Traditional Infallibility

By Lewis Willis, Macon, Missouri

There are many fields of evidence used by the Roman Catholic Church in her attempt to prove that the church is infallible. One of these is the traditions of the "Church Fathers" that have been verbally transmitted throughout the centuries. We want to briefly examine some points in connection with tradition.

First of all, Catholics make a definite distinction between human and divine tradition—human being that which is handed down by fallible humans subject to change and error, while divine is a part of the infallible teaching of the church. It is contended, and correctly so, that only a part of the teachings of Jesus and the apostles has been committed to writing, this making up the New Testament. This is proved by John 20:30,31. The rest, Catholics maintain, has been infallibly preserved by the infallible church.

Canon Smith says in The Teachings of the Catholic Church, Vol. 1, p. 28, Christ "instituted a visible society to the rulers of which he gave power to teach infallibly; in other words, he FOUNDED A LIVING TEACHING AUTHORITY." (Emphasis mine, L. W.) If Christ did this, the question is settled. But we see that the infallibility of tradition is contingent upon the infallibility of the church. We wage a protest against such "circular reasoning." If tradition is going to be used to prove the church infallible, one should not argue for the correctness of that tradition on the basis of the infallibility of the church.

Also, if apostolic tradition, as supposedly handed down through the "Church Fathers," is to be accepted, it must be accepted in its entirety. The church cannot accept part and reject the rest. We notice an example of this later.

Again, if tradition is necessary to godly living, the apostles, in their writings, must have left out something that Christians should know and do. Who could reasonably suppose that inspired men would write a book, by which men will be judged, and include things NOT necessary for salvation, yet leave out things that ARE essential for salvation? Paul speaks contrarily to this when he says that the written word is complete. (2 Tim. 3:16, 17.)

The traditions of the Roman Church are too much like those condemned by Paul when he says, "Beware lest any man spoil you through philosophy and vain deceit, AFTER THE TRADITION OF MEN (My emphasis, L. W.), after the rudiments of the world,
All our lives many of us have heard people speak of "heaven. We have sung such songs as "How Beautiful Heaven Must Be," "When We All Get to Heaven," and "No Tears in Heaven." What is this place called heaven? What can we say with certainty about it?

No one can speak of heaven from the viewpoint of his own personal experience. One woman claimed she went to heaven and was told that the Sabbath was not nailed to the cross. This is the exact opposite of what the apostle Paul taught in Col. 2:14-16. Surely God would not teach someone in heaven that he should contradict what an apostle was divinely inspired to teach on earth. And that same woman was unable to produce a single witness to verify her story!

All we know about heaven is what God has revealed in the Bible. Many curious questions must go unanswered for the time, but some facts are clearly stated.

God's Dwelling Place

While there is a sense in which God is everywhere present, His personal dwelling is always pictured as in heaven. Jesus taught the disciples to pray, "Our Father which art in heaven." (Matt. 6:9.) Again He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) Jesus taught the disciples to live so as to glorify "your Father which is in heaven." (Matt. 5:16.) The eternal abode of the Father is in heaven.

Jesus' Dwelling Place

When Jesus entered into the world He came down from heaven. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3:13.) Our Master declared, "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.) He came from heaven and has since returned to heaven. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." (Heb. 4:14.) "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24.) Peter wrote that Jesus is "gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. 3:22.)

Place From Which Spirit Came Down

As Jesus neared the end of His ministry on earth and made plans for returning to heaven, the apostles were promised the Holy Spirit to guide, comfort, and bear witness unto them. They were told that they would be endued with power "from on high." (Lk. 24:49.) On the day of Pentecost the Holy Spirit came upon them. Peter connected this with Christ's "being by the right hand of God exalted." (Acts 2:33.) The same apostle later said the Holy Spirit was "sent down from heaven." (1 Pet. 1:12.)
Abode of Angels

We look to heaven as the dwelling not only of the Father, Son, and Holy Spirit but also of the angelic beings. Jesus spoke of the angels of God as "in heaven." (Matt. 22:30.) When He prayed in great agony, "There appeared an angel unto him from heaven, strengthening him." (Lk. 22:43.) When the apostle John had a vision of the throne of God in heaven, he heard the voice of many angels round about the throne, "and the number of them was ten thousand times ten thousand, and thousands of thousands." (Rev. 5:11.) It is in heaven that the angelic hosts dwell.

Place From Which Jesus Will Descend

The Bible teaches that just as surely as Christ is now in heaven He will come again. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God . . ." (1 Thess. 4:16.) He will "be revealed from heaven with his mighty angels . . ." (2 Thess. 1:7.) At His ascension the angels announced, "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 1:11.)

Eternal Dwelling of the Saints

Despite the teaching of some that the saints will dwell eternally upon this earth, the Bible points to heaven as the eternal habitation of the faithful. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. 5:1.) Peter spoke of the inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet. 1:4.) When one makes reservations in preparation for a trip, he expects to stay where he has his place reserved. Our eternal inheritance is RESERVED IN HEAV-EN. Why would the reservation be there if we expect to stay somewhere else eternally? Jesus said, "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 14:2,3.)

New Jerusalem

In the last two chapters of Revelation the glorified state of the righteous is described in highly symbolic language. The heavenly realm is pictured as "the holy city, the new Jerusalem." John visualized it as coming down from God as a bride adorned for her husband. This does not mean that the saints will dwell in a literal city, nor that the new Jerusalem will be let down literally from heaven. It rather portrays the beauty and sacredness of the eternal dwelling of the saints. The old Jerusalem was sacred to the memory of fleshly Israel; heaven is sacred to the minds of Christians, hence called the "new" Jerusalem.

No Tears, No Pain

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.) If there were any place on earth where we could go and be assured of freedom from suffering, pain, sorrow, and agony, no doubt we all would be anxious to go there. No such place can be found on earth, but heaven offers more than that — no tears, no dying, no pain, no sighing, no crying! What bliss!

No Temple in It

John wrote, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." (Rev. 21:22.) Old Jerusalem had a temple where the Jews worshiped and where
God's presence was manifested. New Jerusalem will have no temple in it, for it is all temple. There will be no need for a manifestation of God's presence; "God himself shall be with them, and shall be their God." (Verse 2.) The whole heavenly abode will be filled with the glory and presence of God and the Lamb.

No Sun, No Moon

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21:23.) "And the gates of it shall not be shut at all by day: for there shall be no night there." (Verse 25.) "And there shall be no night there; and they need no candle, neither light of the sun ...." (22:5.) Think of it! The brightness of God's glory is such as to eliminate any need for such light as we have in this present world. These are just a few of the glories of heaven set forth in the closing chapters of the Bible.

A Practical Question

Reader, what preparation are you making toward going to heaven? Nothing that defiles will be allowed to enter that place. (Rev. 21:27.) Since sin defiles, we must be cleansed of sin before we can enter. The blood of Jesus was shed that we might be purified. It is up to us to come in contact with that cleansing blood. It is in baptism, an act of submission and obedience, an act of faith, that we reach the benefits of His blood. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) After being baptized into Christ, we must live as becometh the gospel (Phil. 1:27), keep ourselves pure and serve the Lord with fidelity. Do you want to go to heaven?
Do you have friends who are not Christians? Are you able to reason with them about the Bible? Perhaps short gospel messages in written form would be read and considered by them. Why not send in a list of subscriptions and have the paper mailed directly to your friends for the next year? Or, if you prefer to hand the material to them in person, order a bundle each month.

We would like to urge congregations to consider APOSTOLIC DOCTRINE for use in the tract rack. Some churches order bundles every month and use them in the same manner they use tracts and pamphlets. This provides fresh material for the rack each month and gives interested persons access to studies on a wide variety of subjects. Our price is in line with what tracts of comparable size cost.

Also, the paper is being mailed to several public and college libraries through the generosity of interested friends. You might like to have it sent to your neighborhood library. Many librarians would be glad to put our bound volumes on their shelves if someone cared to donate them. Most libraries open to the public have all sorts of papers and books teaching atheism, communism, Catholicism, denominationalism, etc., but it is not often that one finds literature devoted to pure Christianity.

We can think of dozens of good uses to make of publications devoted to the gospel of Christ, but we have our hands full in trying to produce such a work. We need the help of others in circulating the product.

And don’t forget that your book orders help us to meet our publication costs. Write us for any religious books you want to buy.

May the year of 1964 be a prosperous one for you. May it find you serving the Lord with faithfulness.

Roman Catholics insist that the Bible alone is not the final authority for Christians in matters religious. They attempt to prove the weakness of the "Bible only" position by pointing to divisions among those professing to be governed by the Bible.

**The Division Argument**

A "Knights of Columbus" ad puts it like this: "But if the Bible were intended to be our sole guide, how could so many sincere, Christ-seeking people draw such different and conflicting meanings from it? Why should there be differing 'schools of thought' ranging from the literal to the liberal? If all of Christendom was to be united in 'one flock' with 'one shepherd' ... as the Bible itself says, why are we so tragically disunited?"

This is the same sort of argument which infidels make against Christ. They say if Christ is the Son of God, why are Christians not agreed? They ask if Christ is not capable of keeping His followers together. They conclude that there is no Christ since men professing to follow him are disunited.

We could use the same argument against the authority of the Pope of Rome. Since many Catholics do not accept the authority of the Bishop of Rome as being any greater than that of any other bishop, Catholics are divided. If the Pope has authority, why should there be different "schools of thought" among Catholics? Even among the
Roman Catholics some prelates are classified as "conservative" and others as "liberal" in their views.

Bible Not Cause of Division
Disagreement does not disprove finality of authority, dignity of position, nor completion and sufficiency. There are many schools of thought about God. People who believe in God hold to conflicting doctrines, worship in different ways, and entertain contradictory views of his divinity. Shall we ask, "If God were intended to be supreme, how could so many sincere, God-fearing people draw such different and conflicting concepts from him?" Obviously, our disagreements do not change the sovereignty of God!

There are many schools of thought about Christ. Some believe he speaks to people directly, others deny it; some think he is real, others only a perfect image; some hold to the view that he is eternal, others think he was created by the Father. Shall we ask, "If Christ were intended to be our sole Savior, how could so many sincere, heaven-seeking people draw such different and conflicting beliefs from him?" Our differences over Christ do not change the fact that Christ is our only Savior!

In like manner, while it is true that people may read the same Bible and still differ in religion, THE FAULT DOES NOT LIE WITH THE BIBLE. Our disagreements do not destroy the completion of revelation made in the Bible. Our conflicting beliefs do not keep the Bible from being man's sole guide from earth to heaven.

Men disagree over God, not because he is not the only heavenly Father, but because of their own faults; men disagree over Christ, not because he is not the sole Savior, but because of their own weaknesses; and, men disagree over the Bible, not because it is not our sole authority in religion, but because of their own sinfulness.

Catholic Bible Says Bible Is Enough
As translated in the Catholic Bible, Paul wrote to Timothy, "All Scripture is inspired by God and useful for teaching, for reproof, for correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work." (2 Tim. 3:16, 17.) WHAT MORE COULD BE NEEDED? IF THIS IS NOT ENOUGH, WHAT MORE DOES IT TAKE?

Scripture (Bible) came by inspiration from God. It is useful. For what? Teaching, reproofing, correcting, and instructing "THAT THE MAN OF GOD MAY BE PERFECT." What could make him better than PERFECT? "EQUIPPED FOR EVERY GOOD WORK." What could equip him better than that? If a work is good, the Scripture equips man for it; if the Scripture does not equip him for it, it must not be a good work! Catholicism proposes to equip man for more than the Scripture does, hence Catholicism must equip man for works that are not good!

—I. H.
Aspects of God's Kingdom

By Arvid K. McGuire, Huntsville, Alabama

The Hebrew prophets spoke of the Christ and of his kingdom to be established in this world. Specifically, Daniel foretold aspects of the kingdom of God. These revelations were made to him in the form of dreams and images. The dream of Nebuchadnezzar and its meaning were made known to Daniel. The dream was of a composite image having a head of gold, breast and arms of silver, belly and thighs of brass, its legs of iron and its feet part of iron and part of clay. This beast represented four world empires: Babylon, Medo-Persia, Macedonia, and the Roman. In the days of the Roman Empire, Jehovah established his kingdom by his anointed Son, Jesus Christ.

The Kingdom Is God's

The kingdoms represented by the composite image were of man—of this world. The kingdom of God is represented by a stone cut out of the mountain without hands which smote the image on its feet and brake in pieces the iron and clay, brass, silver and gold. The kingdom is of God; human wisdom did not conceive it and human hands did not fashion it. Only God knew the plan for the establishment of the kingdom. The prophets searched and sought diligently and the angels desired to look into it. None of the fillers of the world knew God's strategy in the establishment of the kingdom. It was a mystery to them.

That the kingdom belongs to God is stated in several ways in the New Testament. "For every house is built by someone; but he that built all things is God. . . Christ is a son over his house." (Heb. 3:4-6.) The kingdom of God is the true tabernacle which the Lord pitched, not man. (Heb. 8:2.)

The Sovereignty of God's Kingdom

The king over God's kingdom is Jesus Christ. He is eternal and his authority is absolute. (Matt. 28:18.) The sovereignty of the kingdom will not be left to another people. As long as God's kingdom continues in this world, Jesus Christ is and will be the sole ruler. God made no provision for a transfer of authority in his kingdom. What power Roman Catholicism and Satan have has been usurped. God does not recognize the presumption of man! The sovereignty cannot be transferred.

God's Kingdom Is Eternal

Daniel declared that God's kingdom would stand forever. The dominion of Christ is everlasting, which shall not pass away, and his kingdom that which shall not be destroyed. (Dan. 7:13, 14.) The kingdom is not measured by the lifetime of mortals. It shall stand forever, and at the last day Jesus Christ will deliver up the kingdom to God, the Father.

God's Kingdom Is Indestructible

The kingdoms of earth pass away one by one but the kingdom of heaven remains. It is built upon a solid-rock foundation and that foundation is Christ. God's kingdom cannot be moved or shaken. (Heb. 12:28.)

God's Kingdom Is International

The kingdom is spiritual in nature and dwells within the hearts of regenerated men. God designed the king-
dom to be universal—all peoples, nations and languages must serve him in the kingdom. (Dan. 7:13,14.) The kingdom shows no social, racial or national boundaries. It exceeds national boundaries just as it penetrates the color of the skin. In fulfillment of this aspect of the kingdom, Jesus commanded his servants to go into all the world and to make disciples of all the nations.

God's Kingdom Is Educational
It is written in the prophets that all will be taught of God. Men have the responsibility of hearing and learning. The prophets declared that he would teach us his ways and that we would walk in his paths. When a man hears and learns the truth, he comes in obedience to the gospel of Christ.

God's Kingdom Is Peaceful
The citizens are peaceful, being led by the Prince of Peace. Their swords are beaten into plow-shares and their spears into pruning hooks. The wolf and the lamb dwell together and the leopard shall lie down with the kid. (Isa. 2:4; 11:6.) Jesus of Nazareth, who is the Christ, is our peace, having made peace by the blood of his cross and reconciled us unto God in the one body, the New Testament church.

How to Identify Christ's Church
By Paul K. Williams, Indianapolis, Indiana

Occasionally I am asked for identification — usually when I wish to cash a check — and I cheerfully furnish it. I understand that my identity is important, and that it is important to the one cashing my check to know that I am who I represent myself to be. The identification I furnish is such that all can find out if I am Paul K. Williams or not — standard documents recognized by most everyone.

When a dead person’s body is found, identification of it is important. Sometimes, in cases where identification is difficult, the dental work will be examined by a dentist and fingerprints will be compared. Many hours of labor and investigation may be put in until the law is satisfied as to the identity of the body.

But the importance of the identity of Christ's church is far greater than the importance of my identity or the identity of someone's body. Yet people show great carelessness when confronted by a church which claims to be Christ's church. If they showed the same carelessness in cashing checks, they would soon be bankrupt from cashing forgeries. Most people have no idea how to go about establishing the identity of Christ's church. They are willing to take some man's word for it without examining any documents from Him who only can establish the identity of the church. As a result, many people are members of counterfeit churches.

Only One Church
The Bible teaches that Christ built only one church. Paul wrote in Ephesians 4:4, "There is one body." Then in Col. 1:18 he wrote, "He is the head of the body, the church." Since there is one body and the body is the church, then Jesus Christ has but one church. He never promised to build more than one (Matt. 16:18), and He never gave himself for any other. (Eph. 5:25.)
Salvation is in Christ. (2 Tim. 2:10.) But to be in Christ is to be in His spiritual body which is the church of Christ. There is no salvation outside of Christ — outside of His church. Even though Christ built one church and endowed but one with His Spirit, we find about 300 different churches in this land of ours and new ones being born every day. It should be painfully obvious to any sober thinking person, even without Bible knowledge, that 300 churches could not differ and all be right. They might all differ and all be wrong, but they cannot differ and all be right. Even two could not differ and both be right, much less 300! Since Christ is responsible for but one, then men must be responsible for all the others, and there cannot be any salvation in them.

How Can We Know Which One?

When confronted by several men, all claiming to be the same man and all wanting to cash checks, we start to do some investigating. We want to find out which one, if either of them, is the real person and which ones are fakes. We demand proof, and we accept for proof only those things which really show the identity of the person beyond doubt.

The honest inquirer who wants to be in the Lord's church because he wants to be saved is faced with a problem similar to this. And the solution to it can be had in the same way. Which one belongs to the Lord? Not all 300. How can we know? Asking the different preachers of the different churches would be a waste of time, for each, no doubt, would say his church was the Lord's. Furthermore, one would not have time to wade through all the maze of theology of each church. He would not live long enough to attend them all and study the doctrine of each and determine which one was right by an elimination process. By the time he finished with the present ones, he would find an entirely new crop awaiting his investigation, anyway.

But there is one quick and sure way. Go to your New Testament, study the various phases of the church as it is revealed; learn what the church looked like in New Testament times, then find the one today that is exactly like that one in the Bible. If you can not find one that looks exactly like that one in the New Testament, then reject them all, for they are but counterfeits!

By way of further warning, let me say that the more like the genuine a counterfeit becomes, the more dangerous it is. The more like the Lord's church a man-made church becomes, yet isn't the Lord's, the more dangerous it is, for people will more likely be fooled by it. This means that our investigation of the Scriptures concerning the church should be thorough, that man's doctrines and man's churches cannot fool us into belonging to a counterfeit religion.

"The Seed Is the Word of God"

In making application of the parable of the sower, Jesus said in Luke 8:11 that the "seed is the word of God." God's unchangeable law of reproduction is that everything shall bring forth after its kind. If we want to produce cotton, we must plant cotton seed. We could never produce corn from cotton seed. The same principle is true in regard to the seed of the kingdom which is the word of God. The word of God planted in the hearts of men will produce exactly what it produced 1900 years ago. It will produce nothing more, nothing less, and nothing else. Whatever church it produced then, it will produce exactly the same now. If the seed of the kingdom produced the various denominations we have now in New Testament days, then it will produce them now. But if it did not pro-
uce them then, it will not produce them now! But you know that the modern denominations of the world are not mentioned in the Bible. We know, then, that the seed of the kingdom, the word of God, did not grow them, something produced them, but the word of God did not. Somebody planted a different seed.

Six Marks of Identification

I want to give you six marks of identification by which we can know the church of the Lord.

(1) The first mark is the builder and foundation. Jesus Christ is the builder of His church and also its foundation. (Matt. 16:18; 1 Cor. 3:11.) If you are a member of a church built by Martin Luther, John Calvin, John Wesley, Mary Baker Eddy, or any other than Jesus Christ, then you are not a member of the Lord's Church. Psalms 127:1 says, "Except the Lord build the house, they labor in vain that build it." Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13.)

(2) The second mark of identity is the divine name. Isaiah prophesied in Isaiah 62:1-2 that the people of God would be called by a new name given by the mouth of the Lord when the Gentiles saw the righteousness of God. In Acts 11:26, following the conversion of the first Gentiles, we read of the first combination Jew and Gentile membership in the church of the Lord. "And the disciples were called Christians first in Antioch." They were not called different kinds of Christians, just Christians. This was their name as individuals. As a church they were called "church of God" (1 Cor. 1:2); "church of the Lord" (Acts 20:28); "churches of Christ" (Rom. 16:16); and "My (Christ's) church." (Matt. 16:18.) Are you a member of the church which wears these names, in which the individuals are called Christians? It is not enough to say, "We claim to be this, in addition to what else we call ourselves," for Acts 4:11-12 says, "there is none other name under heaven given among men by which you can be saved." You can't be saved and call yourself by some other name.

(3) Third, the New Testament gives a divine creed for the New Testament church. The New Testament church had only Christ and His word as its creed. (Matt. 28:18; 2 Tim. 3:16-17; 2 John 9.) Are you a member of a church that has formulated its own man-made creed? Does it have a manual, or a discipline, or a confession of faith, or a prayer book, or catechism? The New Testament church had no such creeds.

(4) The fourth mark of identity is its terms of admission. The New Testament church had for its terms of admission (a) hearing and believing the gospel (Mark 16:15,16); (b) repenting of sins (Acts 2:38); (c) confessing faith in Christ as the Son of God (Acts 8:37); (d) and being baptized (buried—Rom. 6:4) in water for remission of sins. (Acts 2:38.) This baptism, they knew, had something to do with saving them. (1 Pet. 3:21.) Are you a member of a church which teaches salvation by faith only and then tells you to "join" some church of your choice, for one is as good as another. If so, you are not a member of the church of the Lord. The seed of the kingdom never produced such as that.

