

G O D
MEANS WHAT HE SAYS
and Other Writings

By
PAUL SIMON

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IN REMEMBRANCE



Paul Simon
April 7, 1907 – February 8, 1971

LIFE SKETCH OF PAUL SIMON

PAUL O. SIMON, the author of these tracts, was born April 7, 1907, of devout Christian parents, Will and Cora Simon, in Pensacola, Florida. The eldest of four children, he grew up helping his father in his dairy business, delivering milk with a horse-drawn wagon. He was a regular attendant at all the services of the West Hill church. Likely he attended the first service ever conducted by that group with his parents when he was a very young child. He attended Pensacola grade and high schools. He was baptized at the age of twelve by W. T. Tracy. He was interested in agriculture, gardening and livestock. After finishing high school he moved to a place in the country and spent a year raising hogs and other livestock.

Paul was influenced by J. C. Hollis to further his education in order to become more useful in the Lord's kingdom. He went first to Freed-Hardeman in Henderson, Tennessee, and then to A. C. C. in Abilene, Texas, where he took courses for teacher-certification, but majored in Bible. Between his junior and senior years he spent a summer in Arizona with Homer Hailey and Alton Wimbish assisting in mission efforts. While at Buckeye his energetic and helpful disposition led him to offer to help the brother in whose home they were staying, to clean out a desert well. While so doing the wall collapsed, covering him with eight feet of bricks and dirt. He was in the well for three hours before being brought up by a

cantaloupe picker whom he did not know and never saw again. He believed that God had a purpose in sparing his life, and he resolved to do his best to save the souls of others. He filled monthly preaching appointments in reach of Abilene during his senior year and was chosen by his classmates to preach one of the sermons on Senior Sunday. He was also a member of the track team, running long distances and winning honor for his school.

After his graduation from A. C. C. in 1931 he returned to Pensacola, and with the assistance of some mission-minded individuals, he went to Tallahassee to establish the church where a few members had been gathered. His primary interest was in preaching and teaching where people had no opportunity to hear the truth. He deplored the tendency on the part of many to seek out places of comparative ease and attractive salary.

Paul was married in 1933 to Anabel Stanfill of Lubbock, Texas, soon after her graduation from A. C. C. with a major in Bible. After two and one-half years at Tallahassee he agreed to preach for the congregation at Lorenzo, Texas, but stayed only a year and a half, feeling all the while that his place was in Florida where the cause was weak and the laborers few. Texas, he knew, had more congregations than any other state except Tennessee. So he returned to Pensacola and worked as a home missionary under the oversight of his home congregation, West Hill. He went to Panama City where no congregation existed after the New Testament order and

began a meeting in a community building in the Millville section. One man was baptized and a few brethren located: so worship began in the community building on Sunday afternoons. Soon, however, regular services were conducted in a small rented house which was also our dwelling. Paul assisted his father and B. C. Duval of Pensacola in building a frame meeting house and small dwelling in the section called Springfield. West Hill supplied his support and the congregation made payments on the lumber bill. Many were added to the church. It was in Panama City that our first child, John Paul, was born on January 8, 1939.

Paul went next to East Hill in Pensacola where he labored four years. An annex was added to the church building, consisting of classrooms and an apartment for the preacher and his family. Our daughter, Joy, was born on November 11, 1940. The church supported benevolent work, caring for the needs of a child in Boles Home. Paul held tent meetings in the Pensacola area and many others far and near. Some were for congregations who felt they 'could not afford' a meeting. The preaching would not have been done had he not been willing to come for 'what they could do' which consisted often of some money for gasoline, and gifts of farm produce, home canned fruits and vegetables, home cured meat (sometimes they even shared their lye soap).

Again, in 1944, Paul went forth under the West Hill eldership to assist a small group in Chipley, Florida. A large residence was secured which served

as a meeting house and a dwelling for the preacher and his family. (There was never any question about 'eating in the building.' We also slept in it and had a piano for the children, which remained silent during the worship periods). The work grew and the church built a brick building. While living in Chipley he also established congregations in Marianna and Defuniak Springs, and did much to strengthen small ones already meeting in the area. He held many meetings in other areas, giving his support above actual expenses to the erection of the building in Chipley. He was away from his family a great deal and it was growing larger. A son, William, was added by adoption and an orphan child, Robert Paul McNeill, was given a place in the home. A second daughter, Mauden, was born January 27, 1948, all these additions in less than two years.

In order for our children to have the advantage of a Christian school we moved to Florence, Alabama in 1949. We both taught in Mars Hill Bible School. Paul preached five years for the Mars Hill church and accepted no remuneration from the school for teaching high school English, or for three years as its President. We were glad to pay tuition on our own children for the advantages they had. We believed in Christian education and were willing to sacrifice for it, for our own children and for others at Mars Hill and later at Pensacola. Paul lived to see three of his children graduate from Christian colleges and two of them and a son-in-law to teach in them. A daughter and son-in-law teach in a Christian grade school.

I taught half-days at Mars Hill, and received compensation in labor to build the only house Paul and I ever owned except for his portion of an inheritance from his parents.

In 1955 we moved to Henderson, Tennessee, and Paul preached for the large college church. There, as elsewhere, he sought out the poor and the friendless. He was a champion of the underdog, which did not always please his brethren. He returned in 1956 to his native Florida. Mission-minded though he was, his principal field of labor was in the area of his birthplace. Evangelistic efforts took him, however, to Maine and Minnesota, Oregon and Arizona, and many states in between, as well as to the District of Columbia. He seldom traveled by plane, choosing rather to 'save the Lord's money' by driving, by taking a bus, or by sitting in a train coach. The gift of a plane ticket did enable him to visit John Paul and his mission work in Brazil and to attend the lectures at Sao Paulo.

Our return to Florida and ultimately to Pensacola was due in part to the failing health of his aged parents. We spent three years more in Chipley (making eight in all) and four in Milton before moving to Eastgate in Pensacola. In 1964 he was instrumental in founding Escambia Christian School. He and his sister Maude gave an acreage of pecan trees which they had inherited, as a site for the school. This time it was not for his own children, but he was convinced that Christian education provides an excellent means and opportunity not only to save souls but to

train workers for the Lord. He served seven years as its president, accepting no remuneration from the school.

Paul was in his eighth year with the Eastgate church when he suffered fatal injuries in an automobile accident enroute to the Freed-Hardeman lectures on February 8, 1971. He was riding with Bill Gallaher, an elder of the Bellview congregation, on an icy road in Northern Mississippi. The car skidded and hit the abutment of a bridge. The engine was forced back into the cab of the car, crushing Paul's chest, causing multiple fractures, and internal bleeding. A crew of men working to clear the ice from the road, saw the accident and came to assist them, but Paul was pinned in the car and the door could not be opened until a wrecker was summoned. Both men were taken to the small hospital in Booneville and then transferred to the Tupelo hospital where Paul expired about two hours after the accident occurred. Our son, John Paul, in the States on leave from his work in Brazil, was scheduled to speak on a mission program at the college in Henderson. He did so soon after being told of his father's death. Our daughter, Joy, a teacher in Freed-Hardeman College, called Clarence Cooper, an old-time friend of the family to send for the body, and Dr. Julian Olsen to break the news to her mother.

In accordance with Paul's wishes which he had expressed orally and in print, the family requested that flowers be omitted and memorial contributions be made to Escambia Christian School or

the fund being collected to care for orphan children. About three weeks before the accident, as we were returning from Mississippi where Paul had conducted a funeral service, he repeated a request he had made several times before: "When I die, don't spend a lot of money on my burial. I'd rather give it to the school." Only when I was made to realize that a portion of brother Gallaher's insurance could not be legally spent for anything else did I agree for the funeral director to handle it as he chose. "I just couldn't put Paul in anything cheap," he insisted. They did their best, and many people, including the children who loved him came to pay their respects. A large assembly of eight hundred came to West Hill for the funeral. Willard Willis, also a Pensacola native and fellow minister, and Harold Jones, minister at West Hill, officiated. More than forty fellow ministers were honorary pall bearers. One who came first to West Hill as a babe in arms made his last entrance and departed.

Paul Simon is remembered for his jovial and fun-loving disposition. He loved children, his own, his three little granddaughters, Keli, Robbye, and Miki; children of the Mars Hill and Escambia Christian Schools and many others. He had a waiting list of little ones by whom he had promised to sit in chapel. "Brother Simon, sit by me," they often asked. Perhaps we shall sit by him in the kingdom of heaven if we prepare for it as he did.

Paul's hobby was growing flowers and caring for the grounds around the church building.

Paul Simon's preaching is remembered for an abundance of scripture quotations. He believed that 'God meant what He said' and he wanted people to be aware of what he had said. As a preacher he sought to teach by example. He set an example of sacrificial giving, in purity of life, and in doing personal work including hospital visitation. He visited all three Pensacola hospitals with regularity, distributing tracts as he went. May they be used to further the Cause to which he was dedicated.

His wife

INTRODUCTION

For as long as I can remember my father used tracts and other printed materials in his work. This was especially true when working to establish new congregations. One of my earliest memories is of going in the car with him as he took young men from the East Hill congregation in Pensacola, Florida, where he preached at that time, to distribute tracts door-to-door. Then when I was eight or so, I began to go with him in his gospel meetings where we would distribute tracts that he had written along with advertising about the meeting.

Dad believed strongly in the power of tracts. One of his practices was to visit every patient in the hospital every day that he was in town (while living in small towns where there were 100 or less patients). In Milton, Florida, so many of the denominational preachers complained to the hospital director that this "made them look bad" that he was barred from this practice and only allowed to visit those who were members of the church or had asked for his visit. During such visits, he was always cheerful, speaking with each patient for only a minute or so, asking if there was anything that he could do to help, and giving them a tract or two. He had enough that he could rotate them and give each patient a different tract each day during the time that he was in the hospital. When he was allowed to visit only members, he always took the opportunity to speak to the other

patients in the room and to also give them tracts. On several occasions, both he and the patients were intimidated by the personnel of Catholic hospitals, but he never let this stop him. I am told that there was an entire row of Catholic nuns present at his funeral, though I myself did not see them. He would spend an hour or two at this work each afternoon. Not only did the patients appreciate this, but also their relatives, and often they, too, would read the tracts. In numerous congregations where he preached, you will find members who first came into contact with the gospel through this visitation at the hospital and the reading of tracts.

The tracts which my dad wrote, and which are included in this book, are different from the great majority of tracts which are being distributed today. The only ones with which I am acquainted that are similar in nature and purpose are those which were written by brother W. A. Bradfield, and they too, have been distributed widely with great results. Dad believed that tracts should be short, inexpensive, and full of passages of scripture: (1) short, so that people would be more likely to read them. This is especially important in hospital work as a person in pain may want to read, but will not read something that is complicated and long. Also, this would be important for work in areas such as "inner-city work" where many even of the adults do not read well. Many tracts used today are taken from racks, I believe, but never read because the person becomes discouraged when he notes the length;

(2) inexpensive, so that a preacher or even a small congregation can afford to use them extensively. This is especially true in our work in Brazil where we need to distribute them widely each week, but can not do so if they are expensive. In some subcultures in the United States and in Brazil, we need colorful covers, etc., to compete with other reading materials available, but this is not true in many other places. It was for places where such competition does not exist that these tracts were written; (3) and full of scriptures, as he felt strongly that in both pulpit preaching and in written form, the true power is in the gospel and not in our ability to explain and apply it, as much as the latter has its place.

Dad never made any money out of his tracts. He wanted them available at the lowest possible cost for the widest possible distribution. For this reason, he sold them to those who wanted to use them at the printer's cost to him. With this in mind, and since none of his family is in a position to continue printing them for others, we have considered it wise to print them in a book for the use of all who care to use them. The book is being printed by brother Choate at a small profit to him to enable him to print still other books that will help the spread of the gospel into all of the world (This was the most important thing in my father's life — the spread of the gospel) and for this reason, they are not copyrighted in this book form. However, if you or the congregation where you worship wish to take the text of one or more of these tracts to your local

printer and have them printed we are glad to see them used to this end. If, in order to save money, you wish to print them in large quantities and make them available to others in your area at your costs, this too meets with our approval. However, we do request that you comply with the wish of the author of these tracts that the tracts themselves not be sold as a commercial venture.

If you do use these, you do not need to notify us of the fact, but if you have interesting stories of the results of their use, we would be encouraged by hearing them. You may send correspondence to:

Mrs. Paul Simon
3224 W. Blount
Pensacola, FL 32505

or John Paul Simon
2981 Ronchette Square
Gulf Breeze, FL 32561

These tracts had a great impact especially in the southern states of the United States of 20 years ago. It is interesting to note that there are many cultural similarities between the United States of that time and Brazil of today. For this reason we hope to have many of these translated and printed here as time and funds permit. It is our hope that the work of Paul Simon may continue for many years after his death and that "though dead yet speaketh." In this way the good that he has accomplished in life will be continued and carried to even greater heights by the things that he wrote.

For the proclamation of the gospel in all

nations of the world, Va com Deus! (Go with God!)

John Paul Simon
September 1, 1995

A STATEMENT FROM THE PUBLISHER

While visiting in Sao Paulo, Brazil in December of 1971, I met brother John Paul Simon. He introduced himself to me as the son of brother Paul Simon. I mentioned to him that we had used some of his father's tracts in our work in Pakistan, Ceylon, and India. He then told me that the family was hoping to compile all of brother Simon's tracts and print them in book form. I immediately suggested that I might be interested in printing the book if we could get together on it. I went on to explain that I would print it at my own expense and distribute it, and that whatever I got from its sale would be reinvested in other such materials for the good they would do.

Later on I wrote sister Simon about the book and explained my offer to her. As a result of this correspondence, she sent me a set of the tracts and they were prepared for printing. On coming to New Delhi, India we brought the manuscript with us so that the book could be printed here. It is now on the press and at its completion we will use it here in this part of the world, back in the States, and wherever there are those who can benefit by it. We are sending it forth with the belief that it will do a lot of good.

This book is not being copyrighted. However, if this material should be printed again in book form we would request that it appear as it is thus printed. As brother John Simon suggested, if anyone would like to print any of the articles in individual

tract form then you are welcome to do so. Again, if you should do that, be sure to list brother Paul Simon as the author so that the material will not lose the name of its writer over a period of time, or perhaps intentionally, or unintentionally, have another name attached to it.

I never knew brother Paul Simon personally. That is, the best I can remember, I never met him in the flesh. I am sorry that I did not because I have heard of him many times over the years. He was certainly known for his good works and for the many scripture references he used in his sermons and because of his tract work. I also kept up with his local work, meetings, etc., through the gospel papers.

As mentioned earlier, we have used various ones of his tracts in our work in several Asian countries over the past ten years or so. Knowing of him as I did, and having used his materials to further the cause of Christ as we did, then the report of his death in northeast Mississippi came as a shock, and a sense of loss for the Lord's cause.

I, too, believe in the use of printed materials, and that is the major reason why I am taking the lead in printing brother Simon's tracts in this form. I am sure that much good has already been done through their appearance as individual tracts, and I am likewise sure that they will continue to do good through these pages, and as they are used again and again in the future.

These articles cover a variety of subjects. They are short but long enough to teach and to inspire the

reader. I am very happy to have a part in making them available in this collection. We are going to use them here in India and I would pray that this will be a means of encouraging their use in a greater way around the world.

I want to thank the Simon family for entrusting me with the responsibility of making this book a reality. I also want to thank them for their cooperation in this effort. I would ask for their sympathy and understanding — and yours — should any error or mistake be found within the print. I have personally put forth every effort possible to see to it that it appears free of typographical errors; however, when so many people are involved in its mechanical makeup then errors may occur.

I also want to especially thank Miss Barbara Oliver who personally retyped all of the tracts in preparation to have the material printed.

May this book result in the saving of many souls, with God being given all the glory.

J. C. Choate
C-22 South Extension 2
New Delhi 49, India
May 30, 1973

A STATEMENT CONCERNING THE SECOND EDITION

It has now been a few years since we first published this book in India. Having used it there, and also in the United States of America, we have decided to reprint it here in Singapore. A little later, we hope to print it for the third time in America.

This is an excellent book to use when working with those who are not members of the church. It is just literally packed with short articles that deal directly with salvation, the church, the Christian life, and many similar subjects. The material is fresh and interesting, to the point, and it is scriptural. Surely no concerned soul could read through it without learning the truth.

May this book be the means of informing you of God's will and of reassuring you of the one true way set forth in the scriptures.

J. C. Choate
Church of Christ
131 Moulmein Road
Singapore 11
January 16, 1979

NOTE: "Finally, it is in print here in America," J. C. Choate, April 18, 1987.

C O N T E N T S

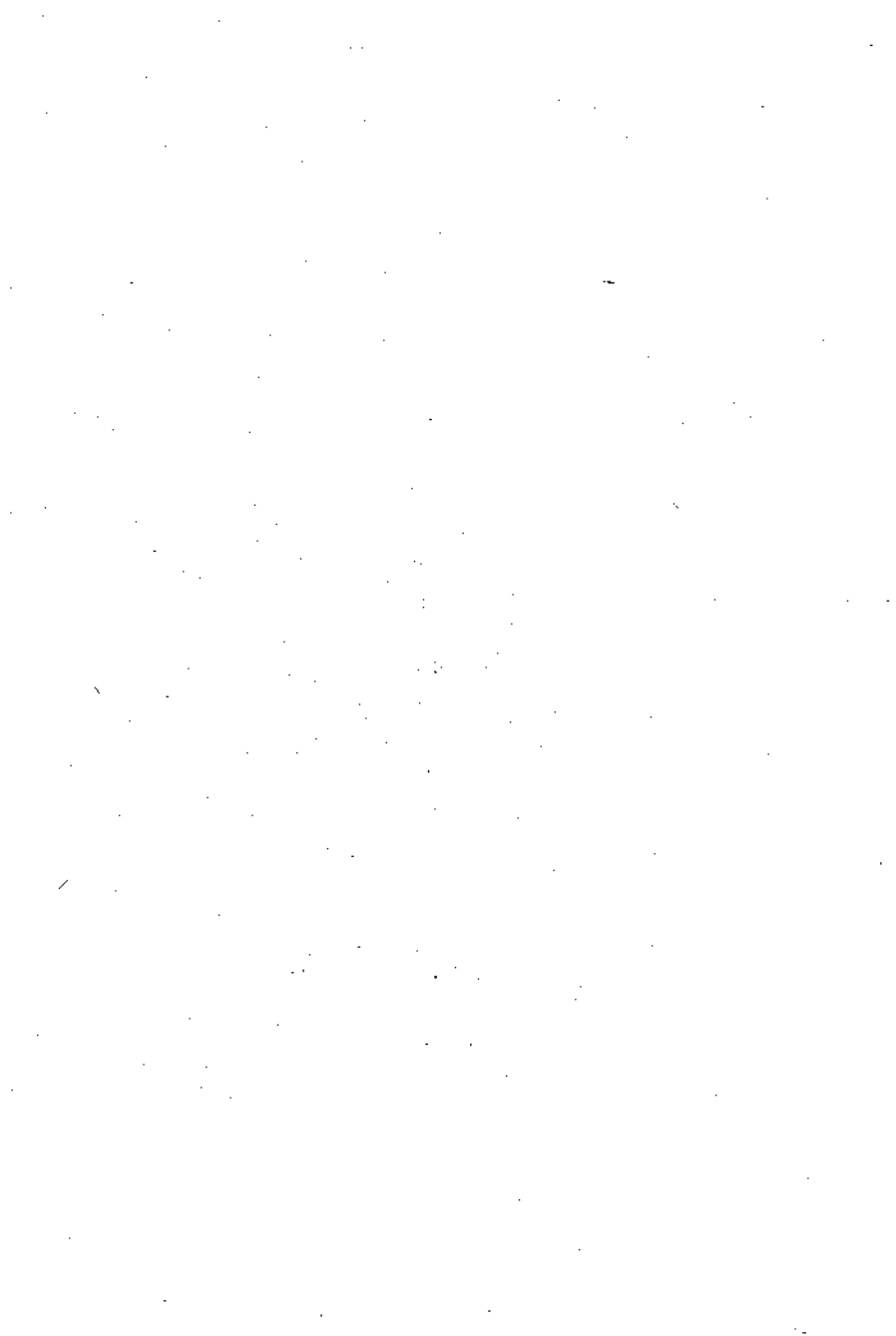
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GOD MEANS WHAT HE SAYS

Some people sometimes say things that they do not mean, promise things that they do not intend to do, and make threats which they do not mean to fulfill; but God always means what He says and has always done that which He says, whether it is to punish the disobedient or bless the obedient.

God commanded Adam and Eve not to eat of the tree which was in the midst of the garden. He told them that if they did they would surely die. The devil said to the woman, "Thou shalt not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." But God means what He says, and the very day they ate of the fruit, they died a spiritual death and it took the blood of the Son of God to revive them. They began immediately to die a physical death. "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). "Wherefore as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). God meant what He said.

In the beginning of the temple worship, God sent fire from heaven and consumed the offering which was on the brazen altar. He commanded that this fire should never go out and that no strange fire should be used on this altar. It seems that they thought that God did not mean what He said. "Now

Nadab and Abihu, the sons of Aaron took either of them his censer and put fire therein and put incense thereon and offered strange fire unto the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord" (Leviticus 10:1-2). God meant what He said.

God told Lot and his family to leave Sodom and not to look back. He did not even say, "If you do look back, I shall turn you into a pillar of salt." Lot's wife looked back and into a pillar of salt she was turned.

God said that His ark should be carried upon two staves and that no hand should ever touch it. "And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God" (II Samuel 6:6-7). God meant what He said and must be obeyed under all circumstances.

The New Testament law is more binding than was the Old Testament law. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1:1, 2; 2:1-3). "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and

every transgression and disobedience received a just recompense of reward: how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him" (Hebrews 10:28-29). "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing and hath done despite unto the Spirit of grace?" God still means what He says and still means to be obeyed.

God says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair or gold or pearls or costly array, but with good works (which becometh women professing godliness)" (I Timothy 2:9-10). Remember, God means what He says and punishes those who disobey His word. Women ought to be modest in dress and in conduct. Possibly more confusion has been caused in the different churches by some woman who tried to run things, than by any other thing. Men, and even other women, resent such conduct on the part of any woman. Jealousy, hatred, envy and confusion ensnare. Modesty is a virtue and should be guarded as such. Vashti refused to appear before lustful and sensual men for the purpose of "showing off" her physical beauty. Beauty is as beauty does, and not physical attraction. If this heathen queen refused such physical display, how

much more should Christian women! Beauty is more than skin deep.

God commands us to repent (Luke 13:3); be baptized (John 3:3-5); says all murderers, adulterers, and liars shall go to torment (Galatians 5:19; Revelation 21:8), and He means what He says. He means to be obeyed.

EVOLUTION

The poet has said, "Vice is a monster of such frightful mean, to be hated needs but to be seen; but seen too oft, familiar to the face: we first endure, then pity, then embrace." I am no prophet, but could truthfully say, "Evolution is a monster of such frightful mean, to be hated (rejected) needs but to be seen." Evolution to be refuted needs but to be revealed. Evolution is as follows: many million years ago the laws of nature worked on dead matter (earth, water, air) and a nomad, one-celled animal, happened to come into existence. It lived unto maturity and multiplied by dividing into two nomads. These one-celled animals continued to divide and thus multiply until they had become well established upon earth. Then one day there appeared a nomad that was a little different. It accidentally possessed sex organs. Several of these curious animals accidentally came into existence at the same time and place. This was necessary in order for there to have been a male and a female, because the one could not of itself reproduce

itself. Had only two come into existence, accidentally, and both had been males or females, they would have died without reproducing their kind and man would have been back where he was to begin with. Had one died before maturity, or had one, male or female, come into existence after the other had died, or had both come into existence accidentally on different parts of this large universe, or even a few feet from each other, they could have never reproduced and man would have been back from whence he began – NOTHING. Do you not see how many accidents would have to happen? And accidents do not happen – they are caused.

Notice this miraculous change of reproducing by means of merely dividing into two animals to the method of sex-organ reproduction. This is no more marvelous than it would be if a woman were to be accidentally born that no longer gave birth to children, but reproduced as does the tree. Another such miracle would have to happen and that be a man – not another woman – to pollinate the life germ; and, then, suppose all women ceased to give birth, but reproduced according to this new method, as the nomads are supposed to have done.

One day, one of these new-fangled nomads gave birth to an animal that was not a one-celled animal, but an animal of many cells – a lizard with a tail, many small legs, scales and eyes. Several others accidentally were born at the same time and place, so there were male and female to reproduce their kind. As years passed, an animal was born that shed all its

tiny legs and developed four large legs. Of course several such animals had to accidentally be born at the same time and place to get male and female to reproduce their kind.

After many, many such miraculous accidents and changes, several monkeys were accidentally born at the same time and place. They mated and one day a mama baboon awoke to learn, to her utter surprise, that she had given birth to a beautiful, human-baby, with a soul, and as lovely as the angels of heaven. Several other baboons accidentally did the same thing at the same time, and then all baboons accidentally ceased to give birth to human beings, so that a human being is never again born to a baboon, not even by accident.

"Accidents do happen," so they say, but not accidents like these. But scientists say that these accidents did happen and we HAVE to believe them, because they are scientists, you know. These things are harder to believe than is the Bible account of creation, Jonah, Daniel, the virgin birth of Christ, and the resurrection, but evolutionists say, "These Bible accounts are pills too large to swallow."

Chronologists say that the world has been in existence 6,000 years. The Bible does not say how long ago God created the world. Evolutionists say, "The world had to be in existence more than 6,000 years; therefore, the Bible is not true." They tell us that certain trees, stalactites, stalagmites, and other formations require millions of years to develop and that relics have been unearthed, bearing the date of

millions of years B. C. However, they do not take into consideration the fact that God created man, trees, and the earth, with all its formations, full grown. How long would it have required the earth to come into existence by natural causes? How long would it have required man to become full grown? And, yet, on the first day of his existence, he enjoyed the development which would have required at least 21 years to be gained by natural causes. If these relics are dated millions of years B. C., they are fakes and were planted after Christ came, because no one knew, millions of years B. C., when he was coming, nor in what year B. C. they were living. These evolutionists agree that the world did come into existence, but no two of them agree as to when or how.

“In the beginning God created the Heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light” (Genesis 1:1-3). “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made” (John 1:1-3). “God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Hebrews 1:1-2).

“FOOLISHNESS OF EVOLUTION”

I can understand why evolutionists try so hard to prove that the world has been in existence for millions of years; because it would have taken man that long to develop by the process of evolution – and then, impossible because only life can impart life. One cannot give that which he himself does not possess. Only God can give life to dead matter; therefore, only God could have formed man out of dust of the earth and breathed into his nostrils the breath of life. God is life and can give life. There are 600,000 recorded species of living invertebrates and 36,000 vertebrates. No one species can cross the line to another species. Evolutionists need to find one missing-link between every species and it always will be missing, because God has so decreed.

