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# THE BIBLE TEACHER

*Editor, J. C. CHOATE      Associate Editor, SUNNY DAVID*

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## *EDITORIAL*

### No Respector of Persons

We are living in a troubled world and there are so many problems that confront us. A good number of these are a result of man's inability to live with others. He is divided by nationality, race, colour, religion, and caste. Instead of trying to remove these barriers, he continues to emphasize them today. This only lends itself to more competition, distrust, and hate.

The sad thing about all of this is the fact that man doesn't have to be so divided. The Apostle Paul in the scriptures tells us that God "hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26). What does this mean to you and to me and to the world? It means that we are no better than anyone else and no one is any better than we. Regardless of race, colour, and other so-called differences, all men are basically the same physically. Therefore we are all equal. Colour, language, social status, and thousands of other things, do not make one man inherently any better than any other.

Another Apostle of the Lord said, "of a truth I perceive that God is no respector of persons: But in every nation he

that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35). These were the words of Peter as they were spoken by the inspiration of the Holy Spirit. Therefore these words represent God's feelings toward man. As we continue to study this matter we find that it is not God who has divided man but rather man has divided himself. Furthermore, it is man who perpetuates these feelings of strife and division.

The Bible further teaches that God so loved the world that he gave his only begotten Son. (John 3:16). Speaking of his responsibility, and the power of the gospel, Paul wrote, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Romans 1:14-17). Then speaking to those who had obeyed the gospel, he said, "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. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Galatians 3:26-28). Therefore, Christians do not engage themselves in race distinctions. They do not segregate into different groups. They do not exalt themselves above others. Instead, they are to love one another and all men everywhere. They are to be one in Christ. They are to work together for the good of all.

Here in India we have the Caste system. It is supposedly outlawed but all know that it is still very much alive. It is a system that elevates a few above the majority. Those at the top are looked on as royalty and have most of the material things of the country. They likewise demand the respect of all others while having no respect for those under them. Those at the bottom constitute millions of people who have been rejected and labeled as outcasts. The castes in between are regarded as superior and accepted by some people while they are considered

as inferior and rejected by others. These different classes of India have greatly hurt the country.

Pure New Testament Christianity will do away with the caste system. It will restore man's self respect. It will give man something to live for, to work for, and finally to die for. It will elevate man in general and therefore change the country for the better.

You are urged to look into this matter for yourself. Remember, God is no respecter of persons, so why should man be? Let us learn to live with one another, respect each other, work together, and worship as one. When we reach that point then we can say that the world has finally changed for the better.

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#### ASSOCIATE EDITORIAL

## The Day of Pentecost

From time to time we have received letters in which people have asked various Bible questions, and to which we reply personally, and often, through "The Bible Teacher." One of the questions often asked is about the day of Pentecost. In this brief article we shall study some of the facts concerning this day.

Pentecost was one of the three great annual festivals of the Jews. This feast is given four names in the scriptures: 1. "Feast of Harvest" (Exodus 23:16); 2. "Feast of the first-fruits" (Leviticus 23:17; Numbers 28:26); 3. "Feast of Weeks" (Exodus 34:22; Deuteronomy 16:10) and 4. "Pentecost". This last name is found only in the New Testament. The Lord had commanded the children of Israel (Jews) to celebrate this feast on the fiftieth day from the morrow after the passover sabbath. In the book called Leviticus, we read, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the

seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." (Leviticus 23:1, 2, 15-16). Pentecost, as revealed in the above scriptures, was the feast of the grain harvest.

We have just seen in the foregoing passage what Pentecost is, now we shall see what it is not.

1. It is not a Christian festival. The scriptures that we have just studied clearly shows that command concerning this feast was given only to Jews and not to Christians. In fact, when it was commanded there were no Christians upon the earth. Still another fact that we should note is this: that Pentecost was commanded under the Old Law of Moses, and it has nothing to do with the Law of Christ, the New Testament, under which we live today. Concerning the Old Testament or the Law of Moses, the Bible states, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (The seed in this verse is referred to Christ. See Galatians 3:16). (Galatians 3:19). The writer of the book of Galatians continues to say, "But before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed. 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. For ye are all the children of God by faith in Christ Jesus." (Galatians 3:23-26). Moreover, Pentecost is the work of the law of Moses, and in Galatians 3:10 the Bible says, "For as many as are of the works of the law are under the curse..." The Old Law of Moses, in which Pentecost is commanded, with the things or teachings therein, is done away (2 Corinthians 3:1-11); it has been abolished (Ephesians 2:14-16); it was nailed to the cross. (Colossians 2:14).