(5) The fifth identifying mark of Christ's church is its form of worship. New Testament Christians met upon the first day of the week to break bread (Acts 20:7); to give as they were prospered (1 Cor. 16:2); to sing (Eph. 5:19); to pray (1 Thess. 5:17);
to teach and to be taught. (Heb. 10: 25; Acts 20:7.) Are you a member of the church that does these things every first day of the week? Do you break bread (eat the Lord's Supper) every first day of the week? Are you taught to give according to your prosperity, or has man attempted to bind upon you a certain percent of your income?

(6) Finally, the sixth mark of identity for us to consider at this time is the organization of the church. It was very simple in New Testament times. Each congregation was independent with its own elders to oversee, deacons to assist, evangelist to proclaim the word, and other members working with them. There were no National Councils, Synods, missionary societies, or other organizations.

These six marks of identity found in the New Testament will help you very much in your task of finding the New Testament church. Look up the scriptures referred to. Check others on the same subject. Soon you will have a clear conception of what the church of Christ is.

Christ and His Church

By Bettie Morton Lipscombe, Jacksonville, Florida

Christ, Lord of lords and King of Kings! He is the sure foundation, The Rock on which his church is built For every tribe and nation.

God planned the church, Christ died for her, She is his new creation, By water and by precious blood For every tribe and nation.

And when Christ comes to take her home Oh, wondrous revelation! Then she will be his joyous bride Redeemed from every nation.

(SABBATH.......................Continued)

to lead them forth out of the land of Egypt." (Quoted from Jeremiah 31:31 ff.) What was the covenant that was to be replaced? In 1 Kings we are told the covenant God made with the fathers when they left Egypt was within the ark. (8:21.) In verse 9 of that chapter we are told what was in that ark: "There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt." The Hebrew writer says this covenant was ready to "vanish away" because the new covenant had come.

(4) THE MINISTRATION OF DEATH: 2 CORINTHIANS 3. That which was written on tables of stone was the ten commandments. (Ex. 34: 28.) Paul refers to these as the "ministration of death" and "ministration of condemnation." (Verses 7 and 9.) These laws (the ten commandments were "to be done away" and "abolished." (Verses 7, 11, 13.) Verse 14 explains that they were done away "in Christ."

Each of these four points is concerned with the ten commandments specifically while including the remainder of the law also. Memorize or jot these scriptures down on a small card to keep with you. May you find them useful.

(11)
Pretended Love Can Never Save

By Carl Vernon, San Antonio, Texas

Anyone caring enough for spiritual considerations to be reading these lines will certainly have some understanding of the importance of love. Love is vital in human relationships; it is vital in man's relationship with God. "To love," according to M. R. Vincent's Word Studies in the New Testament, "indicates a reasoning, discriminating attachment, founded in the conviction that its object is worthy of esteem, or entitled to it on account of benefits bestowed." (Vol. 2, p. 135.) Still another use of the word represents a warmer, more instinctive sentiment, more closely allied to feeling, and implying more passion." (Ibid.)

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.) John records: "He that loveth not knoweth not God; or God is love." (1 John 4:8.) The "benefits bestowed" are beyond description. Paul tells us that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.) Everything involved in this statement is prompted by the love of God. God's love for sinful man was, and is, genuine; there is no such thing as pretended love with God.

But what about man? Isn't the love that man reciprocates to God to be without hypocrisy? To be sure. And this might well be considered in two senses: (1) the genuineness of man's love in becoming a child of God, and (2) the genuineness of his love as he continues in God's service.

In Becoming a Child of God

Sinful individuals cannot possibly be converted "unto righteousness" apart from love. Whereas man in sin loves and pursues worldly things, he must come to love the Lord in becoming His servant. It is inconceivable that man would be allowed of God to continue in sin while serving him. Repentance is definitely involved in beginning to love the God who provides our salvation. All too often, however, profession of love for God is seen to be little more than adherence to the teachings and tradition of men. It is indeed sad that many well-meaning individuals start out with the thought of loving and serving God, but end up with the emptiness of the creeds that have been imposed upon them. On the part of the candidates, this might better be called delusion—rather than pretention. On the other hand, when people "become religious" simply "because it seems to be the thing to do," or because it puts them in good favor in business circles, or because it will satisfy some loved one—this has to be pretense.

When a person proceeds, being prompted by the love of the Lord that comes by the teaching of the New Testament, he will know something of the right motive. He will also know that the commands of men cannot be substituted for the "doctrine of Christ." (2 John 9.) He will seek membership in the "one church" (Eph. 4:4); he will submit to baptism "for the remission of sins" (Acts 2:38); he will not have any idea of the inability of apos-
tasy—for he will know that the New Testament enjoins faithfulness. (Heb. 3:12.)

**Love and Continuance**

To Christians, Paul said, "Let love be without dissimulation." (Rom. 12:9) Dissimulation is equal to hypocrisy, or pretense. He is saying "Let your professions of love be real." (Paraphrase by James Macknight.) Christians must never forget that genuine love must continually characterize their lives. Concerning the non-pretentious love of Rom. 12:9, Mr. Albeit Barnes has commented, "Let it be sincere and unfeigned. Let it not consist in words or professions only, but let it be manifested in acts of kindness and in deeds of charity." (Vol. 4, p. 274.) Paul is exhorting the brethren to abide in love and to express themselves accordingly.

God and Christ have loved man in sin. As man is taught this great truth, he comes to love in return. "For this is the love of God, that we keep his commandments." (1 John 5:3.) When the sinner is born again (1 Pet. 1:22, 23), it is certainly not without, and apart from, LOVE. As he grows "in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18), the Christian learns the significance of love. For emphasis, let us repeat: there is no spiritual birth where only pretended love is in evidence; neither does hypocritical love enhance the spiritual service of the children of God. To the contrary, it makes it impossible.

**The Weapons of Our Warfare**

*By Dwight Robarts, Jacksonville, Florida*

Recently we had the privilege to visit the USS North Carolina. In 1941 when this ship was completed and commissioned by the U. S. Navy, it was one of the first-line battleships of the navy. One could not help being impressed by the armor of this ship, both offensive and defensive. Even though it had a brilliant career in World War II, twenty-two years later it is obsolete by changing modes of warfare brought about by the atomic and missile age. It is now relegated to the role of a museum piece.

Some 1900 years ago the Lord gave his people the weapons they would need in their warfare. They are still as modern and effective today as they were when given. Unlike the changing carnal warfare and weapons used by men, they are good for all time both for offensive and defensive warfare.

Take a look at these weapons in Eph. 6:11-18. Verses 14 and 15 tell us to have our loins girt about with truth and to have the breastplate of righteousness and our feet shod with the preparation of the gospel. This indicates that soldiers of the Lord have aggressive weapons and are to carry the fight to the enemy. When the soldier meets the enemy (verse 16), he has defensive armor, the shield of faith, the helmet of salvation. (Verse 17.) Verse 17 gives the offensive weapons, the sword of the Spirit which is the word of God.

It seems strange today that some soldiers of the Lord say there is no use in fighting because it does no good. I believe the Lord intended for us to fight the battle wherever it is necessary or we will not win the victory. The apostle Paul did not have this passive attitude because in 2 Tim. 4:7 he said, "I have fought a good fight, I have finished my course, I have kept the faith." And in the next verse he gives the reward for being a good soldier.

(13)
Catholicism (Roman—Greek) Not APOSTOLIC, But APOSTATE

By Luther W. Martin, Rolla, Missouri

(1) CHRIST promised to build HIS church. (Matt. 16:18.) It is HIS body. (Col. 1: 18,24.) CHRIST'S church is to be HIS bride. (Eph. 5:23-29.) It wears HIS name. (Rom. 16: 16.) Christians are married to CHRIST. (Rom. 7:4.) Thus, they wear HIS name. (Acts 4:10-12.) "Catholicism" Not Once Mentioned in Bible!

(2) The first recorded use of the word catholic in reference to religion took place in 110 A. D., and was by Ignatius of Antioch. It is a GREEK word which means "universal." THEREFORE THE NAME OF THE CATHOLIC CHURCH IS NOT APOSTOLIC!

(3) The first "ecumenical" council (world-wide) convened in 325 A. D., at the command of the emperor of the Roman Empire. It was known as the Council of Nice, inasmuch as it was held at the city of Nice. This was the birthplace of the Nicean or Nicene Creed. A total of 318 bishops met upon this occasion; 315 of them were Greek, 3 were Latin or Roman. Actually, this council established the APOSTASY of the GREEK Church. The ROMAN CATHOLIC CHURCH, as such, did NOT yet exist!

(4) In the year 553 A. D., the Second Council of Constantinople met. This was the first instance of a Council teaching and authorizing prayers to "saints" and to Mary. There were 159 Greeks present and only 6 Romans.

The ROMAN CHURCH had not materialized!

(5) The title "Pope" or "Universal Bishop" was first assumed by the "Patriarch of Constantinople" who was a rival of the Bishop of Rome. Therefore, the Roman Bishop, Gregory "the Great," spoke out against the use of such a title, saying that "Whoever adopts or effects the title of Universal Bishop has the pride and character of Antichrist, and is in some manner his forerunner." Emperor Phocas gave the title to John the Faster of Constantinople in 588 A. D. In 606 A. D., the Bishop of Rome began using it also.

(6) In 787 A. D., the Second Council of Nice sanctioned the worship or veneration of images. In this council, there were 370 Greeks and only 7 Romans. To this day, the Catholic Catechism leaves out of its list of the TEN COMMANDMENTS: "Thou shalt not make unto thee a graven image . . ." Thus, the CATHOLIC PRACTICE of IMAGE WORSHIP is NOT APOSTOLIC, but APOSTATE!

(7) The College of Cardinals was set up by Pope Nicholas II, in 1059 A. D. The Bible contains NOTHING about such an organization.

(8) Compulsory celibacy of the "Clergy" was enjoined by the First Lateran Council in the year 1123 A. D. Yet, the Apostle Peter was a married man! Read Mark 1:30 and 1 Tim. 4:1-3.

(9) The Fourth Lateran Council, 1215 A. D., added more stones to this apostate structure, by officially declaring the Roman Catholic teaching on Auricular Confession (privately telling all your sins to a priest, rather than praying to God yourself); and also the
The doctrine of Transubstantiation (the assertion that the communion bread and wine become the ACTUAL FLESH and BLOOD of CHRIST, after the priest prays over it).

(10) As late as 1870 A.D., the Vatican Council voted upon and passed the dogma of Papal Infallibility. Simply still another myth which the Catholic Church forces her sincere but misguided followers to blindly accept.

These are but a FEW reasons why the CATHOLIC CHURCH is NOT APOSTOLIC.

The Danger of Deferred Obedience
(From THE VINDICATOR, Jan., 1947)

In New Testament times, obedience to the Gospel differed from the "obedience" usually seen today, although today the same steps are taken, outwardly. In those times men whose conversions are recorded were obedient at the first knowledge of what the Gospel demanded. Today most people who "obey" are such as have heard the Gospel most of their lives, speaking in general terms. When a man has heard, over and over again, how that Christ died for his sins and today invites him to the salvation offered by virtue of that sacrifice, but puts off obedience, sometimes for years, it is a question in my mind whether his "obedience" is out of a sincere heart. Every case of conversion in the New Testament shows that the convert accepted Christ at the very first opportunity offered. It is possible that some, after hearing the invitation, required time to make sure of the correctness of the preaching, and at a later period became fully convinced and obeyed. It could be that way today and the obedience be genuine. But it is nevertheless a fact that all conversions given us, deal with cases where the convert obeyed at the very first understanding of the Gospel requirements.

It is a bad commentary on our depravity, when man must hear over and over again, that Christ gave His life's blood for our sins, and offers us remission upon our obedience to the Gospel invitation, but will not accept of His grace until it is most convenient to him to make the change. What if the man should die before accepting? His having heard, but refused to obey at the time, greatly increases his responsibility because of rejected light. I do not say that a person cannot be saved under such circumstances; all I claim is that he runs a fearful risk in putting off the most important act of his earth-life. It shows a calloused condition of the heart; not completely calloused, to be sure, but so hardened that the hearing of the Story of the Cross is allowed to go from him as though it were an article of news in the morning paper. That man's heart is not fully involved in his act.

The main reason why people today have to hear so long before obeying is because of the confusion due to Sectarian divisions and contradictions. He hesitates because he is solemnly told different things to do by those who profess to seek his salvation. He feels he must be careful. But when an honest man is by that confusion made to hesitate too long, death is possible before the final step is taken; and in that case the Denominational contradictions will be responsible for his soul. That is placing a "stumblingblock" in his path; and there is a fearful woe pronounced against those who cause stumbling. (Luke 17:1-4.) But that is the chief reason why people put off obedience so long after hearing the Gospel. Every division and hobby that
serves to cast doubt or raises confusion in the heart of any man, will be sent to Perdition at last. "It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come."

That is the chief reason why Christ prayed the Father "that there be no divisions" among His professed disciples. (John 17:21.) He said there that such divisions would create unbelievers, by so confusing men that they would turn away from Christianity because of the uncertainty of "which body might be right, and which wrong." Divisions, therefore, make unbelievers. They are productive of no good.

Another thing that creates hesitation when the Gospel is heard: The Denominations have taught the people that "the church don't save," and yet their only motive in conversion is to make church members. If all the energy and pathos employed by evangelists, produce only church members, and church membership is not essential to salvation, there can be no serious reason why people should "join" the churches. That alone creates indifference to the true Gospel call. What is that call, when all it does is to add members to non-essential churches? They reason correctly.

"He that heareth, let him say, Come." (Rev. 22:17.) Not "Go," but "Come." The hearer is represented as eagerly, hastily, accepting, and as he runs to obtain his own salvation, he calls to his neighbor, "Come, and run with me." Salvation from Hell is not a matter in which to take merely a careless, hesitant interest. It is life and death in its importance. Eternity is at the end of this short, fleeting life, and it is to be spent in either the abode of God in Heaven, or in the "lake of fire" with the Devil and his angels. Think of this.

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The Power of God's Word  
*By Jimmy Tuten, Jr., St. Louis, Missouri*

In the great commission, wherein lies the command to "preach the gospel to every creature," is the recognition of the power of God to save the human race. God in His wisdom chose the foolishness of preaching to save them that believe. (1 Cor. 1:21.)

The preaching of the gospel is the preaching of the Word. (2 Tim. 4:2.) "But the word endureth forever. And this is the word which by the gospel is preached unto you." (I Pet. 1:25.) While the power of God is made known through other means, the power to bring about the salvation of all mankind lies in the gospel of Christ. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek." (Rom. 1:16.)

The Word is, therefore, that in which God's saving power shows its efficacy. The gospel is mighty and powerful, breaking into pieces the granite-like hearts of unbelievers, and pulverizing them into rich soil in which the seed of the kingdom can germinate and bear fruit. It is the most powerful force in the world and it cannot be weakened by man. There is absolutely no substitute for it. Hence, this power does not rest in the words of men. God put His power to lead men to Christ in the gospel, and no man can take it out. (Isa. 55:11.) If men are not saved by the gospel, they are not saved at all. It is no wonder then that the writer says, "the word of God is quick, and powerful, and sharper than any two-edged sword . . ." (Heb. 4:12.)

**This Power Is Unleashed Through Faith**

The gospel is not only to be preached, it is to be embraced and owned by all! The power of God operates by a method universally available to all men. It is to be preached to all men so that they might believe. Faith comes from hearing the Word. (Rom. 10:17.) God knows the deepest needs of men and He has given that which is able to touch the plague-spot of sin, regardless of difference in language, custom or race. The power of God has taken on a form which is in reach of all, regardless of how learned, how rich, or how civilized they may be. The use of our ability to believe is the use of a common facility with which all have been endowed. It is within the power of all human beings to know of God's desire to reconcile all unto Him through the suffering, the
death and the resurrection of our Lord.

The gospel is the power of God to everyone that BELIEVETH! To believe is not merely to give mental acquiescence to the position of the exalted Son of God. A man of faith is one who lays hold on the salvation offered to men. Salvation in this life and in the world to come is obtained by faith! But it must be a working faith. To the alien sinner, faith saves only when that one has been baptized into Christ. (Gal. 3:26,27.) The child of God is saved by faith, only when he walks in the faith of his father Abraham. (Rom. 5:1; 4:24, 25.) Those who have thus tasted of the power of God are said to be kept by the same power of God, "through faith unto salvation ready to be revealed in the last time." (1 Pet. 1:5.) Those who are faithful to His Word can be confident that "he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6.)

Some Stumble at This Power
While the good news of the gospel of Christ is sometimes slow in traveling from Golgotha, while intellectualism and pride stumble at the good news, God places the responsibility upon man if by unbelief they bar themselves from Truth. It is a known fact that men are called to salvation by the gospel of Christ. (Col. 3:15; 2 Tim. 1:9; 2 Thess. 2:14.) When men believe the things that pertain to the cross of Christ and obey the commands thereof, they are said to be saved by God's power. To believe is to be saved, and Paul says to those that are saved, the preaching of Christ is the power of God. (1 Cor. 1:18, 24.) It is obvious that the disobedient are the unbelievers, and the latter stumble at the Word in their disobedience. (1 Pet. 2:8.) To the believer, the gospel is the power of God to save; to the unbeliever, the power of God is a stumbling block.

Conclusion
Have you tasted the power "of the good word of God?" Or, have you stumbled at it in unbelief? God intended that you know its power, for He has commanded that the gospel be preached to all. But man must believe its facts and obey its commands. The gospel is for all.

The Bible
By Bettie Morton Lipscombe, Jacksonville, Florida

A volume precious, transcendent!
It's wonderful through and through!
It tells of marvelous events;
And every statement is true.
It says, "In the beginning, God
Created the heavens and earth."
And in the days of creation,
He made wondrous things of worth.

"God created man in his image,"
Gave him an immortal soul,
Has given laws that are perfect
To guide him to heaven, his goal.
It tells the love of the Father,
The priceless gift of his Son,
Of how Christ died to redeem us
And how this redeeming is done.

Its promises, oh, how precious!
Kind commands by Christ the Light.
Those who faithfully obey him
Are well pleasing in God's sight.
One God, one Christ, one Spirit,
One church of Christ divine!
Each member is a branch in Christ;
And Christ himself the Vine.

It tells of the wondrous city
Jesus has gone to prepare,
Where all who obey the Saviour
His eternal joy will share.
Truth is one name of this message
Sent by Jehovah, the Lord
Unto us erring mortals
That we may return to God.
"A Time to Dance"
By Irvin Himmel, St. Louis, Missouri

It is written in Eccl. 3:4 that there is "A time to weep, and a time to laugh; a time to mourn, and a time to dance." Friends of the dance, though they may be quite unfamiliar with the Bible, hesitate not to use this passage in support of their amusement. They urge us preachers to admit that dancing is innocent.

As I reflect on this Biblical statement, my mind is puzzled on certain points. Granting that there is a time to dance, I admit difficulty in determining that time. The text says "there is a time to dance," but the time is not specified. If dancing is a scriptural act, it should not be neglected; notwithstanding, since there is a time for the act, it would seem dreadful to me for one to engage in it at the wrong time. Now I presume that the Lord's day would scarcely be the proper time for dancing. I cannot conceive of one dancing at a funeral, during an earthquake or tornado, or in the hospital. If a man is condemned to die, I cannot imagine any desire to dance as he awaits his execution. I doubt that a group of people gathered for prayer and Bible study would consider that the appropriate time for dancing.

If I bring myself to think that a particular day is the time to dance, I am still puzzled as to how much of the day should be devoted to the exercise. Should I give the whole day to dancing or only a part thereof? If a part of the day should be used, which part? Some things I find it best to do early in the morning; should I arise at 5:00 A.M. and begin to dance? Or would it be preferable to dance at high noon? Should I dance with my meals? Should I wait until evening and dance before retiring? Should I seek a time when I am alone to dance? Or should I wait until company arrives? I am sure I should not attempt to dance at the time I am driving my automobile.

Another thing puzzles me. Is the statement of Eccl. 3:4 to be taken as a command, or is it just permission? If it is a command, must we all seek out the proper time and do our share of dancing? Must old men, young men, old women and maidens, the poor and the rich, the lame and the sick, the blind and the dumb; plumbers, clerks, preachers, farmers, doctors, housewives, school children, nurses, and all others dance to obey God? If the text is permission, not commandment, will it allow permission to refrain from dancing if one is disposed to leave off the practice? Since verse 2 says there is "a time to die," is this just permission also? Can one leave off dying if he prefers? And since verse 3 says there is "a time to kill," is this likewise permission? Verse 5 mentions "a time to embrace;" does this give me permission to embrace your wife anytime I choose?

Or is this whole section of scripture a declaration of what men do, without regard to the right or wrong, in the course of life? Is it not a mere statement of fact that God's providence allot to mankind a time and season, and that all human events, be they right or wrong, come within that allotment? If this is only a declaration of the order of human events but neither a commandment nor permission, why should it
even be introduced in connection with the guilt or innocence of dancing?

But assuming that dancing is not in itself evil, what kind of dancing is best?

If I decide to dance since there is "a time to dance," it seems to me that I should give thought to the manner as well as the time for the act. Should I dance alone, with other men, or with women? Is it best to dance with or without music? Is it best to dance at home, at a night club, in a church house, in the street, in the park, or in a regular dance hall? Should I dance fully dressed or should I wear a scanty costume? Should one talk while dancing, or is it best to give the mind wholly to the act?

I am puzzled as to the manner in which a Christian should dance.

Dancing in the Scriptures

To clear our minds on the subject let us see what the Bible has to say.