Evolutionists are not satisfied to guess what man looked like millions of years ago, and call that guess, “Science,” but are determined to guess how he will look a few years from now, and call that guess, “Science.” Roy Chapman Andrews writes under the title, “How We Are Going to Look” in *Readers Digest*, May, 1945: “Human beings half a million years from now, would be caricatures in our eyes – something out of a bad dream. Big round heads, almost globular, hairless as a billiard ball; even the women! Very clever these future people will be – much more intelligent than we are – but alas, at the expense of hearing, tasting, seeing, and smelling.

Their faces will be smaller. But they will be taller, probably several inches (He is not so sure about this bit of Science, but definitely so about the rest of it. P. S.) though shorter bodies are predicted, with longer legs and only four toes.

“We might hesitate to invite one of those future humans to dinner, were he to appear now in advance of his time, except for his conversational brilliance. But he would have some physical advantages over us: no appendicitis! no sinus trouble; no fallen arches . . .” We should be the most happy people in the world! We were born just at the right time. Just think; had we been born a few million years ago, we should be squirming mud-dogs or baboons and had we not been born until half a million years later, we should have had large globular heads, with no hair. It seems as though some of us do not have long to go – just think, 500,000 years from now I shall be as bald-headed as a billiard ball. Alas, alas, poor me! And what are 500,000 years – to an evolutionist?

Mr. Andrews continues, “Such predictions aren’t guess work. They are based on the known progress of human evolution. Before us is the visible evidence of fossil human skeletons, beginning with that of the Java Ape Man, more than half a million years old, and progressing in a definite sequence up to the present day. We have every reason to believe (and yet, he does not give even one reason. I wonder why – P. S.) that the development or reduction of the same physical characteristics will continue into

the future. We can visualize some of these changes if we forget the paltry six thousand years of known civilization and think in terms of thousands of centuries." He says that those predictions are based on "known progress of human evolution." You can see just how much of it is "known." He has not made any of it known to us. Mr. Andrews admits that we have no knowledge (Science) of civilization prior to six thousand years ago, but he had just said, "Before us is the visible evidence of fossil human skeletons, beginning with that of the Java Ape Man, more than half a million years old . . ." How does he know that they are more than 500,000 years old and that they are skeletons of the Ape Man, if civilization is unknown beyond 6,000 years ago? But he goes further back than that. He goes beyond the knowable and tells us what happened 60 million years ago, for he says, "It required 60 million years for the horse to change from a four-toed Eohippus, scarcely bigger than a fox, to the thoroughbred of today."

"Not long before the beginning of the Ice Age, say six or seven million years ago, (Which? He is a Scientist. He should tell us whether it was 6 or 7 million years. But what is a million years to an evolutionist? It is quickly said. He reminds me of a certain woman, who to a friend of mine said, 'Honey just say you got it and get up from there.' This friend was seeking the baptism of the Holy Ghost and replied, 'I haint got it and I haint gonna say I got it') he was a quadrupedal ape, swinging blithely

through the tree tops like a present day gibbon or chimpanzee. But he was an ape with possibilities. Some inner urge (What urge? I have never been able to learn how anything but a monkey can know why a monkey acts as he does — P. S.) impelled him to get up on two feet and free his hands for purposes other than locomotion. He did this in an incredibly short time, judged by evolutionary standards (What are they? — P. S.). It required 60 million years for the horse to change form . . . What will happen to him (man, P. S.) mentally and spiritually we can only guess." Not all that glitters is gold. Not all that is called, "Science," is Science.

GOD THE CREATOR

God created man in God's own image. God created all things, bringing into existence the things that did not exist. God gave man power over all the kingdoms of this earth, but reserved the power of regeneration to one, Jesus Christ, who was to be the Light of the world. Any place that this Light is not known is in darkness, even until now, for in Him all nations of the earth are to be blessed. All power in heaven and earth is given to Him. All men are subject to Him, for He is the magnet in the dynamo (the Living God), who said that He would draw to Him all men, who have the will and courage to follow Him.

God has brought electricity — generated into

existence through the wheels of the dynamo; bringing into existence the thing that did not exist, the lifeless to life. Electricity is a useful element that cannot be seen, and yet, its existence cannot be denied. It changes the darkness of the night like unto the light of day. It has modernized every nation, transmitting through wires, transformers, and registers, where it is put to use. Any attempt to change, or to dilute with any foreign matter is automatically burned up, or the power will refuse to abide. Electricity has power to add the comforts of life, and yet, it has power to destroy life. It is accepted only on its voltage-level. All qualified electricians agree and are in complete accord as to its usefulness to achieve its purpose. They make it their life's work to rightly divide the voltage and amps, so that a motor built anywhere in the world for a certain voltage, will work anywhere in the world on that voltage-level, yet is useless until it is plugged in. None could say, for sure, that it would work, until contact is made. They take a thing that is seen and connect it to a thing not seen and expect it to work — and it does, until contact is broken.

In and through electricity, can all nations of the earth be blessed. Electricity is a wonderful thing in this present world, having found its proper place in industry, homes, farms, hospitals, etc. Electricity is the heart of civilization, even stored in batteries for present and future use. We turn on a switch and expect response, and get it, unless there is a loose connection. All this, and more, for those

to enjoy, who say that God is dead, but who will not take a chance by bringing themselves in contact with a high-voltage line that looks so dead, hanging from pole to pole across the nations of the earth. Electricity is very much alive. So is God, who gives electricity power!

No man has seen God, and yet, no man should deny His existence. One would have to be God in order to know that there is no God: One would have to be everywhere at the same time, and know everything, in order to know that there is no God, because if he is everywhere except one place, that might be the very place where God is; and if he knows everything but one thing, that one thing might be that there is a God. God is Spirit, and seeketh such to worship Him. God has the power to give life, and He has the power to destroy life. His word is power, and is stored in the Book, called the Bible. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). "He that rejecteth me, and receiveth not my words, hath one that judgeth him. The words that I have spoken, the same shall judge him in the last day" (John 12:48). God's will is transmitted through the word of His grace unto the uttermost parts of the earth, God's word contains transformers and resistors, and refuses all foreign matter, and will refuse to abide where not accepted on its terms and conditions. Its contents

are clear, and its promises are sure. It reveals the highest authority known to man. Is God dead, or has our receiver failed? God is very much alive! He is the Ruler of the universe, including electricity.

The above is not intended to alter, or change; to add to, or take from; to misuse, or abuse the sacred pages of the Bible, but to stir up the pure minds of men to think concerning evolution! Did the monkey lose his tail, or did man lose his head?

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A TRIP THROUGH THE BIBLE IN THIRTY MINUTES

Suppose that you were a heathen person in a heathen land. Suppose that you had never seen a Bible, and that I were to give you a copy of only the Old Testament. What would you learn by reading it? You would learn that there is a God who created this beautiful world, including men; that man sinned against God by eating of the tree of the knowledge of good and evil; and that God promised to send His Son to redeem man. You no doubt would say, "This is a wonderful book, but it seems to be incomplete. It says that God promised to send His Son to redeem man, but it does not say whether He did or not."

Suppose that I were to then give you Matthew,

Mark, Luke, and John. You would learn, by reading them, that God did send His Son; that Jesus of Nazareth fulfilled all Old Testament prophecies concerning the Messiah, and is truly God's Son: that He promised to build His church: and said, "that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it" (Matt. 16: 18). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19-20). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). But you would say, "I wish there were more to this book. It doesn't seem to be complete. It tells that Jesus promised to build His church, and sent His apostles to preach that he that believeth and is baptized shall be saved, but it does not say whether He built His church, or whether they went preaching the terms of salvation."

I then give you the book of the Acts of the Apostles. You read it and learn that Jesus did build His church on the day of Pentecost in the year 33 A. D. and that no denomination is even mentioned in the Bible; that the apostles did go preaching the gospel, and immersing for remission of sins those whom they taught; and that the Lord added to the church daily such as should be saved (Acts 2:47).

You would say, "Although this is a wonderful book, it still seems incomplete, for it doesn't tell us how to live as Christians, or how to worship God."

I then give you the twenty-one books, beginning with Romans, and ending with Jude. You read and learn that one must worship God on the first day of the week by reading and teaching God's word, eating the Lord's Supper, giving of his money to the Lord, praying, and by singing and making melody in his heart unto the Lord; should live godly, soberly, and righteously in this present world (Titus 2:12); add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, godliness, brotherly kindness, love (II Peter 1:5-8); and keep himself pure and unspotted from the world (James 1:27). You would reply, "This is truly a wonderful book. There is only one thing lacking. It does not tell us our reward."

I then give you the book of Revelation. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne" (Rev. 3:20-21). "And one of the elders answered, saying unto me, what are these arrayed in white robes? And whence came they? I said, Sir, thou knoweth. And he said unto me, These are they that came out of great tribulation, and have

washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: And God shall wipe away all tears from their eyes" (Rev. 7:13-17). "Blessed are they which 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). You answer, "It is enough. This is truly the Word of God." It is the perfect law of liberty. The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. It is given by inspiration of God: and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work (II Tim. 3:16-17).

DO YOU BELIEVE THE BIBLE?

Some believe the Bible and some do not. Some say that it is nothing but a book of contradictions and falsehoods, to be believed only by women and children. Some say that they believe parts of the

Bible are true and parts are not true. Others claim that they believe everything that the Bible says – that it makes no difference how absurd a thing might be, they believe it if the Bible says it. But do you believe the Bible? Do you believe that many millions of years ago this world came into existence by chance? Or, do you believe it as the Bible says, that God merely spoke the word and this beautiful world came into existence. “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good; and God called the light, Day, and the darkness, He called Night. And the evening and the morning were the first day” (Gen. 1:1-5). So I believe that there is a God, who created the world, because the Bible says so, and because it is easier to believe that God created the world than it is to believe that it came into existence by chance, superstition or evolution. It is impossible for this world to come into existence by chance, evolution, or superstition, but it is possible for there to be a God, somewhere, who created this beautiful world.

Do you believe that the serpent (devil) used to walk in an upright manner, as the Bible says, and that he tempted Eve, and God cursed him so that he now crawls on the ground? “Now the serpent was more subtle than any beast of the field, which the Lord God had made. And he said unto the woman,

Hath God said that ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree of which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doeth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen. 3:1-8). Do you really believe this account? So do I, because the Bible says so.

Do you believe the Bible account of Daniel in the lion's den, and of the three Hebrew children who were thrown into the fiery furnace, and of Jonah in the stomach of the fish for three days and nights? So do I, because the Bible is true.

Do you believe that Naaman was afflicted with the terrible disease of leprosy and that when he dipped seven times in the Jordan River in obedience to

God's command, he was completely cured? I do, because nothing is impossible with God.

Do you believe the Bible also, when it says that baptism saves us? "The like figure, whereunto baptism doth save us" (I Peter 3:21). I believe that baptism saves us, because the Bible says it does, and nothing is impossible with God. It is easier to believe that baptism saves than to believe that dipping in the Jordan saved Naaman from leprosy.

Do you believe when it says that there is but one Shepherd and one sheepfold? "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd" (John 10:16). Do you believe the Bible, when it says there is one body, one faith, and one baptism? "There is one body and Spirit, even as ye are called in one hope of your calling; one Lord, one faith, and one baptism" (Eph. 4:4-5). Do you believe the Bible when it says that there is a hell? "And in hell he lifted up his eyes, being in torment" (Luke 16:19-31). I do, because the Bible says so, and if I believe the Bible in one thing, I must believe it in all things. If I believe what it says about Jonah, Daniel, and Naaman, I must believe when it says there is but one Shepherd, sheepfold, body, faith, baptism, and hell. Do you really believe the Bible? I do.

DANGER IN INTERPRETATION

If one reads only one religious paper, he is likely to mold his faith according to that paper; whether right or wrong. If one listens to only one preacher, he is likely to accept that preacher as authority; whether right or wrong. If one hears only one side of a controversial question, he is likely to believe that side; right or wrong. If one bases his conviction on one passage of scripture, he is likely to think that is the truth, the whole truth, and nothing but the truth. If one bases his conclusion on only one statement, he is likely to misunderstand. I might say, "A human being is an animal with two arms and two legs." You might conclude that he has no head and no body, only two arms and two legs; or, that he is human only and has no soul, or, since a monkey has two arms and two legs, he is a human being, and yet, I did not say so. I might say, "The native Negro greatly resembles a monkey." They do, in that both are black and each has a body, two arms, two legs, a broad face and head and sunken eyes. In fact, white people resemble, in some respects, a monkey. We, all, at times act like monkeys: make monkeys out of ourselves. So you might conclude, from my statement that a Negro is a monkey or, that a Negro has no soul, which is untrue and I did not say that.

Likewise, any one statement from the Bible might be misunderstood, unless it is studied in the light of all other passages on that subject. Jesus

said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3:16). You might conclude that we are saved by faith only, since nothing is said about repentance, confession, or baptism, but that passage did not say so. Jesus again said, "except ye repent, ye shall all likewise perish."

"He that believeth and is baptized shall be saved" (Mark 16:16). You might conclude from this alone, that repentance is unnecessary, but Paul said, "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30). Or you might conclude that he that believeth and is baptized is eternally saved, regardless of what he does, thereafter, or fails to do. This does not say so. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth" (Matt. 13:41-42). Example: Each of you owes me a debt. I say "He who works one day for me shall be saved from that debt." Not eternally saved from all debts to me. I did not cancel all debts incurred in the future. Simon, the sorcerer, believed and was baptized and received the remission of sins. He later sinned. The fact that he had previously believed and was baptized did not forgive this sin which he later committed. He was told, "repent of this thy wickedness, and pray God if perhaps the thought

of thy heart be forgiven thee” (Acts 8:13-22). He was a Christian, and, yet, God imputed unto him this sin.

“Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat . . .” (Matt. 25:34-36). One might conclude from this passage alone that all one has to do to go to heaven is to help the needy.

“But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son, cleanseth us from all sin” (I John 1:7; Eph. 1:7; Col. 1:13-14). One might conclude, by reading this passage only, that we are saved by the blood only, and in universal salvation, since Christ shed His blood for all people.

“For by grace are ye saved through faith” (Eph. 2:9). One might think, from this alone, that we are saved by grace only; and yet, the Bible says we are saved by works (James 2:24).

“And he cannot sin, because he is born of God” (I John 3:9). One might think, from this alone, that it is impossible to sin, and never realize that the word, cannot, here means not impossible, but inconsistent – cannot afford to sin – consistently sin.

“No man is able to pluck them out of my Father’s hand” (John 10:29). But sin can (Isa. 59:1-2; Heb. 6:4-6; II Peter 2:20-22; I Cor. 9:27).

“If it were possible, they shall deceive the very elect” (Matt. 24:24). This does not teach

unconditional election, because the Bible elsewhere teaches all may be saved (II Peter 3:9; I Tim. 2:1-6; John 3:16; Heb. 7:25; Rev. 22:14, 17).

Four blind men felt of an elephant. One felt of his legs and concluded he was like a palm tree; one felt of his side, and concluded he was like a stone wall; one felt of his trunk, and concluded he was like a serpent; the other felt of his ear, and thought he was like a palm leaf. Each had some truth, but not all truth. Let us seek the whole truth on every Bible question.

MISUNDERSTOOD SCRIPTURE

“Ye see then how that by WORKS a man is justified, and not by faith only” (James 2:24). “For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:8-10). Is there a contradiction in these two scriptures? No, because James is talking of one kind of works, and Paul is talking of another kind of works.

James is talking of works of obedience, when he says that we are saved by works. This interpretation is in harmony with all scripture. Even Paul, the author of Eph. 2:8-10, states that we are saved

by **WORKS** of obedience. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that **OBEY NOT** the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:7-9). "Though he were a Son, yet learned he obedience through the things which he suffered: And being made perfect, he became the author of eternal salvation unto all them that **OBEY** him" (Heb. 5:8-9). John says, "Blessed are they that **DO** his commandments, that they may have right to the tree of life, and may enter through the gates into the city" (Rev. 22:14). "He that believeth and is baptized shall be saved" (Mark 16:16). "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). The grace of God has given us a plan by which we may be saved through obedience to the commandments of the Lord.

The apostle Paul, in Eph. 2:8-10, is talking of works of one's own devising (of self-righteousness). No one, of his own righteousness, can save himself. Paul, James, and all other writers of the New Testament agree that we are saved by **WORKS OF OBEDIENCE**, but not by **WORKS OF SELF-RIGHTEOUSNESS**. Saul of Tarsus was told to **DO** something in order to wash away his sins. "And, now why tarriest

thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). This was not obedience of Saul's own devising.

John 3:36, "He that believeth on the Son hath eternal life; but he that OBEYETH NOT the Son shall not see life, but the wrath of God abideth on him" (A.S.V.). Either Jesus is saying that he that believeth hath eternal life in possession: or, he is saying that he that believeth hath eternal life in promise. The Bible nowhere says that one receives eternal life as a possession in this world. To interpret this passage to mean that we receive eternal life, in possession, in this world is to do violence to the scriptures. The scriptures must be interpreted in harmony with each other. "He that hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I John 3:15). A Christian can hate his brother. Some do. If he has eternal life, in his possession when he believes, he loses it when he hates his brother, and it was not eternal, because he lost it. Jesus here states that he has eternal life, in promise, when he believes. Any other interpretation makes the scriptures seem to contradict themselves. "Paul, a servant of God, and an apostle of Jesus Christ . . . In HOPE of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:1-2). Paul said that he had hope of eternal life, but hope that is seen is not hope. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:24). Again, "Henceforth there is laid

up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8). "And this is the promise that he hath promised us, even eternal life" (I John 2:25). A promise may be either conditional or non-conditional. The promise of salvation of past sins to the alien sinner is conditional, ("He that believeth and is baptized shall be saved") also, the promise of eternal salvation, or eternal life. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10b).

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren . . . But he shall receive an hundred-fold *in this time* . . . ; and *in the world to come eternal life*" (Mark 10:29-30). So the Christian receives one hundred fold in this life, with persecution; and eternal life in the world to come, provided he is faithful unto the place of death. "For as touching those who were once enlightened, and tasted of the heavenly gift, and were made partakers of Holy Spirit, and tasted the good word of God, and the powers of the age to come and then fall away it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6, A. S. V.).

LET THE BIBLE INTERPRET ITSELF

There is a current saying, "We do not all interpret the Bible alike. You interpret it one way and I interpret it another." No one has a right to interpret the scriptures. We must let the Bible interpret itself. The Bible always interprets or explains itself. No scripture is of private interpretation. "Knowing this first, that no prophecy of the scripture is of any private interpretation" (II Peter 1:20).

1. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). What is this second death? Let the Bible interpret it. It would be foolish for me to try to interpret it when the Bible does it for me. Listen! "And death and hell were cast into the lake of fire. This is the second death" (Rev. 20:14). Again, "But the fearful and unbelieving and the abominable and murderers and whore-mongers and sorcerers and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

2. "I was in the Spirit on the Lord's Day . . . And being turned, I saw seven golden candlesticks . . . And he had in his right hand seven stars" (Rev. 1:10-16). What is meant by the seven stars and the

seven candlesticks? Let the Bible interpret their meaning. Harken! "The mystery of the seven stars which thou sawest in my right hand and seven golden candlesticks. The seven stars are the angels of the seven churches: And the seven candlesticks which thou sawest are the seven churches" (Rev. 1:20). Had I tried to interpret the seven stars and the seven candlesticks, I might have missed the interpretation, but when I let the Bible interpret their meaning, I know the interpretation is right.

3. "For by one Spirit are we all baptized into one body . . ." (I Cor. 12:13). What is this one body? What is the correct interpretation of "one body?" See! "And he is the head of the body, the church . . ." (Col. 1:18). ". . . who now rejoice in my sufferings for you . . . for his body's sake, which is the church" (Col. 1:24). Speaking to the church at Corinth, Paul says, "Now ye are the body of Christ, and members in particular" (I Cor. 12:27).

4. "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away . . ." (John 15:1-2). What does the word, branch, mean? What is its interpretation? We see that Christ is speaking to His individual disciples, those who had been cleansed by the word of God (vs. 3). "I am the vine, ye are the branches: He (that individual - P. S.) that abideth in me . . . If any man abide not in me, he is cast forth as a branch, and is withered" (vss. 5-6). "So shall ye be

my disciples” (vs. 8).

5. “. . . unto the church of God which is at Corinth” (I Cor. 1:2). To whom does the word, God, refer: to the Father, Son, or Holy Spirit? We must let the Bible interpret itself. The same writer says, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28). The word, God, here refers to Christ, who shed His blood (Eph. 5:25).

6. “He that believeth and is baptized shall be saved . . .” (Mark 16:16). What is baptism? A burial. “. . . buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead” (Col. 2:12). “Therefore we are buried with him by baptism into death . . .” (Rom. 6:4). Buried in what? Water. “And John also was baptizing in Aenon, near Salim, because there was much water there” (John 3:23).

7. Does the word, buried, as here used, have a literal or figurative interpretation? “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee and cometh thou of me? And Jesus, answering said unto him, Suffer it to be so now: For thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when

he was baptized, went up straightway out of the water" (Matt. 3:13-17). "And as they went on their way, they came unto a certain water: And the eunuch said, See here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: And they went down both into the water, both Philip and the eunuch: and he baptized him. And when they were come up out of the water . . ." (Acts 8:36-40). The Bible is its best commentator. Let it interpret itself, for its interpretation is correct.

I CAN'T SEE HOW . . .

The Bible is very plain in teaching that baptism saves, washes away one's sins, is for the remission of sins, puts one into Christ, and makes him a member of God's family. "He that believeth and is baptized shall be saved" (Mark 16:16). "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). "And now why tarriest thou, arise and be baptized and wash away thy sins" (Acts 22:16). "The like figure whereunto even baptism doth also now save us" (I Peter 3:21). "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3:3-5).

When these facts of the scripture are presented

to some people, they almost invariably say, "Yes, that's what the Bible says, but I can't see how baptism can save. I can't understand how that applying water to the body can save the soul. I can't see how baptizing the outward man can save the inward man." Fortunately for us, our salvation does not depend upon our understanding how that God fulfills his promise in saving us by baptism. Neither does it depend upon the ability of others to understand how God does so.

The people of Noah's day could not understand how that God could destroy the earth by a flood. They no doubt said, "We can't understand how the clouds can contain enough water to cover the earth," but Noah warned them for a hundred and twenty years of the destruction of the earth. No doubt at the end of the first century they said, "Noah you are a religious fanatic. You have become insane over religion. You have been telling us for a hundred years that God was going to destroy the earth with a flood and there is no sign of a flood yet." Another decade passed and still no flood, but Noah continued to preach and warn them for another ten years, at which time they no doubt said, "Noah, you have told us for the past century and score of years, and yet there is no flood." God commanded Noah to enter into the ark and God closed the door, but there was no sign of a flood. The second, third, fourth, fifth, and sixth day passed and no flood. On the seventh day they probably said, "Noah you come out of that ark; you have told us for a hundred and

twenty years and seven days that there was going to be a flood and yet no sign of a flood. You can't treat your wife and children that way. We are going to break the door down, if you don't come out. We can't understand how God can destroy the earth with a flood." But he did.

God said to the Egyptians, let my people, Israel, go, but Pharoah, king of Egypt, said, "Who am I, that I should obey Jehovah and that I should let the children of Israel go?" God said, "I am going to turn all of your water to blood." The magicians of Pharoah said, "We can understand how that is possible - we can do that." They did and only added to their afflictions. God said, "If you do not let my people go by tomorrow I shall send a plague of frogs." Pharoah's magicians said, "We can understand that. We too can produce frogs, and they did and only added to their afflictions. Then God said, "If you do not let my people go, I shall send a plague of lice, flies, murrain in cattle, boils, hail, locust, darkness and the death of the first born, but if you place the blood of a lamb on the door post and lintels, I, when I see the blood, will pass over you." The Egyptians said, "We can't understand how that sprinkling blood on the door will prevent the death of the first born." But it did.

There are people today who say, "I can't see how baptism saves." But it does. Others say, "We can't see how torment is eternal; how that the soul will burn forever and never be destroyed." But it will. "There was a certain rich man which was

clothed in purple and fine linen and fared sumptuously every day. There was also a certain beggar named Lazarus which was laid at his gate, full of sores . . . the dogs came and licked his sores . . . And it came to pass . . . that the rich man died and was buried, and in hell he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom. He cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame" (Luke 16:19-24). Fortunately our salvation does not depend upon our seeing how God does what he says he will. Neither does it depend upon the ability of others to see how that he does so. We cannot understand how that the small seed produces a plant which produces a lovely flower, but it does. Neither can we understand the process of life or the reproduction of life, but it is so. Let us obey God and expect him to fulfill his promises.

FOUR BAPTISMS

The word, baptism, means the act of being immersed. All Greek lexicons thus define the word. The word, baptism, is also essentially a New Testament word. It is never found in the Old Testament. Those who lived under the Old Testament law had certain sprinklings and pourings, which were for the purpose of cleansing the body, but these were never called

baptism.

Baptism is mentioned for the first time in connection with John the Baptist. John was the first to baptize anyone, and at that time he was the only one to ever baptize, therefore the name, John the Baptist, was given him. John baptized Christ and very likely the twelve apostles, and they, in turn baptized others; and yet, this name was never applied to anyone of them, because they were not the first to baptize. John's baptism was to the Jews only, for the purpose of cleansing sins, and to prepare them for the coming of Christ. It, together with all other ordinances which were to the Jews only, was nailed to the cross by Christ. "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus" (Acts 19:1-6). Had they been baptized they would have known of the Holy Spirit because it is administered in the name of the Father, Son, and Holy Spirit.

The baptism of the Holy Spirit was a promise unto all nations. "It shall come to pass afterward

that I will pour out my Spirit upon all flesh . . .” (Joel 2:28). This prophecy was partly fulfilled on the day of Pentecost, when the apostles (Jews) were baptized with the Holy Spirit. This promise made by Joel was completely fulfilled eight years later, when Cornelius and his household (Gentiles) were baptized with the Holy Spirit. Thus was this promise fulfilled and not another promise or example of the baptism of the Holy Spirit is given in the entire Bible. We have the promise of the Holy Spirit himself (Acts 2:38), but not of the baptism of the Holy Spirit with power to perform miracles. When a promise is fulfilled, it is taken out of the way.

The reason God baptized the apostles with the Holy Spirit was to enable them to perform miracles with which to confirm their word, since the New Testament was not given in its completeness. The reason God baptized the Gentiles with the Holy Spirit was to convince the Jews that the time had come for the Gentiles to receive the word of God.

The manifestations of the Holy Spirit were: it enabled those who received it to speak God's word without having studied it; to speak other tongues (languages) without having studied them; to raise the dead; and to heal all manner of sickness **WITHOUT A SINGLE FAILURE** and to heal them **IMMEDIATELY**.

The baptism of fire is a warning and a threat to all nations to be administered at the last day on the ungodly (Matt. 3:10-12; 25:41-46).