2. It is not the Church. There is a group called the "Pentecostal church." Those who are called by this name say that because the church was established upon the day of Pentecost (Acts 2) therefore the church should be named after that particular day, since the church was born on this day. Isn't that silly? I was born on Tuesday, and by chance on that day there was a

Hindu festival called "Holi", but my parents didn't call me Tuesday or Holi. In fact, all of us are born on some particular day of the week, but none of us are called after those days. Then why should the church be called "Pentecostal?" Let us see what the Bible says concerning the name of the church: In Matthew 16:18 Christ said, it is "My church", since he is the builder. In 1 Corinthians 1:2 it is called "church of God", and this shows God's ownership. Paul, in Romans 16:16, spoke of the various local churches or congregations as "churches of Christ"; this designates them as belonging to Christ. No, the church is not Pentecostal, neither is it Protestant or Catholic; it is of Christ. (Matthew 16:18).

## The Design of Baptism

G. K. Wallace

The reason why a person should be baptized is clearly stated by Peter as he was directed by the Holy Spirit. On the day of Pentecost when the people were pricked in their hearts they said "unto Peter and to the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto [for] the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:37, 38). The Lord had instructed his disciples to go into all the world and preach the gospel to every creature and told them, "He that believeth and is baptized shall be saved." (Mark 16: 15, 16). So the obligation enjoined by Peter on Pentecost is a requirement of Jesus Christ. Baptism is a necessity for remission of past or alien sins of the penitent believer.

### ONE LAW OF PARDON

Baptism is not a condition for the remission of sins of the child of God. There is only one law of pardon, but this law has one requirement for a child of God and another for an alien sinner. It is a mistake to say that there is a law of pardon for the alien sinner and another law of pardon for the Christian.

The blood of Christ is that which saves, and it is effective through repentance and prayer for the child of God. However, the alien sinner must not only believe and repent, he is required to be baptized. Baptism is a condition of remission of past or alien sins and it never stands alone; but is always associated with faith and repentance. Apart from these it has no value or efficacy. Baptism by itself is for nothing. Baptism is the last of the great gospel requirements, or conditions, to which jointly is annexed the promise of remission of past or alien sins. The others are faith, repentance, and confession, which baptism is designed to express, embody and consummate.

### EXCLUSIONS

When we call upon men to believe, repent, and to be baptized as did Peter on Pentecost, we are not affirming water salvation. It takes the blood of Christ to save, but one must come where the blood can cleanse. Paul teaches in Romans 6: 3, 4 that we are baptized into the death of Christ. In John's gospel, John 19: 34, we see that the blood of Jesus was shed in Christ's death. We are baptized into the death of Christ where we come into contact with the fountain filled with blood. We do not believe in water salvation, neither do we believe in baptismal regeneration. We are regenerated by the power of God through the gospel of Jesus Christ. We do not believe there is any power in the administrator of baptism. He who administers the act of baptism is acting for another and the efficacy and the power of baptism are not dependent upon the one who administers it. Too, when we talk about being baptized, we do not believe that baptism is for the remission of sins to everybody. Certainly babies are excluded. Babies come into this world with a soul as pure and white as the driven snow. We do not believe that baptism is for the remission of sins to those who died under the law of Moses. Those who died under the law of Moses will be judged by the law under which they lived. But we live under a new law and are subject and accountable to the law of Christ as revealed in the new covenant. (Hebrews 9.) Neither do we believe that baptism is for the remission of sins to those who cannot obey. Sometimes it



is asked, "If baptism is for the remission of sins and one is unable to do it, what will become of this person?" We believe that baptism is for remission of sins only to those who are able to obey. God expects a man to hear the gospel, but he does not require one to hear the gospel who cannot hear. God expects one to believe, but he does not require one to believe who is incapable of faith. We mean then that Christ saves and baptism is a part of the gospel, God's power to save, just as faith and repentance.