Ex. 15:20—"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." This occurred immediately after the Israelites crossed the Red Sea. They were singing a song of victory and deliverance. The women followed Miriam with dances. Nothing is said about the men dancing. Nothing indicates that women and men danced together. Whatever took place was definitely a religious exercise. They were praising God for their deliverance. This affair was not one of entertainment or amusement, but one of thanksgiving and joyful gratitude to the Lord. (Some scholars think the "dances" here were musical instruments.)

Ex. 32:19—"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Here we have a description of what happened when Moses came down from the mount after receiving the law. The people had made a golden calf to worship. They had stripped off their clothes and in nakedness were dancing as a part of their idolatry. Moses said, "Ye have sinned a great sin."

Judg. 11:34—"And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances . . ." Jephthah was one of Israel's judges. He had just gained a victory over the Ammonites. His daughter came to meet him in a manner indicating joy for victory. The case is similar to that of Ex. 15:20.

Judg. 21:21—"And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin." This was a yearly feast unto the Lord in Shiloh. The women danced but not with men. The dancing was part of their religious devotion. The men of Benjamin were allowed to take wives on this occasion.
1 Sam. 18:6—"And it came to pass as they came, when David was returned from the slaughter of the Philistines, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music." This dancing occurred after David slew the giant and Israel gained victory over the Philistines. The women alone danced. The example follows the pattern of Ex. 15:20 and Judg. 11:34.

1 Sam. 21:11—"...Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?" This refers to the same occasion.

1 Sam. 29:5—"Is not this David, of whom they sang one to another in dances, saying, Saul hath slain his thousands, and David his ten thousands?"

1 Sam. 30:16—"...They were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah." Those who danced here were the Amalekites, enemies of God's people. They were smitten by David in retribution for their evils.

2 Sam. 6:14, 16 — "And David danced before the Lord with all his might; and David was girded with a linen ephod . . . And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart." This took place when the ark was brought back. The dancing was during daylight and it was in the street. No one danced but David, and it was "before the Lord," hence a religious exercise.

1 Chron. 15:29—This states the same as the above.

Job 21:11—"They send forth their little ones like a flock, and their children dance." The wicked ones under consideration here are represented as saying unto God, "Depart from us; for we desire not the knowledge of thy ways." The dancing here is far from commendatory.

Psa. 30:11—"Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness." This is part of David's prayer to God. His dancing was an expression of gladness and thanksgiving unto God.

Psa. 149:3—"Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp." Here again reference is made to dancing as a religious act.

Psa. 150:4—"Praise him with the timbrel and dance: praise him with stringed instruments and organs." Once again the "dance," whether it be a musical instrument, as some think, or an exercise, is used solely for praise to God. It is not for amusement.

Isa. 13:21—"But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." This pictures the destruction of Babylon. Wild animals would dance where Babylon once stood.

Jer. 31:4, 13—"Again I will build thee, and thou shalt be built, 0 virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry . . . Then shall the virgin rejoice in the dance, both young men and old together, for I will turn their mourning into joy, and will comfort them, and make them rejoice for their sorrow." These verses foretold the return of Israel from captivity, the restoration of God's favor, and the consequent expression of religious joy.

(21)
Lam. 5:15—"The joy of our heart is ceased; our dance is turned into mourning." Instead of having occasion to dance before the Lord in expression of joy as they once did, the Israelites now mourn for their calamities.

Matt. 11:16 17 — "But whereunto shall I liken this generation? Is it like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Here Jesus is illustrating the attitude of the Jews toward Him and toward John the Baptist. They were like children who were dissatisfied with every game proposed. In play the children use instruments of music and encourage the others to dance with them (possibly in imitation of what they have seen grown-ups do), but the others refuse to join with them; then they try mourning (possibly in imitation of grown-ups at a funeral), but the others still refuse to play with them. Though John and Jesus used different approaches, the Jews spoken of here refused them both. The dancing here was merely a game played by children.

Matt. 14:6 — "But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod." The dancing here was no religious exercise nor act of praise and thanksgiving, but purely for entertainment, pleasure, and show. It contributed to the foul deed of John's having his head sliced off. It is in company with adultery, a rash vow, and the slaying of a righteous man.

Mk. 6:22—This states the same as the above.

Lk. 7:32—This states the same as Matt. 11:16, 17.

Lk. 15:25—'Now his elder son was' in the field: and as he came and drew nigh to the house, he heard musick and dancing." This dancing was a part of the merrymaking occasioned by the return of the prodigal son. This was a time of joy and thanksgiving. However, it is mentioned as one of several details in a parable to make the story complete. This mention of dancing does not necessarily mean that our Lord approved it; all that can be proved here is that dancing was a custom with the Jews on occasions of joy and victory.

Plain Facts
This is all I am able to find in the Bible on the subject of dancing. Here is a summation:
(1) The Israelites sometimes danced on very sacred and joyous occasions as a means of expressing praise to God.
(2) Dancing is sometimes associated with idolatrous worship.
(3) One time it is mentioned that children tried to get other children to dance while playing in the marketplace.
(4) Dancing for amusement is mentioned in company with a man who had another man's wife, a rash vow, and the slaying of one of God's prophets.
(5) There is no record in the Bible of people of opposite sexes dancing together, either in religious exercise or amusement.
(6) Christ and the apostles never are said to have danced, neither did they teach others to dance for any purpose.
(7) Dancing is never mentioned after the giving of the New Covenant.
Since we are given "all things that pertain unto life and godliness" (2 Pet. 1:3) through the knowledge of Christ as revealed in the New Testament, I conclude that dancing pertains to neither life nor godliness in this present age.
**The Modern Dance**

The kind of dancing which is commonly practiced in modern times is morally and spiritually detrimental. It includes unchaste handling of males and females, indecent and suggestive bodily movements, and a familiarity that often leads to lust and fornication — not to mention the company it generally keeps. I doubt that any normal man can hold a woman in close embrace as is done in modern dancing and avoid impure thoughts and unholy desires. "Can a man take fire in his bosom, and his clothes not be burned?" (Prov. 6:27.) That which produces, or tends to produce, lust is called "lasciviousness." The New Testament lists "lasciviousness" as a work of the flesh which will keep one from entering the kingdom of heaven. (Gal. 5:19-21.) The popularity of the modern dance is not in its physical exercise nor its entertainment value but in its sex appeal. Arthur Murray, the noted dancing teacher, was once quoted by *Reader's Digest* as saying, "The difference between wrestling and dancing is that, in wrestling, some holds are barred."

The time for this sort of dancing is when one decides to go after the works of the flesh and end up in hell!

**Baptism Commanded**

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . ." (Matt. 28:19.)

". . . Repent, and be baptized every one of you in the name of Jesus Christ 'or the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

And he commanded them to be baptized in the name of the Lord . . ." (Acts 10:48.)

At Jerusalem a man born blind was healed when Jesus had him to wash in the pool of Siloam. Afterward the man was cast out by unbelieving Jews. (John 9:34.) The Jews had agreed that any man confessing that Jesus was Christ should be put out of the synagogue. In contrast to this cold and heartless action, Jesus proceeds to illustrate his care for humanity. Like the prophets of old, he pictures God's people as a flock. However, he looks beyond that day to the time of the establishment of the church when Jews and Gentiles would be united in the same relationship to God. "And other sheep I have, which are not of this fold . . ." Jesus knew that many Gentiles who were not any part of the Jewish fold would follow him. ". . . Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.) When the "other sheep (Gentiles) were brought together with those of "this fold" (Jews), there would be "one fold" (the church) and "one shepherd (Christ)." Read Eph. 2:11-22 in this connection.

Roman Catholics would have us believe that Christ was here looking forward to the coming of the Roman Catholic Church under the headship of the pope. James Cardinal Gibbons expressed their line of reasoning as follows: "Our Savior calls His Church a sheepfold. 'And there shall be one fold and one shepherd.' What more beautiful or fitting illustration of unity can
we have than that which is suggested by a sheep fold? All the sheep of a flock cling together. If they are momentarily separated, they are impatient till reunited. They follow in the same path. They feed on the same pastures. They obey the same shepherd, and fly from the voice of strangers. So did our Lord intend that all the sheep of His fold should be nourished by the same sacraments and the same bread of life; that they should follow the same rule of faith as their guide to heaven; that they should listen to the voice of one Chief Pastor, and that they should carefully shun false teachers."

(The Faith of Our Fathers, p. 5, 6.)

"Where, then, shall we find this essential unity of faith and government? I answer, confidently, nowhere save in the Catholic Church." (Ibid., p. 8.)

In view of the Roman Catholic position that the "one fold" is the Roman Catholic Church and the "one shepherd" is the pope, only the sleepy-headed and dull-minded can fail to see the real aim of the modern ecumenical overtures coming from Rome. Roman Catholics are interested in only one kind of unity — the kind that will bring the whole world into the ROMAN CATHOLIC FOLD and under the PAPAL SHEPHERD. The Romans are putting up a new front. They want the world to think they are willing to negotiate and come to terms with non-Catholics. But when you read the newspaper accounts of their "unity" meetings, observe one thing: Their concept of unity always implies acceptance of the pope as the Chief Pastor. Regardless of how subtly it may be stated, and no matter how much attention may be focused on other matters, and despite the pretense of exalting Christ, the Roman Catholics hold that the "one fold and one shepherd" means the Roman Catholic Church under the pope!

Jesus Christ did not establish the Roman Catholic Church. It came as a result of an apostasy from the faith established by our Lord.

The church built by Christ had no ecclesiastical hierarchy. The Roman Catholic hierarchy was patterned after the organization of the Roman Empire.

Jesus did not make Peter the pope and visible head of the church. Read the history of the early church in the New Testament and see for yourself.

(See ONE FOLD..............Page 32)
The book I am to summarize was written by a man some people thought our Saviour resembled. (Matt. 16:13-18.) To adequately understand his book we must be acquainted with him and by getting acquainted with him, we know a little more about Jesus. There is no chronological sequence to the book as we study it chapter after chapter. Some things written in the seventh chapter were concerned with events during the reign of Jehoiakim, king of Judah, and the things written in the eleventh chapter concerned events during the reign of Josiah, a king who preceded Jehoiakim.

The book was not so much an effort to give events in Judah in sequence as it appears to be God's man revealing God's message to a rebellious and apostate people. One is quite vividly reminded of our time and the apostasy present as he reads the utterances of stern condemnation delivered to God's people of that era. Some of the treatment of Jeremiah, even by his own kinsmen, reminds us of the treatment the liberals give those who oppose them today in their digression.

Some of the background for the book includes the condition of the Jewish nation at that time. Judah is given her last chance by Jehovah. A series of kings, from Hezekiah to Amon, see the condition of Judah as vile and reprobate, reaching the depths of sin in the reign of Manasseh. Young Josiah takes the throne at an early age with a message of hope and reform. God's people in the subsequent years become torn between the evil of apostasy and the challenge of reform. To assist, God calls a young prophet to "blow the trumpet" rallying the faithful few to a righteous cause. Jeremiah came from the small "country" town of Anathoth to the great city of Jerusalem as a young man, to cry out against perverions of God's will. God called him in the 13th year of Josiah and the reformation began in the 18th year of this young king.

God's man is hesitant to speak out, having at times the urge to run and hide in fear and indignation (20:9), but the word God gives him to speak is "a fire in his bones." He is compelled to speak. He made reference to himself as a "man of contention and strife." He says, "Woe unto me my mother, that thou hast born me a man of strife and a man of contention to the whole earth!" (15:10.) His mission is set forth in the first chapter. He is commissioned to "root out, and to pull down, and to destroy, and to throw down, to build and to plant." (1:10.) His wrecking work must precede his construction. He must remove the idols from the hearts of his people before he can assist them in returning to the living God. An almond tree and a
seething pot are revealed to him in a vision, assuring him of God's ability to stand by his word and warning him of the impending doom of the Chaldean destruction soon to come. (1:12, 13.)

His life could be summarized under the kings under which he served. (1) 22 years under Josiah. (2) Jehoahaz allowed him to preach but paid little attention. (3) During the reign of Jehoiakim his life is endangered and the word he preached utterly rejected. (4) Jehoiakim only served three months. (5) Zedekiah imprisoned him (37:11), and we are told by tradition that he fell martyr to his own countrymen in Egypt. Five kings and only one could see in Jeremiah a noble assistant in the great work of reforming God's apostate people.

His temperament has been erroneously described as a weeping, despondent sort of man, whereas I see him as a man who is fundamentally a patriot. In his younger days, he seems too sensitive to maltreatment, which is a natural trait with younger people. His years seem to mellow him into a heroic patriot whose one desire is to stop the onrushing Jews from apostasy and destruction.

His message is forthright and simple. He was necessarily opposed to false prophets who were leading God's people. (5:31.) He gave the remedy to the people (4:5,7) and demonstrated it to be their only hope. (4:8.) His conflict with false teachers shows his true conviction and bravery. He calls them some rather uncomplimentary names which I imagine people of today would call "untactful." He used the term "liars" and "prophesying lies" rather frequently in his attack on the error and its proponents of the time. (14:13-16.) He protests a violation of God's will. (11:6-8.) During his ministry there were times of despair and confusion. Our hearts must reach out in sympathy to this ancient prophet as we hear him cry, "Why doth the wicked prosper?" (12:1.) "Everyone doth curse me" (15:10), and then to hear God forbid him to marry, confining him to a solitary life. (16:8,9.) We see him as he becomes aware of the deceitfulness of the heart saying, "take ye heed everyone his neighbor and trust ye not in any brother." (17:9; 9:4.) We cry with him as we read the book, "Is there no balm in Gilead?" (8:22.)

His prophecies during the siege of Jerusalem show the fate of God's people and of Zedekiah, the king. (39:1-14.) If one could picture him in words, during the latter period of his ministry he would see God's children rushing headlong toward the cliff of their own destruction, being urged and led by mercenary minded prophets and priests who were basically infidels. Jeremiah bravely stands in the path to futilely warn them, holding out his hands to protest, then in sadness stepping aside and in remorse watching them be destroyed. What man today who claims to be a preacher cannot take courage in the face of apostasy and digression and like the great prophet stand to the last possible moment in preventing God's people from their own destruction?

Perhaps no other prophet in the Old Testament could be said to more deeply appreciate or anticipate the New Testament and the Messiah. The section from chapter 31:31-34 contains his anticipation of the "new covenant" as he realizes that all is not in vain or loss. One day, a "new day," the time will come when truly a renovation or regeneration will occur, and he "searches what or in what manner of time, the Spirit of Christ which was in him did
signify, when it testified beforehand the sufferings of Christ and the glory that should follow." This was probably given during the time of the fall of Jerusalem and the destruction of the temple.

In conclusion, I trust the reader will understand that these words simply are my impressions of the book and the man who wrote it. I pray that they will serve you as a guide in study and that you may receive much benefit from your study of the great prophecy. It can give you strength, courage, and hope in trying times. It was written that "we through patience and comfort of the scriptures might have hope."

A Better Bible

The Bible is either the word of God or the work of man. Those who regard it as a man-made book should be challenged to put their theory to the test. If man made the Bible, he is, unless he has degenerated, able to make as good a book today.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race. They lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of the schools; they had no great libraries to consult, no steamships to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked nature's door and revealed the secrets of rocks below and stars above. From what a scantly-supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grappled with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They gave us a diagram of man's existence from the cradle to the grave, and set up warning signs at every dangerous point.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities, as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they like, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology, and zoology, and then roam at will wherever science has opened a way. Let them take advantage of all the progress in art and in literature, in oratory and in history — let them use to the full every instrumentality that is employed in civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their god? If not, what excuse will they give? Has man so fallen from his high estate that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man?

—William Jennings Bryan

(27)
By Paul K. Williams, Indianapolis, Indiana

First of all, it is important to emphasize that the scriptures are our only rule of faith and practice. The church that Jesus built must adhere to His word without change. There is no more needed message for today than the necessity for a complete return to Bible authority. Jesus sent the Holy Spirit to the apostles and prophets to guide them into all the truth. By the inspiration of the Holy Spirit they wrote the books of the New Testament for the purpose of giving God's will to the world in understandable form for all time to come. Jude calls it "the faith which was once for all delivered to the saints." (Jude 3.) This faith, in written form, has been preserved by the power of God's hand. He intends for us to believe it and follow it. And that word warns against the teaching of men, showing that any departure from it will imperil our salvation.

The reason the church of Christ is different — and it IS different — is that the members of the church are individually and collectively striving to follow God's revealed word without alteration. Having no creed book but the New Testament, every question of faith and practice is settled by God's word. This is in sharp contrast to denominations which subscribe to human creeds and disciplines.

What About the Old Testament?

I have said that the NEW Testament is the only rule of faith and practice of the church of Christ. The question naturally arises, "What about the OLD Testament?" The Old Testament is God's word, inspired by the Holy Spirit just like the New. It is valuable for study today to give us an understanding of our beginnings, of the nature of man and of God, and to give us faith in Christ as the Son of God. But it is NOT the rule of faith and practice for Christians. It never was, and never was intended to be. It was the rule of faith and practice for the Jews until Christ died on the cross. The Ten Commandments together with the hundreds of other laws contained in the Old Testament were binding upon the Jews. Read Exodus 20 and Deuteronomy 5 and you will see that the Law of Moses was given only to the Jews. It was never meant for all people, and certainly was not given for Christians.

Jesus came to fulfill the law of Moses and take it out of the way. Col. 2:14-17 tells us that it was nailed to the cross. It served its purpose — which was to prepare for Christ and the church. In its place, Jesus sent His revealed will which we call the New Testament. This is God's law for us today. (See also Rom. 7:1-7; 2 Cor. 3:7-11; Gal. 3:19-25; Eph. 2:13-18.)

Priests, Robes, Sabbath

Consequently, members of Christ's church do not use the Old Testament to justify their religious practices. If authority cannot be found in the New Testament for a religious practice, the practice is rejected. This explains why preachers are not called "priests" in...
the church of God. Every Christian is 
priest, not just the preacher. (1 Pet. 
2:5 9; Rev. 1:6.) The Old Testament 
had a special order of priests, but not 
the New.

It explains why preachers in Christ's 
church wear no special robes. The 
Old Testament priests did, but the New 
Testament gives no authority for setting 
any group of people apart by special 
religious garments.

This also explains why we meet on 
the first day of the week to worship in-
stead of keeping Saturday, which is the 
Sabbath. The Sabbath was binding 
upon the Jews in the Old Testament, 
but it was nailed to the cross together 
with the rest of the Law of Moses. 
Col. 2:14-17 tells us that we are not to 
be judged in regard of a sabbath day. 
Acts 20:7, on the other hand, gives us 
authority by approved example for 
meeting upon the first day of the week 
to eat the Lord's supper. This day is 
called the "Lord's day" in Rev. 1:10. 
So Christians meet together in the 
Lord's supper each first day of the 
week, the Lord's day.

Bible Inspired

Secondly, let me emphasize that the 
New Testament church must believe 
what the Bible says about itself. The 
Bible claims to be inspired of God. It 
claims inspiration for the very words 
in which it is written. (1 Cor. 3:12-13; 
Eph. 3: 3-4.) Without realizing the 
seriousness of what they are doing, 
many who believe in Jesus Christ do 
not believe that the entire Bible is in-
spired by God. But friend, if the Bible 
is not completely inspired of God, we 
have no basis for faith in 
Jesus Christ, nor any assurance of 
accurate information concerning Him or 
His doctrine. But a careful examination 
of the Bible will convince you that it 
is either God's word or a terrible fraud!

That it is God's word every Christian 
must believe.

Modernism in all its unbelieving 
forms must be rejected. Members of 
the church of Christ, since they are 
simply Christians, believe God's word. 
They believe the Bible is that word. 
That is why we are so concerned about 
following it. It is not merely good ad-
vice, nor the accumulation of man's 
wisdom down through the centuries of 
time. It is God's revealed will to us. 
Consequently, when it speaks, we must 
listen and obey.

Won't you consider the claims of the 
Bible? Won't you turn to it and study 
it to see what it says for YOU to do? 
Don't look for what your preacher says, 
or what you have believed in the past. 
Look for what God's word says. Then 
resolve to obey it without addition or 
subtraction. When you have obeyed 
it, you will be a Christian, a member 
of the church of Christ.

"For ever, 0 Lord, thy word is set-
tled in heaven." (Psa. 119:89.)

COMMENT CORNER

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—Margaret Graven, Cleveland, Ohio

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The Bible — A Table of Contents

Old Testament

Books of Law:

*Genesis.* The beginning of things; history of man from the beginning until the Israelites are brought into Egypt; background for the law of Moses.

*Exodus.* Detailed account of Israel's exodus from Egypt and the giving of the law of Moses at Sinai.

*Leviticus.* Ordinances and ceremonies of the law of Moses with emphasis on the Levitical priesthood.

*Numbers.* Traces Israel's journey from Sinai to Plains of Moab and records divers laws and ordinances; Israel numbered at Sinai and Plains of Moab.

*Deuteronomy.* Discourses of Moses in Plains of Moab and a review of the law; preparation for entering Canaan.

History of Jewish Nation:

*Joshua.* Israel's conquest of Canaan under the leadership of Joshua.

*Judges.* The Israelites in the time of the judges; a young nation alternating between oppressions and deliverances.

*Ruth.* Narrative of love and devotion in David's ancestry; a warm picture of domestic life in time of judges.

1 *Samuel.* Samuel as judge and prophet; history of Israel under Saul, the first king.

2 *Samuel.* The reign of David as king of Israel.

1 *Kings.* The reign of Solomon; the division of the kingdom and early years of Northern and Southern kingdoms.

2 *Kings.* Continues history of Northern and Southern kingdoms to their captivity.