Christian baptism is a command to all nations,

given after the resurrection of Christ. Matt. 28:18-20; Mark 16:16, "Go ye unto all the world and preach the gospel unto all nations (to every creature). He that believeth and is baptized shall be saved."

Christian baptism is to be administered in order to obtain the remission of sins. "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Ephesians 4:4 says there is but ONE baptism, we have studied four. John's baptism was to the Jews only, was nailed to the cross, and taken away. The baptism of the Holy Spirit was a promise; was fulfilled, therefore is no more. The baptism of fire is yet to be administered on the ungodly when they shall be immersed in fire. Therefore, there is but ONE – water baptism – the only baptism man can administer.

SCHOLARS ON BAPTISM

The divine act of forgiveness of sins takes place in the mind of God when the sinner, in whose heart the Holy Spirit has wrought faith, repentance, and confession, is baptized into Christ. The authors of the Nicene Creed said with one voice in the beginning of the fourth century, "We believe in one baptism for the remission of sins."

Martin Luther said, "This old man must be put off with all his works, that of the children of Adam we may be made children of God. This is not done

by changing of a garment, or by any laws or works, but by a new birth, and by the renewing of the inward man; which is done in baptism, as saith Paul, 'All ye that are baptized, have put on Christ.' Wherefore, not to be appareled with the law or with works, but with an incomparable gift; that is to say, with remission of sins, righteousness, peace, consolation, joy of spirit, salvation, life, and Christ himself. This is diligently to be noticed, because of the fond and fantastical spirits, who go about to deface the majesty of baptism, and speak wickedly of it. Paul, contrarywise, commendeth and setteth it forth with honorable titles, calling it 'the washing of the new birth, the renewing of the Holy Spirit' (Titus 3). And here also he saith, that all they which are baptized have put on Christ. As if he said, Ye are carried out of the law into a new birth, which is wrought in baptism. Therefore, ye are not now any longer under the law, but ye are clothed with a new garment; to-wit, with the righteousness of Christ. Wherefore baptism is a thing of great force and efficacy" (Luther's Commentary on Galatians).

John Calvin states, "From baptism our faith derives three advantages, which require to be distinctly considered. The first is that as proposed to us by the Lord, as a symbol and token of our purification: or, to express my meaning more fully, it resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance,

or be imputed to us. For he commands all who believe to be baptized for the remission of their sins. Therefore those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before man, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which is the principal thing in baptism; which is, that we ought to receive it with this promise: 'He that believeth and is baptized, shall be saved' (Mark 16:16). In this sense we are to understand what is said by Paul, 'that Christ sanctifieth and cleanseth the church with the washing of water by the word' (Eph. 5:26): and in another place that 'according to his mercy he saves us, by the washing of regeneration, and renewing of the Holy Spirit' (Titus 3:5); and by Peter that "baptism doth now save us" (I Peter 3:21)." (Calvin's Institutes, B. iv. 15).

John Wesley said, "Baptism administered to real penitents, is both a means and a seal of pardon. Nor did God arbitrarily, in the primitive church, bestow pardon on any, unless through this means" (Notes on N. T., p. 350).

Dr. Gloag (Presbyterian) states, "Baptism in the adult, except in the peculiar case of our Lord, was accompanied by a confession of sin, and was a sign of its remission; hence called baptism in order to obtain forgiveness of sins" (Commentary, Acts 22:16).

Plumptre explains, "The words of Ananias to Paul (Acts 22:16), show that for the apostle baptism

was no formal or ceremonial act, but was joined with repentance, and, faith, being presupposed, brought with it the assurance of a real forgiveness. In St. Paul's language as to the 'washing' (or bath) of regeneration (Titus 3:5), we may trace his continued adherence to the idea which he had thus been taught on his first admission to the Church of Christ" (Commentary on Acts 22:16).

Alford comments, "All the better and deeper expositors have recognized the co-existence of the two, water and the Spirit. There can be no doubt, on any honest interpretation of the words, that to be born of water refers to the token or outward sign of baptism — to be born of the Spirit, to the things signified, or inward grace of the Holy Spirit. All attempts to get rid of those two plain facts have sprung from doctrinal prejudice, by which the views of expositors have been warped" (Commentary on John).

Myer says under Acts 2:38, "*eis* denotes the object of the baptism, which is the admission of the guilt contracted in the state before *uetovoia*." Grimm, in his great lexicon on the Greek N. T. defines *eis*, Acts 2:38, "to obtain the forgiveness of sins."

H. B. Hackett, one of the most scholarly commentators in the Baptist Church of America, in commenting on Acts 2:38, says, "In order to obtain forgiveness of sins, we connect naturally both the preceding verbs. The clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, no one part

of it to the exclusion of the other.” On Acts 22:16, he says: “And wash away thy sins. This clause states the result of the baptism in language derived from the nature of that ordinance. It answers to ‘for the remission of sins’ in Acts 2:38 – that is, submit to the rite in order to be forgiven.”

THE BAPTISM OF JESUS

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Matt. 3:13-17). Jesus came all the way from Nazareth of Galilee to Jordan to be baptized. He probably walked this distance of 65 to 85 miles to be baptized. He walked wherever He went by land, with exception of His triumphant entry into the city of Jerusalem, at which time He rode on a borrowed donkey. Thus Jesus placed great emphasis on baptism. Some say that baptism is not essential to the salvation of a

responsible person – only to church membership. They fail to realize that the same process, the new birth, that saves makes one a member of the church, and the same process, the new birth, that makes one a member of the church saves him.

Jesus was baptized of John, the Baptist. His cousin, John, was called “the Baptist” because he was the first person to baptize, and at that time, was the only person to baptize; therefore, the name John, the Baptist; as John, the coppersmith; Simon, the sorcerer; Simon, the tanner. John was never called John, a Baptist. John was not a member of the Baptist Church, because there was no Baptist Church at that time, nor for several hundred years later. “John was called ‘the Baptist’ because he baptized with water. I do not think that many Baptists would say that he was the first member of the Baptist Church. The Baptists as a distinct denomination date from the time of the Reformation in the 16th century” (Billy Graham , Baptist, in the *New Orleans Statesman*, Nov. 19, 1959). John did not establish Christ’s church, the church of Christ, for Jesus said, “Upon this rock I will build my church” (Matt. 16:18). Jesus did not say: Upon this rock John will build my church; Upon this rock I will build the Baptist Church; Upon this rock I will build my church, which is the Baptist Church. John was beheaded before the church was established. Jesus said, “He that is least in the kingdom of heaven is greater than John.” Therefore, John was not in the kingdom of heaven, or church.

Jesus went down into the water, was baptized, and came up out of the water. This is in harmony with the Bible description of baptism. "And he commanded the chariot to stand still: and they went down, both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38). "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life" (Rom. 6:4). "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). From the above passages, we learn that we are baptized into Christ, and in baptism we put on Christ; baptism is a burial, and is for the remission of sins, in that we are raised from baptism to walk in newness of life. "The like figure whereunto even baptism doth also now save us by the resurrection of Jesus Christ, not the putting away of the filth of the flesh, but the answer of a good conscience toward God" (I Pet. 3:21; Acts 2:38; 22:16).

Jesus was baptized to fulfill all righteousness. David said, "All thy commandments are righteousness" (Psa. 119:172). Baptism is a command of God. "Then he commanded them to be baptized in the name of the Lord" (Acts 10:48). John knew that Jesus was a good man, and said, "I have need to be baptized of thee." Jesus said that he lacked one thing; that He needed to be baptized. Someone says,

"I am a good man. I do this, that, and the other. Why should I be baptized?" I reply, in the words of Jesus, "Thus it becometh us to fulfill all righteousness." A young man once came to Jesus and said, "What must I do that I may have eternal life?" Jesus said, "Thou shalt do no murder. Thou shalt commit no adultery, etc." He said, "All these have I kept from my youth." Jesus said, "One thing thou lackest" (Mark 10:21). One says, "Why should I be baptized; I don't lie, steal, curse, etc." I reply, "One thing thou lackest. Arise and be baptized and wash away thy sins." Christ was made sin for us (II Cor. 5:21; Isa. 53:6). Is it not fitting then, that He should be baptized to fulfill all righteousness? We should be baptized because it is God's will that all be baptized. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). Nothing is said of Christ's having inherited the sins of His forefathers, through Mary; nor having been baptized, christened, dedicated as an infant, and then confirmed later. God's stamp of approval rests on Christ's baptism. "This is my beloved Son, in whom I am well pleased."

NOAH'S SALVATION AND OURS

Noah's salvation was very similar to ours. Both

were spiritual and physical. Although first emphasis was placed upon Noah's physical salvation, he was also saved from the sins of the wicked by their being destroyed in the flood. First, emphasis is placed on our spiritual salvation, and yet we are saved physically in that he who lives a Christian life will live longer than he would have had he lived an ungodly life.

Noah was saved by grace. And the Lord said, "I will destroy man whom I have created from off the face of the earth, for it hath repented me that I have made them. But Noah found grace in the eyes of the Lord" (Gen. 6). We, too, are saved by grace. "By grace are ye saved through faith; and that not of yourselves" (Eph. 2:8).

Noah was saved by faith. "By faith Noah being warned of God, concerning things not seen as yet, moved with Godly fear, prepared an ark to the saving of his house" (Heb. 11:7). We are saved by faith. "Wherefore being justified by faith, we have peace with God through Jesus Christ our Lord" (Rom. 5:1). "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). Although these passages state that we are saved by faith, they do not say that we are saved by faith only.

Noah was saved by obedience. "By faith Noah being warned of God, concerning things not seen as yet, moved with Godly fear prepared an ark (obeyed) to the saving of his house" (Heb. 11:7). We, too, are saved by obedience. "Though he were a son, yet learned he obedience through the things which he

suffered and being made perfect he became the author of eternal salvation unto all them that OBEY Him” (Heb. 5:8-9). “To you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that OBEY not the gospel of our Lord Jesus Christ” (II Thess. 1:7-9). “Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city” (Rev. 22:14).

Noah was saved by water. “For Christ also hath once suffered for sins: the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the day of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water” (I Pet. 3:18-20). Likewise we are saved by water in baptism. “The like figure whereunto even baptism doth also now save us” (I Pet. 3:21).

Noah was saved in the ark. We are saved in the spiritual ark, the church. “And the Lord added to the church daily such as should be saved” (Acts 2:47). “Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ also is the head of the church: and he is the savior of the body. Therefore, as the church is subject to Christ, so let the

wives be to their own husbands in everything. Husbands, love your wives even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he may present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5:22-27). "Take heed therefore unto yourselves, and unto all the flock over which the Holy Spirit hath made you overseers, to feed the church of God, which he purchased with his own blood" (Acts 20:28).

Noah built the ark. Christ built the church. Noah built but one ark. Christ built but one church. The ark was Noah's ark. The church is Christ's church. There was only one family in the ark. Noah's family. There is but one family in the church. God's family. All of Noah's family was in the ark. All of God's family is in the church. All in the ark were Noah's family. All in the church are God's family. Only Noah's children were in the ark. Only God's children are in the church. All in the ark wore one name, Noah's. All in the church wear one name, Christ's. All the righteous were in the ark. All the righteous are in the church. All out of the ark were disobedient to God. All out of the church are disobedient to God. All in the ark were saved. All in the church are saved. All out of the ark were lost. All out of the church will be lost. Had Noah and his family not entered the ark, or left the ark before God told them to, they would have been lost. All

who refuse to enter the church having obtained unto the age of accountability, will be lost, and those who enter the church but refuse to remain faithful to the church, will be lost. There was but one entrance into the church, Christ. There was but one source of spiritual light in the church, the Bible.

You see how understanding our salvation is made simply by comparing it with Noah's salvation by the flood?

**I AM NEITHER JEW, NOR
PROTESTANT, NOR CATHOLIC
BUT CHRISTIAN ONLY**

1. I am not a Jew, in religion, because I do not recognize the Old Testament as my rule and authority in religion. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17-18). "... blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14). "For ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace?" (Rom. 6:14, 15; 7:4, 6).

I am not a Jew, in religion, because I do not

burn incense; sprinkle blood and water; keep the Sabbath; go to Jerusalem three times a year; circumcise all boys; and give the tenth to the priests, besides all other gifts and offerings.

2. I am not a Protestant, in religion, because I do not sanction the warring factions and contradictory divisions and doctrines of denominationalism. Jesus said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25). "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7).

I do not agree with protestantism, which says, "There is nothing in a name." The Bible says, "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12; Prov. 18:10; 21:1; Isa. 56:5).

Protestantism says, "One church is as good as another." The Bible says, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be ONE fold and ONE Shepherd" (John 10:16). "And I say unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18; Eph. 4:4-5).

Denominationalism urges people to "join the church." The Bible teaches that when one becomes a Christian he is born of water and the Spirit! The Lord adds him to His church, which is His family,

composed of all His children (Acts 2:47; John 3:3-5).

Denominationalism teaches sprinkling for baptism. The Bible teaches, "Buried with him in baptism" (Col. 2:12; Rom. 6:3-5; Matt. 3:13-17; Acts 8:26).

Denominationalism teaches "We are saved by faith only." The Bible teaches, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24; 1:22-27; 2:14).

I do not believe in "the impossibility of apostasy." "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they have crucified to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

3. I am not a Catholic, in that I do not recognize the Pope as the head of the church, on the earth. Christ is the only head of the church, both in heaven and on earth. "And he is the head of the body, the church" (Col. 1:18). "And hath put all things under his feet; and gave him to be the head over all things to the church" (Eph. 1:22).

I do not call the Pope my spiritual Father. "And call none your father upon earth; for one is your father, who is in heaven" (Matt. 23:9). Douay Verson.

The Catholic Church teaches that the Bible alone is not a sufficient guide to heaven. Cardinal Gibbons in *Faith of Our Fathers*, page 111. The Bible teaches, "All scripture is given by inspiration of God, and is profitable for doctrine, reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (James 1:25; Psa. 112:105; 130; 19:7).

4. I am only a Christian in that I recognize Christ as my only spiritual leader; as the authority in religion. "All authority is given unto me, in heaven and on earth" (Matt. 28:18; 17:1-5; Heb. 1:1-2).

I am only a Christian in that I wear His name only in spiritual matters. "And the disciples were called Christians first in Antioch" (Acts 11:26b). "Then Agrippa said unto Paul, Almost thou persuadedst me to be a Christian" (Acts 26:28). "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I Peter 4:16).

I am a Christian only in that I look to Christ only for my reward (Rev. 2:10; 7:13-17; 22:14; John 14:1-6).

HOW WERE YOU CONVERTED?

This question is more important than it might seem to you. You were either converted or you were not converted. The Bible is our only source of information concerning spiritual matters. If you were converted as the Bible directs, you were truly converted. If you were not converted as the Bible directs, you were not converted at all, but merely deceived. There is no use for you to say that you felt in your heart that you were saved. If you did what you thought that you should have done to be saved (regardless of how absurd and false it might have been), you felt that God saved you, whether He did or not.

New Testament Examples

There is not a single conversion in the entire New Testament in which the person did not hear the Word of God, believe in God, repent of his sins, and was baptized for the remission of his sins. I challenge anybody to show that this statement is false, or to give one example where someone was saved another way. You might say, "The thief on the cross was saved without baptism." How do you know he was? He might have been and he might not have been. The Bible certainly does not say that he was saved without baptism. Suppose he was; that is no sign that you can be saved without baptism. He was living under a different law from yours. Christ was still

living on the earth and could forgive sins unconditionally. His will had not been sealed by His blood. He had not yet said, "He that believeth and is baptized shall be saved." The thief lived and died under the Old Testament. We are living under the New Testament and its conditions. It says, "Repent and be baptized every one of you in the name of Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Feeling Is Not Evidence

But how were you converted? Did the preacher ask you, "Do you feel in your heart that God has saved you?" or "Do you believe that God for Christ's sake has already pardoned you?" or "Do you feel that God has saved you, without baptism, and you want to be baptized into our church?" If so, you were not converted according to Bible doctrine. No preacher inspired of God, ever asked a penitent sinner such questions. On the contrary, they told them, "If thou believest with all thy heart, thou mayest (be baptized)" (Acts 8:37). "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). The fact that one feels that "God for Christ's sake has pardoned his sins" does not make it so. Jacob felt for 22 years that Joseph was torn to pieces by the wild beasts, but it was not so. The apostle Paul felt that he was serving God by persecuting Christians. He said, "I verily thought with myself, that I

ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). How do you know that your feelings did not deceive you? The Bible and not your feelings is our guide. It will never deceive us.

Voting Not Authorized

Did the church take a vote on you to see whether or not they would receive you? No such procedure is found in God's word. No, not one. What difference does it make whether they receive you or not, just so God receives you? Jesus said, "All that the Father giveth Me shall come unto Me; and him that cometh to me, I will in no wise cast out" (John 6:37). Again, "I am the way, the truth and the life. No man cometh to the Father, but by me" (John 14:6). You cannot come to God except through Christ, the Way, the Saviour of the world. How does one get into Christ the Way, in order that he might come to God? The only way to get into Christ is to be baptized into Him. "Know ye not that so many of us as were BAPTIZED into Jesus Christ were baptized into his death?" (Rom. 6:3). "For as many of you as have been BAPTIZED into Christ, have put on Christ" (Gal. 3:27). I cannot emphasize too strongly that you do just what the Bible commands; nothing more, nothing less.

IS BAPTISM ESSENTIAL?

Is baptism essential to the remission of our sins? It is a shame that there is so much confusion over this question on which the Bible is so plain. There are many proofs that baptism is necessary to the remission of sins to the person who has reached the mental age of accountability. Howbeit, I will not burden your minds with all of these proofs but rather suffice it with four, any one of which would be conclusive in and by itself.

Condition of Salvation

Baptism is one of the conditions of the remission of sins. Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). It must be agreed that this baptism is water baptism and not Holy Spirit baptism because even those who teach that Holy Spirit baptism is to be sought today, teach that it is not essential to salvation, but is a "blessing to be desired." Jesus here makes faith and baptism equally necessary to salvation. Do you believe a responsible person can be saved without faith? Why then do you think he can be saved without baptism?

For Remission of Sins

Jesus says, through His apostle Peter, "Repent and be baptized, every one of you in the name of

Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Jesus here makes repentance and baptism of equal importance. The preposition, "for," means the same thing in connection with "be baptized" as it does with "repent," viz. to obtain. God is here saying, "Repent everyone of you in the name of Jesus Christ for remission of sins." Can one be saved without repentance? Then neither can he be saved without baptism.

God Commands It

God commands baptism. "And he commanded them to be baptized in the name of the Lord" (Acts 10:48). (You) repent and (you) be baptized everyone of you (Acts 2:38). Christ is going to punish those who obey not His commandments. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (II Thess. 1:7-9). Therefore, baptism is essential. All who obey His commandments are to be saved. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

All agree that to get into Christ is essential.

Baptism is one of the acts of obedience which puts us into Christ. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). This could not be Holy Spirit baptism, because all agree that Holy Spirit baptism does not put one in Christ. Therefore, water baptism is essential. (Note: Someone might say, "The preceding verse says that we are saved by faith." It does not say "by faith only.")

Part of the New Birth

Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he CANNOT enter the kingdom of God" (John 3:5). Practically all commentators agree that the birth of water, here mentioned, refers to baptism. See Abbott, Wesley, Milligan, Whitby, Theluck, Olshausen. Alford says, "All attempts to rid this have sprung from doctrinal prejudices." Even Adam Clarke admits that it refers to baptism, and then tries to argue out of it. Therefore, baptism is essential.

And yet, the church of Christ, the Christian Church, Church of Jesus Christ of Latter Day Saints, Second Adventist Church, Roman Catholic Church, Greek Catholic Church (with possibly some branches of the Holiness Church) are the only religious groups which teach and practice baptism as essential to the remission of sins.

JOHN THE BAPTIST, PETER AND PAUL, AND SALVATION

John the Baptist in John 3:36 Taught Salvation By Faith That Obeys

John the Baptist clearly went on record as to the plan of salvation and it was exactly the plan of salvation given throughout the gospel of John and in the book of Acts and elsewhere by Jesus and Paul. In John 3:36, John the Baptist said: "He that believeth on the Son hath eternal life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him." You can no more put repentance in there than you can put baptism in there, and in the sixteenth verse of the same third chapter of John, when Jesus was speaking. John certainly did teach baptism for the remission of sins. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1:4; Luke 3:3).

John Did Teach, And So Did Peter, That Baptism is in the Plan of Salvation

Many misled and misinformed people have misinterpreted Acts 2:38, where Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Since one is to repent

for (*eis*) the remission of sins; he likewise, is to be baptized for (*eis*) the remission of sins. "Repent" and "be baptized" are both for the same reason. "Repent for, and be baptized for the remission of sins." Young's Literal Translation of the Bible says, "Reform, and be baptized each of you on the name of Jesus Christ, to remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). And, "John came baptizing in the wilderness, and proclaiming a baptism of reformation – to remission of sins" (Mark 1:4), and, "And dost thou wish to know, O vain man, that the faith apart from the works is dead? Abraham, our father, was not he declared righteous out of works, having brought up Isaac, his son, upon the altar? dost thou see that the faith was working with his works, and out of the works the faith was perfected? and fulfilled was the Writing that is saying, 'And Abraham did believe God, and it was reckoned to him – to (for) righteousness;' and, 'Friend of God' he was called. Ye see, then, that out of works is man declared righteous, and not out of faith only" (James 2:20-24). And, "for this is my blood of the new covenant, that for many is being poured out to (for) remission of sins" (Matt. 26:28).

"*Eis* (for) denotes the object of the baptism, which is the remission of the guilt contracted in the state before *metanoia* (repentance)" – Meyer. "In order to the forgiveness of sins, we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to

repent and be baptized" (Prof. Hackett).

If baptism is not necessary to the remission of sins, in Acts 2:38, neither is repentance necessary to the remission of sins in Acts 2:38, for it says, "Repent and be baptized for the remission of sins." If the word, for, as used in Acts 2:38, does not mean in order to obtain, then the word, for, does not mean in order to obtain, when Jesus said that His blood was shed for (in order to obtain) the remission of the sins of the world (Matt. 26:28).

The Greek preposition (*eis*) is used in the Greek New Testament. *Eis* is translated (for) in Acts 2:38. It means in order to. It is a simple indefinite preposition of reference to (in order to). The Greek word, *hina* would never be used, since the Holy Spirit intended to say that one should be baptized (in order to) have his sins remitted. Actually, they were to repent and be baptized, and thus be saved (repentance involves a turning from sin and a turning to trust Christ). It is impossible to separate saving faith in the Bible. Then after people had repented and trusted Christ, they should be baptized in reference to, or pointing to, or in order to obtain the remission of their sins, which they would receive when they repented and were baptized. And this baptism, symbolizing the wholehearted surrender and perfect submission to the will of God, would indicate that they were fit to be filled with the Holy Spirit of God for soul winning.

There Was Never One Plan of Salvation For All Dispensations

Adam and Eve, under the patriarchal dispensation, were never given the ten commandments as such. The children of Israel were never commanded, as a condition of salvation, to believe on Christ. The ten commandments never mention faith in Christ. One could keep the ten commandments, even if he denied Christ.

This is believable in the light of Acts 10:43. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Peter is here speaking in the present tense, and not the past tense. He does not say whosoever believed in Him in past dispensations. In fact, it was impossible for them to believe in Him, in all past dispensations, or before He came. They had hope that He would come and redeem Israel. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24-25). It is clear that every prophet who ever wrote for God by divine inspiration, taught one simple plan of salvation, and that is by faith that obeyed the law under which he was living, and never by faith alone. The expression, faith only, is mentioned only once in the Bible, and then, it is preceded by a not — "not faith only." "Ye see then how that by works a man is justified, and not by faith only" (James 2:24).

FALLING FROM GRACE

The parables of Jesus teach that a child of God can so sin as to be lost.

THE VINE AND ITS BRANCHES. John 15: 1-8: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Jesus is here talking to his disciples and saying, "I am the vine: ye disciples are my branches. If any man — he that abideth not in Me — is cast forth as a branch, and is burned."

THE SOWER. Luke 8:5-15: "A sower went out to sow his seeds: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock;

and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bore fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying what might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." The seed, or word of God, fell into four types of hearts: One refused to accept it; three accepted it with joy, two of which died away, and only one remained faithful.

THE EVIL SERVANT. Matt. 24:45-51: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them

meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him and in an hour that he is not aware of, and shall cut him assunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Here is a servant of the Lord, which is given his portion with hypocrites, where there is weeping and gnashing of teeth.

THE VIRGINS. Matt. 25:1-13: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with

him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered, and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." These were all virgins, looking for the coming bridegroom, Christ. They were pure, and chaste. Had he come when they expected Him or had the oil of their preparation lasted until His coming they would all have entered into the marriage feast.

THE TALENTS. Matt. 25:14-30: "For the kingdom of heaven (church) is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his several ability; and straightway took his journey . . . Thou wicked and lazy servant, . . . And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Two servants were received; one was rejected.

GOD IS POSITIVE

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

God has a fixed law by which apples are

produced in one way only. So has he ordained that individuals become Christians in only one way. Four things are required to produce apples: soil, light, heat, and moisture. These four things are necessary in bringing apples to perfection. So also are faith, repentance, confession, and baptism necessary in bringing people into the kingdom of Christ, the church of Christ.

FAITH CORRESPONDS TO THE SOIL. "That Christ may dwell in your hearts through *faith*; to the end that ye, being *rooted* and grounded in love, may be strong . . ." (Eph. 3:17). "If so be that ye continue in the *faith*, *grounded* and stedfast, and not moved away from the hope of the gospel which ye heard" (Col. 1:23).

REPENTANCE CORRESPONDS TO THE LIGHT. "The law of the Lord is perfect, converting the soul" (Psa. 19:7). "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130).

CONFESSION OF FAITH IN CHRIST CORRESPONDS TO THE HEAT. The power of the Word of God will break up the stony heart so that the person is willing to confess his faith in Christ, that He is the Son of God. Hear Jeremiah: "Is not my word like fire, saith Jehovah; and like a hammer that breaketh the rock in pieces" (Jer. 23:29).

BAPTISM CORRESPONDS TO THE MOISTURE. Moisture is required to make manifest the true value of the other three elements, namely, soil, light,

and heat. One may have the finest soil, plenty of light, and proper heat, but without moisture the benefits of the soil, the light, and the heat are never manifest. Moisture makes these effective! The following passages make it evident that baptism corresponds to the moisture (I Pet. 1:22, 23; 3:18-21; Col. 2:12, 13). Neither faith, repentance, confession, nor baptism, each by itself, can save a soul from everlasting shame and despair.

In our obedience to the doctrine of the New Testament, we contact the blood of Christ, which cleanses us from all sin, for the New Testament was established by the blood of Christ. See I Cor. 11:25; Luke 22:20; and Heb. 9:15, 16.

James terms the New Testament as the perfect law of liberty (James 1:25). In the Mosiac law we read, "And Moses took the blood and sprinkled it on the people and said, Behold the blood of the covenant which the Lord hath made with you, concerning all these words" (Ex. 24:8). Which words? All the words of the law of Moses and again, "For the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul (Lev. 17:11).