### ATONEMENT

This obvious and natural definition of baptism does not give undue importance to baptism for baptism is here united with repentance and faith. Baptism for the remission of sins cannot undervalue the atonement for the baptism as taught by Peter is one resting upon, and deriving all its value from, the name of Jesus Christ; and is thus distinctly understood by the person being baptized. He who submits to the right of baptism knows that it was authorized by Jesus Christ and that he is being obedient to the Lamb of God. (Matthew. 28: 19, 20; Acts 2: 38; 10: 48.)

### THE HOLY SPIRIT

Baptism for the remission of sins as taught by Peter on Pentecost and as believed and practiced by members of the church of Christ does not disparage the work of the Holy Spirit since he calls men to believe and repent by the gospel. It is by (Greek *en*, in, with the influence) the Holy Spirit that we are all baptized into one body; that is, the Holy Spirit leads a penitent believer to baptism and blesses this right. (1 Corinthians 12: 13.) He who reject baptism as it was taught by Peter on Pentecost rejects and grieves the Holy Spirit. (Ephesians 4: 30.)

### SALVATION BY GRACE

Baptism for remission of sins as taught by Peter on Pentecost does not contradict salvation by grace. Baptism belongs to the grace of God. One is either baptized by the grace of God or the grace of the devil. I was baptized by the grace of God. By whose grace were you baptized? The great passage in Ephesians

2: 8 which teaches salvation by grace through faith includes baptism. Paul was writing to the church at Ephesus telling them that they *were* saved by grace through faith, but when you turn to the Book of Acts, chapter 19, you will see how these people were saved. Paul came to them and preached to them; "and when they heard this, they were baptized into the name of the Lord Jesus". (Acts 19: 5.) Baptism into the name of the Lord Jesus is for the remission of sins. (Acts 2: 38.) So the people at Ephesus were baptized into the name of Jesus Christ for the remission of sins, and Paul writes them a letter and calls what they did salvation by grace through faith.

### **SALVATION BY FAITH**

Baptism for the remission of sins as taught by Peter on Pentecost does not contradict salvation by faith. The Bible teaches that a man is justified by faith. (Romans 5: 1.) It also teaches that man is not saved by faith only. (James 2:24.) Baptism could not contradict passages that describe man as being saved by faith as it is an *act* of faith. It is faith exercising the believer. On Pentecost it is evident that the people believed because infidels and unbelievers do not ask what to do to be saved. To these believers, Peter says repent and be baptized. So baptism, as preached by Peter, "in the name of Jesus Christ for the remission of sins" was united with faith and repentance.

In John 3: 5, Jesus says a man, in order to enter the kingdom of God, must be born of water and the Spirit. The best explanation of this passage is the one given by Peter on Pentecost. (Acts 2: 38.) And any other use of John 3: 5 is a misuse. We thank God and take courage that there are still many people in the world who are ready and willing to do exactly as men did on the day of Pentecost. (Acts 2: 41.)

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## **Our Attitude Toward God**

**Bill Flatt**

Jeremiah's attitude toward God was one of respect: "There is nothing too hard for thee." (Jer. 32:17). Our attitude is of supreme and eternal importance because attitude determines action, and action determines destiny.

1. Our attitude toward God should be one of *appreciation*. That we should appreciate God's creation is accepted by those who believe the Bible, for God created the universe (Gen. 1:1) and man himself (Gen. 1:26, 27; 2: 7). We should appreciate God's salvation, which was needed because Adam sinned (Gen. 3:1-6) and is needed because we have all sinned (Rom. 3:23), which was provided because God desires that every person come to obedience and be saved (2 Pet. 3:9); and God's ability is not strained in supplying the avenues of our salvation: through Jesus, he is able to save to the uttermost (Heb. 7:25). Since God blesses us with that which we need (Matt. 6:25-35) and directs us in the way we should go, we should have a feeling of appreciation for his providence. "He leadeth me ! O blessed tho't ! O words with heav'nly comfort fraught ! What-e'r I do, where'er I be, Still 'tis God's hand that leadeth me." "God is our refuge and strength, a very present help in trouble." (Psalms 46:1).