1 *Chronicles.* Genealogical history from Adam to the death of David, giving summary of reign of David.

2 *Chronicles.* Highlights of Solomon's reign and history of Southern kingdom.

*Ezra.* The return of the Jews from captivity and the restoration of worship.

*Nehemiah.* History of the rebuilding of Jerusalem in period of restoration.

*Esther.* How the Jews were preserved from extermination; background for Israel's restoration history.

Books of Poetry:

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*Ecclesiastes.* The vanity of earthly life without God.

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The Major Prophets:

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*Daniel.* In Babylon the statesman-prophet exalts God's kingdom over those of men.

The Minor Prophets:

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*Joel.* Warnings against Judah; the
coming day of God; foretells the Spirit's being poured out.

Amos. A prophet from Southern kingdom warns the Northern kingdom of its doom.

Obadiah. The doom of Edom foretold.

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Micah. Judgments against Israel and Judah; prophecy of Christ's being born at Bethlehem.

Nahum. The doom of Nineveh foretold.

Habakkuk. A prophet's complaint that a nation should be punished by another more wicked, and Jehovah's reply.

Zephaniah. Through Zephaniah, God warns of His wrath.


Zechariah. A contemporary of Haggai speaks to Judah; visions of the coming Messiah.

Malachi. Final message to God's disobedient people; prophecy of Elijah's coming.

New Testament

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Matthew. An apostle shows that Jesus is the Messiah prophesied in the Old Testament.

Mark. Jesus is portrayed as the Power of God.


John. A biography of Jesus stressing the divine side of His life.

History:


Epistles of Paul:

Romans. We are justified through obedience to the gospel of Christ, not by the law of Moses.

1 Corinthians. A correction of irregularities in the church at Corinth.

2 Corinthians. Paul defends his ministry as he writes more to the church at Corinth.

Galatians. Paul vindicates his apostolic authority and shows that justification is not by the law of Moses.

Ephesians. The church chosen and united in Christ; the church is the revelation of God's wisdom.

Philippians. From Roman imprisonment Paul writes to the Philippian saints about a variety of matters.

Colossians. A letter similar to the Ephesian epistle but emphasizing the all-sufficiency of Christ.

1 Thessalonians. The church at Thessalonica receives instruction about the coming of the Lord.

2 Thessalonians. Paul writes more about the coming of Christ and the great falling away to precede His coming.

1 Timothy. A letter of instructions to a younger evangelist.

2 Timothy. Paul writes a second letter to Timothy to encourage him.

Titus. Paul writes to Titus, another gospel preacher, instructing him in his duties.

Philemon. A brief message to Philemon on behalf of his runaway slave, Onesimus.

Hebrews. Judaism contrasted with Christianity; the Hebrew Christians are encouraged to persevere in view of the superiority of the New Testament.

General Epistles:

James. A letter to Christians dealing with practical duties of pure religion.
1 Peter. Encouragement to Christians in time of fiery trial.

2 Peter. Another letter of encouragement from Peter in which he warns of false teachers.

1 John. An epistle of love from the apostle of love; how the children of God are distinguished from the children of the wicked one.

2 John. A short letter to a lady and her children warning them of false teachers.

3 John. A brief letter of commendation to Gaius from John.

Jude. An epistle from the brother of James warning Christians about false teachers and exhorting to contend for the faith.

Prophecy:

Revelation. In signs and symbols the ultimate victory of Christ and the church over the devil and all the forces of evil is set forth.

(ONE FOLD.......................... Continued)

Christ is the only "Chief Pastor" or "Chief Shepherd." (1 Pet. 2:25; 5:4; Heb. 13:20.) He and he alone is the "one shepherd" over his church.

The unity of Roman Catholicism is unity of error. When men unite in error they sever themselves from the truth. Separation from truth results in separation from God.

Supreme authority belongs to Christ, not any man or group of men. Christ never gave Peter authority to be Prince of the apostles, nor did He appoint that Peter have a successor.

The "one fold" is the church of Christ, not Roman Catholicism, not Eastern Orthodoxy, not Protestant Denominationalism — but the ancient and pure faith revealed in the New Testament.

Many people are either uninformed or misinformed about Christ's church, and would want to be simple Christians, neither "Catholics" nor "Protestants," if they knew the scriptures. So we urge you to learn for yourself what the Lord's church is by reading and studying the Bible. You don't need to send for a pamphlet; get out your Bible and begin reading it. Set yourself up a systematic and regular plan of careful Bible study. Read carefully with an open heart.

Second Class postage paid of St. Louis, Mo.
What a Baptist Preacher Will Not Do

By Paul K. Williams, Indianapolis, Indiana

Recently I was discussing the Scriptures with a Baptist preacher in Indianapolis. He was trying to defend the classic Baptist doctrine that a person is saved when he "surrenders" to Christ — that is, when he believes in Christ and repents of his sins. He vigorously denied that obedience to the Lord in baptism has any part in salvation.

I therefore asked him, "If a person should come to you saying that he believes Jesus Christ is the Son of God and that he has repented of his sins and asks you to baptize him for the remission of sins (as Peter commanded in Acts 2:38), and to have his sins washed away (as Ananias commanded in Acts 22:16), would you do it?"

The preacher replied emphatically that he would not. He stated that he refuses to baptize anyone until that person understands that he is already "saved"! Thus the Baptist preacher refuses to do what Peter and Ananias commanded to be done.

He made his position even clearer in answer to another question. I explained that, though I believe I am saved by the grace of God through faith, I believe sincerely that the Bible teaches that I must obey the Lord by performing works of obedience. I believe that I must be baptized to be saved and must continue obeying the Lord in order to reach heaven. I asked, then, whether he believes that I am saved.

He replied that he believes that I am not saved! He explained that this is because I believe that I am justified by works (as James says we are in James 2:24). Thus, according to Baptist doctrine, anyone who believes baptism is necessary to salvation cannot be saved!

Denies Scriptures

In the course of the discussion, the Baptist preacher was forced to deny several passages of Scripture. He stated that Acts 2:38 is translated wrong, but could not produce any translation which agreed with his interpretation. He asserted that Saul was saved before he was baptized, in spite of the fact that Ananias told Saul to "be baptized and wash away thy sins." (Acts 22:16.) He said that 1 Pet. 3:21 does not say that baptism saves, even though he had just finished reading to us the words, "The like figure whereunto even bap-

(See BAPTIST.............Page 47)
Saul of Tarsus was on the road to Damascus when the Lord appeared to him and said, "Saul, Saul, why persecutest thou me?" Saul replied, "Who art thou, Lord?" Jesus responded, "I am Jesus whom thou persecutest." Saul then asked, "What wilt thou have me to do?" Jesus said, "Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:6.)

A disciple by the name of Ananias was sent to Saul. In blindness, without food and drink, Saul had waited three days. Ananias was told by the Lord that he would find Saul praying. Ananias put his hands on Saul that his sight might be restored, announced the purpose of his coming, then said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

I invite your attention to some thoughts on the question, "Why tarriest thou?"

Instances When Proper to Tarry

The Bible records a number of instances in which we find men being encouraged to tarry. Sometimes it is proper to tarry.

1. THE ISRAELITES ON MT. SINAI. When Moses and his servant, Joshua, were about to ascend the mount of God, Moses said to the elders of Israel, "Tarry ye here for us, until we come again unto you." (Ex. 24:14.) Aaron and Hur were left in charge of the people. A cloud hid Moses from their view while he was receiving the law from Jehovah. Although the people became impatient and decided that something must have happened to Moses, thus setting the stage for the idolatrous worship in which he found them engaged when he came down from the mount, they did remain there as he had instructed.

2. THE APOSTLES. Before His death, Christ promised the apostles they would be given the Holy Spirit to guide them into all truth. (John 16:13.) After His resurrection, Jesus said to them, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Lk. 24:49.) "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." (Acts 1:4.) After the ascension of Jesus, they returned to Jerusalem from the mount of Olives. (Acts 1:12.) It was ten days later when the great outpouring of the Spirit recorded in Acts 2 took place. Christ had been publicly and shamefully put to death on the day of the Jewish Passover; it was fitting that He be vindicated and publicly honored on the next Jewish feast day, Pentecost, by the marvelous manifestation of the overpowering influence of the Holy Spirit on the apostles. Therefore the apostles had to wait until the time for the fulfillment of that which had been promised.

3. THE CORINTHIANS. In 1 Cor. 11 Paul discussed gross irregularities in the church at Corinth pertaining to the Lord's supper. It appears that some of the Corinthians were turning the supper into a feast for the gratification of physical hunger. It had ceased to be
the Lord's supper. Some were bringing their own and eating and drinking to excess, even before the arrival of others. Paul shamed them for this, saying, "What? have ye not houses to eat and to drink in?" After reminding them that this is a memorial supper, he added, "Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home..." (Verses 33,34.) The word here translated "tarry" (ekdechomai) is rendered "looked for" in Heb. 11:10. Christians are to "look for," "except," or "await" one another in eating the Lord's supper. Instead of eating the supper as soon as we arrive at the place of meeting, thereby having some run ahead of others, we should look for others and wait until all can sit down together to partake. This does not imply that we should tarry until every person in the church comes. We could tarry all day long and some would never get there, especially if it is good fishing weather! The passage does teach orderliness in partaking of the communion.

4. GOSPEL PREACHERS. When Peter preached to Cornelius and his house, the first Gentiles to hear the gospel, they "prayed him to tarry certain days." (Acts 10:48.) Though he had taught them the way into Christ, they no doubt had many questions that would have required much time for answering. Paul went to Corinth, "And he continued there a year and six months, teaching the word of God among them." (Acts 18:11.) The word translated "continued" ("sat" in the margin) is the same for "tarry" in Lk. 24:49. It means "settle." He settled there to teach for that period of time. When the same apostle wrote to the Corinthians from Ephesus at a later date, he remarked, "But I will tarry at Ephesus until Pentecost." (1 Cor. 16:8.) He stayed at Ephesus for about three years. (Acts 20:31.) Gospel preachers sometimes make the mistake of leaving new converts before they are fully taught in their duties to the Lord. Some men have object to "located" preachers. "Located" preachers are merely "tarrying" preachers. How long a preacher tarryes at a certain location depends on the circumstances. It might be a few days, a few weeks, many months, a number of years, or a lifetime.

Instances When Not Proper to Tarry

In contrast to the foregoing, the Bible records instances in which men are encouraged not to tarry. Sometimes it is dangerous to tarry.

1. LOT AND FAMILY. God sent messengers to the city of Sodom to warn Lot and his family to flee for their lives. The city was about to be overthrown with fire and brimstone from heaven. For some reason Lot seemed disposed to hesitate. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city." Lot was told, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." (Gen. 19:16,17.) The messengers might well have asked Lot, "Why tarryest thou?"

2. CHRISTIANS. The New Testament makes it clear that the Lord's disciples should not delay their service to God. Jesus said, "I must work the works of him that sent me, while it is day: for the night cometh, when no man can work." (John 9:4.) The Master's sentiment expressed here should be the attitude of the disciples. "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of
"To day if ye will hear his voice, harden not your hearts..." (Heb. 3:13, 15.) "Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5:6.)

Some Christians put off serious Bible study. They intend some day to buckle down and really try to learn. To such we say, "Why tarriest thou?" Some hesitate to correct their bad habits. They engage in some things that are detrimental to health, some that are not conducive to spiritual development, and some that lend a bad influence. They keep telling themselves that they must make corrections. "Why tarriest thou?" Some postpone their efforts to speak to friends and relatives about obeying the gospel. Others have drifted away from serving the Lord and procrastinate in returning. "Why tarriest thou?"

3. SINNERS. The lost should not wait to obey the gospel. But we find sinners tarrying. Why?

a. For an experience? Some have been led to think that one cannot be baptized unless he has had some kind of special experience — appearance of an angel, God speaking in a dream or a vision, a mysterious voice. The Bible requires no such experience. The eunuch from Ethiopia asked, "What doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest." (Acts 8:36,37.) Some go through life waiting for an experience, then die without ever getting it. If you are tarrying in hope of getting an experience, tarry no longer.

b. For saving power? Sometimes sinners are told by certain preachers to wait for God's power to come down and save them. God's power to save is exerted through the gospel. Read Rom. 1:16; Heb. 4:12; James 1:21. This being true, you need only to obey the gospel. To wait for something else is
to wait in vain. "Why tarriest thou?"

c. On account of someone else? Occasionally someone who knows what to do to be saved will tarry in the hope that a companion will obey the gospel with him. It is fine to try to win others to the Lord, but not by delaying one's own obedience. The companion might even be waiting for you. On the other hand, he may never become a Christian. "Why tarriest thou?"

d. Until repentance is easier? Some know they cannot be saved until they break loose from worldly attachments but they have difficulty in bringing themselves to repent. They tarry, thinking that it will be easier to repent later. This is a satanic deception. The longer repentance is delayed, the harder it is. "Why tarriest thou?"

e. Praying over the matter? Someone may say, "I want to pray over the matter a while longer." Friend, if you should pray another ten years the need for obedience to the gospel will in no way be lessened. Saul was praying when Ananias came in. He was told to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Prayer cannot take the place of obedience. You cannot pray around baptism. "Why tarriest thou?"

f. Or just plain neglect? Many are tarrying merely because they are not interested enough in their own salvation. They have insured the house, the car, their health, and everything of value, except the most valuable possession of all — the soul. They would not be without life insurance, mortgage insurance, etc., for the risk is too great. Heaven's insurance program is the greatest ever introduced in the world. Christ offers protection against eternal loss. This eternal insurance cannot be purchased with money. Christ paid for it on the cross. It is available to all who will submit to Christ in obedience to the gospel. But many who would not risk the loss of house or automobile without some kind of protection, risk the eternal loss of their souls by delaying submission to Jesus. Why do you wait? What can possibly be gained by delay? "Why tarriest thou?"

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A "Knights of Columbus" ad directs this question to non-Catholics. We reply by putting the same question to people in the Catholic Church.

1. Have you been baptized? No one is a Christian unless he is a child of God. To become a child of God one must show faith in Christ by being baptized. "For all you who have been baptized into Christ, have put on Christ." (Gal. 3:26, 27.) This baptism is a burial. "For we are buried with him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life. For if we have been united with him in the likeness of his death, we shall be so in the likeness of his resurrection also." (Rom. 6:4, 5.) A footnote on this verse in the New Catholic Edition of the Bible says, "The descent into the water is suggestive of the descent of the body into the grave, and the ascent is suggestive of the resurrection to a new life." "For you were buried together with him in Baptism, and in him also rose again through faith in the working of God who raised him from the dead." (Col. 2:12.) One has not been baptized, according to the Scriptures, unless he has been buried — immersed — dipped. You Catholics, would Christ call you Christians since
you have substituted pouring for a burial?

2. Do you worship according to Christ's testament? Jesus said, "God is spirit, and they who worship him must worship in spirit and in truth." (John 4:24.) God's word is truth. (John 17:17.) One item of worship set forth in that word of truth is the Lord's supper. The supper is a memorial of Christ's sacrifice. Jesus said of the eating of the bread, "This is my body which shall be given up for you; do this in remembrance of me." And of the drinking of the cup, "This cup is the new covenant in my blood; do this as often as you drink it, in remembrance of me." Catholics have changed this memorial into the "sacrifice of the Mass." Now you Catholics, would Christ call you Christians since you have made a sacrifice out of that which He instituted in remembrance of the sacrifice He made nearly 2000 years ago? Do true Christians change and pervert the Lord's teaching?

3. Do you add another head? The Scriptures teach that "Christ is head of the Church." (Eph. 5:25.) "Again, he is the head of his body, the Church." (Col. 1:18.) God has shown the working of his mighty power in the exaltation of Christ. "And all things he made subject under his feet, and him he gave as head over all the church, which indeed is his body, the completion of him who fills all with all." (Eph. 1:22, 23.) The New Testament recognizes no other head. Catholics tell us the pope is the "visible head," "the vicar of Christ," "the personal representative of Christ." You Catholics, since you have added a human head to represent and speak for the divine head, would Christ call you Christians? Do not true Christians recognize the supreme and exclusive headship of Christ?

4. Do you wear another name? "And it was in Antioch that the disciples were first called 'Christians.'" (Acts 11:26.) "But if he suffer as a Christian, let him not be ashamed, but let him glorify God under this name." (1 Pet. 4:16.) Ask a member of the Roman Catholic Church what he is religiously and invariably he replies, "I am a Catholic." Though he professes to be a Christian, he places that name in the background and identifies himself by a human name — the name "Catholic." Yet Peter said of the name "Christian," GLORIFY GOD UNDER THIS NAME. You Catholics, why should Christ call you Christians when you seek to glorify God under another name?

Catholic friend, WOULD CHRIST CALL YOU A CHRISTIAN? I think not. He would doubtless call you by the name you have chosen for yourself — CATHOLIC. And as long as you continue to follow the bishop of Rome rather than the New Testament, you have no real right to the name CHRISTIAN. You may call me a bigot if you choose, but I write these things as a friend.

(All Biblical quotations in this article are from the New Catholic Edition, published under the imprimatur of Francis Cardinal Spellman.)

— I. H.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: For this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:13,14.)

You have friends who need to read this material. Why not subscribe for them? Two dollars will bring the next twelve issues their way.
Weighed in the Balance
By Joe Neil Clayton, Huntsville, Alabama

The book of Daniel has the account of an event in the life of Belshazzar, king of Babylon, son of the famous Nebuchadnezzar, who carried Judah away into captivity. Belshazzar could have profited much from the experience of his father. Nebuchadnezzar had come to appreciate the power of the Most High God through a series of events involving Daniel and his fellow captives. The result of his haughtiness was a temporary insanity visited upon him by God. (Dan. 4:31-32.) Belshazzar observed this, but was not impressed. Instead, he took the road of indifference to God.

At the end of his reign, Belshazzar gave a great feast. Under the influence of wine, he called for the sacred vessels of the Jewish temple to be brought from storage, so that he and his guests could drink wine from them. During the orgy of excess, he praised the gods of gold, of wood and stone. Then God broke up the party.

There appeared to the assembly the form of a man's fingers, and the form wrote MENE, MENE, TEKEL, U-PHARSIN. None of the soothsayers of Babylon were able to interpret, or even read, the inscription. Daniel's former good services to Nebuchadnezzar were remembered by Belshazzar's wife, and she urged the king to call him. When he appeared, Daniel knew immediately the import of the handwriting on the wall.

The first and last words of the message were for the kingdom. They meant that the time for its existence was numbered, and that it would be divided between the Medes and the Persians. However, the middle word was a message for Belshazzar. Daniel said, "TEKEL; Thou art weighed in the balances, and art found wanting." (Dan. 5:27.)

This proclamation to the wicked king of Babylon referred to the ancient method of taking weights. A balance similar to the modern laboratory scales was used for these purposes. The object to be weighed was placed on one side of the balance and a corresponding weight was placed on the other side.

In the reference above, a different method of weighing was used. Instead of trying to determine Belshazzar's "weight," God put his expectations on one side of the scale, and found that the king did not carry enough "weight" to balance the scales. This indicates that God has a standard measure which he uses on his side of the scale to measure the spiritual attainments of men.

Most modern religionists want to be judged by their own standards rather than God's. If this were the standard of judgment all men would be saved, for Paul says, "I am conscious of nothing against myself." However, he goes on to say, "... yet I am not by this acquitted; but the one who examines me is the Lord." (1 Cor. 4:4, New American Standard Bible.) The thing that we need to be concerned about is God's standard of judgment. Awareness of our own faults is sometimes faulty, for we often see the mote in the brother's eye with more ease than we behold the beam in our own. However, it is not difficult to make ourselves aware
of God's standard, for "the grace of God has appeared, bringing salvation to all men, instructing us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world . . ." (Titus 2:11-12.)

Many who are not aware of God's standard of judgment will be shocked into reality in the Judgment itself. Jesus taught, "Not everyone who says to Me, 'Lord, Lord', will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'" (Matt. 7:21-23, New American Standard Bible.)

This rude awakening will come too late for any change of course. The seriousness of our life must be recognized first, then men must answer the challenge of God to "do his will," for Christ says, "the words that I spoke, the same shall judge you in the last day." (John 12:48.)

Paul warns, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. 5:3.) It is not necessary for men to be destroyed, but it is true that complacency and indifference about our spiritual condition can do more to cause us to be lost than any other attitudes. Let us examine our spiritual status by the standard measure, the Word of God.

Sectarianism

People often are led to think that in contending for the peculiarities of their denomination, they are contending for Christ and His gospel; and in opposing all who differ from the views of their sect, they think they are opposing the enemies of Jesus. We need to learn the difference between Christ and denominationalism, the gospel and sectarian doctrines.

Jesus is not a sectarian Savior. The doctrine of our Lord is not denominational dogma. The church of Christ is not a schismatic society. Truth is not partisan. Christians are not bound by human creeds.

Some men display considerably more zeal in behalf of man-made institutions than what God has instituted. Each pet project is projected into a plank in a partisan platform. Any opposition to either the project, the plank, or the party is treated as if opposition to the risen Redeemer.

Then there are the noble souls who come forth with the desire to end all religious sects. They form a new party in the hope that it will absorb all existing parties. Poor fellows. They would build a denomination to end all denominations. They are like the preacher who wanted to debate that it is wrong to have debates.

Let us abandon all denominational ties — names, creeds, practices, and expressions. Let us return to the original ground of the one faith of Jesus Christ. Let us unite in His body, the church. Let us be Christians, no more and no less.

—I. H.