The blood mentioned above was for a time, while the blood of Christ, which is in all the words of the New Testament, is eternal (see Heb. 9:12-15).

“FAITH ONLY” IS LIKE

1. An oak tree which lifts its head high up toward heaven, but never so much as gives an acorn to a hungry squirrel.

2. A man, who, to an orphan child says, “Be thou fed and clothed,” but gives not a crumb of bread or a stitch of clothing.

3. A body deprived of its hands and feet.

4. The body without the spirit.

5. A mule and plow without harness.

6. A car without brakes.

7. A tree without limbs.

8. A man without a country.

9. A dog without a bite.

10. A hog without a head.

11. An elephant without a snout.

12. A house without a corner stone.

13. An apple tree that never bears apples.
14. The universe without the sun.
15. The world without a Savior.

BA' BA' BLACK SHEEP

We all agree that one must become a sheep of the Lord's in order to be saved. Jesus said, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were that he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter it, he shall be saved, and shall go in and out, and find pasture. The thief cometh not,

but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd” (John 10:1-16).

So we all understand that in order to be saved, one must become a Christian, child of God, the Lord's sheep. Jesus said that He is the ONE shepherd and has but ONE sheepfold, which is His church. The time was when He had two sheepfolds: one composed of Jews, such as Abraham, Isaac, and Jacob; and one composed of Gentiles, such as Melchizedek, Jethro, and Cornelius. “Other sheep (Gentiles) I have, which are not of this fold (Jewish). Them, also, I must bring, and there shall be ONE fold, and ONE shepherd.” There are exactly as many sheepfolds as there are shepherds. Christ is the Shepherd, and the church is the sheepfold, composed of all God's sheep. All God's sheep are in His sheepfold, and all in His sheepfold are His sheep. Christ is

non-denominational and His sheepfold is non-denominational.

Now you can understand why we, as members of the church of Christ, say that one who is responsible to God, must be a member of the Lord's church, or sheepfold, and that Christ has but ONE sheepfold.

"Come, now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:17). Wool stands for sheep, and sheep stand for Christians. Christians often are compared to sheep. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory: And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd separates his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was ahungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

And the King shall answer, and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:31-41).

Are you one of the Lord's sheep, or one of the devil's goats? In whose pasture are you grazing? The Ethiopian eunuch became one of the Lord's sheep by believing in God, repenting of his sins, confessing Christ, and being baptized into Christ for the remission of his sins (Acts 8:26-40). "Repent, and be baptized, everyone of you, in the name of Jesus Christ, for the remission of sins" (Acts 2:38).

BUILDING UP THE CHURCH THROUGH PRAYER

Prayer builds up the church in two ways and for two reasons. Prayer builds up the church from without and from within, because prayer secures God's help, and obligates the one praying to help the one for whom he is praying.

Prayer is talking with God. How can a son have fellowship with his physical father, if he does not talk with his father? How, then, can a child of God have fellowship with his heavenly Father, unless he prays to God? God always answers prayer.

He may not answer in the way, or at the time we expect, but He always answers. The answer may be, "Yes," or "No," according to that which is best for us, and according to that which is in harmony with His will. God can answer some prayers unconditionally, but some prayers must be answered only on the condition that the person obey God's law governing the reception of that blessing. God cannot save the sinner, in answer to our prayer, until the sinner obeys God's law of pardon. God cannot give us our daily bread, unless we obey His law of receiving daily bread. God will not heal our bodies unless we obey His law of nature concerning the healing of the body.

Prayer, for the growth of the church, obligates one to do all that he can toward the growth of the church. "The body of our prayer is the sum of our duty; and as we must ask of God, whatsoever we need, so we must watch and labor for all that we ask. Whatsoever we beg of God, let us also work for it" (Jeremy Taylor).

When one prays for the church to grow in numbers, he is asking God to give sinners opportunities to hear and obey the Bible; and to give him knowledge, wisdom, and opportunity to teach sinners the truth. Knowledge of God's word comes only through studying the Bible. Wisdom is the best application of knowledge, and comes only through the practice of knowledge. When one prays for knowledge, he is obligated to take advantages of every opportunity God gives him to study. When one prays for wisdom, he is obligated to take

advantage of every opportunity God gives him to apply knowledge. We need to know how to wisely apply, or teach, God's word.

When we pray for the growth of the church, we obligate ourselves to take advantage of every opportunity of converting sinners.

Personal contact is essential. Although the devil never preaches from the pulpit saying, "I am the devil; follow me," he has more converts than all the churches put together. He has followers both in and out of the churches. It is true that he sometimes influences through personal work, and preaches from the pulpit his doctrines.

Obviously, some never pray for the growth of the church, because they never try to convert sinners to Christ. Evidently, some are sincerely praying for the church, because they are converting sinners to the church. Prayer, without action, where action is required, is valueless. Action, without prayer, is more valuable than is prayer without action, because God will help one who is sincerely doing His will, whether he consistently asks for help, or not, but God will not help the person who constantly asks for help, but never grasps the help which God offers — does nothing about it. There is a difference in sincerely praying, and in merely saying words in prayer. When one is sincere enough to take hold of God's answer to his prayer.

Prayer builds up the church from within, in that it obligates us to grasp every opportunity of growing within ourselves, and of restoring the erring

to the fold. Do you know of an erring child of God? Have you done anything to restore him, in answer to your prayer for the building up of the church? Let us sincerely pray for the church to be built up, and then, let us sincerely grasp the opportunities, which God gives us to build up the church (Col. 3:17; Phil. 4:6).

WHY AM I A MEMBER OF THE CHURCH OF CHRIST?

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh a reason for the hope that is in you, with meekness and fear” (I Peter 3:15).

You should be able to give a reason for everything that you do, and should do nothing without having a reason for doing that thing. You should be able to give a reason for being what you are religiously, politically, and socially. The only reason for being that which you are in religion is a “thus saith the Lord.”

1. I am a member of the church of Christ because it is non-denominational. It subscribes to no denominational name or creed.

2. I am a member of the church of Christ because Christ, and not man, is its founder. “Upon

this rock I will build my church.” Jesus, in Matt. 16:18. The founder of any institution instills within that institution principles that determine its success or failure.

3. I am a member of the church of Christ because of its foundation. “. . . can no man lay than that is laid, which is Jesus Christ” (I Cor. 3:11). No structure is of greater value than its foundation.

4. I am a member of the church of Christ because Christ is its only head. “And He (Christ) is the head of the body, the church” (Col. 1:18; Eph. 1:22-23). The success of any institution is determined by its head.

5. I am a member of the church of Christ because the Bible is its only creed. The creeds of men have to be revised every few years to correct some of their mistakes, but not so with the Bible. It is a perfect creed (James 1:25; II Tim. 3:16-17).

6. I am a member of the church of Christ because of its owner and the price paid for it. “Husbands, love your wives, even as Christ also loved the church and gave himself for it” (Eph. 5:25; Acts 20:28; I Peter 1:18).

7. I am a member of the church of Christ because of its name. A name means everything. “Neither is there salvation in any other; for there is none

other name under heaven, given among men whereby we be saved" (Acts 4:12; Phil. 2:9-11; Eph. 1:20-21).

8. I am a member of the church of Christ because I was born into it, just like I was born into my father's family. My father didn't take a vote to see if the family would accept me into the family; neither did he ask me if I wanted to wear the family name. "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5; I Peter 1:23; Rom. 16:17-18; Col. 1:13-14).

9. I am a member of the church of Christ because the Lord added me to it. "And the Lord added to the church daily such as should be saved" (Acts 2:47; 5:14; 11:24).

10. I am a member of the church of Christ because the early disciples were members of it (Acts 20:28; I Cor. 12:27; Rom. 16:16).

11. I am a member of the church of Christ because its members wear no name but Christian (Acts 11:26; 26:28; I Peter 4:16).

12. I am a member of the church of Christ because it is scriptural in origin, name, doctrine and practice.

“THAT THEY MAY ALL BE ONE”

The words in the title of our article are the exact words of our Saviour, when in prayer to God, He said, “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them, as thou hast love me” (John 17:20-23). Thus the Saviour, just before His crucifixion, prayed that we “all may be one;” one in name, doctrine, and practice. Surely, then, this condition is sacred and greatly to be desired. Now can an honest person, who knows that Jesus prayed that we “all may be one,” thank God that we are so greatly divided? Surely the Saviour knew that which He wanted and which was best.

1. NAME. The apostles and disciples of the Lord wore the name, Christian. “And the disciples were called Christians first at Antioch” (Acts 11:26b). “Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian” (Acts 26:28). “Yet, if any man suffer as a Christian, let him be not ashamed; but let him glorify God on this behalf”

(I Peter 4:16).

As a unified body, they were called the church of Christ; the church of God, which He purchased with His own Blood; and the church. "The churches of Christ salute you" (Rom. 16:16b). "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "Husbands, love your wives, even as Christ also loved the church and gave himself for it" (Eph. 5:25). You will surely agree with me when I say, "If we all wear the same name that the apostles and disciples of the Lord wore, we will all be one in name." But some prevent our being one in name, by wearing names that are unauthorized by the word of God.

2. ONE IN DOCTRINE. The apostles and early Christians were one in doctrine. They were united in the Bible. If all religious people will accept the Bible only, we will all be one in doctrine; but when some accept the Bible only and others accept the Bible and the Book of Mormon, catechism, manual, confession of faith, etc., we become divided in our doctrine. Let us go back to the Bible. It is a perfect doctrine (James 1:25; II Tim. 3:16-17). But some object, saying, "We cannot understand the Bible alike." Why not? We can understand the creed books alike. Churches expect their preachers to understand their creed books alike and demand that they teach them exactly alike. The Bible is the

only creed book of the church of Christ and He commands us to teach it alike. "Now I beseech you, brethren, by the name of our Lord, Jesus Christ, that ye all speak the same thing" (I Cor. 1:10; Gal. 1:8-9). The only way that we all can be ONE IN DOCTRINE is to be ONE in BIBLE DOCTRINE. The BIBLE is the only DOCTRINE in which we can all be ONE.

3. ONE IN PRACTICE. In their practice, the early Christians were ONE. They all met on the first day of the week: "Upon the first day of the week, when the disciples were come together to break bread . . ." (Acts 20:7). Don't you think that if we followed this example, we would all be one in this practice? There are those who prevent our being one in that they meet on the seventh day (Saturday), while the rest of us follow the Bible example and meet on the first day (Sunday), I Cor. 16:2.

The early Christians were ONE in eating the Lord's Supper on the first day of the week. Every week has a first day and Sunday is always the first day of the week. There are just as many first days of the week as there are seventh days of the week and the Jews kept fifty-two of them. Some, today, meet on the first day of the week; others on the first day of the first week of the quarter; others on the first day of the fifty-second week; etc.

The early Christians gave as God prospered them (I Cor. 16:2); sang and made melody in their hearts (Eph. 5:19). If we follow their example, we

will be one in NAME, DOCTRINE AND PRACTICE,
AS JESUS PRAYED THAT WE MIGHT.

A HISTORY OF THE CHURCH

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15). This is the first promise of the coming Saviour, and the establishment of the church. This promise was renewed to Abraham, Isaac, and Jacob, when God said, “In thee, and in thy seed shall all nations be blessed.” Isaiah and Daniel foretold the establishment of the church (Isa. 2:2-3; Dan. 2:44). It was in the days of these Roman kings, as prophesied by Daniel, that the God of heaven set up His Kingdom (church) in the city of Jerusalem in 33 A. D. (Acts 2:1-47). The church grew until it soon covered the entire then-known world. But even during the lives of the apostles, sin and corruption began to enter into the church, and the apostle Paul foretold a falling away of the church; “Now we beseech you, brethren, . . . that ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself

above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. 2:1-4).

This tendency toward apostasy continued until it ended in Catholicism, and Boniface III was recognized as the first infallible head of the Catholic Church in 606 A. D. This is the beginning of that period in history known as the Dark Ages, and lasted for 1260 years. No denomination can trace its origin prior to the Dark Ages. The church of Christ is not a denomination. Martin Luther was a monk in the Catholic Church, and protested its corruption, in an attempt to reform it. On October 31, 1517, he tacked ninety-five objections to the Catholic Church on the cathedral door in Wittenburg, Germany, and began the first protestant denomination, the Lutheran Church, in 1521. King Henry VIII became the first head of the Established Church of England, the Episcopal Church in 1535. He was married six times. Two of his wives were executed; he divorced two; and two died natural deaths, one of which outlived him. In 1535, John Calvin established the Presbyterian Church, and gave to it the doctrine of Calvinism, consisting of: predestination; total depravity; partial atonement; effectual calling of the Holy Ghost; security of the believer. The first Baptist Church was established in Amsterdam, Holland, by John Smythe, in 1608; in England in 1611; and in America in 1639, in Providence, Rhode Island by Roger Williams. The Methodist Church was established in 1729 by John Wesley. Charles Wesley,

Robert Kirkham, and William Morgan, three university students, and members of the Episcopal Church, were first nicknamed, "Methodists," but soon accepted the name, Methodist Episcopal Church. The Universalist Church was established by James Rely, in London, in 1750. The church of Christ of the Latter Day Saints (Mormon) was established by Joseph Smith in the state of New York with six members, in 1830. The church of God held its first general council in Hot Springs, Arkansas, April 2 - 12, 1914. The church of Christ was established in Jerusalem in 33 A. D.

Some will say, "You said that no denomination can trace its origin prior to the Dark Ages; and yet, you say that the church of Christ began in 33 A. D." That is right. The church of Christ is not a denomination. A denomination is a group of people who have withdrawn from the mother church, and have adopted a name and doctrine of its own. The church of Christ has no name but Christ's, and no doctrine but the Bible. A denomination is a group of people who have obeyed a denominational doctrine, and wear a denominational name. The Bible is not a denominational doctrine, nor the names, Christian and church of Christ, denominational names. The name, doctrine, and practice of the church of Christ, of today, are identical with the church of Christ of the first century.

Someone will say, "You cannot trace the church of Christ, of which you are a member, to the first century." No, I can't, but that is not necessary

in order to know that they are identical. I can trace it to the Dark Ages, and find it this side of the Dark Ages. Jesus said that it would never be destroyed (Matt. 16:18; Dan. 2:44). May I illustrate? Suppose I have a red cow. She is hornless, with a white spot on her right side, and P. S. branded on her right hip. She has a swallow fork in her right ear, and an under slope in her left ear. She jumps the fence of my pasture. I track her to a swamp, but lose her tracks in the mud, slush, and mire of the swamp. I run around the swamp, and find her tracks coming out of the swamp. I follow them to your pasture, in which I see my cow. I say, "I want my cow." You say, "How do you know she is your cow? You can't trace her through the swamp." No, but she has every characteristic of my cow. She is my cow. So, with the church of Christ. It has every characteristic of the New Testament church.

WHY YOU SHOULD BE A MEMBER OF THE CHURCH OF CHRIST

"Come, now, and let us reason together, saith the Lord" (Isa. 1:18). "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

1. You should be a member of the church of

Christ, because it is non-denominational. God's family people should be one (John 17:20-23).

2. You should be a member of the church of Christ, because it is the only one mentioned in the Bible. Even the expression, "church of God," refers to the church of Christ, and is used synonymously with it. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20:28). God, the Son, purchased the church with His own blood; therefore, the church of God, Christ, which He hath purchased with His own blood (Rom. 16:16; Matt. 16:18; I Cor. 12:27).

3. You should be a member of the church of Christ, because it has no creed, or discipline but the Bible. Its creed is the Bible, and is based only on the Bible. The Bible is a perfect creed (James 1:25).

4. You should be a member of the church of Christ, because it neither adds to, nor takes from the Bible; but teaches it in its fullness; speaks where the Bible speaks, and keeps silent where the Bible is silent; calls Bible things by Bible names; and does Bible things as the Bible directs (Mark 7:7; Matt. 15:13-14; Rom. 16:17; Gal. 1:8-9; II John 9-11; Rev. 22:18-19).

5. You should be a member of the church of

Christ, because it will baptize you for the remission of your sins, as the Bible commands. "Repent, and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

With the exception of the Christian Church, the church of Christ of the Latter Day Saints, the Second Adventist Church, some branches of the church of God, and the Roman Catholic Church (the Roman Catholic Church doesn't baptize at all, but sprinkles water for baptism), the church of Christ is the only church that baptizes for the remission of sins, as far as I know.

6. It enables you to eat the Lord's Supper every Sunday (Acts 20:7). The Lord's Day and the Lord's Supper are just as binding on Christians as the Passover and the Sabbath were to the Jews. The frequency of the Passover was as often as the fifteenth day of the first month rolled around. The frequency of the Sabbath was as often as the seventh day of the week rolled around. The frequency of the Lord's Day and the Lord's Supper is as often as the first day of the week rolls around.

7. It enables you to sing and make melody in your heart, without the use of mechanical instruments of music (Eph. 5:19; Col. 3:16).

8. You should be a member of the church of Christ, because it has all things common (Acts 2:

44-45; 4:32).

9. You should be a member of the church of Christ, because it is governed by no council, board, or synod, but by Christ alone, through the Bible.

10. You should be a member of the church of Christ, because it will not vote on you to see whether or not you may be baptized as God commands you (Acts 22:16; Acts 8:26-40).

11. You should be a member of the church of Christ, because it will not assess you, but permit you to give as God as prospered you, and as you have purposed in your own heart (I Cor. 16:1-2; II Cor. 9:7).

12. You should be a member of the church of Christ, because it will enable you to teach the Bible as it is. You will not have to pledge allegiance to any denominational creed.

Can you give even one reason for not being a member of the church of Christ?

Private consultations granted at your request.

CAN A PERSON BE SAVED OUT OF THE CHURCH OF CHRIST?

Let us forget about denominationalism, and ask, "Can one be saved out of the church?" Some cannot see beyond "denominational Christianity." Some cannot conceive of the non-denominational New Testament church. A definition of the church will help us to arrive at the correct answer to our question. The church is a spiritual institution, composed of every Christian in the world. To say that one can be saved out of the church, is to say, "One can be saved without becoming a Christian."

Christ is the saviour of the church. "Wives submit yourselves unto your husbands as unto the Lord: for the husband is the head of the wife, even as Christ is head of the church, and he is the saviour of the body" (Eph. 5:22). To say that one can be saved out of the church, is to say, "One can be saved without being saved." "And the Lord added unto the church daily such as should be saved" (Acts 2:47)

Christ gave Himself for the church. "Husbands, love your wives, even as Christ also loved the church and gave himself for it" (Eph. 5:25; Acts 20:28; II Peter 1:18). To say that one can be saved out of the church is to say, "One can be saved without being purchased by the blood of Christ." Christ is no thief. He will receive unto Himself only that which He has purchased with His blood — the church.

The church is the bride of Christ. "Wherefore,

my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even unto him that is raised from the dead, that ye should bring forth fruit unto God" (Rom. 7:4; II Cor. 11:2; Rev. 21:9-11).

The church is the kingdom of Christ. "Upon this rock I will build my church; and I will give unto thee the keys of the kingdom" (Matt. 16:18; Col. 1:13-14). To say that one can be saved out of the church, is to say, "One can be saved out of the kingdom of Christ — without permitting Christ to reign over him."

The church is the house, or household of God. "The house of God, which is the church of the living God" (I Tim. 3:15; Heb. 3:6; Isa. 2:2-3). To say that one can be saved out of the church, is to say, "One can be saved out of the household of God."

One cannot be saved without being born again (John 3:3-5). One cannot be born again without being born into the family of God. To say that one can be saved out of the church, is to say, "One can be saved without being born again."

One cannot be saved out of Christ. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). To be in Christ is to be in His spiritual body. His spiritual body is the church. "The church, which is his body" (Eph. 1:22-23; Col. 1:18, 24). To say that one can be saved out of the church is to say, "One can be saved out of the spiritual body of Christ" Eph. 1:3, 7; II Tim. 2:10; II Cor. 5:17; Acts 4:12;

John 15:1-8) and apart from His blood.

A responsible person cannot be saved without obeying from the heart that form of doctrine. Rom. 6:17-18: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness." Mark 16:16: "He that believeth and is baptized shall be saved." To say that a responsible person can be saved out of the church, is to say, "A responsible person can be saved without becoming a servant of God."

A responsible person cannot be saved without eating the flesh and drinking the blood of Christ. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you" (John 6:53). The supper of His flesh and blood is in His kingdom for His children. "That ye may eat and drink at my table in my kingdom" (Luke 22:30).

You cannot be saved out of the family of God. ". . . of whom the whole family in heaven and earth is named" (Eph. 3:15). To say that one can be saved out of the church is to say that one can be saved out of the family of God, composed of his children.

The word, church, comes from a Greek word, *ekklesia*, which means the called out. "God hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son" (Col. 1:13). To say that a responsible person can be saved out of the church is to say that a responsible person can be saved in the kingdom of darkness.

In the light of God's word, can one be saved out of the church? Saved out of which church? Whose church? About whose body, bride, kingdom, family, household, *ekklesia*, and church have we been studying? Can a responsible person be saved out of the church of Christ? This question you must answer before God.

THE KINGDOM OF ISRAEL AND THE KINGDOM OF CHRIST

The word Israel means a prince with God, and Christ means the anointed of God. The kingdom of Israel began, in preparation, when to Abraham, God said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, . . . and I will bless them that bless thee and curse him that curseth thee, and in thee shall all families of the earth be blessed" (Gen. 12:1-3). Abraham begat Isaac, Isaac begat Jacob and Esau, Jacob begat the twelve patriarchs: Reuben, Simeon, Levi, Judah, Isaachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, and Asher (Gen. 35:23), among whom Joseph was the eleventh (Gen. 35:23). Joseph was sold as a slave into the land of Egypt. Joseph finally became Governor of Egypt and stored away grain during the seven years of plenty. Joseph's brethren came down into the land of Egypt to buy

grain in the years of famine. They were recognized by their brother and were brought down into Egypt to live. They were in Egypt for four hundred and thirty years. The Egyptians oppressed them so severely that they cried unto God for deliverance. They made their exit by the hand of Moses. They wandered around in the wilderness for forty years and were led into Canaan by Joshua.

God governed them by means of fifteen judges for a period of three hundred and thirty years. They were Othniel, Ehud, Shamgar, Deborah, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli, and Samuel. They finally cried for a king, in order that they might be like the nations around them. They wanted to go out to battle; win victories and come home in pomp and show. God did not want them to have a king, but wanted to be their only king. They continued to beg for a king and God gave them Saul to be their king. Saul reigned for forty years and was succeeded by David, who in turn reigned for forty years. Solomon, at the death of his father, David, took the throne and reigned for forty years. Rehoboam succeeded his father. At the death of Solomon, the children of Israel came to Rehoboam and said, "Your father hath placed upon us great burdens; make our burdens lighter and we will serve thee all the days of our life." They gave him three days in which to answer them. He asked the old men of his kingdom, who had advised his father, what he should do and they advised him to make their burdens light.

He did not want to do this, so he asked the young men and they advised him to make their burdens even heavier; so when they returned he told them that whereas his father has chastised them with whips, he would chastise them with scorpions. At this saying they revolted against him: ten tribes went with Jeroboam and only two tribes remained with Rehoboam. Thus, the kingdom of Israel became divided. Jeroboam realized that if the children of Israel went to Jerusalem three times a year to worship, as God commanded, they would likely turn again their hearts to Rehoboam; so he made two calves of gold. The one he placed at Bethel and the other at Dan. He said, "It is too much for you to go to Jerusalem. These are the gods, O Israel, that brought you up out of Egypt." And they became a sin, for they worshipped before them, even unto Dan. As always, one step in the wrong direction leads to others; so Jeroboam changed God's order of priests (I Kings 13) and the Feast of Tabernacles from the fifteenth day of the seventh month to the same day in the eighth month. The kingdom of Israel is divided by a desire for pomp, show, and society.

The kingdom of Christ began on the first Pentecost after the resurrection of Christ in the year thirty-three. "And the Lord added to the church daily such as should be saved" (Acts 2:47; A. D. 33). The church and the kingdom are identical, because Jesus said to Peter that He would build His church and give to Peter the keys of the kingdom or church.

The kingdom of Christ remained a unified body until some, moved by the spirit of vain glory and show, departed from God's law and order. The result was a divided kingdom in 606 A. D., when Boniface became the first pope of Rome and the Catholic Church began as a complete organization. One step in the wrong direction led to many other departures from God's order of things, such as instrumental music in the church, sprinkling, missionary societies, and women preachers. These had no part in the early church. There is no authority for them.

One becomes a citizen of the kingdom of Christ by being born into it; born of water and of the Spirit (John 3:3-5; Mark 16:16; Rom. 6:16-17). It is a serious crime to divide the kingdom of Christ: "God who at sundry times and in divers manner spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1). "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2:1-3).

THE NEW TESTAMENT CHURCH

We pass this lesson on to you for your prayerful consideration, hoping that it will assist you in your return to the "old paths" (Jer. 6:16).

Get your Bible and read these references for yourself, "to see if these things are so" (Acts 17:11). ". . . believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (I John 4:1). Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32).

There is a church of Christ near you that teaches and practices according to the New Testament.

There are so many religious bodies in the world today that the honest individual sometimes becomes confused in his search for New Testament Christianity. We are to try the spirits whether they be of God (Rev. 2:2). Paul said to "prove all things" (I Thess. 5:21). With the same seed today (Luke 8:11) and the same soil, there will come forth the same products. The following Bible facts definitely establish the fact that the church of Christ is the one whose beginning and existence is the fulfillment of the promise of Jesus (Matt. 16:18) and that it is after the divine pattern in origin, doctrine, practice, name, organization and nature (it is not denominational).

Its Origin

Prophecy (Dan. 2; Isa. 2:1-3; 28:16; Dan. 7:13-14).

Jesus built it (Mark 9:1; Acts 1:8; Matt. 16:18).

The foundation is Christ (Eph. 1:19-23; I Cor. 3:11).

Place – Jerusalem (Isa. 2:1-3; Zech. 1:16; Luke 24:46-47; Acts 2).

Must have right beginning (Psa. 127:1; Matt. 15:13).

Scriptural Facts About It

It is a divine institution (Matt. 16:18; Eph. 3:10-11; 2:19-20).

Christ bought it (Acts 20:28; Eph. 5:25).

Filled with His Spirit (Joel 2:28; Acts 2; John 14:17).

To be crowned with His glory (Eph. 5:26-27; 5:23).

Christ head over all things to it (Eph. 1:22).

Just One Body (Church)

Lord established one (Matt. 16:18).

Body is the church (Col. 1:18; Eph. 1:23).

Just one church (Eph. 4:4; Rom. 12:3-4; I Cor. 12:13).

There is but "ONE" body (I Cor. 12:20, 27).

Religious division is sinful (I Cor. 1:10-13; 3:1-3).

Why Enter the Church?

Because Christ loved it (Eph. 5:25).