2. Our attitude toward God should be one of *adoration*. We should try to take on the likeness of God (2 Pet. 1:4), for he is worthy. Our worship and praise should be sincere and continual, in spirit and in truth. (Rev. 4:11; John 4:24). "Teach me ever to adore thee." That we should have respect for God's presence is seen in God's telling Moses to take off his shoes while in his presence. (Ex. 3:5). Judah respected the reading of the law when it was read all morning long; they stood when Ezra opened the book. (Neh. 8:3-8). How different from the whispering and general indifference so often displayed by some when the Bible is being read and discussed ! We should have respect for divinity in our own selves (1 Cor. 6:19-20) as well as in our public worship services (Matt. 18:20). How do we act and live in our everyday lives ? Do our friends see Christ in us ? Do we have the adoration for God's law that David had ? He loved God's word and meditated upon it day and night. (Psalms 1:1, 2; 119:97). That we fail at this point is clearly seen in our lack of Bible knowledge and in our deficiency in spirituality.

3. Our attitude toward God should be one of *acceptance*. His commandments should be obeyed. (1 Sam. 15:22; John

14:15). His teachings should be practiced faithfully. His chastisements are for our own development and eternal well-being (Heb. 12:6, 10), and his fellowship is our exalted privilege if we but walk in the light (1 John 1:7; Luke 15). The father in Luke 15 welcomed to fellowship his homecoming son, even the son who had brought disgrace upon the Father.

Our attitude toward God should be one of appreciation, adoration and acceptance. Then, God's attitude toward us is one of acceptance and reward and not one of retribution and rejection. What shall it be? "Well done thou good and faithful servant," or "It is a fearful thing to fall into the hands of a living God"? (Matt. 25:21; Heb. 10:31).

## The Bible and Science

by John Waddey

Some think the Bible is unscientific and even contrary to the facts of science. This thought is totally wrong. We affirm:

"The Bible does contain scientific truth, even though its facts are stated in non-scientific language."

"The Bible does not contain the errors and fallacies of science common to the age of its production."

"The Bible is in harmony with modern science in that it has anticipated many of the discoveries of these recent centuries."  
H. Rimmer.

The following scientific facts were written in the Bible thousands of years before their discovery by scientist in recent times.

1. Rotundity of earth. Isaiah 40: 22, "It is He that sitteth above the circle of the earth", written 750 BC.
2. Suspension of earth in space by gravity. Job 26: 7, "He .....hangeth the earth upon nothing", written 2500 BC.
3. Emptiness of the north space. Job 26: 7, "He stretcheth out his north over empty space", 2500 BC.
4. The one blood of the human race. Acts 17: 26, "And He made of one blood every nation of men...", written 62 AD,
5. The varied fleshes of the animal world. I Corinthians 15: 39, "all flesh is not the same flesh, but there is one flesh of

man, and another flesh of beast and another flesh of birds and another flesh of fishes", written 57 AD.

6. The fact there is one bed connecting all the oceans. Genesis 1:9-10, "God said, Let the waters be gathered together unto ONE place...and the gathering together of the waters called He seas", written 1500 BC.

7. "The paths or lanes of the seas", Psalms 8:8, written 1000 BC. M.F. Maury, founder of science of oceanography read this verse and was motivated to seek out and chart the principal LANES of Sea Travel.

These illustrations could be multiplied.

How did the Bible writers of the Bible know these things? An explanation must be given. Was it sheer accident? If so, that would be the greatest miracle of history. The answer is "holy men spake from God being moved by the Holy Spirit, II Peter 1: 21. There has yet to be found ONE VERIFIED SCIENTIFIC FACT that CONTRADICTS the BIBLE.

## Man's Need For God

by Elza Huffard

"Whither shall I go from thy (God's) spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Thus does the Psalmist David describe the inescapable presence of God in the 139th Psalm. The apostle Paul speaks of this same fact in Acts 17:28 in this way: **"In him we live, and move, and have our being."** That presence has been attested to both subjectively and objectively. Yet some try to live without God.