"For rebellion is as the sin of witch-Craft, and stubbornness is as iniquity and idolatry." (1 Sam. 15:23.)
Lamentations

By Jerry R. Phillips, St. James, Missouri

Perhaps one of the most neglected objects of study by Christians today is that of the Lamentations of Jeremiah. Until relatively recent times even the prophetic book of Jeremiah had not received the consideration among Bible students that it merits. Increasing emphasis, however, is being placed on both the man and his message.

The true personality of a man is often manifested in his time of agony and grief. Jeremiah, the man of God frequently referred to as the "weeping prophet" or the "prophet of failure," here opens his heart for all to see his concern and to feel his anguish and anxiety for the chosen people of God in their time of judgment. No greater insight into his character can be had than that which results from a study of his lamentations.

The Structure

The book is divided into five chapters, each representing a distinct and complete thought, yet all related by one central idea. Jeremiah sets forth his feelings in poetic form thought to be excelled by none and compared only to the writings of Hosea. Two remarkable aspects of the book are (1) each chapter contains twenty-two stanzas, the same number of letters in the Hebrew alphabet, and (2) in chapters one through four the beginning initials of the words in each stanza represent different letters of the alphabet, and those in order. The fact that the author of these lamentations is truly a poet in the fullest sense and not just one partial to the use of the poetic forms is surely a warranted conclusion.

The Message

Chapter One: The prophet begins by presenting the dismal picture of his people, comparing them to one who is rejected by all, one who finds no rest or consolation. Yet her condition is not without reason, for in verse five Jeremiah states, "For Jehovah hath afflicted her for the multitude of her transgressions." Her suffering was the just consequence of her own sins administered by the righteous hand of Jehovah.

Jerusalem is then placed in the foreground as "an unclean thing." She has taken the position of one who is now appreciating the reality of grief and rejection. She seeks consolation and pity from those who pass by and observe her sorrow, but she gains no comfort. Jeremiah writes, "For these things I weep." A petition to Jehovah includes the hope that her enemies might also undergo such justified tribulation.

Chapter Two: Jeremiah now describes the extreme results of Jehovah's anger, claiming that He has "become as an enemy" in bringing about such com-
plete destruction. The prophet laments her sunken condition in three areas: political, social, and religious. In verses eleven through thirteen we sense the distress of Jeremiah over the condition of the children of the city; they "swoon in the streets . . ." Much of this is a result of the teachings of false prophets. The city is told to cry out for mercy of Jehovah for the young children if for no other motive.

In verse twenty a catastrophic condition which the Jewish historian Josephus describes is now brought to the mind of the prophet: that of starving mothers eating their children. This is a part of the terrible judgment Jeremiah foretold in Jer. 19:9: "And I will cause them to eat the flesh of their sons and the flesh of their daughters."

Chapter Three: It should be noted here that there is some recent criticism of Jeremiah's being the author of this little book, but it is often discarded in the face of this third chapter. The personal agony of the chapter is in tune with the character of Jeremiah and was undoubtedly written by one who personally felt the full effect of such sufferings. None other than the sensitive heart of Jeremiah can be so labeled.

The prophet describes himself as a man made old by the chastisement of Jehovah. "He hath . . . pulled me in pieces." His own people used him for derision and ridicule. In the words of the prophet, "My soul ... is bowed down within me."

The rest of the chapter finds the prophet turning from his own suffering to the praising of Jehovah. He exhorts the people to examine themselves, to repent, and to look to Jehovah for comfort and pardon.

Chapter Four: A contrast is now made between the sorrowful state of the country and its ancient prosperity.

Once again the prophets, together with the priests, receive the blame for such a destruction because of their sins and iniquities. In verses seventeen through twenty, Jeremiah again turns to deep lament over the tragedies of the conflict. The chapter, however, is concluded on a note of hope, for the promise is made, "He will no longer carry thee away into captivity."

Chapter Five: This chapter differs somewhat from the others in that it seems to be both a petition to Jehovah as well as a recapitulation of the first four chapters. The prophet asks Jehovah to remember their calamity and to see their reproach. Yet in all of this suffering and agony one fact is still brought forth: the judgment is one of just recompense for the immoral state of the nation. For Jeremiah states in verse sixteen, "Woe unto us, for we have sinned."

The last four verses of the chapter range from praise to sorrow and submissive petition. "Turn thou us unto thee 0 Jehovah, and we shall be turned; renew our days as of old."

The Application

Much can be learned from the study of the Lamentations of Jeremiah, but perhaps the greatest value one can receive from such a study is that of consolation. Jeremiah's sorrow was produced through a love for the word of God. Even though his people did not hearken to that word his life was certainly not one of failure; for in the words of Paul, "Wherefore my beloved brethren, be ye steadfast, unmoving, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Let us look to the prophet to learn a great lesson of obedience. The Lamentations of Jeremiah are a standing

(See LAMENTATIONS . . . Page 47)
Reconciliation

In our last study (Oct., 1963, issue) Redemption was shown to be a word God has used to give us a picture of our salvation in Christ. In it is portrayed the world as a slave market in which all are in bondage to sin. Man is shown in hopeless servitude since neither he nor any other possessed the means to free him. Then God appears with the offer of freedom through the blood of His Son to all who desire and will accept it.

This term, Reconciliation, presents another view of this same great work of God's grace. As it appears in English it is from Latin and means "to unite again." (Webster.) In the original language the noun katallage and the verb katallasso are defined, "adjustment of a difference, reconciliation, restoration to favor." (Thayer.) This restoration became necessary because of enmity which existed and separated God from man. It is a war picture with man both the cause and the loser.

But the question arises, "How did such enmity begin in the first place?" The Holy Spirit attributes it to three things: (1) the Law which separated Jew and Gentile, and man from God (Eph. 2:15), (2) the "mind of the flesh" (Rom. 8:7), and (3) "friend-ship with the world." (Jas. 4:4.) These three, though separately stated, find common grounds in one state, SIN. Each man joins that battle against God when he first sins, whether he be Jew or Gentile. Thus the cause of this enmity is transgression of God's law and the outcome is defeat or death.

If peace is to be made it is only logical for the one causing the enmity to take the first steps but by the nature of sin it was not that easy. In fact, it was impossible because man did not possess the terms upon which peace might be made. Alone he was fighting a hopeless and losing battle. If there were ever to be terms of peace they would have to be provided by God against whom the enmity existed. Though under no obligation to help, would He?

"For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled shall we be saved by his life . . ." (Rom. 5:10.) "For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross . . ." (Col. 1:19-20.) These verses emphasize the means by which this peace was made available: it was through the death — the blood — of Jesus.

Ephesians 2:14-18 shows also where God intended reconciliation to be made available. Speaking of the Jew and the Gentile, Paul said, "... and might reconcile them both in one body unto God through the cross, having slain the enmity thereby." (Verse 16.) In chapter 1, verse 22, the body is defined as the Church. There is no more reconciliation in the wrong place than there is by the wrong means. Both are of equal importance, which is clearly seen from Acts 20:28. The elders are to.
"... feed the church of the Lord which he purchased with his own blood."

Today we have committed to us, "the ministry of reconciliation" and the "word of reconciliation." (2 Cor. 5:18, 19.) It came to the apostles first, as verse 20 shows, and today that same message is ours to proclaim. They taught that men must have faith in Christ and the cleansing power of his blood (Rom. 3:24, 25), and having repented they were to be "baptized into his death." (Rom. 6:3.) This same baptism was into the one body. (1 Cor. 12:13.) Paul admonishes in 2 Cor. 5:20, "... be ye reconciled to God." May we ask, "What hinders you?"

Through God's choice of the word Reconciliation He has painted the greatest battle scene of all time. Since men have been upon the earth it has continued and will continue until the end of time. But for all of those who will now come out of it the great calm of a lasting armistice has fallen, and no longer are you enemies of God, but on His side now fighting the good fight of faith trying to save the lives of others from certain destruction. His term for all is an unconditional surrender.

The Push of Roman Catholicism

By R. L. Burns, Grand Prairie, Texas

Roman Catholicism is a minority in this country, and yet through every conceivable medium we and our offspring are subjected to propaganda of this politico-religious institution. Probably in the history of our nation there has never been an attempt so shrewdly conceived or craftily executed to undermine our American way of life and destroy the constitution of the United States as the present and untiring efforts of the Romish Church. It becomes increasingly difficult to watch television or read newspapers without seeing the Roman Catholic Church presented as the "national religion," the priests as the benefactors of the poor and oppressed. Like other politicians, they are simply exploiting the ignorant, the poor and parasites who seek to live at the expense of others.

The parochial schools have long sought federal and/or state aid for the advancement of their work. During the week of February 2 one of the broadcasting networks presented a program on federal aid to education with the greater emphasis upon the parochial schools and the curriculum. Evidently most of the push for the federal government to subsidize the schools is generated by the Roman Catholic hierarchy and their lobbyists in Washington. With a daily course in religion (Roman Catholic style) and the nuns teaching in their habits and the crucifix hanging in the background, a fine picture for federal-aid-to-education and the UNION of church and state is presented. Our tax dollars are sought to advance this picture.

As if this were not enough, we are hearing of repeated instances of Roman Catholic lies in the public school's text books. It has been known for years that the parochial schools of the Roman Catholics perverted history and slanted it in their direction. We could tolerate
that, but to affront honesty and freedom by subverting our schools and our textbooks seems to me to be the "straw that broke the camel's back." As an example, a history book used in Texas schools is being revised because of complaints by non-Catholics that it contained Roman Catholic doctrine. The book is *Men and Nations*. One of the statements objected to was: "St. Peter, leader of the apostles and first bishop of the church at Rome. In this picture he is shown holding the Gospel and the keys to heaven." (This accompanied an illustration.) Another objectionable statement said, "The church at Rome had been founded by both Peter and Paul, and Peter had been its first bishop." The revision will say that the Pope in Rome "could and did claim to be head of all the bishops of the Roman Catholic Church" for the original statement that the Pope "by the doctrine of apostolic succession . . . was the successor to Peter, head of the apostles."

A story in *The Dallas Morning News* recently gave this additional information: "There are also revisions in reference to church sacraments and organization, which were questioned by critics of the history book."

What can we do about these innovations? We can write letters to editors of the newspapers laying bare any information we can PROVE to be true about the Roman Catholic Church. We can express displeasure toward all of the free space in our newspapers and on our television screens given to the Romish Church. We can study our Bibles for our own edification and to teach our neighbors as best we can by word and manner of life. Finally, we can pray to God for guidance to know and courage to do right. This is no ordinary enemy and fighting it will demand the best of the best.

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**A Puzzle**

A "skeptic" is one who is given to doubting. He doubts, on the one hand, that there is sufficient proof for believing in God; he doubts, on the other hand, that it can be proved that there is no God. I wonder if he ever doubts the propriety of doubting? Does he ever doubt his own doubt?

Similarly, the "agnostic" suspends judgment. He affirms that all knowledge is relative, therefore such things as the character of God and the origin of the universe are neither known nor knowable. Does he ever suspend judgment on his own suspension of judgment? Is he ever agnostic toward his own agnosticism?

Why does the skeptic stop his doubting before he doubts the propriety of doubting? Why does the agnostic suspend judgment on God, the Bible, and the hereafter, but not on his own suspension of judgment?
"Every House Is Builded by Someone"

By Arvid K. McGuire, Huntsville, Alabama

Every building is first conceived in the mind of man. These structural ideas are then recorded and become the design for proposed construction. The design of the architect is clearly seen in the finished product. In a spiritual sense God is the architect of the New Testament church. The marks of design demonstrate the divine origin of the church. The Hebrew writer states, "For every house is builded by someone but he that built all things is God." (Heb. 3:4.) This article is a brief presentation of these marks of design. It is by no means exhaustive, but rather it is suggestive. We shall confine our study of design to the names by which the church is called in scripture.

Authorship

This relates to the architecture and design of the church. He that built all things is God. The expression "church of God" emphasizes the authorship of the church. The church is the family or house of God. (1 Tim. 3:15.) In this relationship God is our Father and his children are sons and daughters. (2 Cor. 6:16.)

Ownership

The church "of Christ" expresses the fact that Christ is the builder of his church; that he purchased it with his own blood. (Matt. 16:18; Acts 20:28.) His ministry is in the true tabernacle which the Lord pitched and not man. He loved the church and gave himself up for it. (Eph. 5:25.)

Constituency

The church is composed of saints. Paul referred to this constituency by calling it "the churches of the saints." (1 Cor. 14:33.) The word saint is defined as "set apart," "dedicated," "consecrated"; it does not indicate sinlessness. Christians are admonished to "sanctify Christ in their hearts as Lord," which means that he is set apart in our hearts and our lives are dedicated and consecrated in his service. (1 Pet. 3:15.)

Relationship

The expression "the church of God in Christ" emphasizes this relationship. (1 Thess. 2:14.) "In God" declares this relationship to be universal — the one body. "In Christ" is an all-encompassing sphere in which all spiritual blessings are received and enjoyed. (Eph. 1:3; 3:14-17.)

Heirship

The church "of the firstborn" (ones) emphasizes the inheritance of the saints as heirs of God. (Heb. 12:22; Rom. 8:16,17.) According to God's will or purpose we are begotten by the living, incorruptible word of God that we might be a kind of firstfruits of his creatures. (James 1:18; 1 Pet. 1:22, 23.) "Kind" means that all Christians are of the same class or order. "Firstfruits" means the choice ones. God's purpose is that his heirs be thus characterized.

Unity

The unity of the church is presented as the "one body." There are many members but one body. Not all members have the same office or function but each must function in order for the body to increase and build itself up in
Spiritual Government

The expression "the kingdom of Christ and God" emphasizes the divine rule over the church. (Eph. 5:5.) The kingdom is an absolute monarchy. God rules over all by inherent power. (Eph. 4:6.) Christ is the Monarch and rules by God's appointment. (Matt. 28:18-20; Eph. 1:22,23.) The reign of Christ began on the first Pentecost after his resurrection (Acts 2) and he shall reign on the throne of God until all enemies are put under his feet. The last enemy to be destroyed is death.

Corporate

The church is a spiritual society. Members of the church are no longer strangers and sojourners but are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone. (Eph. 2:19, 20.)

Fellowship

The "churches of Christ salute you" is a salutation to those within the body of Christ, not to those outside the body. We cannot salute false religion for this would make us partakers of their evil deeds. (2 John 9-11.) We cannot salute the world for we have no fellowship with it. (Eph. 5:11.) Saluting emphasizes fellowship one with another as spiritual partners. Saluting is confined to those in the same realm. Only a person in the military services salutes an officer.

These are nine marks of design demonstrating the divine origin of the church. God designed and planned the church. (Eph. 3:10, 11.) Christ built it according to the divine pattern. (Matt. 16:18; Heb. 8:1-5.) Let each Christian recognize this and follow the word of God in all things.

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All of this denying and twisting was necessary because of the unscriptural doctrine of the Baptist Church. Man is not saved when he believes and repents. The Bible clearly teaches that the repentant believer must be baptized "for the remission of sins" (Acts 2:38), to have his sins washed away (Acts 22:16), to be saved. (1 Pet. 3:21.) Nowhere does the Bible teach that man can be saved apart from baptism. The fact that the Baptist Church so teaches puts it in direct conflict with the word of God. Denying and twisting plain passages of Scripture is the inevitable result.

(LAMENTATIONS . . . Continued)

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THE SEARCH FOR THE ANCIENT ORDER

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Misunderstandings About Christ, and His Church

By Frank Jamerson, Louisville, Kentucky

Misunderstandings are common in the secular and religious realms. Sometimes people misunderstand because they are ignorant of the facts and sometimes they have the opportunity to know the facts but are too prejudiced to consider and accept them. Jesus was misunderstood by many during His life on earth because they had preconceived ideas about how the Messiah should act and when Jesus did not do like they thought He should, they rejected Him. We should try always to consider the facts about any matter and not close our minds to the truth. In this article, we intend to show three areas in which Christ and His church are misunderstood by many.

Origin

While Christ was on earth, some thought he was one of the prophets. (Matt. 16:13-20.) Others thought of him as simply "the carpenter's son." (Matt. 13:54-57.) These ideas make Christ HUMAN in origin. They would have him originating like all other human beings since Adam and Eve were created by God. Although Jesus was born of a virgin, was "manifested in the flesh" (1 Tim. 3:16), or "made in the likeness of men" (Phil. 2:6-8), He existed eternally with God. "In the beginning was the Word, and the Word was with God. and the Word was God." (Jno. 1:1.)

The origin of the Lord's church is often misunderstood. Many think it is another denomination; one that originated in what is called the "Restoration Movement." It is true that many left the denominations of men to return to the pattern set forth in God's word during the "Restoration Movement" but that was not the ORIGIN of the church. The church of the Lord was in the eternal purpose of God (Eph. 3:10,11), and it was built by Christ. (Matt. 16:18.) It is the product of the "seed of the kingdom." (Matt. 13:19; Lk. 8:11.) When the gospel was preached by the inspired apostles on the day of Pentecost (A.D. 33), in the city of Jerusalem, the church of the Lord was established. (Acts 2.) When the same gospel (recorded in the New Testament) is preached today, we get the same results — a church of the Lord. Seed always produces after its kind. A church of the Lord is built by planting the "seed of the kingdom," the word of God. It cannot be built...
by teaching the opinions and theories of men. The church was and is a product of Divine wisdom — not human wisdom!

**Nature**

Jesus was a good man, but He was not just a good man — He was God in the flesh. He went about doing good and not one could convict Him of sin. (Jno. 8:46.) He became hungry, thirsty and weary. He went to sleep on one occasion while a storm was raging and the disciples were afraid for their lives and awoke Him. These are human characteristics. But He rebuked the storm and it ceased, He fed five thousand with five loaves and two fishes, He raised the dead and performed many other miracles which manifested, at least, that God was with Him. Jesus claimed to be the Son of God and these miracles that He performed confirmed His claim. He was indeed, "Emmanuel, which being interpreted is, God with us." (Matt. 1:23; see also Jno. 1:14.)

The nature of the Lord's church is misunderstood by many. The idea is prevalent that the church should be a social club — and many churches have taken on a "social club nature." Christ did not die to establish nor to save a social club! The Lord's church is a spiritual institution. It is entered by a spiritual birth. (Jno. 3:3-5; 2 Cor. 5:17; Gal. 3:27.) Christians are to worship in "spirit and in truth." (Jno 4:24.) The "fruit of the Spirit" is to be borne (Gal. 5:22-26), and we are to fight a spiritual battle. (Eph. 6:10-20.) When churches take on a social-club nature they have departed from God's will and cannot be a tower of spiritual strength.

**Mission**

Once, a man asked Jesus to speak to his brother "that he divide the inheritance" with him. Jesus said, "Man, who made me a judge or a divider over you?" (Lk. 12:13,14.) The Son of God did not come to this world to relieve the material and temporal needs of man nor did he come as a social reformer. Even the miracles which He performed that benefited man physically, were primarily for the purpose of producing faith in Him as the Son of God. (Jno 5:36; 20:30,31.) The mission of Jesus is stated plainly in these words: "For the Son of man is come to seek and to save that which was lost." (Lk. 19:10.)

There is much misunderstanding about the mission of the church. Some think that the church should provide recreation and entertainment as part of its work. Such is not the mission of the church and the church cannot scripturally use its funds to provide for such things. Nor is it the mission of the church to provide for the material needs of men — although it is to provide the material needs of its own who have no one to care for them. That could be called a secondary mission of the church, but the primary work of the church is to teach the gospel. (1 Tim. 3:15; 1 Thess. 1:8.) The Lord's church is composed of all the saved. Local churches are composed of the saved in a locality who meet and work together. This is the only organization through which the church can scripturally function. The organization which God authorized through which Christians could function to accomplish the mission of the church is the local congregation. (Phil. 1:1; Acts 14:23.)

When churches are faithful to God's word, they are able to accomplish their God-given mission. When men have misconceptions about the origin, nature or mission of Christ, they cannot properly serve Him, and need to study the truth in order to have the correct understanding of Christ. When men do not understand the origin, nature and
mission of the church, they are apt to corrupt its nature and pervert its mission. The church of the Lord originated in the mind of God and was built by Christ; it is a spiritual institution and its primary mission is to save souls. Let us be content with, and insist on, the church being what God intended for it to be.

Saints in Caesar's Household

By Irvin Himmel, St. Louis, Missouri

From his Roman imprisonment Paul wrote to the church at Philippi, "Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Caesar's household." (Phil. 4:21, 22.) There is a fine lesson in this text. The more one learns about Caesar, the more he will appreciate Paul's statement here — a passage which is frequently read without noticing anything of practical application.

Historical Background

The rise of the Roman Empire. Between the fifth and first centuries B.C., Rome pushed itself forward from a city-state to a vast republic. All the countries around the Mediterranean Sea were made subject to Rome. Palestine, following many years of domination by Babylonians, Persians, and Greeks, then a brief period of independence, was conquered by the Romans in 63 B.C. The old Roman Republic was successful in conquering and expanding but not in ruling. A leader by the name of Julius Caesar made himself virtual dictator and was the first real head of the new empire, but he was assassinated shortly thereafter in 44 B.C. For the next fourteen years there was civil strife.

The Caesars.

1. AUGUSTUS (OCTAVIAN) . . . 30 B. C. to A. D. 14. Octavian, a grand-nephew and the adopted heir of Julius Caesar, gained control of the government through military and political maneuvers in about 30 B.C. The old forms of republican government were retained, but one-man rule became a practical reality. In 27 B.C. the senate gave him the name Augustus, meaning "majestic." He was called princeps (first citizen). As supreme leader of the army he was called imperator (emperor).