To be blood-bought (Acts 20:28).

All the saved are in it (Acts 2:47).

Salvation is in it (II Tim. 2:10).

To get out of darkness (Col. 1:13-14).

To enjoy all spiritual blessings (Eph. 1:3; 3:6).

To die in the Lord and be blessed (Rev. 14:13).

To be caught up with Him and forever dwell

(I John 5:11; I Thess. 4:17).

How Enter the Church?

There is only one way and all who enter will go in that way (Isa. 35:8; Matt. 7:13-14; John 14:6; 10:9).

Must hear the gospel (Acts 3:22-23; Rom. 10:13-15).

Believe the gospel (Heb. 11:6; Acts 16:31; Mark 16:16).

Repent of sins (Acts 3:19; 17:32; Luke 13:3).

Confess Jesus Christ (Matt. 10:32; Acts 8:36-37; Rom. 10:10).

Be baptized for the remission of sins (Mark 16:16; Acts 2:38; 22:16; Rom. 6:4; I Peter 3:21).

What I must do to be saved makes me a member of the church (Col. 2:12; I Cor. 12:13; Acts 2:47).

Baptism is a positive command by Christ and made obligatory before one can become a child of God, a member of the New Testament church (John 3:5).

What Is Scriptural Baptism?

It requires water (Mark 1:5; Acts 8:36-38).

Much water (John 3:23).

Going to the water (Mark 1:9; Acts 8:38).

Going down into the water (Acts 8:38).

Burial (Romans 6:4).

Form of planting (Romans 6:5).

Resurrection (Colossians 2:12).

Coming up out of the water (Acts 8:39; Mark 1:10).

Birth of water (John 3:5).

If you would be obedient unto Christ and His word, you will be immersed and thereby fulfill all the Bible requirements for baptism.

What Is Accomplished in Baptism?

Command obeyed (Matthew 28:19; Acts 10:48; II Thessalonians 1:7-9).

Sins are remitted (Acts 2:38).

Sins are washed away (Acts 22:16).

One is saved from sin (I Peter 3:20-21; Mark 16:16).

One gets into Christ (Galatians 3:27).

One gets into the body (church) I Cor. 5:17.

One has newness of life (Rom. 6:4; I Cor. 12:13).

One reaches all spiritual blessings (Eph. 1:3).

One is baptized into death of Christ (Romans 6:3).

Christ's blood shed in His death (John 19:34; Col. 1:14).

Makes one free from sin (Rom. 6:17-18).

Who Should Be Baptized?

Those taught (Matt. 28:19-20; Acts 18:8).

Those who believe (Mark 16:16; Heb. 11:6).

Those who repent (Luke 13:3; Acts 2:38).

Those who confess (Matt. 10:32-33; Rom. 10:9-10).

An infant is not, in any respect, a proper subject to receive New Testament baptism.

Unity of the Church Necessary

Jesus prayed for all to be one (John 17:20-22).

The early church was united (Acts 4:42).

Paul pleaded for unity (I Cor. 1:10; Rom. 16:17-18).

Peter contended for it (I Peter 3:8).

Divisions are carnal and condemned (I Cor. 3:3; Gal. 5:19-21; II John 1:9-11).

Unity both good and pleasant (Psa. 133:1).

God never intended it to be otherwise (Eph. 2:16; John 10:16; Eph. 3:6; I Cor. 12:20; I Pet. 4:11).

God's Plan For Unity (Eph. 4:4-6)

- One God – Unity of Worship (John 4:24).
- One Lord – Unity of Authority (Matt. 28:18).
- One Body – Unity of Organization (I Cor. 12:20).
- One Spirit – Unity of Life (Eph. 6:17).
- One Faith – Unity of Teaching (Jude 3).
- One Baptism – Unity of Practice (Rom. 6:4).
- One Hope – Unity of Purpose (I Pet. 1:4-5).

The Church Is Composed Of

- Living stones (I Pet. 2:5).
- Those built into Christ (Eph. 2:19-22).
- Those baptized into Christ (Gal. 3:37; I Cor. 12:13).
- Obedient children (Acts 2:47; Heb. 5:8-9; Lk. 6:46).

The Purpose of the Church

- To make known the wisdom of God (Eph. 3:10).
- To support the truth (I Tim. 3:15).
- The saved are added to it (Acts 2:47).
- To glorify God acceptably (Eph. 3:21).
- To fear and worship God (Acts 9:31; Jn 4:24).
- To let Christ live in members (Gal. 2:20).
- To remember Christ (Lk. 22:19; I Cor. 11:26).

The Creed

Faith in Jesus Christ as the Divine Son of God
(Matt. 16:16; John 3:36; Acts 8:37).

Made with the mouth (Rom. 10:9-10; Lk. 2:8).

It is perfect (James 1:25; II Tim. 3:16-17).

The Discipline

Since the church is divine, then all directions and specifications must be given from above.

Word of God sole guide (Phil. 3:16; II Pet. 1:3; II Tim. 3:16-17).

Gospel of Christ (Gal. 1:6-10).

Must abide in teaching of Christ (II John 9-10).

Speak as oracles of God (I Pet. 4:11; James 1:25).

Can't go beyond (Rev. 22:18; I Cor. 4:6).

The Name It Is Called

Christ built it, purchased it, is head of it, and will save it. It is His.

Church of God – God planned it (Eph. 3:10-11; I Cor. 1:2).

Church of Christ (Rom. 16:16; Matt. 16:8).

The church (Acts 2:47; 8:1; 9:31).

It is Christ's body (Eph. 1:22-23; I Cor. 12:27).

Christ's bride (Rom. 7:4; Jn. 3:29; Rev. 21:9).

Should therefore wear His name.

Name of the Members

Saints – pure in character (Rom. 1:7; Acts 9:13; I Tim. 5:22; Phil. 1:1).

Disciples – learners of His (Acts 6:1; John 15:8).

Brethren – relation to each other (II Pet. 1:10; I Cor. 15:6).

Children – relation to our Father (Rom. 8:16; Gal. 3:26).

Heirs – in hope of reward (Rom. 8:17; Gal. 4:7).

Christians – Christ-like, followers of His (Acts 11:26; 26:28; I Pet. 4:16).

Organization of the Church

Christ is head (Col. 1:18; Eph. 1:22; Matt. 28:18).

Elders (Bishops) that rule (Acts 20:28; I Tim. 3:8-13).

Members or saints (baptized penitent believers) (Phil. 1:1; Acts 2:36-41; I Cor. 12:12-13).

Congregational in government (Acts 6:1; 14:21-23).

No synods, conventions, conferences, etc. Each congregation separate and independent.

Worship of the Church

Meet upon the first day of the week (Act 20:7)

Must be from the heart (Col. 3:16).

Must be in spirit and in truth (John 4:24;
17:17).

Lord' Supper (Acts 2:42; 20:7).

1. Given by Christ (Matt. 26:26-28).

2. Kept as a memorial to Christ (I Cor.
11:24-25).

3. Communion of blood and body (I
Cor. 10:16).

4. Every first day of the week when the
church comes together (Acts 20:7).

Giving of our means (I Cor. 16:1-2).

1. To be regular, provident, personal,
proportionate, preventive and pur-
posed.

2. To be done willingly (II Cor. 14:15).

Prayer (I Thess. 5:17; I Cor. 14:15; Col. 3:17)

Singing (Eph. 5:19; Col. 3:16; I Cor. 14:15).

1. Mechanical instrumental music not
mentioned as being in the church.

Teaching and exhorting (II Tim. 2:10).

How to Live in the Church

Let our light shine (Matt. 5:16).

Soberly, righteously and godly (Titus 2:11-12).

Keep unspotted from the world (James 1:27).

Live after the spirit (Rom. 8:13).

Not forsake the assembly (Heb. 10:25).
Abound in the work of the Lord (I Cor. 15:58)
Love God and neighbor (Matt. 22:36-39).
Ever do God's commands (Rev. 22:14).
Be faithful until death (Rev. 2:10).

A Child of God Can Be Lost

God is no respecter of persons (Acts 10:43; Ezek. 18:20).

God has warned against falling (I Cor. 10:12; Heb. 3:12; 4:1; II Pet. 3:17; 1:10).

Law of pardon to the erring Christian (Acts 8:22; I John 1:9).

One can fall from grace (Heb. 6:4-6; II Pet. 2:20-22; II Tim. 2:18; I Tim. 1:19; 5:12; 4:1; Heb. 3:14; Gal. 5:4).

Eternal life is a promise on the condition that we remain faithful until death (I John 2:25; Rev. 2:10).

The Mission of the Church

Preach the gospel (Eph. 3:10-11; Rom. 10:13-15; Matt. 28:19; II Tim. 4:2; I Cor. 1:21; I Thess. 1:8).

Visit the sick and needy (James 1:27; Matt. 25:34-40).

Feed the hungry (Acts 6:1-5; James 1:27; I John 3:17).

Care for orphans and widows (James 1:27; Matt. 7:12).

Do You Respect the Church?

Christ gave Himself for it (Eph. 5:25).

Bride of Christ (Rev. 21:2-9).

Place prepared for it (John 14:2-9).

If not in it, left for Satan (Matt. 13:41-42).

Invited to come and enter herein (Matt. 11:28-30; Rev. 22:17).

Are you His possession? (Acts 20:28; I Cor. 6:20).

The Church is Non-Denominational

Christ established the church in the year 33 A. D. It continued several hundred years without the existence of even one denomination. People heard the gospel; believed the gospel; and obeyed the gospel and the Lord added them to the church (Acts 2:47).

To become a member of a denomination, one must believe denominational doctrine; obey denominational doctrine; and wear a denominational name. The Bible is a non-denominational creed. The name, Christian, is a non-denominational name. Obedience to the Bible only, makes Christians only.

People, in the early days of Christianity, heard the gospel; believed the gospel; repented of their sins; confessed their faith in Christ; and were baptized into Christ for the remission of their sins without becoming members of denominations. People, today, who hear the gospel; believe the gospel; repent of their sins; confess their faith in Christ; and

are baptized into Christ for the remission of their sins become members of the church without becoming members of any denomination.

The church, in the early years of Christianity was composed of people who heard the gospel; believed the gospel; repented of their sins; confessed their faith in Christ; and were baptized into Christ for the remission of their sins. It was not a denomination. The church, today, composed of people who have heard the gospel; believed the gospel; repented; confessed their faith in Christ; and have been baptized into Christ for the remission of their sins; is not a denomination.

The church is the family of God, and is non-denominational. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14-15). God's family is composed of all His children, and is non-denominational. When you were born into your earthly father's family, he added you to his family, which was non-denominational. When you were born into God's family (John 3:5), He added you to His family, which is the church, and is non-denominational.

THE NAME OF THE CHURCH

"If any man speak, let him speak as the oracles of God" (I Pet. 4:11). Thus the word of God

commands us to speak as the Bible speaks when we refer to spiritual matters. We must refer to Bible things by Bible names. God has given us the privilege of naming a number of things, such as our children, livestock and cities, but He has reserved the right to name the church which He purchased with His own blood. We should honor Him enough to refer to the church by the name which He gave it. But someone says, "It does not make any difference by what name you call the church." Maybe not; but suppose that it does. Then it is too late. It always pays to be safe. It is safe to be right. It is safe to refer to the church as the Bible refers to it.

"Upon this rock I will build MY CHURCH" (Jesus, in Matt. 16:18). "THE CHURCHES OF CHRIST salute you" (Paul, in Rom. 16:16). "Take heed, therefore, unto yourselves, and unto all the flock over the which the Holy Ghost hath made you overseers, to feed the CHURCH OF GOD, which He (God, Christ) hath purchased with his own blood" (Acts 20:28). "And the Lord added to THE CHURCH daily, such as should be saved" (Acts 2:47b). It is always safe to refer to the church in language which God uses in referring to the church.

Christ purchased the church. "Take heed therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he purchased with his own blood" (Acts 20:28). "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). Since the church belongs

to Christ, by virtue of His having given His blood for it, by what name would you think it should be called?

Christ built the church and called it His own. "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Since Christ built the church, and said that it was His, what name do YOU think it should wear?

The church is the body of Christ. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:24). Speaking to the church at Corinth, the apostle Paul said, "Now ye are the body of Christ and members in particular" (I Cor. 12:27). Since the church is the body of Christ, by what name do you think it should be called?

The church is the bride of Christ. To the church in Corinth, Paul writes, "For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2). "Know ye not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she is married to another man, she shall be called an adulteress: But if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him (Christ) who is raised from the dead, that we should bring fruit unto God" (Rom. 7:1-4). Since the church is the bride of Christ, by what name do you think it should be called? It makes a difference what name my wife and your wife wears. It might make a difference what name Christ's wife wears. It pays to be safe.

"This (Christ) is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 11-12). "The churches of Christ salute you" (Rom. 16:16b).

Since every individual Christian composes the bride of Christ, every Christian should wear the name of Christ, the bridegroom, and that name only, as a spiritual name, "And the disciples were called Christians first in Antioch" (Acts 11:26b). "Yet, if any man suffer as a Christian let him not be ashamed; but let him glorify God in this name" (I Pet. 4:16 - A.R.S.V.). **WHOSE NAME ARE YOU WEARING?**

UNTO WHAT IS THE CHURCH OF CHRIST LIKE?

Jesus said, "Unto what shall I liken this generation?" (Matt. 11:16). I wish to apply these words to the church of Christ. Unto what shall I liken the church of Christ?

It is like the Primitive Baptist Church, in that it is primitive: "It shall come to pass in the days of these kings that the God of heaven shall set up a kingdom that shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). The church of Christ was established in the "days of these kings" (Roman kings) in the year 33 A. D. so, you see, the church of Christ is quite primitive: even more primitive than the Baptist Church by nearly 1600 years. See also, Acts 20:28; Rom. 16:16.

The church of Christ is like the Baptist Church

in that it baptizes, and does not practice sprinkling or pouring: not because the Baptist Church does, but because the Bible teaches us to baptize, and no where commands us to sprinkle, or pour. "And he commanded them to be baptized in the name of the Lord" (Acts 10:48). "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

" . . . buried with him in baptism . . ." See also, Rom. 6:3-5; John 3:5; Acts 8:26-40; Matt. 3:13-17.

The church of Christ is like the Free Will Baptist Church in that it teaches that every individual is a free moral agent before God, to choose between good and evil: not because the Baptist Church teaches it, but because the Bible teaches it. "Yet say ye, why does not the son bear the iniquity of the father? When the son hath done that which is lawful and right and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son" (Ezek. 18:19-20; Matt. 11:28-30; Heb. 7:25; John 3:16, 18, 36; I Tim. 2:1-6; II Pet. 3:9).

The church of Christ is like the Missionary Baptist Church in that it baptizes, and teaches and practices missionary work, not because the Missionary Baptist Church teaches it, for the church of Christ practiced missionary work hundreds of years before there was a Missionary Baptist Church.

"These things write I unto you, hoping to come unto thee shortly; but if I tarry long, that thou

mayest know how that thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:14-15; Matt. 28:18-20; Mark 16:15-16).

The church of Christ is like the Methodist Church in that it does things by method, orderly: not because the Methodist Church practices it, but the church of Christ was taught to do so, nearly 1700 years before there was a Methodist Church. "For God is not the author of confusion, but of peace, as in all the churches of the saints" (I Cor. 14:33). "Let all things be done decently and in order" (vs. 40).

The church of Christ is like the Church of God in that the expression, "Church of God" refers to the church of Christ, and is used synonymously with it, and "God" as here used, refers to Christ; and not to the Father. The apostle Paul defines the name, God, as used in the expression, church of God, when he says, "Take heed to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he (Christ) hath purchased with his (Christ's) own blood" (Acts 20:28).

The church of Christ is like the Christian Church in that it, as individuals, wears no other name other than Christian. "Yet if any man suffer as a Christian, let him be not ashamed; but let him glorify God on this behalf" (I Pet. 4:16; Acts 11:26; 26:28).

The church of Christ is like the Seventh Day Adventist Church in that it teaches that Christ will

return to claim his own. (But not to reign 1,000 years.) He is now reigning, and will reign until death is destroyed (I Cor. 15:24-26). "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3; I Thess. 4:13-17).

The church of Christ is like the Episcopal Church and the Presbyterian Church in that it teaches that it is the duty of the elders, episcopals, bishops, presbyters, shepherds, pastors, or overseers to rule the flock. "For this cause left I thee in Crete, that thou shouldest ordain elders in every city" (Titus 1:5; Acts 20:28).

The church of Christ is like the Holiness Church in that it teaches the need of a holy life, holiness, not because the Holiness Church teaches it, but because the Bible teaches it. "Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure" (I Tim. 5:22; I Thess. 5:22).

Since these doctrines are so important that these churches which teach them derive their names from the doctrines, which they teach, is it not wise to become a member of the church of Christ, which imbibes all these doctrines: which teaches all these truths? If you were going to take out an insurance policy, you would do so with a company that possessed all the good features of all other companies. Be wise: investigate the church of Christ!

THE BODY OF CHRIST

The spiritual body of Christ is the church. The apostle Paul, speaking to the church at Corinth, said, "Now ye are the body of Christ, and members in particular" (I Cor. 12:27).

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church" (Col. 1:18, 24).

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22-23).

How many spiritual bodies does Christ have? The Bible says, "One." "For by one Spirit are we all baptized into one body" (I Cor. 12:13).

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

"For there is one body . . ." (Eph. 4:4).

There are many members of the one body of Christ. "Now are there many members, yet but one body" (I Cor. 12:20).

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (I Cor. 12:12; Rom. 12:4-8).

Individual Christians, and not denominations, are the many members of the one body of Christ.

“Now ye (Corinthians P. S.) are the body of Christ and members in particular” (I Cor. 12:27). “I am the true vine, and my Father is the husbandman. Every branch, in me, that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples” (John 15:1-8).

We enter the body of Christ, the church, by faith, repentance, confession, and baptism (Heb. 11:6; Acts 2:38; Rom. 10:9-10; Gal. 3:26-27). “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.” “For by one Spirit are we all baptized into one body.”

The body, or church of Christ, should be called the body of Christ, or church of Christ. “Now ye are the body of Christ” (I Cor. 12:27).

“The churches of Christ salute you” (Romans

16:16b).

“Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God (Christ, P. S.), which he hath purchased with his (Christ’s, P. S.) own blood” (Acts 20:28).

As individual members of the body of Christ, the body of Christ is called, “Christians.” Acts 11:26: “And the disciples were called Christians, first in Antioch.” Acts 26:28; I Pet. 4:16: “Yet, if any man suffer as a Christian, let him be not ashamed; but let him glorify God on this behalf.”

The body of Christ is pure in their manner of living. Rom. 6; Rom. 12; James 1:27; Eph. 4:28; Rom. 14:16; I Thess. 5:22; I Tim. 5:22: “Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure.”

You may detect the body of Christ; for it is according to the scriptures in its origin, name, doctrine, and practice. The church of Christ, of which I am a member, is scriptural in its origin, name, doctrine, and practice.

THE VINE AND ITS BRANCHES

“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he takety away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. I

am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire; and they are burned. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:1-8).

There can be no vine and branches without the planting of seed or its equivalent. The seed of the spiritual vine, the church, is the word of God (Luke 8:11: "The seed is the word of God"). The seed was sown for the first time upon Pentecost 33 A. D. by Peter (Matt. 16:13-20). "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. And the Lord added to the church daily such as should be saved" (Acts 2:38-47). The first church of baptized believers came forth at this time. The larger a church becomes, the greater the danger of departing from the truth. Even before Paul was beheaded, he foretold of a departure (II Thess. 2:1-7; Acts 20:18-32; I Tim. 4:1-3).

The prophecies refer to the Catholic Church which Paul said doth already begin to work. The church became more and more corrupt until finally in the year 606, Boniface III, was recognized as the pope of Rome and equal with Christ and at liberty to change God's word, and changed the name of the

church from church of Christ to Roman Catholic Church (the word means universal). There was but one church. It was universal. Among the evil practices of the Roman Catholic Church was the sale of indulgences, that is to say, the privilege to commit certain sins. On October 31, 1517, Martin Luther tacked ninety-five objections against these practices on the Catholic Church door. He was ex-communicated and began the first protestant denomination. Many other branches have sprung forth, but they are the wrong kind of branches not authorized by the God of heaven. He nowhere authorizes denominational branches, but individual Christians as branches (John 15:5-6).

In the years about 1807-1825, there arose a number of great men such as Thomas Campbell, Alexander Campbell, Racoon John Smith, Barton W. Stone, Abner Jones, James O. Kelley, who saw the evils of denominationalism, division, and sectarianism, and said, "We cannot reform the church. Others have tried and failed. We need to restore the church." They urged all people to abandon all party names and unite on the Bible. That is exactly what I and other preachers of the church of Christ are doing today. They began sowing the seed of the kingdom, God's word, into the hearts of honest people. It sprang up and made Christians and established churches of Christ wherever sown. The church which was restored was not the same one which was established upon Pentecost 33 A. D. and went off into Catholicism and corruption, but it was

identical with it. I illustrate: I have a number of seeds of a very fine apple. I planted some of them and placed the others in safe keeping. Of those I planted, one came up. It grew into a beautiful tree and bore delicious fruit. As time winged its way toward eternity's star, it became scaly, and diseased. Its fruit also became dwarfed and diseased. I tried to cleanse it by spraying and pruning, but to no avail. I then decided to root some of its branches, but they too were diseased. I gave up all hope of its bearing good fruit and finally said, "The thing I need to do is to quit worrying with the old diseased tree and try to restore the original tree in its purity." So I got those seeds which I had in safe keeping and planted them. Another seed came up, grew into a beautiful tree, and bore delicious fruit. This is not the same apple tree that I had in the beginning, but it is identical with it. That is exactly what happened in regard to the church. The church of Christ locally is not the same as the one in Jerusalem but it is identical. Therefore the churches of Christ at Jerusalem, and local congregations, are identical with each other and bear the same delicious fruit, Christians. If these churches are pruned with the sword of the Spirit, which is the Word of God and sprayed with God's Word, they will always be that beautiful tree and bear delicious fruit.

THE CHURCH: WHAT IS IT?

Ephesians 5:25-27, "Husbands, love your wives, even as Christ loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

What is this institution called the church that was so precious that it cost the blood of the Son of God; so precious in the sight of God that He was willing to have His Son suffer the death on the cross; and so precious in the sight of Christ that he was willing to suffer the most cruel death?

I. Spiritual Institution

(a) I Peter 2:5: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

II. Body of Christ

(a) Colossians 1:18: "And he is the head of the body the church: who is the beginning, the

firstborn from the dead; that in all things he might have the preeminence.” (b) Col. 1:24: “. . . who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.” (c) Eph. 1:22-23: “And put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.”

III. Institution Composed of Individual Members

(a) Acts 8:3: “As for Saul, he made havoc of the church entering into every house, and haling men and women committed them to prison.” (b) Gal. 1:13: “For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it.” (c) Rom. 12:4-5: “For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.”

IV. The Bride of Christ

(a) Gal. 3:27: “For as many of you as have been baptized into Christ have put on Christ.” (b) I Cor. 12:13: “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.”

V. Institution to Which the Lord Adds Us and We Don't Join

(a) Acts 2:47: “. . . praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.” (b) Rom. 7:4: “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” (c) II Cor. 11:2: “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”

VI. The Household of God

(a) Isa. 2:2: “And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” (b) I Tim. 3:15: “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” (c) Heb. 3:6: “But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”

VII. Family of God

(a) Eph. 3:14-15: “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of

whom the whole family in heaven and earth is named.”

VIII. The *Ekklesia* of God

1. *Ekklesia* comes from a Greek word which means, called out; therefore, the church is composed of those who are called out of the world into the kingdom of God. 2. The church is used in two senses. (1) Local (a) I Cor. 1:2: “Unto the church of God which is at Corinth.” (b) Rev. 1:11: “Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos; and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.” (2) Aggregate (a) Matt. 16:18: “And I say unto thee, I will build my church.” Acts 20:28: “Take heed, therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” We use the name Oddfellow Lodge in these two senses: We say he is a member of the Oddfellow Lodge in contrast with other lodges. This is the aggregate sense. We say he is a member of the Oddfellow Lodge of our city. This is the local sense. He is not a “Mason-Oddfellow” but just an Oddfellow. These are separate and distinct lodges, each having its own rules and regulations as to induction and conduct while in the lodge. We have the same thing in the religious world; not this or that or some other kind of church of

Christ but simply the church of Christ. There are over 356 different churches, each having its own creed and rules of induction and conduct. The Bible nowhere speaks of such or uses the church in this sense. It always speaks of the church in the singular number, unless it refers to the local church in different localities. Then it refers to one church in each locality. It speaks of all local churches as one in name, doctrine, practice, and ownership.

THE LORD'S SUPPER

The Lord's Supper is a "language in deed," which is understood by all Christians, regardless as to nationality. It is a story in deed, which is understood by Christians of all languages. It is an act of grace, reenacted by all Christians of all races, at the same time, interrupted only by time zones. However, if some Christians eat the Lord's Supper only once a month and others eat it only once a quarter, how am I to know that my brethren throughout the world are reenacting our redemption on the same day: maybe at the same minute? Eating the Lord's Supper increases its meaning to the true Christian when eaten every Lord's day. He whose meaning of the Lord's Supper has been diminished by the seldomness of it has suffered a tragic loss.

The Lord's Supper is a remembrance of Christ's suffering for us. "And he took bread, and gave

thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me" (Luke 22:19). A certain woman became a member of a certain denomination who eat the Lord's Supper. She replied, "Why do you eat the Lord's Supper?" They said, "To remember Christ." She answered, "Since you remember Christ only once every three months, I'm through with you. I am going to become a member of the church of Christ." In eating the Lord's Supper, we not only remember the Lord's suffering and death on the cross, but also share the ordinary problems of every day living.

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9). "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

One of the purposes of the Lord's day assembly was to eat the Lord's Supper. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them . . ." (Acts 20:7). We are commanded not to forsake the assembly. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching" (Heb. 10:25). Every week has a first day, and every Sunday is the first day

of the week. The expression, the first day of the week, means *every* first day of the week. "Upon the first day of the week, let everyone of you give" (I Cor. 16:2). Why should the expression, the first day of the week, mean *every*, when applied to the Lord's Supper?

A sign reads, "The Civitan Club meets, Monday, 12:00 noon." That means *every* Monday; otherwise it reads, "1st and 3rd Mondays" or 2nd and 4th Mondays." Christmas comes on December 25th. That means *every* December 25th. "My wife washes clothes on Monday." That means *every* Monday. "Remember the Sabbath Day" (Exodus 20:8). That means *every* Sabbath Day.

The bread, and not the container is the one bread. "For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:17). The fruit of the vine, not the container, is the one cup. Which is the blood of the New Testament: the container, or the fruit of the vine? "And he took the cup, and when he had given thanks, he gave it to them: and they all drank it. And he said unto them, This is my blood of the new testament, which is shed for many" (Mark 14: 23-24). Jesus said, "The cup" is my blood of the new testament. Therefore Christians, everywhere, eat the one bread and drink the one cup, when they eat the bread and drink the fruit of the vine, regardless as to the number of containers.

