his first wife remain to mourn their loss. The services were conducted at the Smithwick cemetery by the writer of these lines. Brother Jackson was a close personal friend of the writer as well as a brother in Christ, and we have spent together many hours discussing matters pertaining to the kingdom of God. He leaves behind a good record both in his professional and business life, and above all as a Christian. Our sympathies are with the bereaved ones. G. H. P. SHOWALTER

CURRY—Francis Marion Curry was born in Illinois, September 2, 1866, and died at Lawton, Texas, July 26, 1938. He was the oldest of six children, though he had several older half brothers and sisters. While he was quite small, the family moved to Missouri where he spent his boyhood in the Ozarks. In infancy the family moved to East Texas. There he met and later married Mollie E. Turman in November, 1887. To this union three children were born. The first, a daughter, dying in infancy, the second, a son, Leonard, at the age of twenty years, in 1915. He is survived by his wife, a son, Homer, two grand daughters, a great-grandson, several brothers and sisters, and a number of nieces and nephews. At the time of his death, he resided at Lawton, Texas near where he had lived for many years.

He obeyed the gospel early in life and remained faithful to the end. For a number of years he served as an elder in the church, and although he never claimed to be a preacher, he was often asked to talk at funerals. If he had an enemy, it was not known; the funeral procession in fact was a long and other cars waited at the cemetery. He will be missed greatly, but although his death was somewhat sudden and unexpected, we believe he was ready to go.

His loving grand daughter, Mrs. F. T. Hamilton.

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