Psychologists tell us that there is in man an overwhelming need for God and of the violence we do our nature when we ignore that fact, and that personality adjustments are better when individuals are religious. There must be a reason. There

is a reason. That reason is, there are some human needs only God can supply. In the 4th Psalms (vs. 8) we read, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." Let us take note of some needs which only God can meet for us.

#### MAN NEEDS GOD TO FULFILL LIFE'S PURPOSES.

They cannot be met in any other way. Without God the extent of our purposes would be that of reproduction and dying. Surely all these drives of which we are so well aware must find their fulfillment in more than death. However "the way of man is not in himself: it is not in man that walketh to direct his steps." (Jeremiah 10:23) For the real purpose of our existence we must look beyond man. Actually it takes a fixed point beyond self for things to be brought into proper focus. Therefore Jesus said (Luke 17:33), "Whosoever shall seek to save his life shall lose it; and whosoever shall loss his life shall preserve it." That point outside ourselves is God's kingdom, for Jesus said (Matthew. 6:33), "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." When this is the aim of our life things take on a different flavor. We can see the truth of Paul's observation (Romans 8:28): "We know that all things, work together for good to them that love God, to them that are called according to his purpose." What may have once been meaningless or even a burden in life can take on meaning when our aim in life is the righteousness of God's kingdom.

GRATIFICATION OF OUR INNER LONGINGS depends on God, too. Isaiah (12:2) said, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." The Psalmist (42:1-3) put it like this: "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." We do not always realize that man has hungers of the soul as well as hungers of the body. While meat and drink can fill the body hungers only God can fill the inner hungers of the human soul. Many a person with an empty life strives to fill it with material means in vain, but he could have his thirsty soul filled if he turned to

God and set his affections above.

REMISSION OF SINS comes through God alone. A mighty war goes on in the life of every person. It is that of sin against right as described by the apostle Paul in Romans. 7:19-25. We may in this battle try to rationalize away our sin, or try to run away from it, but we cannot. The only solution is to face our guilt and to turn to God who alone can deliver. The critics of Jesus were wrong in their conclusion about Him, but they were right when they said (Luke. 5:21), "Who can forgive sins, but God alone?" No man lives who has not sinned and who has not felt the sting of guilt, but not one bit of guilt can be removed except by God.

GOD, THEN, MUST BECOME A REALITY IN OUR LIVES. Ours must be a life which practices His presence. It must be a life which responds to that presence. Therefore, when we hear God, speaking through His Son in Mark 16:16, say, "He that believeth and is baptized shall be saved," when we hear Him through His apostle say (Acts 2:38), "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins," let us respond obediently as much as if He had spoken directly. For, though, He speaks through the Holy Scriptures, He is present and we must react accordingly. Therefore, realizing how present He is we must believe in His Son, repent of our sins, and be baptized for the remission of those sins.

But practicing God's presence requires more. It requires regular worship (Matthew 18:20). It further means that we shall act with love toward our fellow man (1 John 4:20). To fail to worship, to act with contempt for one's fellow man is to act as if no God existed.

When one lets God into His life, when he reacts to life's situations and to God's commandments in such a way as to acknowledge God's presence, something happens to his whole being. He is lifted out of a little world of darkness into a world of marvelous light. He is taken from a world of guilt into one of forgiveness. Where once there was despair, now there is hope, a hope that reaches beyond and is greater than any he could have in this life. But without God life is futile. The

best one can hope for is something material that will soon be taken from him, then death. Knowing that God is, but failing to acknowledge Him, means one will find no solace or comfort from the distressing situations in life's inevitables. In rebelling against God we must face the fact that "our God is a consuming fire," (Hebrews 12:29) and that "it is a fearful thing to fall into the hands of the living God." (Hebrews 10:31).