The eating of the Passover was a sign of allegiance to the old testament; so eating the Lord's

Supper is a sign of allegiance to the new testament. We have a new relationship to God: a relationship based on the new testament, sealed by the blood of Christ.

The Lord's Supper reminds us of Christ's great love for others, and reminds us of our responsibility to give ourselves for others. The Lord's Supper reminds us of our redemption by His blood, and inspires hope for His second coming, and final redemption of His saints. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come" (I Cor. 11:26).

The eating of the Lord's Supper shows on whose side we are. A certain deaf and mute person attends every service of the church. Another member, moved by curiosity, wrote, "Why do you attend every service of the church, since you can neither hear nor speak? What good to you get from the services?" He wrote, "I wish to show people on whose side I am." Is once a week too often to use this opportunity to show people on whose side we are? The church of Christ eats the Lord's Supper every Lord's day.

WHY I SING

I sing because I am happy. "Is any merry, let him sing psalms" (James 5:13). "Make a joyful noise unto the Lord, all ye lands. Serve the Lord

with gladness: come before his presence with singing” (Psa. 100:1-2).

I sing, in the church, because God commands it. “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:19). “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16).

I sing, because there is no authority to play instruments of music in Christian worship. I cannot go back to David to get instrumental music, without also getting circumcision, animal sacrifices, incense, and many wives. Christ, not David, is my lawgiver. “God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son” (Heb. 1:1-2).

“And after six days Jesus taketh Peter, James and John, his brother, and bringeth them up into an high mountain apart, and was transfigured before them and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them, Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, It is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my

beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:1-5).

I sing, for the same reason that you immerse, and do not sprinkle water for baptism. God commands us to immerse, and does not authorize sprinkling. Likewise, God commands us to sing, but does not authorize instrumental music.

I sing, for the same reason that you use bread and the fruit of the vine in the Lord's Supper, and not beef steak and gravy. God authorizes the one, and not the other.

I sing, for the same reason that Noah used gopher wood, and not pine, in building the ark; and that the children of Israel used a lamb, not a goat, in the Passover. God authorized the one, and not the other. Reason enough!

Pope Vatalian I introduced the organ into the worship of the Roman Catholic Church, under much protest, 670 years after Christ. It was removed in order to maintain the unity of that church. The organ was reintroduced 130 years later, under protest (Chambers Encyclopedia, Vol. 7, page 112).

Martin Luther said, "The organ in the worship of God is an ensign of Baal." John Calvin said, "It is no more suitable than the burning of incense, the lighting of tapers or revival of other shadows of the law. The Roman Catholics borrowed it from the Jews." John Wesley said, "I have no objection to the organ in our chapels, provided it is neither heard nor seen." Adam Clark, Methodist, said, "I am an old man and an old minister, and I here declare that

I have never known instrumental music to be productive of any good in the worship of God, and have reason to believe that it has been productive of much evil. Music as a science I esteem and admire, but instruments of music in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruptions in the worship of that infinite Spirit who requires His followers to worship Him in spirit and in truth." Charles H. Spurgeon, Baptist, when asked why he did not use the organ in worship, said, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also (I Cor. 15:15). I would as soon pray to God with machinery as to sing to God with machinery."

The church that Christ built has never used instrumental music in worship.

You might say, "I do not play an instrument of music in the worship." Nevertheless, if you are a member of a church that uses the instrument in worship, and you sanction it, and sing with it, you are just as guilty as though you played upon it. You are an accomplice to the act. Let us worship God in the spirit of reverence for His Word, and in the truth of His Word!

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of

this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22: 18-19).

CHRISTIANS AND RECREATION

I was asked by a good friend of mine to write an article on Christians and recreation. This is a subject of vast importance, because Christians are human beings and need recreating, after a day's hard work. However, there are some forms of "so-called" recreation which destroy man's body and energy rather than re-create them. Christians cannot afford to engage in all that is called recreation. There is some sifting which must be done. "Prove all things: hold fast that which is good. Abstain from all appearance of evil" (I Thess. 5:21-22). "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14). "Abhor that which is evil; cleave to that which is good" (Rom. 12:9).

A Christian should never indulge in that which is a waste of time. If one obtains good (physically, financially, or spiritually), good and well. Time is too short and there is too much good that needs to be done to waste time. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). That which is not a help is a hindrance. That which is not

an aid is weight.

A Christian should never engage in any form of recreation without first asking the question, "Would Jesus do this?" If we are sure that Jesus would do so, we may feel safe in doing likewise. A Christian is a follower of Christ. The name so denotes. We should follow Him in wholesome recreation.

A Christian should engage in no recreation without first asking himself, "Will Christ be pleased with my doing this?" If we think that He might not be pleased with our doing it, we should not do it.

Is this recreation worldly? Am I likely to lose my influence for good by taking part in it? If so, I should shun it. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:13-16). "Abstain from all appearance of evil."

Are people likely to think less of me, as a Christian, and because of this recreation, condemn the good that I do? "Let not then your good be evil spoken of" (Rom. 14:16).

Is it likely to lead me into the doing of things that are unbecoming a child of God? If they are,

they are dangerous and should be discarded.

It might be well to ask ourselves the question, "Would I want Christ to come back to claim His own and find me at such-and-such a place doing such-and-such a thing?" If not, then, I had better not go there nor do that thing; because He might come at that very time. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be . . . Watch, therefore for ye know not what hour your Lord doth come" (Matt. 24:36-42).

TRUE HAPPINESS

There is a vast difference between a good time and true happiness; in living in pleasure and in being happy. A man and woman, well known to me, who, when young and keeping company, went together to religious services; sat under trees and talked; or went to parties, where clean games were played and had a good time. Some say, "You mean that they did not go to dances, movies, or beer parlors? How, then, did they have a good time?" What constitutes happiness?

Happiness is not light and frivolous, but deep-seated and well-grounded. Happiness comes from a life well lived — from service rendered and not from singing, dancing, and flitting to and fro. Do you remember the story of the grasshopper and the ant? The ant was busy in honest toil, gathering food for winter, while the grasshopper sat in the shade and sang, and made fun of the ant for working. Finally, the chilling winds of winter came and the grasshopper was compelled to go to the ant and ask for food. The ant refused to give to him the food and reminded him of his indolence. Which was truly happy? The ant was happy in his work. The grasshopper was merely having a good time. Singing is no guarantee of one's happiness. Some sing to keep from crying. I have known of some to sing to keep from accepting the invitation to become a Christian. They were not happy in doing so, but were in misery, their conscience cutting them. The blacksmith is happy in doing his work well. The merchant is happy as he deals honestly with and serves the public. The Christian is happy as he serves God and man. The man of the world is merely having a good time serving the devil.

Let us picture two couples. The one, while courting, go to dances, beer-gardens, picture shows, and road houses; marry and continue to attend dances, beer-gardens, moving pictures, and road houses; fuss, quarrel and separate. Suppose that they do not fuss, fight and separate, but just continue to sing and dance. The children, as a result, grow up

to be worldly and wicked. The couple come to the end of life's way, realizing that they have sung and danced life away: wasted life; accomplished no good. The other couple, while courting, attended religious services, wholesome parties, played wholesome games, and visited the sick and needy. They marry; continue in wholesome recreation and in services to God and man, and rear a splendid family of obedient children. Which is truly happy? Jesus said, "Whosoever would be greatest among you, let him be servant of all." He could have just as truthfully said, "He that would be happiest among you, let him be servant of all." Are you truly happy, or just singing life away? Are you just having a good time? He who shouts the loudest is not usually the happiest. He who weeps the loudest is not usually the most grieved. Some shout loudly in an attempt to cover an aching conscience. Some weep loudly in an attempt to cover a lack of love for the one departed. True love runs deeply and silently. Shallow love, as shallow water, makes much noise.

"Blessed (happy – P. S.) is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the

ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish" (Psa. 1). "I was glad (happy – P. S.) when they said unto me, Let us go into the house of the Lord" (Psa. 122:1). "The steps that lead to real happiness are the church steps. Tread them more frequently." Happy, indeed, is the family: the father, children and mother who together attend the house of the Lord, regularly, serving God and humanity. A more lovely sight can never be found. Are you truly happy, or are you merely having a good time?

TRAINING THE CHILD

Training the child is a continuous process. It does not end when the child reaches the age of twelve, nor twenty-one. It is true that when the child leaves home, the parent's contact with the child is not as great, but there is still a contact, and a responsibility. The trainer of animals never quits training the animal the minute he learns to do the trick. If he did so, the animal would soon forget the trick. He continues to train him until he is old, "and when he is old, he will not depart from it."

The Need of Training the Child.

1. That God might bless the child, and the

child grow to be happy and successful. God blesses the righteous, "but the face of the Lord is against them that do evil" (I Pet. 3:12; Heb. 4:15-16; 13:5-6; Psa. 1; 23).

2. God commands it (Prov. 22:6; Eph. 6:4).

3. That the child might save his soul, and those of others (I Tim. 4:16).

4. To save the parent grief, and even untimely death.

A. Eli (I Sam. 3:4 - 4:18).

B. David (II Sam. 15 - 18).

How to Train the Child.

1. Teach him the word of God by word of mouth.

2. Teach him the word of God by living example.

"The man who is good to a boy

May pass on, and never once think of
the lad.

But the boy will remember long after he's
gone

The wonderful friend that he once had.
And down through the years of his life he
will recall

With affection, the first and best friend of
all."

--Edgar A. Guest.

I'd rather see a sermon
Than to hear one any day;

I'd rather one would walk with me
Than merely tell the way.
For the eye is a better pupil
And more willing than the ear;
Fine counsel is often confusing,
But example is always clear.
And the best of all the preachers
Are the men who live their creeds;
For to see good put in action
Is what everybody needs.
I can soon learn how to do it,
If you will let me see it done;
I can watch your hands in action,
But your tongue too fast may run.
And the lectures you deliver
May be very fine and true:
But I'd rather get my lessons
By observing what you do.
For I may not understand you
And the high advice you give;
But there is no misunderstanding
How you act, and how you live.

—Author Unknown.

Christians should be faithful to God, before their children. Parents, who attend worship only once a week, are likely to train their children to be once-a-week attenders. Bitterness of heart is transferred to children.

3. Train the child by love. Love will govern

the quantity and quality of discipline.

4. The child's training should be capped by prayer to God that He will direct that training, and make it effective.

PRINCIPLES IN CHRISTIAN CONDUCT

"Pray without ceasing" (I Thess. 5:22). God is not, here, commanding us to pray at every breath; to pray continuously, but is giving a principle: to pray always, in all things. We should continue to pray and never let the time come in our lives that we no longer pray to God, asking His blessings on us. Great men and women of history have been men and women who realize the need of prayer. "Prayer is not overcoming God's reluctance; it is laying his highest willingness" (Trench). Abraham Lincoln said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me, seemed insufficient for the day." "I know no blessing so small as to be reasonably expected without prayer, nor any so great but may be attained by it" (South). "I think I should have been swept away by the flood of French infidelity, if it had not been for one thing -- the remembrance of times when my sainted mother used to make me kneel by her side, taking my little hands in hers, and caused me to repeat the Lord's prayer" (John Randolph). Jeremy Taylor once said,

“The body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must watch and labor for all that we ask. Whatsoever we beg of God, let us also work for it.” Although Jean Inglelow, English author, realized the need of prayer, she also realized the folly of her prayers, when she said, “I have lived to thank God that not all my prayers have been answered.”

Matt. 6:19-34, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you, by taking

thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet, I say unto you, That even Solomon, in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you. O ye of little faith? Therefore, take no thought, saying, What shall we eat, or, What shall we drink, or Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Jesus is not, here, commanding us to refuse to save against old age, sickness, or accident; neither is He saying that it is wrong to plan to wear a certain dress, or suit of Sunday clothes, or to eat beans and corn bread for dinner tomorrow, because nothing is done without planning ahead. Jesus is laying down a principle: Put first things first; give spiritual matters first place in your life. Those who fail to abide by this principle of putting God first cannot be happy, neither here, nor hereafter.

"The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to

bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be which thou has provided? So is he that layeth up treasures for himself, and is not rich toward God" (Luke 12:16-21; see, also, Luke 16:19-31).

THE CARE OF ORPHANS

God says, "Go, baptize," but does not say how to go, nor where to baptize: whether in a natural baptistry or in a substitute baptistry. He who attempts to bind either a natural baptistry or a substitute baptistry on people adds to God's law; makes a law where God has not made a law; and his law becomes the commandment of men (Mark 7:7).

God commands Christians to care for the needy, whether orphans, widows, poor Christians or non-Christians. "Only they would that we should remember the poor; the same which I also was forward to do" (Gal. 2:10). "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). "... whiles by the experiment of this ministration they glorify God for your professed

subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men" (II Cor. 9:13).

But God does not say where nor how to care for the needy: whether in the natural home, or the substitute home, the original home or the legal home; whether through the individual separate from the church treasury or by the individual through the church treasury. He who makes a law where God has made no law adds to God's word; binds where God has not bound; and his law becomes the doctrines of men (Mark 7:7; Rev. 22:18-19).

Christ was so used to helping the needy that when He leaned over to Judas and said, "That thou doest, do quickly," the other apostles thought that He was authorizing the treasurer to help the poor through the treasury (John 13:29).

It is the work of the church to preach the gospel and care for the needy. The church is a teaching agency, but is not a child-care institution; therefore has to care for the orphan through the home. An orphan home is not a secular institution, doing the work of the church, but is a home, doing the work of the home. The church can work through the home in caring for the needy and in preaching the gospel. You can sing without an organ and you can do mission work without a Missionary Society, but you cannot care for an orphan without a home. The fact that the church does mission work does not make it a missionary society; nor does the church become a benevolent society in caring for orphans.

The church can assist an orphan home in caring for orphans on the same principle that it can assist a preacher's home in preaching the gospel. The church can contribute toward, or wholly support, a cook to cook for orphans (to assist the head of the family in an orphan home) on the same principle that it can support a preacher's home to preach the gospel. The preacher's family either helps or hinders his preaching the gospel. The church can support a cook to cook for orphans by the same principle that it can support a secretary to assist the preacher in his work of preaching the gospel.

The church can contribute toward support, or wholly support a Christian to care for orphans (Christians or non-Christians) in another community by the same principle that it can support a preacher to preach to the spiritually needy (whether Christians or non-Christians) of another community.

The Bible commands Christians to support the preacher, but does not say how it is to be done: whether by the individual or through the church treasury. There is no example where the church ever paid the preacher from the church treasury, and yet this is permissible, because examples do not limit the method, unless the method is included in the command. Every collection mentioned in the Bible was taken for the needy, and not to preach the gospel. These are examples of how the church met her needs, and preaching the gospel is a need of the church; therefore is permissible.

The orphan home is licensed and under a board

of trustees no more than your home is. You had to get a license to build a house and to establish a home, (to get married). You and your wife constitute a board of trustees to own the property.

Pure religion is to care for the needy and to keep oneself unspotted from the world (James 1:27). Cannot the church, as a whole, practice pure religion, but the individual only? If not, the church as such cannot pray for wisdom, but the individual only (James 1:5).

Remember first, last, and always that God commands to care for the needy, but does not say how it is to be done. We had better be found doing it, and not binding laws of methods where God has not bound. May God bless you!

THE INDIVIDUAL AND THE CARE OF ORPHANS

Those who oppose caring for orphans in an orphan home through the church treasury say it must be done individually, separate and apart from the church. The Bible does not say so. It is as impossible for the Christian to act separate and apart from the church as it is for Siamese twins to act separate, and apart from each other. Christians and the church are as inseparable as Siamese twins. Christ has joined them. A Christian cannot work separate and apart from the church without being separate and apart

from the church, and to be separate and apart from the church is spiritual death. The only way a Christian can work separate and apart from the church is to sever himself from the church.

Jesus compares Christians and the church to a vine and its branches, and says, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4). A Christian can do nothing separate and apart from the church any more than a branch can bear fruit separate and apart from the vine. The Christian is at all times a part of the church. There is no such thing as doing this, as an individual separate and apart from the church; and doing something else through the church.

Paul compares Christians and the church to a human body, with its members (I Cor. 12:12-13). The hand can do nothing at all separate and apart from the body. The only way it can do anything separate and apart is to be severed from the body, and then it can do nothing. The hand cannot hold, even this book, separate and apart from the other members of the body. If this book weighed 100 pounds, every member of the body and every muscle would be called upon to cooperate, even the feet. Even so with the Christian and the spiritual body, the church.

Paul compares Christians and the church to an army (Eph. 6:10-17). The soldiers of an army can do nothing acceptably and apart from the army. Suppose soldiers were to each decide to do this,

that, and the other separate from the army on his own.

Can Christ work separate and apart from the church, His spiritual body, over which He is head? No! Christ works only through Christians. Therefore, Christians can do nothing separate and apart from the church. There are only two kingdoms, the kingdom of Christ and the world. If one works separate and apart from the church, he does it in the kingdom of Satan. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). One can do nothing in the name of the Lord Jesus, separate and apart from the church.

It is the duty of the Christian to support and uphold the truth, the word of God (Matt. 28:19-20). It is the work of the church to support and uphold the truth (I Tim. 3:14-15). Therefore, it is the duty of the Christian to support and uphold the truth, through the church. It is the duty of the Christian to make known the manifold wisdom of God (Mark 16:15-16). It is the duty of the church to make known the manifold wisdom of God (Eph. 3:10). Therefore, it is the duty of the Christian to make known the manifold wisdom of God through the church. It is the duty of the Christian to glorify God (Eph. 3:21). Therefore, it is the duty of the individual to glorify God by caring for orphans through the church and not apart from the church.

The Bible makes no distinction between one's duty as a Christian and his duty as a member of the church. The church can do anything, in service

to God, that the individual Christian can do. That which is sinful for the church to do, in service to God, is sinful for the individual Christian to do. The Bible makes no distinction in its instruction to the individual Christian and its instruction to the church. Men make that distinction. I and II Corinthians were written to the church at Corinth and contain instruction to individual Christians. I and II Timothy were written to the individual and contain instruction to the church.

Those who oppose the care of orphans in an orphan home from the church treasury say that it must be done only by the individual Christian. They say the pattern for the care of the needy is given in Acts 6:3, where seven men were appointed to care for the needy. If so, no other way is scriptural; not even by the individual. One cannot be a Christian separate from the church, therefore, a Christian cannot care for the needy separate and apart from the church.

FOR WHAT ARE YOU SELLING YOUR SOUL?

Your soul is your most valuable possession. It is that part of you that is eternal. Jesus said, "And fear not them which kill the body, but are not able to kill the soul: But rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). "Thou fool, this night thy soul shall be required of

thee" (Luke 12:20). "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it" (Eccl. 12:7).

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul" (Mark 8: 36-37).

Our discussion is not, What shall a man GIVE for his soul? But, what are you RECEIVING in exchange for your soul, now? I know that if your soul is lost, in the Judgment Day, you would give all this world's goods, if you had them, in exchange for your soul. The rich man would have given all his riches for one more chance, but he had neither the riches, nor one more chance, for he had left them both behind (Luke 16:19-31).

Judas sold his body, soul, and life for thirty pieces of silver. After betraying Christ for thirty pieces of silver, he said, "I have betrayed innocent blood," and went out and hanged himself. Are you selling your soul for thirty pieces of silver, and not getting to enjoy the thirty pieces of silver?

I read of a man who, standing on the banks of the river, saw a rabbit swimming the river. He said to a companion, "I'm going to eat that rabbit for dinner." He got into a small boat, and started after the rabbit. In trying to get the rabbit into the boat, he fell into the water and drowned. He gave his life for a rabbit, and didn't get to enjoy the rabbit. Wasn't that a foolish thing for a grown man to do? Yet, many are giving their SOULS for less than a

rabbit and are not getting to enjoy less-than-a-rabbit.

The rich farmer gave his life for the fruit of his soil and didn't get to enjoy the fruit of his land. "The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do. I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou has much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided? So is he that layeth up treasures for himself, and is not rich toward God" (Luke 12:16-21). Wasn't that a foolish thing to do? But for what are you selling your SOUL? Are you selling your SOUL for a little of this world's goods, and not getting to enjoy it?

A man once lived near Niagara Falls, and was a guide to tourists who came to see the falls. He had saved many from the swirling waters. He became desirous of the honor of being the only person to go over the falls and live. He made a boat of rubber; padded it well; and went over the falls. When his body was recovered, he was dead. He gave his life for a little publicity, and didn't get to read the publicity: for a little honor, and didn't get to enjoy the honor. But for what are you selling your SOUL? For a little honor, society, pride, stubbornness, friendship: and not getting to enjoy it?

Lot gave the lives of his wife, daughters, sons-in-law, and the virtue of his two remaining daughters for the grassy plains of Sodom. What a price!

Adam and Eve gave their home in the Garden of Eden for a taste of the fruit of the Tree of Knowledge. For what are you selling your mansion in the sky?

Esau sold his birthright for a mess of red pottage (Heb. 12:17). For what are you selling your birthright – your SOUL?

A girl in Massachusetts kept company with a young man who was base. He tempted her beyond her strength. When she learned that she was to become the mother of his child, and that out of wedlock, she told him that if he didn't marry her, she would make his sin known. He knocked her unconscious, and stuffed her body in a small compartment in the basement. She gave her life, and possibly her soul, for a few minutes of sinful pleasure: but for what are you selling your soul?

A man killed four people for \$2.56, and was electrocuted. Are you selling your soul for less than \$2.56?

Convicts, working along the highways, are paying a tremendous price for a little sinful pleasure. They are paying for it with their liberty and hard work, with no pay.

A young Christian woman went with her husband to visit his people on the Lord's day, against her mother's wishes, and against God's command. She was killed in a wreck, giving her life, and maybe

her SOUL, for a little sinful pleasure: for she died in disobedience to God's command to partake of the Lord's Supper on the Lord's day. For what are YOU selling your SOUL?

FOR SAINTS ONLY

Is it true that the church, through her treasury, can help saints only? Do non-Christians have a higher standard than do Christians? Non-Christians never ask, "Are you one of us? Are you of the world? We can't help you unless you are one of us." There are some Christians who say, "The church can help only the saints. The collection of I Cor. 16:1 is for the saints only." If so, it cannot be used for public proclamation of the gospel. There is no commandment, example, or necessary inference where money from the Sunday contribution is to be used to pay a preacher. It is right to do so, because I Cor. 16 is an example as to how the church met her responsibilities, and preaching the gospel is a responsibility of the church. The word, only, is not in the passage. It is just as erroneous to insert the word, only, in Rom. 5:1, "Therefore being justified by faith (only), we have peace with God." Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ (only) for the remission of sins." Acts 20:7, "Upon the first day of the week, when the disciples were assembled to break bread (only), Paul preached

unto them." The word, only, is not in these passages. The main emphasis is on the care of the saints, salvation by faith, baptizing by the authority of Jesus, and the Lord's Supper in the worship.

Paul said, "For Christ sent me not to baptize but to preach the gospel" (I Cor. 1:17). This does not exclude baptism; neither does I Cor. 16 exclude non-Christians from benevolence. It simply places first emphasis on caring for Christians. "As we, therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). During the recent hurricane the church gave hundreds of dollars to its victims, but first to the saints.

Judge Mahlon McCall, recently gave the church of Christ in Milton an opportunity to place 5 boys, 2 girls (ages 1 year to 11 years), in the Tennessee Orphan Home. This home is not a secular institution. No Christian home is a secular institution, doing the work of the church. These needy (orphaned) children are brothers and sisters and are not members of the church; neither are their parents. These children are being nurtured by Christians, and the church in Milton is making a monthly contribution to their home.

One said, "Wouldn't it be better to place an elderly couple over the seven orphans and let the church pay all expenses?" Thus was admitted that the method of caring for orphans is within the realm of expediency, and not doctrine. Such an arrangement would be an orphan home, and identical with

the home in which they now are.

Some say that Acts 6 is the pattern for the care of the needy, and includes saints only. If it is the pattern it must be followed explicitly; benevolent work cannot be done otherwise; seven men must be appointed to care for them; and must be done by the church, and not individually. It would also require Christians to sell all that they have and to give the price of it to the church. The individual would have nothing with which to do charity.

Others think that Acts 11:29-30 is the pattern for benevolent work. If so, the money must be sent only to churches having elders, and by the hands of two preachers – not by the hands of non-preachers, nor the post office department, a civil institution. There cannot be several patterns for the same divine service. The truth is that I Cor. 16:1-2; II Cor. 9:1, 7, 12, 13; Acts 6:3 and Acts 11:39-30 refer to the same collection, and are not patterns, but examples of benevolence. No example binds the method, unless the method is also included in the command.

Prayer or alms offered for the wrong purpose is vain (Matt. 6:1-15). The purpose of baptism is to receive the remission of sins. The purpose of benevolent work is to glorify God through the church (Eph. 3:21), but if done for the wrong purpose, it becomes just as vain as prayer or baptism for the wrong purpose. The individual who does benevolent work as a member of the church, glorifies God through the church.

“Only they would that we should remember

the poor" (Gal. 2:10). "Or, that he should give something to the poor" (John 13:29). "Why was not this ointment sold for three hundred pence and given to the poor?" (John 12:5). "For the poor always ye have with you; but me ye have not always" (John 12:8). Nothing is said about the poor saints only.

I Tim. 5:16, teaches that it is the duty of Christians to care for their own needy, but if they can't or don't, it is the duty of the church. We should not only do our duty, but grasp our opportunities to do good.

"THE WASHING OF FEET"

The washing of feet has always been a practice among God's people, not as an act of worship unto God, but as an act of hospitality and service. Abraham said to the three men that visited him in Mamre, "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree" (Gen. 18:4). Lot said, "Behold, now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways" (Gen. 19:2). "And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of

her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that touched him: for she is a sinner. Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he turned to the woman and said unto Simon, Seest thou this woman! I entered into thine house, thou gavest me no water for my feet: but she has washed my feet with tears, and wiped them with the hairs of her head" (Luke 7:37-44).

The Holy Spirit, through Christ, commands Christians to practice feet washing, but does not say where it is to be practiced. "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:13-15).

The Holy Spirit, through the apostle Paul, tells us where to practice feet washing, hospitality, and service — in the home. Speaking of certain widows, who were to be supported by the church, he said, ". . . well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." So the apostle, guided by the Holy Spirit, places feet washing among good works, to be practiced in the home (I Tim. 5:10).