Most ancient empires deified their rulers. Patriotism itself was religion. Heroes who protected the state were gods. In 12 B.C. Augustus became Pontifex Maximus, the head of the Roman state religion. Many of his subjects regarded him as a divine hero. After his death he was deified. Augustus is mentioned in Lk. 2:1 as "Caesar Augustus." He was reigning when Jesus was born. Under him Herod the Great ruled over the Jews in Palestine. He divided the Roman provinces into two classes: (1) Imperial; (2) Senatorial. The New Testament designates the rulers over imperial provinces as governors and those over senatorial provinces as proconsuls.

2. TIBERIUS ... 14 to 37. During his lifetime Augustus selected Tiberius,
his stepson and son-in-law, to be his successor. All traces of government by the people perished during Tiberius' reign. He was vindictive, self-indulgent, and suspicious.

He is mentioned in Lk. 3:1 as "Tiberius Caesar." It was in the fifteenth year of his reign that John the Baptist began preaching. (This was likely A. D. 27, since Tiberius had reigned two years with Augustus.) When Jesus discussed paying tribute to Caesar (Matt. 22:15-22), it is probable that the image of Tiberius was on the coin. During his reign Jesus was crucified and the church established.

3. GAIUS (CALIGULA) ... 37 to 41. A great-grandson of Augustus, Caligula was thought to be half crazy during his brief reign. He had people put to death for no reason. Despite his immorality and inhuman acts, he demanded that he be treated as a god during his lifetime. A storm of protest arose from the Jews when he ordered his statute placed in their temple at Jerusalem. His assassination by an army officer abruptly ended his mad reign as emperor.

Caligula is not mentioned in the Bible. His reign ended about the time the gospel began to be preached among the Gentiles.

4. CLAUDIUS ... 41 to 54. A nephew of Tiberius and uncle of Caligula, Claudius had long been regarded by his family as a physical and mental weakling. Although he proved himself to be mentally stronger than Caligula, he was morally weak like his predecessors. The campaign which he conducted in Britain resulted in its being made a province. His vices were many.

It was in his time that the famine of Acts 11:28 occurred. He is mentioned again in Acts 18:2 as having expelled the Jews from Rome.

5. NERO ... 54 to 68. The fifth of the Caesars was a descendant of Augustus on both sides of his house. He was a stepson of Claudius by his fourth wife who managed to push aside Claudius' own son and have her son made the heir when she poisoned Claudius. Nero was seventeen years old when he became emperor. He soon had Claudius' son poisoned. Later he had his mother murdered. He had his wife put to death. He was a bloodthirsty playboy. Romans were condemned to die for the slightest provocations. He had Christians persecuted and killed in the most violent ways conceivable. The longer he reigned the more cruel, ruthless, and vicious he became. In the year 64 the city of Rome burned; many believed that Nero had the fire started, but he blamed the Christians as an excuse for slaughtering more of them. Finally, the Romans began a revolt and he committed suicide at the age of thirty-two.

It was during the reign of Nero that Paul went to Rome as a prisoner. In about the year 64 Paul wrote to the Ephesians, the Philippians, the Colossians, and Philemon. In all these letters...
he refers to his bonds. (Eph. 6:20; Phil. 1:12, 13; Col. 4:18; Phil. 10.)

The remarkable thing is that there were saints in Caesar's household. Notwithstanding Nero's cruel tyranny, gross immorality, and love of murder, and despite the grave danger that hovered over the Christians in Rome, right in Caesar's own household there were saints! Whether these were members of his guard, his servants, or his own relations, they dared to be saints in a situation that was far from conducive to sainthood.

Bible Examples

The Old Testament furnishes some splendid illustrations of how men were true saints although they were in "Caesar's household," so to speak.

1. JOSEPH IN EGYPT. (Gen. 39.) As a young man Joseph was sold by his brothers to a band of Midianites (also called Ishmaelites) as a slave. They took him to Egypt and sold him to Potiphar, captain of Pharaoh's guard. Joseph was now surrounded by idolaters. I doubt that there was another man in all Egypt who believed in the true and living God. In this environment Joseph dared to remain faithful to Jehovah.

Potiphar elevated Joseph to a position of having charge of all his house. One day Potiphar's wife cast her eyes upon young Joseph and attempted to seduce him to commit fornication with her. Day after day she persisted in her efforts to persuade him to lie with her. In these circumstances he could easily have lost his sainthood. He could have reasoned that she was the wife of his master and he would be endangering his life to resist her wishes. He might have given in to the committing of an immoral act and then endeavored to excuse himself because of the peculiar situation. Many others in his place would have reasoned, "None of my brethren will ever learn of this, anyway." But not Joseph! He said, "How can I do this great wickedness, and sin against God?" When the evil woman laid hold of his garment he left the garment in her hand and fled.

Joseph was sent to prison because he dared to be a saint. But God brought him out and made him governor over all the land of Egypt. The Lord had a purpose in bringing Joseph into what might be called "Caesar's household." If you find yourself in a similar situation today, don't give up godly living. You may have been brought into that situation for a good purpose.

2. THE ISRAELITE MAIDEN IN SYRIA. (2 Ki. 5.) In one of their hit and run raids on the Israelites, the Syrians had taken this little maiden captive. She found herself in "Caesar's household." It is always bad for a young girl to be a victim of such circumstances. As a slave among idolaters she could have allowed herself to lose faith in God. She might have reasoned, "How can I believe in God when he allows a terrible thing like this to befall me?" People sometimes turn to infidelity when the going is rough.

This fine young lady remained a saint in time of adversity. When she saw that Naaman, captain of Syria's army, had leprosy, she wished that he could be with God's prophet in Samaria that he might be cured. Her faith in God eventually resulted in Naaman's healing. Read the whole narrative which is packed with interest.

3. THE THREE HEBREWS IN Nebuchadnezzar's Court. (Dan. 3.) In the days when the Jews were captives in Babylon, the king set up a colossal image of gold and demanded that all his officers worship it. Anyone who refused to bow before the image was to be cast into a furnace of fire. Shadrach, Meshach, and Abed-
nego, three Hebrews in Nebuchadnezzar's court, found themselves in a tough spot. Here was a situation that many would have found "expedient" for idolatry. The three Hebrews did not see it that way. Even though Nebuchadnezzar commanded that the furnace be made seven times hotter when he learned that these men did not intend to worship his golden idol, they were not afraid.

God stands by those who remain faithful to him. The courageous Hebrews were cast into the furnace but God miraculously protected them. They came out without even so much as the small of fire on their garments. Those who dare to be saints in "Caesar's household" are victorious in the end.

4. DANIEL IN BABYLON. (Dan. 6.) After the fall of the Babylonian Empire and when Darius was ruling, Daniel was in a position of high authority. The other rulers envied him and sought occasion against him. They could find it only in his religion. They persuaded Darius to decree that it would be unlawful for thirty days for anyone to make any petition of any man or God except the king himself. Any violator was to be thrown into the den of lions.

Daniel dared to be a saint when threatened with a violent death. He feared God more than the den of lions. He kept right on praying to God three times each day as he customarily did. Like his three friends mentioned above, he was protected from harm. We thrill in reading of the courage of such saints in "Caesar's household."

Modern Examples

1. CHRISTIANS WHO HAVE STERN OPPOSITION AT HOME. We often find some saint who has a home life that is all but conducive to godliness. It may be a case in which the wife is a Christian and her husband is an antagonistic fellow who does everything he can to discourage her work for the Lord. It may be a young person whose parents would sooner disinherit him than see him be a member of the church. If one's home environment is like Caesar's household, he can still be a saint if the desire is strong enough.

2. THOSE WHO HAVE UNGODLY BUSINESS ASSOCIATES. In the business world Christians frequently find themselves surrounded by men who have no regard for honesty and decency. A man may be trying to get a promotion in the factory, the office, or the plant, but he finds that the promotions go to those who can give the wildest parties with the most wine, women, and song. He is disgusted with the whole setup. He sees fraud and cheating. He may change jobs only to find himself in "Caesar's household" again. What can he do? If he cannot get out of Caesar's household he can still be a saint. With the help of God he can remain faithful.

3. YOUNG PEOPLE IN SCHOOLS OF ANTI-CHRISTIAN ATTITUDE. Occasionally some young Christian is trying to get an education in a college or university where immoral acts are considered thrills and where professors hold the Bible up for ridicule. I would not recommend this environment, and I am sure Paul would not have recommended that one try to join Caesar's household, but those who find themselves in such circumstances should resolve to be saints even when they know it is going to be a rugged battle.

A Final Thought

The lesson is simple. No right-thinking person would want to be in "Caesar's household," but if he is there he can still be a saint. The power of choice is greater than either heredity or environment. The people in Caesar's
household who were saints became such by choice. But what of those who live in an environment which is most conducive to godliness yet do not become saints? The saints in Nero's palace will rise in judgment and condemn them. Some today have wonderful advantages. A person may have a godly companion who is doing everything he can to set a good example and lead that one to Christ. He may have a host of friends who are Christians and who are interested in his spiritual welfare. He may be able to attend church services and hear the truth taught. Many good influences may surround him, but he does not obey the gospel. No one is threatening to feed him to the lions if he becomes a saint. He stands without excuse. Woe be unto that man! How heavy his judgment!

Old Testament Use
The Jewish conception of propitiation, prior to the coming of Christ, was summed up in the covering of the Ark of the Covenant. Here is a mention of this covering in Hebrews 9:5: "... and above it cherubim of glory overshadowing the mercy-seat: of which things we cannot now speak severally." The "mercy-seat" is translated from HILASTERION, a form of propitiation, better translated "propitiatory." On the annual day of atonement blood was sprinkled on this covering for the sins of the people and by this sacrifice, they would appease God another year for their sins. This continued at the time of Christ.

Application to Christ
However, with the death of Christ, HILASMOS takes on a different application though it may be defined with similar words, "an appeasing, propitiating." (Thayer.) It is evident from the definition that propitiation does not treat of a new relationship between God and man. It, rather, is a term explaining how the friendship of redemption was made possible. Since the atonement and propitiation of the past had involved sacrifices, we might expect this to be true of the New Testament usage.

In Hebrews 2:17 we are informed. "Wherefore it behooved him in all things to be made like unto his breth-
ren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." But, it reads somewhat differently in 1 John 4:10. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The same is expressed in 1 John 2:2. There is no contradiction here — only two different thoughts presented which make the propitiation of Christ unique in contrast with former Jewish practice. God teaches us through His use of this word that Christ not only came to make propitiation for our sins but to be that very covering for the sins of men, Himself. This brings to mind the words in Hebrews 7:27 and 9:14, "he offered up himself." Thus in one great and final act the Son of God became both priest in "making the propitiation" and sacrifice in "being the propitiation."

Trench gives the following contrast between reconciliation (KATALLAGE) and propitiation to support his claim that the latter word gets nearer to the heart of the salvation in Christ. "If we had only katallage and the group of words and images which cluster round it, to set forth the benefits of the death of Christ, these would indeed set forth that we were enemies, and by that death were made friends; but how made friends katallage would not describe at all. It would not of itself necessarily imply satisfaction, propitiation, the Daysman, the Mediator, the High Priest; all of which in hilasmos are involved." Thus our portrait could not be complete without consideration of this word.

Why

As to the necessity of this great and terrible sacrifice. Paul expresses it in these words: "... whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season; that he might himself be just, and the justifier of him that hath faith in Jesus." (Rom. 3:25, 26.) This was the only way for God to remain faithful and just to his promises of atonement for the Jews in the past and to all from that day to the end of time. He could in this way be just and justify us.

In this third picture of our salvation only two beings are present, a loving Father and a willing Son. It portrays the touching scene of a father looking upon the slain and lifeless body of his only son. Yet there is the realization on the father's face that there was no other way. This is God's way of saving us and covering our sins from His sight. He has told us about it through this word propitiation.

By these words, redemption, reconciliation and propitiation God has approached the central truth of our total salvation from three different positions. Together, they show our darkened condition before our restoration to God's favor, the means through which this restoration was accomplished, and our quickened, peaceful, glorified state afterwards.

Won't you be a Christian through contact with the blood of Christ and complete faith and obedience to His will for you? Be "baptized into his death" (Rom. 6:3), for it is there that you "put on Christ." (Gal. 3:27.)
Ezekiel

By Bill Echols, East Orange, New Jersey

The book of Ezekiel runs after Isaiah and Jeremiah both in the canon, and in volume. It contains many visions, parables and proverbs. It is allegorical and abounds in figures and symbolic actions. It is obscure in some of its expressions; and therefore more difficult to understand than most other portions of prophecy. No other prophet used such imaginative language. Nevertheless a major part of the prophecy is very intelligible and highly edifying. These sections do not present more difficulties than can be found in other books of prophecy.

Author

The author is identified as Ezekiel, the priest, the son of Buzi. (1:3.) No mention is made of the prophet outside his own book which is autobiographical. He was among the captives carried away by Nebuchadnezzar before Jerusalem was destroyed. (1:1-3; 2 Ki. 24:8-16.) He was a member of a community of exiles who settled by the River Chebar. Cuneiform records indicate that this was actually a canal in central Babylon running from Babylon to Nippur, sixty miles to the southeast.

Ezekiel was married, but the day the siege of Jerusalem began, his wife died. (24:1, 15-18.) This was one of the symbolic actions in the book. He began to prophesy in the fifth year of Jehoiachin’s captivity (1:2) and continued his work for at least 22 years. This we know from the last mentioned date in the book. (29:17.) The indications are that he was thirty years old when he began his work. (1:1-3.) For a time he was contemporary with Jeremiah and Daniel. He knew of the work of Daniel who was likewise a captive. (14:14, 20; 28:3.) Late tradition says he was murdered in Babylon and buried in the tomb of Shem.

Purpose

The principle design of the prophet was to comfort his companions in tribulation during their captivity and to deliver positive promises of their restoration to their own land, the rebuilding of the temple and the re-establishment of the worship. Ezekiel also was to save from complete apostasy and to help preserve a remnant for the return to Jerusalem. The Jews in captivity with him were still rebellious and idolatrous. (2:1-7; 20:33-39.) They still hearkened to false prophets. (13:1-19.) A faithful few must be kept from whom the Messiah is to come. Ezekiel was to encourage the people to follow the counsel given by Jeremiah. (Jer. 29.)

It was Ezekiel’s task to impress upon the exiles the fact that their calamity had come because of their own sinfulness. "The soul that sinneth, it shall die." (18:4.) Thus he teaches the great doctrine of individual responsibility. The righteous can only save himself, not others. (14:14.) Even the na-
The chosen people persist in sin. God, however, does not delight in the death of the wicked; He freely and sincerely offers deliverance to all. "Turn ye, turn ye from your evil ways; for why will ye die?" (33:11.)

It is interesting to compare Ezekiel's visions with those of John in Revelation. John has traces of the language and ideas of the Old Testament prophet. Both were exiles and lived in times when the pagan powers seemed triumphant. Both found it necessary to rebuke the unbelief and deadness of the professed people of God. Both spoke of the final victory of righteousness. In addition, many of the symbols and actions of the two are similar.

Outline

The book is divided into three parts. The first division (Chapters 1-24) contains predictions made before the conquest of Jerusalem, and is descriptive of that event. The second part (Ch. 25-32) was delivered during the invasion of Judah and contains denunciations of the nations of Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt. The third division (Ch. 33-48) was made after the destruction of Jerusalem by Nebuchadnezzar. It foretells the return of the people from captivity, their final glory in a renovated land, and a new Jerusalem.

In the last division the prophet's work is much different from that of the first. He is no longer preparing the people for the fall of Jerusalem, but for the restoration. They must be kept free from sin and despair. One day Israel will be regathered to her own land, and will have one king. There will be true worship of the Lord, and then the city will be called Jehovah shammah (the Lord is there). (48:35.) The sinful nation was destroyed, but God will not forget His own.

This last division contains many precious promises to the people of God. The prophecies in this division have a double significance. The temple would be rebuilt and the worship of God restored at Jerusalem. Also the spiritual temple of God would be built and redemption through Christ would be provided. The ultimate end of the material temple is the church of Jesus Christ.

"There are many things in Ezekiel which give him a high place amongst the heralds of Christ in the Old Testament. His clear assertion of the value of the individual soul and of the efficacy of repentance, his profound sense of sin as ingratitude, and of the need of a new heart in order to fulfill the law of God, his impassioned vindication of the character of God as merciful and eager to forgive, are among the brightest gems of spiritual truth to be found in the pages of prophecy." (Hastings' *Dict. Bible*, art. "Ezekiel.")
Five Essentials of Forgiveness

The Bible teaches that we are saved by a system of things, not by any one thing to the exclusion of all else. Religionists commonly make the mistake of preaching forgiveness on the basis of one item, ignoring other essentials. A given passage may set forth one thing upon which remission of sins is conditioned, but that passage must not be taken as the whole of God's plan of salvation since other passages set forth other requirements.

1. Hearing of the Gospel

Our very first step in the direction of obtaining forgiveness is the hearing of the gospel. Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44,45.) God draws men by the teaching process. The gospel is His drawing power. (Rom. 1:16.)

In all the cases of conversion recorded in the book of Acts, forgiveness came as a result of gospel preaching. Peter said to the Jews on Pentecost, "Ye men of Israel, hear these words..." (Acts 2:22.) After hearing, these Jews asked, "Men and brethren, what shall we do?" (Verse 37.) The apostle Peter later brought the gospel to Cornelius and his house, Gentiles. He afterward testified, ". . . God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." (Acts 15:7.)

Men are in no position to "call upon the name for the Lord" to obtain salvation until they have heard. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14.) "So then faith cometh by hearing, and hearing by the word of God." (Verse 17.)

2. Belief

The gospel is designed to produce faith. There is no profit in hearing if one does not believe. "For unto us was the gospel preached, as well as unto them: But the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. 4:2.) The whole design of gospel preaching is to turn men from unbelief to faith, from darkness to light, from Satan to God.

Apart from faith there is no forgiveness. "... He that believeth not shall be damned." (Mk. 16:16.) "... For if ye believe not that I am he, ye shall die in your sins." (John 8:24.) "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.)

The belief that results in forgiveness is more than intellectual — more than assent of the mind. Being convinced that the gospel is true, that Jesus is the Son of God, and that justification can be reached, we must allow our belief to express itself in trusting and obeying the Lord. All who believe have the "power to become the sons of God." (John 1:12.) Howbeit, some never use that power.
3. Repentance

One may be convinced in his mind that Jesus is God's Son, but unless he believes to the point that he repents of his sins, his faith is dead and in vain. "Repent ye therefore, and be converted, that your sins may be blotted out . . ." (Acts 3:19.) "... But now God commandeth all men everywhere to repent." (Acts 17:30.) "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.)

True repentance is more than being sorry. It is more than making an apology. It is being sorry to the point that one quits his sinning and turns to God. The word "repent" is sometimes used in the sense of remorse or regret, but the repentance that results in forgiveness implies a turning in one's action. One may express sorrow that he is a thief, but he has not repented until he quits stealing.

Jesus commanded "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Lk. 24:47.) Peter taught the Jews to repent in Acts 2:38. After the same apostle had been instrumental in converting Gentiles, it was said that God had also granted to the Gentiles "repentance unto life." (Acts 11:18.)

4. Confession of Faith

When Paul wrote to the saints at Rome he reviewed the grounds of their justification. In the letter we find the following: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9, 10.)

The Bible does not teach us to confess faith in a human creed or certain articles of religion. It does not tell us to confess our sins before some man called a "priest." It does not reveal that we are to confess an "experience." That which we are to confess with the mouth is Jesus Christ. This good confession is "unto salvation."

5. Baptism

After one hears the gospel, believes, and repents of his sins, and confesses his faith in Jesus Christ, he is ready to be baptized into Christ. Notice that baptism stands between man and salvation: "He that believeth and is baptized shall be saved . . ." (Mk. 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.) Baptism is not for Jews only. At the house of Cornelius, Peter "commanded" Gentiles to be baptized "in the name of the Lord." (Acts 10:48.)

The eunuch from Ethiopia heard the gospel from Philip the evangelist. He remarked, "See, here is water; what doth hinder me to be baptized." Philip replied, "If thou believest with all thine heart, thou mayest." The eunuch answered, "I believe that Jesus Christ is the Son of God." Following this, both Philip and the eunuch went down into the water, Philip baptized him. then they came up out of the water, and the eunuch "went on his way rejoicing." (Acts 8:36-39.) This is one
of the clearest examples in the Bible.

When one is baptized "for the remission of sins" (Acts 2:38), he puts on Christ. (Gal. 3:26,27.) It is in baptism that God performs His "operation" of cleansing and purifying the soul. (Col. 2:12.) This is the final step enabling one to be forgiven of his sins. God's plan of forgiveness is plain and simple. The question is. Have you submitted to His requirements?

—T. H.

Federal Aid to Catholic Schools

By Lewis Willis, Kirkwood, Missouri

President Johnson, a member of the liberal Christian Church, is in the process of doing that which we all feared our late President Kennedy, a devout Catholic, would do — specifically, urge Federal aid to parochial schools such as those operated by the Catholic Church.

To my personal knowledge, this proposal for aid has not yet been confirmed. However, the Washington Daily News, in late January, 1964, carried an article headlined: PRESIDENT WILL URGE PAROCHIAL SCHOOL AID. In this article, United Press International (UPI) quotes "informed sources" as saying that $379 million will go into the President's plan. This is to be a part of the much publicized "War on Poverty" campaign. President Johnson said his plan would include "project grants to meet special educational needs" but he was no more specific than that.

Catholics Consulted

UPI says, "Catholic educators have been privately consulted about the Johnson proposals, and are prepared to support them on the understanding parochial schools will participate."