That in God we live, move, and have our being, and that His presence is inescapable cannot be taken lightly. The tragedy of a life without God can be proven both by your own experience and by your observations. That you may be able to satisfy the inner hungers of your soul which cannot be gratified any other way, that the guilt of sins might be removed, that life might have meaning and hold out for you a hope which is beyond this earthly existence, won't you turn to God? Won't you hear His voice through the Holy Scriptures? Won't you practice His presence by yielding to the teaching of God in the New Testament as much as if you could hear that voice with your natural ear, for He speaks as definitely and expects your surrender as surely as if He did speak in audible tones.

## God And Man

By W. C. Hall

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8,9)

### I. CHOOSE YE BETWEEN THESE TWO TEACHERS:

1. God teaches that the Bible should be our guide. (2 Tim. 3:16, 17) Man teaches that we ought to have a man-made creed, discipline, or articles of faith, or something else.
2. God's way is right; man's wrong.
3. God's way is unpopular; man's popular.

### II. CAN THE TRUE CHURCH BE FOUND NOW?

1. Is there a church that worships God as He directs in His Word? **Yes.**
2. Wear no other name but that which was given them by the God of Heaven? **Yes.**
3. Meet on the first day of the week to break bread? **Yes.**
4. Walk by faith? **Yes.**
5. Practice contributing of their means on the first day of the week without any assessment? **Yes.**
6. Baptize people on a confession of their faith? **Yes.**
7. Sing and make melody in their hearts, and not on an unauthorized instrument? **Yes.**



8. In short, there are a people who now practice just what the Bible teaches, nothing more, nothing less; they are the church of God and are Christians only.
9. Why won't this satisfy any soul who wants to be a child of God?
10. Study the following Scriptures carefully and obey God, not man.

### III. GOD TEACHES :

1. That there is but "One Body." (Eph. 4:4; 1 Cor. 12:20)
2. One name, Christian. (Zech. 14:9; Acts 11:26)
3. We are called in one body. (Col. 3:15)
4. We are saved in the church. (Col. 1:13; Eph. 5:25-26)
5. He that believeth and is baptized shall be saved. (Mark 16:16)
6. First believe. (Heb. 11:6)
7. To baptize. (Matt. 28:19-20)
8. To go to water. (Acts 8:36)
9. To handle the subject. (Acts 8:38)
10. To go down into the water. (Acts 8:38)
11. A burial. (Rom. 6:4)
12. Baptism for the remission of sins. (Acts 2:38)
13. Continue in the Apostles' doctrine. (Acts 2:42)
14. Do all we do in the name of Christ. (Col. 3:17)
15. Speak as the oracles of God. (1 Pt. 4:11)
16. Break bread the first day of the week. (Acts 20:7; 1 Cor. 16:2)
17. Sing and make melody in our hearts. (Eph. 5:19)
18. Lay by the first day of the week as God has prospered you. (1 Cor. 16:2)
19. That there be no gatherings when I come. (Paul—1 Cor. 16:2)
20. Religion is doing the will of God. (Jas. 1:27)
21. That we get eternal life in the world to come. (Mark 10:30)

### IV. MAN TEACHES :

1. That there are many denominations.
2. That they should be named Methodist, Baptist, Presbyterian, or something else.
3. Called in many bodies.
4. We are saved out of the church.
5. He that believeth and is saved may be baptized if he wants to.
6. First repent.
7. To sprinkle or pour for baptism.
8. To bring water to us.
9. To handle the water.

10. Stay out of the water.
11. Sprinkle a little on the head.
12. Because your sins are already forgiven.
13. Continue in the doctrines of men.
14. Do all we do in the name of some society, lodge, W.C.-T.U., or other man made institution.
15. Speak to suit the people.
16. Break bread, quarterly, annually, or not at all.
17. Play and make melody with mechanical instruments of music in the worship of God.
18. Lay by what the board of stewards assess the family.
19. That expenses may be met, have a few "sock parties," baby shows, church dinners, theatres, or such like.
20. Religion is "getting" some strange feeling.
21. That we get eternal life in this world.

#### V. DEAR READER:

1. Life is short; death is certain; and eternity is forever.
2. Get on God's side by obeying Him.
3. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12)
4. "Oh Lord, I know the way of man is not in himself: It is not in man that walketh to direct his steps." (Jer 10:23)
5. Christ is coming in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. (2 Thes. 1:7-9)



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