Jesus commanded His apostles to teach all nations; baptizing them in the name of the Father, Son, and Holy Spirit; and then to teach them to observe all things that He had commanded them. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo; I am with you always, even unto the end of the world" (Matt. 28: 19-20). He then promises them that the Holy Spirit would remind them of all the things which He had commanded them. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "Howbeit when he, the Spirit of truth is come, he will guide you into all truth" (John 16:13). Did Jesus send the apostles the Comforter? Yes. Did the Comforter guide the apostles into all truth (the things which Jesus commanded)? Yes. Did they ever practice feetwashing as a church ordinance, or command the early Christians to do so? No. Therefore, we must conclude that Jesus did not command them to observe feetwashing as a church ordinance, and that the washing of feet in the church is not a part of God's truth.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work" (II Tim. 3:16-17). Since the Bible

is perfect, is profitable for doctrine, and furnishes us unto every good work, we must conclude that since it does not furnish us with authority to wash feet in the worship, feet washing in the church is not a part of the doctrine of Christ, nor a good work, in the sight of God.

Some think that Christ authorized feetwashing in the church when He washed the disciples' feet the night that He instituted the Lord's Supper. But remember that the church had not at that time been established: there is no record where either the apostles or early Christians ever washed feet in the church; they did eat the Lord's Supper in the church; and that Christ also partook of the Passover the same night. If we are going to wash feet in the worship just because Jesus did so the same night that He instituted the Lord's Supper, we should have to observe the Passover for the same reason. We have no record where the early Christians ever ate the Passover or washed feet in the worship, but we do find where they ate the Lord's Supper.

There is nothing wrong with feetwashing within itself, but it is wrong (sinful) to add to the worship that which God has not placed in the worship. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:18b).

STRIVING TO PLEASE MEN

"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:1-4).

The purpose of preaching the word is to save the lost. "And ye shall know the truth and the truth shall make you free."

Preaching the truth results in not only saving the obedient, but in condemning and offending the disobedient. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). God sent forth His word to save the obedient and to condemn and offend the disobedient. When one's heart is filled with the traditions and doctrines of men, he becomes offended at the truth.

It is not the task of the preacher to please or to displease men. "For do I now persuade men or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). "Then came to Jesus scribes and

Pharisees, which were at Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded saying, Honour thy father and mother: and, he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honour-eth 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. And he called the multitude and said unto them, Hear and understand: Not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth a man. Then came his disciples and said unto him, Knowedst thou that the Pharisees were offended after they heard this saying? But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:1-14).

The faithful preacher will please those who love the truth, and offend those who love not the

truth of God's word. A preacher may just read, without comment, such scriptures as: Mark 16:15-16; Acts 2:38; 22:16; John 3:3-5; Gal. 3:27; I Pet. 3:21.

The preacher may preach, without comment, such passages as: Gal. 5:19-21; I Cor. 6:9-10; Rev. 21:8 – "But the fearful and unbelieving, and the abominable and murderers and whoremongers, and sorcerers, and idolaters, and all liars shall have part in the lake which burneth with fire and brimstone: which is the second death." Some will reform and some will harden their hearts against the truth.

One may preach without comment, Rom. 6:3-6; Matt. 3:13-17; Acts 8:38-39; Col. 2:12 – "raised him from the dead." All lovers of the truth will rejoice, but those, who despise the truth will become offended.

Just teach, without comment, James 2:24; Matt. 7:21; Luke 6:46; Heb. 6:4-6; II Pet. 2:20-22, and some will mellow their hearts, while others harden their hearts against God's word.

I was once preaching and mentioned that James 1:27; Gal. 6:10; and Matt. 7:14, command us to care for the poor, needy, widows and orphans, and a man walked out without waiting to hear what I had to say. That night I mentioned the same thing, and again, he walked out, and has never been back to hear me preach again but assumed the role of a martyr, and told even in another city that I had persecuted him.

"For we are unto God a sweet savour of Christ in those that are saved, and in those that perish.

Unto the one we are the savour of death unto death, and to the other of life unto life" (II Cor. 2:15-16).

TAKE HEED LEST YOU FALL

There is a doctrine taught in the creeds of men which says that a child of God can neither think, say, nor do anything that will cause him to be lost. This is a very dangerous doctrine and genders ungodliness. Just this week, I read in a newspaper of a preacher who had taught this dangerous doctrine in one city for more than twenty years. He had come to believe it. He, therefore, recently deserted his wife and two children and ran away with a young woman, a missionary student, and to them an illegal child was born, which they also deserted. Why not, IF they can do nothing that can cause them to be lost?

We have previously studied the parables recorded in Matt. 25:14-30, and Luke 8:4-15, and learned that even they teach that a Christian can so sin as to be lost. Let us notice other scriptures that teach the same thing.

"Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing (destroying, P. S.) the flock. Also of your own selves shall men arise, speaking

perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone of you night and day with tears" (Acts 20:28-31). Is he warning them against literal wolves, which would enter into their literal flock of literal sheep and destroy them, thus causing them financial loss, or is he speaking of spiritual wolves, false teachers, and God's spiritual flock, Christians? He is talking of the flock over which the Holy Spirit had made them overseers. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). This is the kind of wolves about which he is speaking. But why warn them against such, IF it be impossible? Why weep for three years over such seeming, but impossible, condition?

"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). He then adds, in the next verse, ". . . whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Why seek to devour Christians, IF it is impossible? Why resist him, IF he cannot harm you?

"Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). These brethren had already fallen from grace, and yet some say that it cannot be done.

"But I keep under my body, and bring it into

subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). So the apostle Paul says that he has to be on his guard, lest that even after he had preached the gospel to others, he should be lost, and he had been baptized with the Holy Ghost. How much more must we take heed lest we fall.

"Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcrafts, hatred, variance, emulations: wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). Thus the Bible says that they (regardless as to who they are, Christians or non-Christians) who do such things shall not be saved. All people agree that a child of God can do such things.

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered them. But it is happened unto them according to the proverb, The dog is turned to his own vomit again; and, the sow that was washed to her wallowing in the mire" (II Pet. 2:20-22). They were lost to begin with; now they are worse than

lost. Saved?

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame” (Heb. 6:4-6). Here is a class of Christians which cannot be renewed unto repentance, therefore, they are lost.

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father’s hand” (John 10:28-29). This passage is sometimes used to try to prove the eternal security of the believer. It teaches no such thing. It simply teaches that Christ gives *eternal* life in *promise* upon the condition that one is faithful unto death (“But he shall receive an hundredfold, now in this time, and *in the world to come eternal life*” – Mark 10:30. “Be thou faithful unto death, and I will give thee a crown of life” – Rev. 2:10b); and no *man* is able to pluck them out of His hand; but *sin* can. “Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear” (Isa. 59:2). As long as a Christian stays within God’s hand, he is safe from all harm. “Wherefore, let him that thinketh he standeth take heed lest he fall” (I Cor. 10:12).

SOME THINGS SOME PEOPLE OUGHT TO KNOW

1. Some people ought to know that Jesus said that we should not use vain repetitions when we pray. "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:7-8).

2. Some people need to know that Paul said that when the Bible should become a complete book, miraculous tongues, prophecies, and knowledge would cease. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (I Cor. 13:8-10).

3. Some people need to know that the word, tongues, refers to languages, and is used interchangeably with the word, languages. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded because every man heard them speak in his own *language*. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in his own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our own tongues the wonderful works of God" (Acts 2:1-11).

4. Some people need to know that the apostle Paul said that he had rather speak five words with the understanding than ten thousand words in an unknown tongue. "I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Cor. 14: 18-19).

5. Some people need to know that tongues (miraculous languages) were for a sign to the unbeliever, and not to the believer. "Wherefore tongues are for a sign, not to them that believe but to them that believe not" (I Cor. 14:22).

6. Some people need to know that when one has no interpreter, he is not to speak in a tongue, or

language, not known by his audience. "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God" (I Cor. 14:27-28).

7. Some people need to know that God is not the author of confusion. "For God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33). Therefore God is not the author of services in which several talk, or even pray aloud, at the same time; neither is He the author of denominational doctrines, which contradict each other.

8. Some people need to know that it is not scriptural for women to preach. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for a woman to speak in the church" (I Cor. 14:34-35).

9. Some people need to know that the Bible says, "Let all things be done decently and in order" (I Cor. 14:40).

10. Some people need to know that the Bible says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

11. Some people need to know that Jesus

said that we are not to call any man our spiritual father or master. "And call none your father upon earth: for one is your father, who is in heaven. Neither be ye called masters; for one is your master, Christ" (Matt. 23:9-10, Douay Version).

12. Some people need to know that eternal life is not given in this world, but promised in the world to come. "But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers and children, and lands, with persecutions: and in the world to come, eternal life" (Mark 10:30).

"YE SHALL KNOW THE TRUTH: AND THE TRUTH SHALL MAKE YOU FREE" (John 8:32).

WEIGHED IN THE BALANCES

From the background as given in the fifth chapter of Daniel, it must have been a beautiful summer night; the moon and the stars must have been shining brightly. The king's palace was all aglow with beautiful lights; beautiful ribbons, draperies, and tapestries adorned the king's palace. Belshazzar, and a thousand of his lords were feasting, and they drank wine from the golden and silver cups, obtained from the house of the Lord. Suddenly the scene is changed from that of merrymaking to confusion. A hand appears on the wall, the fingers of which began to write, "Mene, Mene, Tekel, Upharsin." All the

king's wise men, astrologers, and magicians were brought before the king to interpret the handwriting, but they could not. Finally, Daniel, in whom was the Spirit of God, was brought before the king, and interpreted the handwriting thus: "God has numbered thy kingdom, and finished it. Thou art weighed in the balances, and found wanting. Thy kingdom is divided, and given to the Medes and Persians."

We have for our consideration, at this time, the same kind of balances, consisting of a lever suspended upon a fulcrum. We are living in an age of weights; practically everything that we buy is weighed. Even apples and oranges are sold to us by the weight, so that it does us no good to pick out the largest ones. Men have devised fake scales; they often buy from us on scales that have strong springs, so that, that which they buy from us does not seem to weigh that which it does; and they sell to us on springs that are weak, so that, that which they sell us appears to weigh more than it really does. Therefore, the government has organized a Bureau of Weights and Measures. Government men go about the country inspecting scales; and yet, we are often robbed of that which is rightfully ours, but when we are weighed on God's balances, we shall receive justice seasoned with mercy. God's scales are so accurate that they will not permit an idle word to go unpunished, or a drink of cold water, given in the name of Christ, to go unrewarded.

We can see, in our imagination, a great throng of people before the throne of God, ready to be

weighed on God's balances. Men of all nations, colors, and descriptions are there. On one side of the balances are to be placed our words and works. Jesus said, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36-37). "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works" (Rev. 20:12). "And, behold, I come quickly; and my reward is with me, to give to every man according as his works shall be" (Rev. 22:12). "Now he that planteth and he that watereth are one and every man shall receive his own reward according to his labour" (I Cor. 3:8). "And I will give unto every one of you according to your works" (Rev. 2:23b).

On the other side of the balances, must be placed the word of God. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day" (John 12:48). "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12). "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Rom. 2:12). So we see that we are going to be judged by God's word. It, therefore, behooves

us to make our lives conform to God's word, here, in order that our lives might harmonize with it in the hereafter. There will possibly be some, in the day of judgment, who will say, "Lord, I have lived all my life in yonder's world by the discipline, manual, confession of faith, prayer book, catechism, or the Book of Mormon, I think that I should be judged by it." But God will speak in words as clear as the eagle's call to his mate at morning's dawn, "I never recognized such, down in yonder's world; therefore, in that sense, I never knew that it existed: the Words that I have spoken will judge you in this, the last day."

First, in line, comes a good, moral man. He says that he didn't lie, steal, curse, get drunk, or murder. That is good, and is placed on his side of the balances; but the word of God must be placed on the other side. "Do you believe in God?" He answers, "Yes, and no. I believe that billions of years ago, somewhere, somehow out of the briny deep, there came forth a spark of life; it evolved into a higher species of life; and on and on until man came into existence by the laws of nature, and is perpetuated by the laws of nature. I believe that the laws of nature are our God, and not Jehovah." But, listen to the word of God. "But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). **WEIGHED IN THE BALANCES, AND FOUND WANTING.**

Next, in line, comes another moral man. He, too, says that he didn't lie, steal, curse, rob, get drunk, or kill. He says that he attended religious services, gave to charitable institutions, and did unto others, as he would have them to do unto him. This is all placed on his side of the balances, but the word of God must be applied. "Do you believe in God?" "Of course I believe in God. Every sane and sensible person, who thinks seriously, knows that it is impossible for this world to have come into existence by chance, or even to perpetuate itself by chance." "Do you believe in Christ?" "I believe that Christ was a great prophet sent from God; that he was the greatest man that ever lived, but that he was just a man, as you and I are." Listen to the word of God. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believeth in the name of the only begotten Son of God" (John 3:18). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). **WEIGHED IN THE BALANCES, AND FOUND WANTING.**

In line, comes a third moral man. He says that he has done all the good possible, and has refrained from all evil, possible; that he believes in God, Christ, and the Holy Spirit. That is all good, and is placed on his side of the balances, but the word of God must be placed on the other side. "Have you confessed your faith in Christ?" "No." "Whosoever therefore shall confess me before men, him will I

confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I deny before my Father which is in heaven" (Matt. 10:32-33). "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of the Father with the holy angels" (Mark 8:38). "... that if thou shalt confess with the mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9-10).

"Have you repented of your sins?" "No." "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Acts 17:30). **WEIGHED IN THE BALANCES, AND FOUND WANTING.**

"Have you been baptized?" "No." "He that believeth and is baptized shall be saved" (Mark 16:16). "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). "The like figure whereunto even baptism doth also now save us (not the putting away of the flesh,

but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (I Pet. 3:21). "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). **WEIGHED IN THE BALANCES, AND FOUND WANTING.**

Here comes one who has become a Christian, but had done nothing since. Listen to the word of God. ". . . not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:1-2). "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7). "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). "And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by Him" (Col. 3:17). "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved" (Mark 13:13). "Be thou

faithful unto death, and I will give thee a crown of life" (Rev. 2:10b). "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke 12:47-48). **WEIGHED IN THE BALANCES, AND FOUND WANTING.**

A rich man is next in line. He brings all his gold, silver, houses, land, live stock, machinery, and good works, if he has any. They are placed on his side of the balances. They occupy a large amount of space, but the word of God must be placed on the other side of the balances. "But woe unto you that are rich; for ye have received your consolation" (Luke 6:46). "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of heaven. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God; It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:23-25). A rich man, in the sight of God, is a man who trusts in riches, and is **WEIGHED IN THE BALANCES, AND FOUND WANTING.**

Next in line is a preacher who refuses to preach to those who are unable to pay him a large amount of money for his services, while in his own church, there are those who are so poor that they cannot pay their

church dues, and are turned out of the church. They are weighed in the balances, and are found wanting. The fact that they can turn you out of their church, is positive proof that it is not the church of Christ, because only the Lord can add one to His church or turn one out of it. Of course men can add you to the churches established by men, and can turn you out of them.

Here comes a preacher who preaches a perverted gospel, by adding to God's word and taking from it. Listen to the word of the Lord. "But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8-9). "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19; II John 9, 11).

Next to be weighed is one who worships God according to form and fashion. Many denominations have no higher motive than to entertain; they were started as societies, and have not advanced beyond that stage. Paul says, concerning such people, ". . . having a form of Godliness, but denying the power thereof: for such turn away" (II Tim. 3:5). **FOUND WANTING.**

Here comes one, who is busy every moment

of the day trying to serve God, but the trouble is, he is working in a church that is not even mentioned in God's word. Jesus said, "Go work, today, in My vineyard." "Upon this rock I will build My church" (Matt. 16:18; Rom. 10:1-3).

Ah, here comes one, who became a Christian as God directed in His word, and lived faithfully the Christian life. Hear the Lord address him, as he approaches the great white throne of God, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord." Don't you want to hear the Lord thus address your soul in that great and awful day of judgment? Then, you must make your life conform to His word here, in order that it might be in harmony with it in the hereafter.

NOT LOW RATE BUT ELEVATE

I am not trying to low-rate people. I am trying to elevate them with a knowledge of the Bible. I am not trying to proselyte people from one church to another. I am just trying to teach the BIBLE, concerning the church. It is not a matter of changing from one church to another. It is a matter of conviction — a matter of learning and obeying the truth in its purity and completeness, you should do so,

even if it requires changing from the church of which I am a member to another. Of course, I think that the church of Christ, of which I am a member, is right. If I didn't think it was right, I'd become a member of the church that I did think was right. It is a sure thing: they can't all be right, since they teach conflicting and contradictory doctrines. The Bible is one. The Bible harmonizes.

Christ has but one kingdom. All His citizens are in that kingdom, and all that are in that kingdom are His citizens. Just as there are certain laws to be obeyed in order to become citizens of the U. S. A., there are certain laws to be obeyed in order to become citizens of Christ's kingdom. One might come to America, live a perfect moral life; encourage others to come to America, spend a fortune helping needy Americans; and spend his life promoting America, and yet, never be a citizen of America, because only obedience to the laws of naturalization will make him an American citizen. Likewise, one might attend church services; give liberally of his money to the church: help the poor and needy; and live a pure life, and yet, never become a Christian — a citizen of Christ's kingdom, because only obedience to the laws of entrance into Christ's kingdom will make him a citizen of that kingdom.

My earthly father has but one family. All his children are in his family, and all in his family are his children. One might come to live with my father; do every thing that my father tells him to do, be kind to my father's children; live a perfect moral life,

and give my father a fortune, and yet, never become a member of my father's family. If he has obeyed these specific laws of entrance, he is in the family; if he hasn't he just isn't in the family.

Likewise my heavenly Father has just one family. All His children are in this family, and all in His family are His children. One is either in His family, or he is NOT in His family. If he has obeyed the laws of entrance into that family, he is a member of God's family; if he hasn't he just isn't a member of God's family.

I was born into my earthly father's family. In order to be born into my father's family, one must be begotten of my father, and born of my mother. In like manner, I was born into my Heavenly Father's family; born of water and of the Spirit. Jesus said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). God's family is spiritual, and requires a spiritual birth to enter. One is born of water and of the Spirit when he is begotten by the Spirit, through the word of God, and born of water in baptism. "Of His own will begat he us with the word of truth" (James 1:18). "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus have I begotten you through the gospel" (I Cor. 4:15). After one has been begotten of the Spirit through the word of God (believes), he must

undergo a period of growth and development, before he can be born of water in baptism. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). "Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4).

I was born into my father's family. I did not join it. Neither did my father and mother vote to see whether or not they would receive me into the family. I was born into it, and they added me to their family. They said, "We have added one to our family; now there are three. (I was the firstborn). Likewise, I was born into God's family. I did not join it; neither did anyone vote on me to see if he would receive me into God's family, the church. My father named me Paul. The family name is Simon. My heavenly Father named me Christian. "Even unto them will I give in mine house and within my walls a place and a name better than sons and daughters: I will give them an everlasting name that shall not be cut off" (Isa. 56:5). The family name is church of Christ, or the family of God (Rom. 16:16).

EATING THE SHELL AND THROWING THE PEANUT AWAY

It is very easy to be so afraid of violating the letter of the law that we miss the spirit of the law. The Jews were guilty of this very thing. Jesus and His disciples went through the cornfield on the Sabbath. The apostles plucked and ate some of the grain. The Pharisees interpreted it as threshing grain on the Sabbath. Jesus reminded them that they missed the spirit of the Sabbath law, in that it was made for man and not man for the Sabbath. Jesus said that the scribes and the Pharisees sit in Moses' seat enforcing the form of the law, but violate the spirit of the law by saying and not doing. They were as whited sepulchres — true to form, clean and white on the outside, but inwardly full of corruption. They prayed long and loud, but devoured widows' houses. Their works they did to be seen of men. Thus they were true to form, but violated the spirit (Matt. 23).

The apostle Paul said, “. . . having a form of godliness but denying the power thereof” (II Tim. 3:5). “Circumcision is of the heart in the spirit and not of the letter” (Rom. 2:27-29). “But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of the spirit, and not in the oldness of the letter” (Rom. 7:6). “. . . who also hath made us able ministers of the new testament; not of the letter, but of the

spirit: for the letter killeth, but the spirit giveth life" (II Cor. 3:6).

If we aren't careful, we shall emphasize the letter, form, manner of baptism and violate the spirit of baptism. We must obey the form of baptism, since it is given in Col. 2:12, etc., but we must not violate the spirit of baptism, i. e., to give us the remission of sins, and to put us into Christ (Acts 2:38; Gal. 3:27). In fact, we might go through the form (letter) of obeying the entire plan of salvation, of which baptism is the final step, and fail to obey the spirit of it — merely go through a form.

We might stress the importance of eating the Lord's Supper; rush in just in time to eat the Lord's Supper; or carelessly wait until the night service, and merely go through the form (obey the letter), and miss the meaning — eat the shell and throw the nut away.

There is a danger of thinking that just because we use vocal music only, we have fulfilled the law. Since God has authorized only vocal music in the church, we must obey that form, but we must not violate the spirit of the command by failing to realize and mean what we sing.

We can violate the spirit of even giving. We can be so concerned about the amount that we give (tithing) that we miss the kernel (spirit) of giving — "Not grudgingly, or of necessity" (II Cor. 9:7).

Some have missed the spirit of the Lord's Supper in that they say, "The loaf represents the Lord's body. He has but one body, therefore, there

must be but one loaf.” The Bible does not call it a loaf, but bread. No one piece represents the body of Christ, but all bread, sanctified for the Lord’s Supper by prayer, represents the Lord’s body. Therefore, we have but one bread, and all Christians eat of that one bread (I Cor. 10:17). They say, “Christ took the cup (singular) and blessed it, therefore, we must have but one container.” They are sincere in wanting to follow the letter (pattern), but no pattern is given. Christ did not bless the container, but the fruit of the vine. When Christians, throughout the world, drink the fruit of the vine, in the Lord’s Supper, they ALL drink of the ONE cup (I Cor. 10:16).

Some read where the early Christians sold possessions and laid the money at the apostles’ feet (Acts 4:35, 37; 5:1). They do not want to violate this example, so they insist that each one has to place his gift on a table. Thus, they miss both the letter and the spirit. They insist that when the church is come together to study the Bible, they must study in one class, and to do otherwise is to divide the church, the body of Christ. They miss the spirit of it. The church is not divided, but united in one purpose — studying the Bible. Does the person, who dismisses the body with prayer, divide the church? Is the church divided when members are in their homes?

Some are sincere in trying to follow the pattern, letter, when no pattern is given, in caring for orphans. They are so afraid of violating the letter, when caring for orphans in an orphan home, that

they do nothing. They say and do not. "The scribes and the Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe that observe and do, but do not after their works: for they say and do not" (Matt. 23:1-3). One said to another, "I don't think that the way you care for orphans is the best way." The other said to the one, "I, too, am often dissatisfied with my methods. How do you care for orphans, since God does not specify the method?" The criticizer said, "I am not caring for orphans." The criticized, "I think that I like better the way I'm doing it." Some miss the mark and seem to think that a home for orphans is a rival institution to the church; the church treasury is the church; the church can buy service.

WHY TAKE A CHANCE?

Just the other day, I heard a radio announcer say, "Why take a chance on your insurance policy? Many a person is going to be sadly disappointed in time of trouble and just because he relied on an insurance policy that was not genuine." It is sad when one pays premiums on an insurance policy, and relies on its security, only to find that it does not pay off when security is most needed. However, it is sadder when one depends upon the creeds of man and the interpretation of the Bible by men for spiritual security, only to find that he has been deceived by

some "spiritual-insurance-agent." Why take a chance? The word, why, in "Why take a chance?" demands a reason. Why are you a farmer, mechanic, teacher, preacher, Christian? Why take a chance? What are your reasons?

Why take a chance on killing yourself by trying to beat the train to the crossing? By driving your car 90 miles per hour? By striking a match to see if there is gas in the tank? By looking down the barrel of an empty shotgun, and pulling the trigger?

Why take a chance of displeasing God and losing your soul by having water poured or sprinkled on you for baptism, when you can be immersed? A few people think that sprinkling is baptism, and a few think that pouring is baptism, but all people know that immersion is pleasing to God, and the Bible says, ". . . buried with him by baptism into death" (Rom. 6:4). "And, Jesus, when he was baptized went straightway up out of the water" (Matt. 3:16). "And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water . . ." (Acts 8:38-39).

Why take a chance of displeasing God and of losing your soul, when you are not sure that you realized what you were doing when you were baptized? We must realize what we are doing. We must obey God from the heart. "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered you" (Rom. 6:17). Why take a chance when you are not

sure that you made the right confession (that if thou shalt confess with thy mouth the Lord Jesus . . . Rom. 10:9. Not: I believe that God for Christ's sake has pardoned my sins); that you were baptized for the right reason, purpose, or motive (for the remission of sins – “Repent and be baptized everyone of you for the remission of sins” – Acts 2:38). There is more to baptism than just immersion. One must be baptized upon the right condition (repentance); upon the right confession (that Jesus is the Christ, the Son of God); and for the right reason (the remission of sins). One might be baptized for fun, as children in play; in order to get votes; in order to get into a church that is not even mentioned in the Bible and not be scripturally baptized, because he has not been baptized for the remission of his sins. “And he said unto them, Unto what then were you baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him; that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus” (Acts 19:3-5). These people had been baptized with the baptism of John after it had gone out of effect.

Why take a chance of displeasing God, and of losing your soul by becoming a member of a church not mentioned in the Bible? The Bible is our blueprint and pattern. Why take a chance of displeasing God, and of losing your soul by becoming a member

of a church not authorized by the blueprint, pattern, when you wouldn't take a chance of displeasing me by doing that which was not authorized by the blueprint, pattern, if you were building me a house by the blueprint that I gave you, or making me a suit by the pattern that I gave you?

Why take a chance of displeasing God, and of losing your soul by using instrumental music in the worship of the church when it is not authorized in the worship, and when all agree that it is scriptural to sing without the use of instruments of music? (Eph. 5:19; Col. 3:16). And when you would not add cake to the Lord's Supper because it is not authorized?

Why take a chance of displeasing God, and of losing your soul by missing church services, when you could be present, and by partaking of the Lord's Supper at night, when you could have been present at the morning services, and without first repenting of the sin of failing to put God first in your life?

Why take a chance of displeasing God, and of losing your soul by partaking of the Lord's Supper only once a month, three months, six months, or once a year, when you could partake of it every Lord's day? (Acts 20:7).

Why take a chance of displeasing God, and of losing your soul when you would not take a chance of losing a thousand dollars in a bad deal; of losing your life by entering a lion's den, drinking poison, or handling a rattle snake; losing your house by fire; or by taking an insurance policy with a company that

refused to pay the just claims of your neighbor?

THINGS THAT ENDURE

The value of any article is determined by its ability to endure. We do not wish to spend our time, money, and energy on the flitting and transitory things of life, but on those that last for time and for eternity.

The word of God is lasting. "He that rejecteth me and receiveth not my word, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of these things which were written in the books, according to their works" (Rev. 20:12). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word, which by the gospel is preached unto you" (I Pet. 1:23-25). "Verily I say unto you, Till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). But the creeds and doctrines of men shall perish with

the earth. "In vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7). (" . . . touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men" (Col. 2:21-22).