Hence, "if opposition develops, it will come from Protestant and Jewish groups ..." Something seems wrong with this entire scheme. Why were Catholic educators privately consulted? Why were not all religious educators included in the consultation? Could it be that Catholics stand to gain the most? They have "cried" enough about persecution and bigotry to have public opinion swayed their way, so what would be more opportune than at this time to "sell the public a bill of goods" and especially since they have everything to win and nothing to lose?

Some might contend that nothing was said that could be relied upon. I suppose we all know how the big news services get most of their information — from someone who knows but doesn't want his name attached to the statement. Still, a group called PROTESTANTS AND OTHER AMERICANS UNITED (POAU) sent Mr. Johnson a telegram asking that he deny the report and got no reply. You might still contend that this does not say exactly that Catholics are to be included in this plan. But note, the grants were to meet "special educational needs" so Catholic "educators" were consulted. Obviously, there is a definite connection between the two, wouldn't you say?

Mistreated Catholics

The Catholic people have the feeling that they are being mistreated.
After all, they pay their school taxes just as everyone else. A Catholic told me in the office this week that they comprise 20% of the total population and pay "millions" of dollars in school taxes. But, none of this is returned under the present constitutional arrangement. Catholics must provide their own school buildings, pay their own teachers, and even pay transportation costs for their children, in addition to the taxes they pay. They cry, "Is this fair?" Certainly it is! The public school system has been set up at great expense to provide the youth of our nation with free educational benefits. Catholics did not like this for they could not teach their doctrines there, so they built schools of their own. If they want to do this, fine and dandy. Only let them, not the rest of us, assume the financial obligations for the same. If I am going to refuse the public school system (which is provided by taxes) and send my children to a private school, I fully expect the expense to lie with me, not someone else.

**Government Control**

Our public schools are controlled by certain regulations imposed by constitutional law. Will Catholic schools give up their control to the Federal government in order to get this subsidy? NOT ON YOUR LIFE! Would it then, be fair for the government to turn over our money to Catholics, no questions asked, when it will not do the same to public school officials? The answer is obvious.

**Catholic Attitude Toward Bible**

I think you should know what your tax dollars will support if this plan is adopted. Whatever attitudes Catholics have toward the Bible will be taught in their government-financed schools. Richard Brennan, in his book, *History of the Catholic Church*, p. 242, says, "The Catholic Church is opposed chiefly by three enemies; the civil power . . . Bible Reading Protestantism, and infidelity." Now note, the civil power is her enemy, but she will gladly accept, yea, even solicit that power's support. Too, what would be a greater enemy than "Bible reading Protestantism?" Bible reading would tear the heart out of Catholicism. They realize this and have made statements which should amply show their contempt for the Bible. The Catholic Council of Trent, in its statement on Forbidden Books, section number 4, says, "Since it is clear from experience that if the Sacred Books are permitted everywhere without discrimination ............. there will by reason of the boldness of men arise therefrom more harm than good . . ." Therefore, only certain people can get "permission" to read the Bible, and this "permission they must have in writing." If a book-seller sells a Bible to one who does not have this permission, Catholic law says he "shall lose the price of the book" and "in keeping with the nature of the crime, shall be subject to other penalties . . ." (From the Decrees of Trent, in the book *Canons and Decrees of the Council of Trent*, pp. 273-278.) These statements clearly show Catholic attitude toward the Bible. Do you want your tax dollars spent on a religion that would undermine and destroy the divine truth which Christ died to institute? Catholics say, don't read the Bible. Paul says, "when ye read; ye may understand my knowledge in the mystery of Christ." (Eph. 3:3,4.) Catholics say, no, it will do you more harm than good, and one who sells a copy of the Bible without their permission is guilty of a "crime." How bold are the enemies of truth! They do not want people to read and understand the Bible and no wonder!

Your Congressman will vote on this
measure one of these days so why not let him know how you feel. Write him saying the other 80% of us are opposed to supporting such ungodly insti-
tutions with tax money. He is your representative but he cannot represent you unless he knows how you feel about all of these issues.

Are We too Narrow-Minded?

Members of the church of Christ are sometimes accused of being "narrow-minded." This label is not intended as a compliment by those who use it. We would like to ask two questions of those who make this accusation. First, is it narrow to believe what God said, and to be willing to discuss with an open mind these matters? Second, is it narrow to hold an opinion which cannot be upheld by Scripture and refuse to discuss the matter? We believe it is proper for people to have convictions about things that concern the soul. Anyone should be willing to state what he believes and why, and he should be willing to listen to what others have to say and give honest consideration to it. If this is what you mean by "narrow-minded" we plead guilty. Our minds should be narrow enough to con-
form to truth, and broad enough to con-
sider things that others may have to say. If you hold an opinion which cannot be sustained by God's word, and you refuse to consider your position in the light of truth, IS THIS NOT NARROW? It seems to me that "nar-
row-minded" should be applied to this kind of person.

Sometimes people ask, "Do you think that just members of the church of Christ are going to be saved?" These people usually have in mind a denomi-
national concept of the Lord's church and they hope to get a "yes" or "no" answer, then they can get angry and refuse to consider God's word. The Bible teaches that the person who does the will of God will be saved. (Matt. 7:21.) There are many who claim to be members of the Lord's church who will not be saved, because they are not doing the will of God. But, to get to the real issue — CAN ONE DO THE WILL OF THE LORD IN A DE-
OMINATION? This is what should concern us. Can one "abide in the teaching of Christ" without addition or subtraction and remain in a denom-
ination? We must conclude from a study of the Bible that this is impossible. If the Bible is true, and it is, the doctrines of men cannot be followed if we would please God.

A denominational preacher once asked me the pointed question, "Do you believe I am a saved man?" We had been talking about baptism and I had said that baptism is for the remission of sins. (Acts 2:38; 22:16.) Now, his question tested my faith in God's word! My reply was that I could not believe what the Bible says about baptism for the remission of sins, and at the same time say that he is saved if he has not been baptized for the re-
mission of sins. To do so would make me inconsistent! He agreed.

It is impossible to believe the word of God and say that it makes no differ-
ence what man believes. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) If it is "narrow" to believe that we must do the will of God to be saved, then give us more "narrow-minded" people!

—Frank Jamerson

(63)
Wheat and Tares

By Bettie Morton Lipscomb, Jacksonville, Florida

That grows into golden wheat.
The word of God is the precious seed
God's children are precious wheat.

But Satan came in his stealthy way
And sowed tares among the wheat.
"Don't root them up," said the loving Lord,
"Lest with them you root up wheat."

O precious wheat! O children of God!
Freely and ever partake
Of the milk and the meat of God's own word.
Oh, partake, partake, partake!

The deadly tares! Beware of the tares!
There is poison for souls there;
For Satan has spread his doctrines false,
So beware, beware, beware!

Refuse to partake of doctrines false
Set forth by Satan or man.
But live by God's word, eternal word
And humbly follow his plan.

A wondrous reward God will give you
In heaven so lovely and fair:
A home in the beautiful mansions
Eternal, transcendent, rare!

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Soka Gakkai

By Robert P. Nichols, Osaka, Japan

"TO H— WITH CHRIST."

One of my friends, an American lady, was approached on the street in Osaka recently by a Japanese woman who inquired if she was a Christian. When the American woman answered in the affirmative her questioner replied with the above denunciation. This was not an isolated incident provoked by a lone fanatic but is typical of ten million fanatical followers of a new religious-political movement.

A few years ago the name Soka Gakkai (Value Creating Society) would have meant little to the Japanese man in the street or to a visiting foreigner. Those who did know of it would have dismissed it as a terrorist religion. Today it is the most talked about, most closely studied movement in Japan. Japanese newspapers feature it as the "Number-three political party." It regards itself as not only the one true Buddhist religion, but the one true religion on earth.

Dr. William P. Woodard of Tokyo's International Institute for the Study of Religions comments, "Soka Gakkai does not respect the rights of others. It threatens reprisals to all who oppose it. Followers are obliged to engage in forced conversions and in doing so, they force their way into private homes and refuse to leave when asked. They disrupt public meetings and threaten non-believers. Leaders encourage violence.

Soka Gakkai has developed in such a sinister manner that most people in positions of public responsibility are afraid to take objective stands against it. They are literally afraid: they never know what form reprisal will take."

While commenting on Soka Gakkai, sister Hettie Lee Ewing, long time Japan worker, stated that present attitudes toward church attendance by non-Christians are reminiscent of those in the late 1930s. From 1936 to 1941 non-Christians were more and more afraid to attend Christian worship. Today people may not be afraid to attend, but they are less than enthusiastic.

Soka Gakkai was started in 1930 by school teacher Tsunesaburo Makiguchi as a "lay" movement of a centuries old Buddhist sect. Before the war it numbered less than sixty persons. Many of these were imprisoned during the war, and founder Makiguchi died behind bars. They were not imprisoned for (See SOKA GAKKAI..................Page 75)
Response to the Johnson Proposal

By Lewis Willis, Kirkwood, Missouri

In last month's APOSTOLIC DOCTRINE, an article of mine appeared entitled "Federal Aid to Catholic Schools." In that article I called your attention to President Johnson's intention to attach a clause to his "War on Poverty" program which would grant federal funds for church-operated schools. The schools that would receive this aid would be Parochial schools, and the Catholics probably operate a larger number of these schools than all of Protestantism combined. Therefore, the Catholic church was strongly in favor of the move. Catholic educators were even "privately" consulted prior to any public announcement of Johnson's proposal. Having their support (and why would he not have it?), he very vaguely announced his plan to see what those who would read between the lines would do.

Immediately, an organization that is dedicated to Church-State Separation took up the inference and called upon the public to respond in opposition to the proposal. The organization is called Protestants and Other Americans United (POAU). POAU immediately sent the following telegram to President Johnson:

"We respectfully urge you to deny the press reports that you intend asking Congress for federal aid to parochial schools. The American people will not permit this country's long-standing tradition of church-state separation to be scuttled. They understand that subsidies to parochial schools under any pretext are subsidies to the churches which own and control them. Such a proposal would demolish religious amity in this country, pitting church against church, and brother against brother.

"In 1960 the late President John F. Kennedy pledged his unalterable opposition to federal aid to parochial schools. We cannot believe that this pledge would be so quickly forgotten by his party and his successor.

"We would not have troubled you with this communication except we understand you have been bombarded with letters from the Roman Catholic Church and we felt the Protestant position needed expression."

(Signed) Glenn L. Archer
Executive Director
(POAU)

In addition to this communication to the President, POAU urged its members to write to Johnson expressing their opposition to any such move as this on the government's part. The response was apparently very great. In the March, 1964, issue of CHURCH AND STATE (the publication of POAU), there appears an article which states that the Johnson proposal has apparently been "shelved" for the time being due to the large amount of expressed opposition. This is certainly welcome news if the correspondents of POAU are correct. But wait, don't rejoice yet!

Political Maneuvers

Since my move to St. Louis County, a vote has been taken on 12 bond issues for the improvement of the county. All 12 issues were defeated, but do you think county residents have voted on them for the last time? Maybe Mis-
souri politicians are different from those in other states, but where I came from, if a bond issue was defeated, it came up for a vote again. Politicians are shrewd fellows. If a tax levy is sought and it is defeated, you can expect to see it cropping up again and again until it is passed. My point is, politically, we have not heard the last of the "parochial school aid" bill. We will hear much more about it.

I do not consider myself a good critic of politics, but we all know that before one of these fellows "sticks his neck out" he is reasonably certain that he will have one to pull back in. That is the reason President Johnson sent this "Trial Balloon" up.

"Consider the Voters"

This is the first rule in being a good politician. Look at the effect that the recently passed tax-cut bill will have on the voting public. President Kennedy had promised a tax-cut during his administration, but when was it passed? In the next election year, no less!

President Johnson would love to have the Catholic vote this year and what better way to get it than to "pat their backs." If he could do this without arousing Protestant indignation, my guess is he would. Still, Johnson will not commit "Political Suicide" to give Catholics their wish. He knows he cannot be elected with only 20% of the total vote. He knows that Catholics have been waiting for this levy for years and will wait still longer until it can be passed easily, maybe even having the best wishes and support of Protestantism. To do this, they are appealing for public sympathy with cries of bigotry and unfair practices on the part of the government against them, and unfortunately, they seem to be getting this sympathy. The ground work is being laid to get their schools into the federal budget.

Already we have 99 Congressmen who are Catholics (that is almost 1/4 of the total vote of the 88th Congress). The Catholic Church can certainly count on their support and if it does not come willingly, they will get it another way. Too, the complacent, week-kneed and comprising attitude that is prevalent in almost all Protestant bodies toward Catholicism today, is to be found embodied in the representatives elected from among them to Congress. Why should we expect these men to take a strong stand against Catholicism when their preachers will not? These Pro

(See RESPONSE........................Page 70)

GROUP SUBSCRIPTION PLAN

This plan is designed for churches that want to send the paper to all their members or a list of prospects, and for individuals who desire to have the paper sent to a list of friends and relatives.

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Nothing is taught in the Bible with more plainness than the design of baptism. The apostles clearly stated why people were to be baptized in the first century. God's word is the same on the subject now as it was then. Yet, many people have not been baptized for the purpose set before us in Holy Writ. Some who have been baptized are not clear on their reason for doing so. Others have not been baptized due to their not understanding the purpose.

"Shall Be Saved"

Jesus commanded that the gospel be preached to every creature, and added, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15,16.) Here baptism is made to stand between man and salvation. Like belief, it is a condition of salvation. If we say one must eat food and digest it to grow, no one would take this to mean eating without digesting would enable one to grow. Suppose we word it like this: "He that eateth food and digesteth it shall grow; but he that eateth not shall die." Both eating and digesting are essentials of growth, but to die one needs only to leave off eating. In like manner, both belief and baptism are essential to salvation, but to be damned one needs only to leave off belief.

As some teach the purpose of baptism, our Lord's statement needs to be rewritten. Many preachers say man is saved by belief, then he is baptized to show that he is saved. If this be true, Jesus should have said, "He that believeth shall be saved, and he that is baptized was already saved." Woe be to anyone who would thus revise our Lord's teaching!

"For the Remission of Sins"

The apostles understood the words of Jesus, but to safeguard against any misunderstanding, the Holy Spirit guided them in their preaching. Speaking as the Spirit gave utterance (Acts 2:4), Peter preached to sinners, "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.) Baptism stands in the same relation to the remission of sins that repentance stands in this verse. Men need to repent; why? "For the remission of sins." Men to be baptized; why? "for the remission of sins." Note the conjunction AND. "Repent, AND be baptized ... for the remission of sins . . ." Note also that
the gift of the Holy Spirit follows repentance and baptism for the remission of sins.

All agree that repentance is essential to forgiveness, yet some continue to maintain that baptism is not essential. Are we ready to rewrite the words of Peter? Shall we revise the statement to read, "Repent for the remission of sins and ye shall receive the gift of the Holy Ghost, then be baptized?" Who would dare to rearrange the words of the Spirit to fit a human theory?

"Wash Away Thy Sins"

In harmony with the foregoing verses of scripture, Acts 22:16 records that Saul of Tarsus was told, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Please observe that baptism stood between Saul and the washing away of his sins. Some will tell you that Saul's sins had already been washed away, but that is more than Ananias knew, and more than the writer of the book of Acts knew. I am skeptical of any man who is smarter than the Bible!

But it is urged sometimes that this was only a symbolic washing. Again I ask, shall we rewrite the Bible to conform to man's opinions. Shall we revise Acts 22:16 to read, "And now why tarriest thou? arise, and be baptized, and symbolically wash away thy sins, calling on the name of the Lord?" If we can add the word symbolically once, why not add it four times? How would this sound? "And now why tarriest thou? symbolically arise, and symbolically be baptized, and symbolically wash away thy sins, calling symbolically on the name of the Lord." If man is blessed in adding this word once, why not be four times blessed by adding it four times? If man is cursed by adding to God's word, why not avoid that curse by letting it stand as it is?

"Newness of Life"

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3,4.) Here Paul explains that in baptism there is a burial followed by a resurrection. After that resurrection comes "newness of
life." Verse 5 adds, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." As Christ died and arose to a new life, so men die to sin, are buried in baptism and raised to "newness of life." One enters a new life when he is saved from sins, or has his sins remitted—washed away by the blood of Christ.

Now if one is saved before baptism, he walks in "newness of life" before he is buried and raised. According to this view, Paul's statements need to be re-arranged? Shall we rewrite Rom. 6:4? Shall we put the "newness of life" before the death, burial, and resurrection?

"Put on Christ"

Let us notice one other passage on the design of baptism. "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." (Gal. 3:26,27.) Here it is shown that baptism has a part in our being made children of God by faith. Those who are God's children by faith are the ones who have been baptized into Christ. As many as have been baptized into Christ have "put on Christ." This language is too plain to be misunderstood.

But in the face of it, some preachers continue to argue that one can enter "into" Christ and "put on" Christ before and without baptism. Shall we rewrite Gal. 3:26,27? How would this sound? "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized had already entered into Christ and had previously put on Christ." Who but an infidel would thus pervert God's word?

Friend, you must believe and be baptized to be saved. Without repentance and baptism you cannot expect remission of sins, that is, the washing away of your sins. When you are baptized into Christ you put Him on and enter that new and holy life. Is your faith in Christ strong enough to obey Him in baptism? Do you trust Him to the point that you will accept His teaching on this subject? Which do you believe, what Christ teaches on baptism or what men teach,

(testant preachers are so busy establishing fellowship with Catholicism that they cannot see what is happening. Everything seems to be in Catholicism's favor, and unless the "Protestant" world stands up for its rights, it will get something pushed on itself that it does not want.

Conclusion

You have voted for representatives to the Congress. These men are affected in their decisions by the public voice; they like to please the voter. Why not speak your opposition to Federal Aid to Parochial Schools by writing to them today. Only in this way can they represent you. If possible, make this matter a campaign issue in the next election. Your representative may not vote on the issue this session of Congress, but you can be certain that the time is not far off when he will.

(Editor's Note: The foregoing article is being published for one reason only—to help people see the trend toward using government funds to aid religion. The Bible teaches separation of church and state. We are set to defend that proposition. We stand opposed to anything that violates that Biblical principal. We are not entering the field of politics. But since politics has begun to enter the field of religion, we are within our rights to speak against such.)
Mission of the Church

By Paid K. Williams, Indianapolis, Indiana

Fundamental to the proper conception of the New Testament church is an understanding of the mission of the church. Why did Jesus put it here? What is it to accomplish? And what can NOT be classified as the work of His church?

Many modern denominational churches are little more than social clubs or welfare agencies. Some of them are actually formidable business enterprises, some having gambling halls, barrooms, or dance halls. Such churches have no regard for God's word because His word, which tells the church what it is to do, authorizes none of these things. In Eph. 4:11-12 the work of the church is given in a nutshell. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." The work of the church is, therefore, three-fold: First, the perfecting of the saints; second, the work of ministering; third, the building up of the body of Christ.

Perfecting the Saints

Perfecting the saints means strengthening Christians. Whenever the word saint is used in the New Testament, it simply means a person who has been cleansed from his sins and is following the Lord. It is used of all Christians.

One did not have to be dead or lead an extra holy life to be called a New Testament saint. (See 1 Cor. 1:1-2; Phil. 1:1; Col. 1: 1-2.) Therefore the first work of the church is to teach the word of God to Christians to strengthen them. To this end the twenty-one epistles of the New Testament were written. It is for this purpose that the church meets to study the Bible, to hear sermons preached, and to sing hymns of praise and teaching.

Ministering

The second work of the church is the work of ministering. The word minister simply means "to serve," and it was usually used to refer to what we would call benevolence — helping the unfortunate. In Acts 6 we read of the arrangement made by the church in Jerusalem for caring for the poor Christian widows in Jerusalem. In other New Testament books we have command and example for the church to care for the poor who are its members, and to help other congregations take care of their poor when they are not able to do so by themselves. (See Acts 11:27-30; 1 Cor. 16:1-4; 2 Cor. 8 & 9.)

Evangelism

The third mission of the church, and perhaps this should come first in importance, is the building up of the body of Christ. This is done by converting sinners. The gospel is to be preached to every creature. "He that believeth and is baptized shall be saved." (Mk. 16:15-16.) The gospel is God's power unto salvation, and by preaching it at every opportunity, we may lead honest souls to an obedience to Christ's word. When they obey Christ by repenting of their sins and being buried in bap-
tism for the remission of their sins, they become free from sins and are added by the Lord to the church. (See Acts 2:38, 47.) This is how the church is built up.

**Worship**

The church has one other duty not mentioned in Eph. 4:12, the duty to assemble regularly to worship God. Hebrews 10:25 tells us not to forsake our own assembling together. We are given instructions as to how to worship God in the assembly, instructions which we will consider next month.

**Entire Mission**

These four things — evangelism, edification, benevolence, and worship — are the only things given in the New Testament for the church to do. The church won't have time for much else if we do what God has commanded in these areas. When the church strives to the limit of its ability to preach the gospel to every creature, when it carefully teaches each member of the church the gospel of Christ more fully, when it is careful to take care of each case of needy among its members, and when it assembles regularly to worship God, it has plenty to do.

Notice, too, that these four things are primarily spiritual. The whole purpose of the church is to save souls.

This is why the local church of Christ preaches the gospel to the lost at its every opportunity. Thus it is that Bible classes are arranged for all ages, that Christians may be edified by a more thorough knowledge of the Bible. This is the reason why an effort is made not to overlook any case of need among the members. And thus it is that we meet together at appointed times to worship God.