The church, which was established by Christ, will endure for eternity. "And I say unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). The church of the Lord shall stand forever, but those established by men shall be destroyed. "But he answered and said, Every plant, which my Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:13-14). "Except the Lord build the house, they labour in vain that build it" (Psa. 127:1).

The name, Christian, is eternal. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father" (Phil. 2: 9-11). But uninspired names will perish. Let us not,

therefore, wear them.

Faith that works obedience is lasting. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven . . . Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand" (Matt. 7:21-27). But faith without works is dead, therefore, transitory. "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20).

The treasures that you lay up in heaven will endure, but those upon the earth shall perish. "Lay not up treasures for yourselves upon the earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:19-20).

Faith, hope, and love abide. "And now abideth faith, hope, and love, these three; but the greatest of these is love" (I Cor. 13:13).

Your soul will live forever, somewhere. The soul of the rich man survived the grave and hell. "And it came to pass, that the beggar died, and was

carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he might dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame" (Luke 16:19-24).

LET US INVEST IN THESE THINGS WHICH ARE LASTING.

REAL AND PRETENDED MIRACLES

Peter and John went into the temple to pray. They saw a man who had been lame from BIRTH. He asked for some money, but Peter reminded him that they had none, but would give him that which money could not buy. Peter took him by the hand and lifted him up. He was healed IMMEDIATELY, and LEAPING (not limping) and walking entered the temple. ALL the people saw him walking. They KNEW that it was the same man which was born lame. The rulers did not like it because Peter and John had healed the lame man, "but seeing the man that was healed, they could say NOTHING against it," and had to admit that a great miracle had been done (Acts 4:16).

This miracle was real, but there are some today who CLAIM such power and never heal anyone who

was BORN LAME. Since those whom they claim to have healed are NOT HEALED IMMEDIATELY, but go away LIMPING, (not leaping), we are forced to say SOMETHING against it and cannot admit that a great miracle has been done.

“And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame were healed. And there was great joy in the city. But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of a long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon, himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet he was fallen on none of them: only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on the apostles' hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (Acts 8:6-21). Simon had **DECEIVED** the people into believing that he was some great one and performed miracles by the power of God. He held them spell-bound, bewitched; but he used sorcery, witchcraft. Peter's miracles were **REAL**, but Simon's were **PRETENDED**. Even Simon had to admit the genuineness of Peter's miracles. I warn you lest you be deceived as were the people of Samaria.

"Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks: and let them choose one bullock for themselves and cut it in pieces and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, it is well spoken . . . And they took the bullock which was given them, and they dressed it, and called on the

the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon that Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud and cut themselves after their manner with knives and lancets, until blood gushed out upon them. And it came to pass, when midday was passed, and they prophesied until the time of the offering of the evening sacrifice" (I Kings 18:22-29). There was none that answered. Elijah had them to pour twelve barrels of water on his sacrifice; calmly called on the name of God, and fire consumed the offering. When the people saw it they said, "The Lord, he is God; the Lord, he is God" (I Kings 18:29-39). **MORAL: DO NOT BE DECEIVED BY PRETENDED MIRACLES. THERE IS A VAST DIFFERENCE IN THAT WHICH IS ONLY MARVELOUS.**

DIVINE HEALING

The question is not, Can God heal? Does God heal? Is God all-powerful? The question is, How does God heal? Does He heal by miraculous power through His servants, separate and apart from the laws of nature, as He did in the days of the apostles

and the early church? We all agree that God can heal and we all agree that God DOES heal, but how does He heal today? He heals through the laws of nature, even as He saves through His spiritual laws. He heals through doctors, even as He heals people's souls through preachers. He gives them the knowledge and uses of foods and medicines which are nature's way of healing the body. Many doctors ask God to bless the medicine and to give them knowledge to do the thing best to the healing of the body. All good things are from God and He works through them.

Someone says, "God is just as powerful as He has ever been; He is the same yesterday, today, and forever. Therefore, He heals by miraculous power through His servants, as He did through the apostles." Surely God is just as powerful as ever and is the same yesterday, today, and forever, but that is no sign that He manifests that power in the same way that He has in days gone by. He made man, in the beginning of time, full grown and separate and apart from the laws of nature. He is just as powerful as then and is the same God as then, but He does not use his power in the same way as then. He still makes man, but not full grown and not separate and apart from the laws of nature. He makes man and heals his body through the laws of nature.

God commands us to pray for our daily bread and says, ". . . all things are possible to him that believeth" (Mark 9:23). This does not mean that if I believe that I can sit down under the shade of a tree

and ask God to rain bread from heaven to me, He will do it. There is something that I must do in order to get that bread. I must obey the laws of nature in the getting of bread, asking God to bless me in obeying those laws. God commands me to pray for the sick, but He does not promise to rain them health from heaven while they sit idly by doing nothing. He gives us our daily bread and heals our bodies through the laws of His natural kingdom, even as He saves (heals) our souls through the laws of His spiritual kingdom.

A certain person recently quoted I Cor. 12:28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues," and said, "These things are still in the church." As strange as it might seem, he does not even claim that there are apostles in the church of which he is a member. If all these are in the church, today, how did the apostles get out? In fact, the gift of divine healing is not in the church today, and there is no one who can "heal all manner of diseases without a failure." It does not take a Solomon to know that there is no one who can heal all manner of diseases, raise the dead, restore the withered hand, or give sight to those born blind, and that God does not do these things, today. Those who claim such power from God always have a loop-hole: "Someone in the house does not believe; the person to be healed does not have enough faith or the person doing the healing does not have enough

faith." There were most always those who did not believe the apostles could heal, but that did not keep them from being able to heal. Those who were healed did not always believe. Lazarus did not have faith, because he was dead, neither did Mary and Martha believe that Christ could raise him from the dead, but Jesus said, "Take ye away the stone." Martha answered, "Lord, by this time he stinketh: for he hath been dead four days" (John 11:39). The man who was lame from birth, did not believe, neither did he ask to be healed, but asked for money. Peter took him by the hand and lifted him up and he was immediately healed (Acts 3:1-10). There is something radically wrong with the person, who says that he believes that these signs shall follow them that believe; they shall lay hands on the sick and they shall recover, yet, when he fails, he says, "I didn't have faith enough." It is a contradiction of terms. He says that he believes and then, he says that he doesn't believe. The fact that these signs do not follow the believer is positive proof that God has not promised them to the believer today.

"Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). This "gift of the Holy Ghost" is not the baptism of the Holy Ghost, with power to perform miracles; because God cannot lie, and no such power has been given to those who have repented, and have been baptized. Be not deceived as the people of Samaria were deceived by Simon, the sorcerer

(Acts 8:9-11).

**ARE MODERN MIRACLES OF GOD,
THE DEVIL, SORCERY,
OR HYPNOTISM?**

God has, in times past, performed miracles. He created Adam and Eve full grown man and woman (Gen. 1:26-27). He fed and clothed the children of Israel for forty years in the wilderness (Ex. 16:11-15). He, through the apostle Peter, raised Dorcas from the dead (Acts 9:36-42). He, through Peter and John, cured a man above forty years of age, who was born lame (Acts 3:1-11). When God, through His servants, performed miracles, the patient never lapsed into the same condition, nor died in a few days; and not even His enemies could deny that a miracle had been performed. "And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside, out of the council, they conferred among themselves, saying, What shall we do to these men? for that a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name" (Acts 4:14-17).

The fact that God does not miraculously create

people; miraculously feed and clothe them; raise the dead; or heal those born lame, does not denote that He can't do it – does not have power to do so – but that He does not choose to use that power.

The devil has performed miracles. The devil afflicted Job even to sending fire from heaven to burn up his sheep and servants (Job 1:16) and smote Job with sore boils (Job 2:7). “So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.” “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake like a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast” (Rev. 13:11-14). “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved” (II Thess. 2:8-10). Rev. 19:20: “And the beast was taken, and with him the false prophet that wrought miracles before him, with

which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”

Magicians and sorcerers have deceived people into thinking they were performing miracles by the power of God. “But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they had regard, because that of long time he had bewitched them with sorceries” (Acts 8:9-11). Moses and Aaron cast their rod down, and it became a serpent, turned the water into blood, and caused a plague of frogs. The magicians of Egypt did likewise. They could go so far and no further (Ex. 8:18). They could not raise the dead, nor cause those born lame to walk. The modern miracle-worker can go just so far. Neither does he raise the dead, nor cause those born lame to walk; nor even to heal himself. In order for a cure to be miraculous, it must be instantaneous, and function must be restored without the use of the organ.

Hypnotism, psychiatrics, and psychiatry have produced many marvels, wonders, and cures. Note that hypnotism, psychiatrics, and psychiatry can cure only certain cases. There are some cases, such as cancer in its advanced stage, advanced tuberculosis, withered limb, or death that hypnotism, psychiatrics, and psychiatry cannot cure. If such cures were of God, even they would be accomplished, for

there is nothing too hard for God. In the days that God wrought miraculous healing, the dead were raised, those born lame were caused to walk, and all manner of diseases were cured. This is positive proof that those who claim to perform miracles by the power of God, but fail on many cases, are sailing under false claims. A certain so-called "miracle worker" admitted that he cannot cure every patient (not even himself) but said that he cures enough to justify his work. This statement is true, and possibly no one would oppose his work, if he sailed under right colors, but to sail under the flag of religion is hypocritical. Divine miracles have ceased (I Cor. 13:10).

One might come under the spell of the hypnotist, even while watching him hypnotize others on the stage or on television. I have seen it done many times.

ERRORS OF JEHOVAH'S WITNESSES

1. Their system of doctrines based on their private interpretation of vague passages from Revelation and on the Old Testament law is dangerous. Make them prove their interpretations. They cannot.

2. They say that the 144,000 mentioned in Rev. 7 and 14 is a literal number. If so, the expression, "These are they which were not defiled with women; for they are virgins," is also literal and only

single men are going to be in that number -- no women!

3. They contradict themselves and the Bible. They say, "No man has or possesses a soul" (Riches, 180). The Bible says, "In your patience possess your souls" (Luke 21:19). "When Jesus was on earth he was a perfect man, nothing more and nothing less" (Reconciliation III, Harp of God, 224). "Christ Jesus, the divine, was born three days after his crucifixion" (Deliverance, 245). "Christ became divine at baptism" (Studies in the Scriptures, Vol. 1, 179 and 230). The Bible says, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). "Behold . . . and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

4. They say, "No hell, but the grave" (Pastor Russell's Sermons, 523). The Bible says, "Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell" (Matt. 10:28; 5:22, 29, 30). "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46). Note that Christ's spirit did not go to the grave, but to God. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment . . ." (II Pet. 2:4). Note that God cast them down to hell, but not to the grave. The grave is not hell, as they teach. "But the fearful and unbelieving,

and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

5. They say that Christ's body was not raised from the grave. "He did not appear to them in the same body which was crucified" (Harp of God, 169, 172, 173; Studies in the Scriptures, 11, 129, 131).

6. C. T. Russell, their founder, and Judge Rutherford, their second prophet, contradicted themselves and each other in setting dates for the second coming of Christ; thus proved themselves false prophets. There is no excuse for having to revise their figures, since they claimed to be inspired prophets.

7. They recalled, from the market, their book, "Millions Now Living Will Never Die," because it proved itself false.

8. They say that the kingdom was not established until 1914, the Millennium. Peter said that God raised Christ to sit on David's throne. "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption" (Acts 2:30-31). Jesus said, "There be some standing here that shall not see death, till they have seen the kingdom of God come with power" (Mark 9:1). "Who hath delivered us from the power of darkness and

hath translated us into the kingdom of His dear Son” (Gal. 1:13-14 – A. D. 64).

9. They claim that Christ made His second advent in 1914, but invisibly. The Bible says, “Behold He cometh with clouds, and every eye shall see Him; and they also which pierced Him” (Rev. 1:7; Acts 1:9-11).

10. God’s people were never called Jehovah’s Witnesses, but Christians. “And the disciples were called Christians, first at Antioch” (Acts 11:26; 26:28; Isa. 56:5; 62:1-2).

11. Jehovah’s Witnesses suffer persecution, but contrary to God’s commandment. “Yet, if any man suffer as a Christian let him not be ashamed; but let him glorify God in this name” (I Pet. 4:16; Acts 4:11-12).

12. They do not partake of the Lord’s Supper weekly, but once a year, and that at the time of Jewish Passover. “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow . . .” (Acts 20:7; I Cor. 16:1-2; Heb. 10:25).

13. They do not baptize for the remission of sins, as God commands. “Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). “And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16). “The like figure whereunto even baptism doth also now

save us . . .” (I Pet. 3:21).

14. They use instrumental music in their worship. There is no divine authority for instrumental music in Christian worship (Eph. 5:19; Col. 3:16).

15. They do not obey all civil laws, but claim that all civil laws are of Satan (Creation, 232; 313; Light, 206). The Bible says, “Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God” (Rom. 3:1).

16. Death, as used in the Bible, means separation, not non-existent. “Likewise reckon ye yourselves to be dead indeed unto sin” (Rom. 6:11).

CHRIST'S SECOND COMING

Charles T. Russell, founder of “Jehovah’s Witnesses,” said that Christ made His second advent in 1874, and was invisible. “Thus we found the time of our Lord’s second advent clearly proven to be 1874 – in October of that year” (Studies in Scripture, Series III, Watchtower Bible and Tract Society, 1891, pp. 127, 133). Charles T. Russell’s successor, J. F. Rutherford, claimed that Christ came in 1914, and was invisible. “Christ Jesus came to the Kingdom in A. D. 1914, but unseen to men” (The Truth Shall Make You Free, Brooklyn, 1943, p. 300).

Christ’s coming is future, and will be visible. Christ’s ascension was visible, and in a cloud. “And

when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold; two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). Notice that the angel said that Christ would return in the same manner in which He ascended, i.e., visibly, and in a cloud. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him" (Rev. 1:7). "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others that have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep . . . For the Lord, himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remaining shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18).

The time of Christ's second coming is known

only to God. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. Watch therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. 24:36, 37, 42, 44). "For yourselves know perfectly that the day of the Lord cometh, as a thief in the night. For when they shall say, Peace and safety; then suddenly destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (I Thess. 5:2-3).

Christ is coming the second time to judge the world and to receive His own. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep upon his right hand, but the goats on the left" (Matt. 25:31-33). "Let not your hearts be troubled: ye believe in God, believe also in me. In my father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Christ is coming, not to sit upon David's throne, for He is now sitting on David's throne. Peter said that God raised Christ from the dead to sit on David's throne. "David, therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (hades, R.V.), neither his flesh did see corruption" (Acts 2:30-31).

Christ is coming again, not to reign 1000 years: for He is now reigning, and must reign until the last enemy, death, is destroyed. He is coming to receive his own, and to deliver the kingdom to God, the Father. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ, the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15: 22-26). The battle of Armageddon is a spiritual struggle, and not a carnal warfare, and is now being fought between the followers of Christ and the followers of Satan (Rev. 16:16). Jesus said, "If my kingdom were of this world, then would my servants fight" (John 18:36).

CAN ONE BE SAVED WITHOUT A PREACHER?

The Bible states that we are saved by faith, but nowhere says that we are saved by "faith only." In fact, it says that we are not saved by faith only. "Ye see then, how that by works a man is justified, and not by faith only" (James 2:24). We are saved by faith that works by love – faith that causes us to obey God in repenting of our sins: confessing our faith in Christ; and in being baptized for the remission of our sins. Some will say, "Why do you put so much emphasis on baptism?" Because God commands it. "Repent and be baptized every one of you for the remission of sins" (Acts 2:38). "And he commanded them to be baptized in the name of the Lord" (Acts 10:48). "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). And, because so many discount baptism and its importance. People often say, "Baptism is not essential to salvation, but only to church membership." Such an interpretation makes church membership non-essential to salvation, and fails to take into consideration the fact that the Bible says, "And the Lord added to the church daily, such as should be saved" (Acts 2:47). The same process that saves one (the new birth), also makes him a member of the church. Christ came to save sinners. He established His church. Therefore, he saves sinners through His church. If one is saved, and can go to heaven, being

responsible before God, without baptism, but cannot enter the church without baptism, it is easier to go to heaven than it is to get into the church. If one can be saved and go to heaven without becoming a member of the church, the church is non-essential to salvation, and Christ died in vain, when He purchased the church with His blood. "Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore, as the church is subject to Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives even as Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish" (Eph. 5:22-27).

If we are saved at the point of faith, and if one cannot believe until he has repented; then, devils have repented, and are saved, because the Bible says, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19). Devils have not repented, nor are they saved. Therefore, we must conclude that repentance does not precede faith, and we are not saved the minute we believe.

Some say, "I don't believe in a third party salvation. I don't believe a man can stand between another man and his salvation. I don't believe a man's

salvation is dependent upon his being baptized by another man." In the first place, the Bible doesn't say, "He that believeth and is baptized, by another man, shall be saved." He could baptize himself, if necessary. You may think what you please, and say what you will; you cannot get around third-party salvation. Even if we were saved by faith only, or at the point of faith, we should be dependent on man, because the Bible says, "Faith cometh by hearing, and hearing cometh by the word of God" (Rom. 10:17). But remember that the word of God was given to us by men, commanded of God. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). The Bible says, "How shall they hear without a preacher?" (Rom. 10:14). Someone will say, "They can read for themselves." But that which they read was given by men, commissioned of God. The same God commissioned man to baptize. "Go ye, therefore, and baptize all nations." In Acts 15:7, Peter said, "Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe."

God, who has the right to place faith and repentance between Him and man, has the same right to place baptism between Him and man. The God who has placed faith and repentance between Him and man, has placed baptism between Him and man. "But without faith, it is impossible to please God,

for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). "Repent ye therefore; and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). "And, now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

THE SIN AGAINST THE HOLY GHOST

"Wherefore, I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:31-32; Mark 3:28-29; Luke 12:10).

What is this unpardonable sin? To blaspheme against the Holy Ghost is to reject the testimony of the Holy Ghost in part, or in whole, through unbelief or indifference until death overtakes one.

God spoke to Adam and Eve face to face, giving them laws to govern them (Gen. 3:1-15). They

rejected this method of communication; so God had to select some other avenue through which to give laws by which man might be saved from his sins, for sinful man cannot look on the face of God and live. God, then, sent the prophets to give laws by which he might be saved, but man rejected this law and stoned the prophets. God said, "I will send my only begotten Son; surely they will receive Him," but they rejected Him, and hanged Him on the cross. There remained but one other avenue of approach, and that was by sending the Holy Spirit into the world to give us the New Testament, by which we might be saved. If we reject that law until death overtakes us, there is no other avenue to approach; we have committed the unpardonable sin. We have refused all.

"If we sin wilfully, after we have received the knowledge of the truth there remaineth no more sacrifice for sin . . ." (Heb. 10:26). Some think this means that if we wilfully commit a sin there is no forgiveness for this sin. This passage means no such. If so, no one would be saved but infants and irresponsible people because all have sinned at some time by wilfully doing that which was wrong, or failing to do that which God commands. Others think the unpardonable sin is to ascribe the miracles of Jesus to the devil, and that only those who saw the miracles could commit this sin. We, today, can ascribe those miracles to the devil in the same way that we can believe them. The only difference is — they saw, and we read. The Holy Spirit had not

come to earth and begun His work of salvation at that time. Jesus did not say that these people had committed the unpardonable sin but to the contrary said, you may reject my testimony of me and have one more chance. The Holy Spirit will soon come to bear witness of me and if you reject His testimony you will have rejected the last testimony.

Still others think that murder is the unpardonable sin: but not so, because 3,000 murderers of Christ were saved, and the Lord added them to the church (Acts 2:47).

When you reject the New Testament, you reject the word and work of the Holy Spirit (John 14:26; 15:26-27; 16:7-14). John speaks of the same sin, when he says, "If a man see his brother sin a sin not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that ye shall pray for it" (I John 5:16). Jesus said that there is but one sin which is unpardonable. John says, This is it. To sin unto death means to sin unto the place of death — until the time of death. There was no repentance in this world: therefore, no forgiveness in this world. There is no chance for repentance in the world to come; therefore no forgiveness in this world, neither in the world to come.

God will forgive any sin, if we repent, and obey the law of pardon. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son cleanseth us from ALL sin" (I John 1:7). The sin of

disobeying God's word until death never reaches the blood of Christ.

One can continue in sin so long that he cannot repent "for it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). One hardens his heart every time he refuses to obey God's word (II Thess. 2:8-12). One sees a sad moving picture, and weeps in sympathy because it's new to him. He repeatedly hears the sad story of the cross of Christ, but it touches not his sympathy, because he has hardened his heart against it. You may sin against God's law of nature relative to your arm by binding it to your body until life has flown the arm. You have committed the unpardonable, unforgivable sin against your arm. You may sin against the law of the Holy Ghost relative to your soul by refusing to become a Christian, or live the Christian life, until your soul has left the body. You have sinned the unpardonable sin against the Holy Ghost. A doctor examined a young woman, and said, "Your condition is serious, but not incurable, as yet, but don't put off surgery until it is too late." Later he said, "I warned you against this day. You have waited until it is too late. Your condition is unpardonable, unforgivable, uncorrectable." Friends,

don't wait until it is too late.

PREDESTINATION

God is a just and merciful God; therefore, God has not elected a few to eternal life, regardless of character or obedience, and the rest to eternal destruction, regardless of character or obedience. God would be both unjust and unmerciful to make it impossible for you to be saved. If God were unjust and unmerciful, I'd have the right to speak against God, but the fact is that He is not.

God is no respecter of nations or individuals. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with Him" (Acts 10:34-35).

This passage shows that every nation, and every individual in every nation, that feareth God and worketh righteousness is accepted.

Many make the mistake of applying the election and predestination of Romans, especially the ninth chapter, to individuals instead of to nations, and to eternity instead of to this life. God elected Isaac and Jacob to the lineage of Christ, and not to eternal life, and rejected Ishmael and Esau from the same office – not from eternal life.

In the beginning, God said to Eve, In thee and in Christ shall all nations be blessed. The Jews

were rejected because of unbelief, and the Gentiles were accepted because of their belief. "Well, because of unbelief they (Jews) were broken off, and thou (Gentiles) standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee" (Rom. 11:20-21).

These Christians were warned to take heed lest God spare them not, which is proof that their destiny was not sealed – could be changed.

The scriptures do not say that God made Pharaoh evil, in order to show God's power, but that God raised him up from the plagues, and spared him for a season, to show God's power. See Exodus 9: 15-16. Neither do they say that the potter makes one vessel unto dishonor when he could make it unto honor.

What profit would it be to make a vessel of inferior value, when he could make a more valuable one? Why would God make one for torment, when He could make him for heaven? God would be working for the devil to make a nation or individual for destruction, when He could make him for His use.

The same passage, as used in Jer. 18:1-10, states that the clay marred in the potter's hand; and that the Jewish nation marred in God's hand. This passage shows emphatically the free moral agency of nations and individuals. Read it!

The only time that the parable of the potter and the clay is applied to the individual is in II Tim. 2:20-21, and shows individual responsibility and free

will. "But in every great house there are not only vessels of gold and of silver, but also of wood and of earth: and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work."

God is anxious that all people be saved. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish . . ." (John 3:16).

The word, whosoever, includes every person in the world. The scriptures show that God is anxious that all be saved, and not willing that any perish. See II Pet. 3:9; I Tim. 2:1-6; Heb. 7:25; John 3:18, 36; Matt. 11:28-30; Mark 16:16; Rev. 2:10, 3, 20-21; 7:13-17; 22:14-17.

The scriptures do not contradict themselves. Therefore, any passage that is so interpreted as to contradict the above scriptures, which states that God is not willing for all to be saved, is misinterpreted.

God would be unjust to make one a murderer, and then send him to torment for murder. Those who teach that God foreordained the time, place and method of one's death, do not live in harmony with their belief, for they try to prolong their lives.

LOST BY WORKS

One is saved by works of God's righteousness. "Ye see, then, how that by works a man is justified, and not by faith only" (James 2:24). "My tongue shall speak of thy word: for all thy commandments are righteousness" (Psa. 119:172). Obedience to God's law is works of God's righteousness. One is lost by works of his self-righteousness. "Not of works, lest any man should boast" (Eph. 2:9). Eve was condemned by works of self-righteousness. "When the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desired to make one wise, she took of the fruit thereof" (Gen. 3:6). Had God told her to eat of the tree, it would have been a work of God's righteousness, and she would have been justified in eating.

Cain was lost by works of self-righteousness in offering the first-fruits of his land, when God told him to offer a lamb (Heb. 11:4). Had God told him to offer the first-fruits of his land, he would have been justified by works of God's righteousness.

Nadab and Abihu were lost by works of their own devising. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord" (Lev. 10:1-2).

The children of Israel were lost by works,

because they were works of their own devising. "And they said, Up, make us gods, which shall go before us: for as for this man, Moses that brought us up out of the land of Egypt, we know not what is become of him. And they said, These be thy gods, O Israel, that brought thee up out of the land of Egypt" (Exodus 32:1).

King Saul, Moses and Uzzah were condemned for their works of self-righteousness. Saul offered a sacrifice to God when only the priests were supposed to do so; Moses smote the rock, when God told him to speak to it; and Uzzah put forth his hand to stay the ark, when God said that no hand should touch the ark.

"Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1-3). These people brought forth works of their own righteousness, but did not submit themselves unto the righteousness of God – unto works of obedience to God's law – therefore were lost.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God, but he that *doeth the will of my Father* which is in heaven" (Matt. 7:21). These people had brought forth works of their own devising instead of works of obedience to God's will.

“But he answered and said, Every plant which my Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch” (Matt. 15:13-14). Jesus is here saying, Every plant which man builds of his own wisdom shall be destroyed.

“In vain do they worship me, teaching for doctrines the commandments of men” (Mark 7:7). I am afraid that burning of incense, sprinkling of water, sprinkling for baptism, counting of beads, praying through Mary, and instrumental music in the worship are commandments of men; therefore sinful. I am sure that if there is no authority in God’s word for these, they are the commandments of men; therefore sinful.

Someone will say, “Why don’t you place orphan homes in the above list?” The answer is because they do not belong there. God commands us to care for the needy. “Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world” (James 1:27; Matt. 7:12; Gal. 6:10). You can’t care for orphans, without a home; either natural, or substitute; either normal, or legal. The command to care for orphans authorizes a home, as command to drink the fruit of the vine authorized a container, and as the command to worship authorizes a church building. One can sing without a piano, and one can do mission work without a missionary society, but you cannot care

for orphans without a home. Doing mission work does not make the church a missionary society; neither does doing benevolent work make the church a benevolent society. God does not say how nor where this work is to be done. He does not say that it has to be done by individuals or through the church treasury; in the natural home, or in the legal home. However, He does say, "Unto him be glory in the church . . ." (Eph. 3:21). If the care of orphans has to be done by the individual only, then, each Christian must take orphans into his home, (which is an impossibility) and that home becomes an orphan home — the child's legal or substitute home. You cannot take an orphan into your home, without doing it legally, and becoming the legal parents of that orphan.