**What Is NOT the Church's Mission**

The scriptures being our only guide, the church has no authority to engage in other practices. The church is not a political party or a political pressure group. The individuals in the church of God are charged with the obligation of living by Christian principles and standing for them always; but the church is not a political group to pass resolutions on political themes.

Nor is it the business of the church to buy and sell stocks, own railroads and radio stations, or to sell hot dogs and pancakes. The church is a spiritual institution for a spiritual purpose. It is not a business institution.

It is not a recreational organization. Parties, fun and frolic are fine, but they are no part of the work of the church. The church's mission is to save souls, not to entertain.

"Whosoever Goeth Onward"

The church of Christ is governed by the New Testament in its mission. It tries to fulfill the mission given it by Christ, and it does not presume to go beyond His word by engaging in that not authorized by Him.

The Apostle John wrote in the creed book of the church, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) The church that Jesus built will not depart from His word.

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The purpose of the book of Daniel is to show how by His providential guidance, His miraculous intervention, His foreknowledge and almighty power, the God of heaven controls and directs the forces of Nature and the history of nations, the lives of Hebrew captives and of the mightiest of the kings of the earth, for the accomplishment of His Divine and beneficient plans for His servants and people." (Wilson.)

The setting in which God, so worked in the days of Daniel was the glorious city of Babylon. Daniel and his three friends were among the first captives to be taken by Nebuchadnezzar to this wonder city of the ancient world as a result of the siege of Jerusalem in 606 B.C. It was during his stay of approximately seventy-two years in and around the palaces and temples of Babylon that Daniel witnessed that indeed "the Most High God ruleth in the kingdoms of men."

That the book of Daniel is named after its principal character, and that it was written by him some time during the sixth century, B.C., is attested by both Jewish and Christian tradition. Jesus recognized that Daniel was the author of the prophecy which bears his name when He refers in Matthew 24:15 to "the abomination of desolation which was spoken of through Daniel the prophet."

Daniel was perhaps twenty years old when he first came to Babylon, and he lived to see its fall, even as he and the other prophets had predicted it. Thus his period of prophetic activity was a long one, extending from the third year of the reign of Jehoiakim king of Judah (1:1), to the third year of the reign of Cyrus king of Persia (6:28; 10:1), a period of seventy-two years (606-534 B.C.). The book of prophecy which resulted from this lengthy period of service divides itself naturally into two distinct parts. The first embraces chapters 1-6 and is primarily historical in content, while the second embraces chapters 7-12 and is primarily apocalyptic in content. More particularly, the book may be viewed in the following manner:

INTRODUCTION. This is the purpose of the first chapter which relates how Daniel and his three friends were taken captive to Babylon after Nebuchadnezzar had besieged Jerusalem in 606 B.C. It relates how they were trained for service at the court, and yet proved their faithfulness by refusing to eat the king's food. Verse twenty describes them thus: "And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm."

NEBUCHADNEZZAR'S DREAM. Chapter two tells of the failure of the wise men of Babylon to interpret the dream of the king. The meaning is re-
vealed to Daniel in a vision and he interprets it to Nebuchadnezzar. The image represents four temporal kingdoms which would succeed one another. In the days of the last kingdom, God would "set up a kingdom which shall never be destroyed." The four temporal kingdoms represented in the dream are Babylon, Medo-Persia, Greece and Rome respectively. The kingdom to be established by God is of a spiritual nature, to which Daniel calls attention repeatedly, and which obviously refers to the Kingdom of Christ. (Lk. 1:32,33.) A wonderful picture of God working out his purposes as he rules in the kingdoms of men!

THE FAITHFULNESS OF DANIEL'S THREE COMPANIONS. Nebuchadnezzar erects a golden image on the plain of Dura, and all are to worship it. The refusal of Daniel's three friends to bow down before the image results in their frightful experience in the fiery furnace. Their miraculous deliverance elicits the admiration of the king for their God, and the three Hebrews are promoted in the province of Babylon.

NEBUCHADNEZZAR'S INSANITY AND RECOVERY. Like chapters two and three, this chapter tells of an event which is designed to gain the respect of the king for the God of heaven. Another dream, this time of a mighty tree, and again the wise men of Babylon are unable to interpret. Daniel discloses the meaning to the king who fulfills it by losing his sanity for a season, and upon regaining it, praises the God of heaven, realizing that "those that walk in pride he is able to abase."

BELSHAZZAR'S FEAST. Belshazzar makes a great feast during which a miraculous handwriting appears on the wall. Daniel interprets the writing as a warning of the doom of Belshazzar, a prophecy which is soon fulfilled when the king is slain and the kingdom is received by Darius the Mede.

DANIEL IN THE DEN OF LIONS. This familiar story is related in the sixth chapter. Daniel, who has just been elevated to a high position by Darius, is caught violating one of the ruler's decrees as a result of the plotting of other officers who are envious of Daniel. Reluctantly, Darius has Daniel cast into a den of lions, but through the miraculous intervention of God he is able to escape from harm, and his enemies receive his intended fate. The result of this episode is that Darius issues a decree favoring the God of Daniel.

THE VISION OF THE FOUR BEASTS. Chapter seven marks the beginning of the second division of the book. It too, discloses that four kingdoms would exist before the coming of the Kingdom of Christ as the second chapter does, but does so under the figure of four great beasts. The nature of the fourth beast is discussed more fully than in the second chapter under the figure of the ten horns and the little horn. The fourth beast is finally destroyed in connection with the receiving of a kingdom by one like unto the Son of Man. This kingdom in turn is given to the saints of the Most High.

THE VISION OF THE RAM AND THE HE-GOAT. Under this symbolism Daniel sees the destruction of the Medo-Persian empire by Alexander the Great. Four horns represent the four-fold division of the empire of Greece after Alexander's death. Another horn coming from these represents Antiochus Epiphanes who oppresses the people of God, but he is finally destroyed.

THE PRAYER OF DANIEL. This event recorded in chapter nine comes as a result of Daniel's study of the prophecy of Jeremiah which indicated that the time of restoration was near for the people of God. Daniel confesses
the sins of the people and prays earnestly for forgiveness and restoration. Gabriel appears to him and assures him that his prayer will be answered, and then discusses "the anointed one" in connection with the restoration.

THE LAST VISION OF DANIEL. This is found in chapters 10 thru 12. Chapter 10 introduces the vision. The vision foretells the struggles of Persia and Greece, of Egypt (the king of the South) and Syria (the king of the North), and of the wickedness of Antiochus Epiphanes. (Verses 30-44.) With the destruction of this terrible figure comes the resurrection of Israel. The last chapter obviously carries into the Messianic Age and seems to picture the time of the end.

We Thank Thee

By Bettie Morton Lipscomb, Jacksonville, Florida

We thank thee, Lord, for happy days
Which tune our hearts to sing thy praise,
For home and friends, all those so dear
Who fill our lives with joy and cheer,

For Christ who died that we might live,
For eternal life that he doth give,
For thine own word to guide us home,
Lest from thy holy way we roam,

That Pork Commandment

The Adventists make a distinction between the "moral" and "ceremonial" law. They say the "ceremonial" law has been done away, but that the "moral" law (the ten commandments) is still binding. The Bible does not make such distinction, but if a Seventh-Day Adventist makes that argument to you, ask him which of the ten commandments requires us to abstain from EATING PORK! They say that the "eating of meats" was part of the ceremonial law, yet they command not to eat pork!

—Frank Jamerson

(SOKA GAKKAI............... Continued)
lack of nationalism but on the contrary the Shinto leaders of war-time Japan did not appreciate Soka Gakkai's Buddhist brand of nationalism.

When American soldiers brought religious freedom to Japan the Soka Gakkai soon regained its former strength. By 1951 five thousand members were blindly following a new president. In one year the membership increased from 5,000 to more than 33,000. Today Soka Gakkai claims more than ten million members making it the fastest growing religion in the world, with a monthly increase of close to 100,000 members.

Soka Gakkai has powerful literature, propaganda, education, and finance departments. At the foot of Mt. Fuji, Soka Gakkai has built three large concrete buildings already, and recently completed a campaign, raising ten million dollars but more than three times that amount was subscribed in a few weeks. (And some people tell me that only Americans can afford to build church buildings.)

(Next month Nichols writes on the challenge of this Buddhist sect. Don't miss the next article. — Editor.)
"Jehovah's Witnesses," it has been said, "are the deadliest and most fierce enemies of the Christian religion extant today." (J. K. van Baalen, *The Chaos of the Cults*, p. 231.) This conclusion was drawn from the fact that the Jehovah's Witnesses seem unlimited in their zeal which is in keeping with their hatred for basic fundamentals of New Testament Christianity. All outside of their circle of activity are denounced as enemies of God, and are charged with being a part of the organization of Satan. The teachings of these people show utter disregard and contempt for established facts of the Scriptures. Among the subjects abused by these bunglers of Holy Writ, their treatment of "the destruction of the world" is a classic example of people riding roughshod over plain teaching of the Bible. Even within the framework of their own writings one can find not only conclusions that are ill founded, but many examples of self contradiction.

By way of illustration, the founder of the Jehovah's Witness sect, C. T. Russell, published a book with a co-editor named N. H. Barbour, which came off the press in 1877. It was entitled *Three Worlds, and the Harvest of This World*, based upon a study of 2 Peter 3:6-7. It was found that this book did not harmonize with the context of Scripture used as a basis for study, and that it contradicted other features of the rapidly growing Jehovah's Witness doctrine. Consequently, nine years after the book was first published, it became necessary to revise and republish this work. Thus, in 1886, the same work again appeared, this time bearing the title, *The Divine Plan of the Ages*. The latest edition is assailed by Witnesses today as showing "consideration for the original Greek" (*The Watchtower*, January 15, 1964), and consequently, they cannot escape the conclusion that their founder blundered in his scholarly (?) ability when he published his first edition.

**What Witnesses Say About the End of the World**

The position of these people with reference to "the end of the world," is an erroneous position bolstered by perversion of Scripture. They say that "the end of the world" does not involve the destruction of our earthly globe. (*Let God Be True*, p. 249.) Commenting on Matthew 13, and the two Greek terms *KOSMOS* (world) and *AION* (age), the January 1964 issue of *The Watchtower* states: "in the original Greek text of the Bible the word for the 'world' symbolized by the 'field' is KOSMOS, but the word for 'world' the end of which comes at the harvest time is AION. Never in the Christian Greek Scriptures do we read of the end, conclusion or consummation of KOSMOS; but the end, conclusion or consummation is what befalls AION. Never in the Christian Greek Scriptures do we read of the end, conclusion or consummation of KOSMOS; but the end, conclusion or consummation is what befalls AION. Never in the Christian Greek Scriptures do we read of the end, conclusion or consummation of KOSMOS; but the end, conclusion or consummation is what befalls AION. Never in the Christian Greek Scriptures do we read of the end, conclusion or consummation of KOSMOS; but the end, conclusion or consummation is what befalls AION.

This position is absolutely es-
sential to their doctrine that the "meek" of Matthew 5:5 will literally inherit the earth at the end of the so-called thousand year reign of Christ. They must, therefore, of necessity argue that the earthly globe will remain forever — will never be destroyed or burned up, for according to these people God will restore paradisaic conditions by a "new earth" of a righteously governed human society under the "new heavens" of the Lord's rule. In taking this position, they contradict the Bible, for it teaches the destruction of more than just Satan's system of human society.

What the Bible Says About the End of the World

Someone said, "I was reared on the farm and always taught, when I went to 'slop the hogs' never to give them more than they could eat." In this article our discussion will center around 2 Peter 3:6-10 for the simple fact that I do not want to give the Jehovah's Witnesses any more than they can take! Frankly, I believe that the passage itself cannot be answered by these people, for it completely destroys their position on the destruction of the earth. Their treatment of 2 Peter 3 indicates the difficulty they encounter. It is interesting to observe that when the Witnesses attempt to apply the context of their system they take a literal view toward the passage (especially verse six), but then turn around and deny that portions which do not harmonize with their systems are literal. Their treatment runs something like this: "in the remainder of his letter, in connection with the 'heavens and the earth that are now,' and the 'new heavens and a new earth,' . . . Peter now uses the expressions ... IN A FIGURATIVE OR SYMBOLIC SENSE, NOT APPLYING TO THE LITERAL HEAVENS AND EARTH." (The Watchtower, January 15, 1964.) Here is a violation of several rules of hermeneutics, namely, "all words are to be understood in their literal sense, unless the evident meaning of the context forbids." (Textbook on Hermeneutics, by D. R. Dungan.) There is nothing in the context to indicate that "the earth" of verse 7 is anything but literal. Furthermore, "the harmony of figurative description must be preserved throughout its interpretation." (Biblical Hermeneutics, by I. B. Grubbs.) An utter disregard for the harmony of the so-called figure is manifested in their taking the word "world" and "earth" of verses 5-6 literally, while insisting that the "earth" of verses 7, 10, and 12 (elements) are figurative. I also charge the Witnesses with violating the Law of Harmony, i.e., failing to interpret and apply a given passage in a way that is consistent with "other undoubted Scripture teaching." (Ibid., p. 6.) Observe the context of 2 Pet. 3 and you will discover what it teaches.

Observe first of all that the Antediluvian world, "being overflowed with water, perished." (2 Pet. 3:6.) The verb "perished" does not refer to extinction or annihilation, but simply denotes the idea of putting "out of the way entirely, abolish, put an end to, ruin." (Thayer's Greek-English Lexicon, p. 64.) What took place was not the loss "of being, but of well being." (An Expository Dictionary of New Testament Words, by W. E. Vine, p. 302.) Hence, the ancient world, i.e., the globe and the sinful inhabitants thereof, simply perished! Now by the "same word" that brought the world into existence (v. 5), and later caused it to be destroyed by the flood (v 6; Gen. 6:7), the world that now exists has been infallibly decreed to be reserved for destruction by fire. (vv. 6-7. 10-11.) Jehovah's Witnesses are very hard pressed when dealing with expressions such as "the heavens that are now, AND THE EARTH," and
give evidence of such difficulty by arguing that Peter uses KOSMOS once in thirteen verses, and therefore could not be talking about the destruction of the globe under our feet. (Cf. The Watchtower, January 15, 1964, p. 43.) They overlook the fact that the word "world" in verse 6 denotes the sum total of what God has created, i.e., the "heavens were of old, and the earth standing out of the water and in the water." (v. 5.) It was not necessary that Peter uses KOSMOS (world) again, for he specified what he meant when he said, "but the heaven and the earth, WHICH ARE NOW." (v. 7, emphasis mine, J. T.) Even the Emphatic Diaglott (Watchtower publication) shows that "earth" of verses 5 and 7 are the same, being translated from the Greek "ge", meaning land, ground, for the planet as a whole. (Cf. Thayer and Vine.) It is THIS EARTH that is reserved for conflagrations AT THE TIME OF THE "judgment and perdition of ungodly men." (v. 7.) Not only are the ungodly inhabitants affected by the judgment, but "the earth also, and the works that are therein shall be burned up." (v. 10.) The word translated "burned up," means to consume by fire. (Thayer, Op. cit., p. 331.) It has the same meaning as that found in Acts 19:19, where books were rendered useless by burning. The earth will become useless, consumed by fire, fulfilling the Lord's statement, "heaven and earth will pass away." (Mk. 13:31; Matt. 24:35.)

Not only is the earth "kept in store, reserved unto fire" (2 Pet. 3:9), to be "burned up" (2 Pet. 3:10), but the very elements thereof are to "melt with fervent heat." (2 Pet. 3:12, 13.) "Shall melt" (KJV) or "be dissolved" (ASV) means literally to "loosen, unbind," or simply "dissolved." (Vine, Op. cit., p. 59, Vol. 3.) God, who compacted the earth will some day pull it apart in cataclysmic destruction. These facts, along with that of the heavens passing away with a "great noise" i.e., with a loud roaring noise, does away with the idea that the "heavens and earth" that are now will become a "new society of righteousness in the midst of paradise conditions." 2 Pet. 3 teaches the destruction of the entire universe. The center of man's activity, the earth itself, will share in that destruction.

**Conclusion**

Jehovah's Witnesses show disrespect for what the Bible teaches about the judgment, shrugging off with ridicule certain features thereof, such as that discussed in this writing, seeking to propagate their own doctrine in the place of plain Bible teaching. In the words of Peter, "seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ... seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (2 Pet. 3:11, 14.) This cannot be done without obeying the gospel (2 Thess. 1:7-9; Mk. 16:15-16) and living faithfully unto death. (Rev. 2:10.) Respect for the Bible will cause one to fear the Lord, and labor for an entrance into heaven itself in the judgment. (Matt. 25:46.)

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Errors of Cyrus Ingersoll Scofield

In 1909 the Oxford University Press issued a Bible with numerous footnotes, outlines, and brief comments edited by C. I. Scofield. The Scofield Reference Bible has since enjoyed a wide circulation.

The "helps" in this Bible are more "hindrances" than anything else. Scofield advocates a form of the theory of Dispensationalism, the theory of Premillennialism, and other unscriptural notions.

Dispensationalism

Scofield uses the word "dispensation" in the sense of a period of time and no more than that. The Bible uses the word in the sense of an arrangement by which God dispenses or distributes His blessings to man, hence an "administration."

In the Scofield Reference Bible we are informed that there are seven dispensations. Five of these are past, we are living in the sixth, and the seventh is yet to come. Briefly, they are stated as follows:

1. THE DISPENSATION OF INNOCENCE—man in Eden.
2. THE DISPENSATION OF CONSCIENCE—man with an awakened conscience; from Eden to the flood.
3. THE DISPENSATION OF HUMAN GOVERNMENT—man governed by man: from the flood to Abraham.
4. THE DISPENSATION OF PROMISE—a period of grace beginning with the promise to Abraham and ending when "Israel rashly accepted the law."
5. THE DISPENSATION OF THE LAW—Israel under the Mosaic Covenant; continued to the Cross.
6. THE DISPENSATION OF GRACE—the period in which salvation is conditioned on one thing only, faith in Christ.

This dispensational outline is an arbitrary one. Other men have extended it by dividing the period of grace into different dispensations. Some contend that Peter worked under one dispensation and Paul under another. It is sometimes argued that baptism for the remission of sins was preached under Peter's dispensation but not by Paul.

Getting back to Scofield, let us look at his "Dispensation of Conscience." Did man cease to have an awakened conscience after the flood? If not, why end that dispensation with the flood? Scofield defines "dispensation" as "a period of time during which man is tested in respect of obedience to some specific revelation of the will of God." Since God tested Abraham by specifically revealing that he was to offer Isaac, why not list the "Dispensation of Sacrifice?"

Scofield says Israel was under grace before they accepted the law on Mt. Sinai. He says they "rashly accepted the law." (Note on Gen. 12:1.) To act "rashly" is to do something in a reckless, indiscreet manner. In other words, the Israelites recklessly and foolishly swapped God's grace for a system of works when they accepted Moses' law. Poor Israelites! If Scofield had been there with them they would have known better than to let Moses give them the law! God promised that if they kept this covenant they would be a peculiar treasure above all people, a kingdom of priests, and an holy nation. If Scofield had been there he would have discouraged "rash" acceptance of the law which offered such promises. This amounts to saying it was rash to accept what God proposed!
Kingdom Postponed

Like other Premillennialists, Scofield's outline teaches that the church was not prophesied in the Old Testament. We are supposed to believe that the kingdom was prophesied, planned, and prepared for, but the Jews rejected Jesus as King, therefore He postponed the establishment of the kingdom until some future date and set up the church to fill the gap.

Scofield says in his notes on 1 Cor, 15:24 (a passage which bothers all the Premillennialists) that the promise of the kingdom to David and his seed, and described by the prophets, enters the New Testament unchanged; the King was born in Bethlehem, the kingdom announced as "at hand," but the Jews rejected the King, first morally then officially, after which He announced that He would build the church; when the King returns from glory He will reign on earth in person.

Such teaching denies that the kingdom has been established, makes the church an after-thought in the mind of God, and denies the fulfillment of the Old Testament prophecies of the kingdom by projecting them to a future date. Jesus said in Mk. 9:1, "That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Compare this with Matt. 16:28 and note that it was after He had promised to build the church in verse 18. And notice further that the terms church and kingdom are used interchangeably in verses 18 and 19. Jesus said the kingdom would come during the lifetime of the people in His audience; Scofield makes it yet future. I believe Jesus!

Paul told the Colossians they had been translated "into the kingdom." (Col. 1:13.) The Hebrews were receiving a "kingdom which cannot be moved." (Heb. 12:28.) John was a brother and companion "in the kingdom." (Rev. 1:9.) These passages are splendid "helps" for those who might be misled by Scofield's errors. The church IS the kingdom prophesied in the Old Testament. Christ is now reigning as king in heaven.

—I. H.
The Challenge of Soka Gakkai

By Robert P. Nichols, Osaka, Japan

The potential strength of Soka Gakkai has been more clearly demonstrated in the political field than in any other. In April, 1959, all 76 candidates sponsored by the Soka Gakkai in the local elections of Tokyo were elected, while throughout the nation, 261 of 287 Soka Gakkai candidates were successful. In June of the same year, Soka Gakkai put all six of her candidates into the House of Councillors (Senate). By the elections of 1962, Soka Gakkai was able to elect all fifteen candidates which it sponsored for the Upper House, and 99 percent of its candidates for local elections were successful. These elections made Soka Gakkai the number three political power in Japan and are an unmistakable demonstration of what Soka Gakkai may develop into.

Election campaigns are sometimes carried out by Soka Gakkai with little regard for election laws. After the 1956 election many members were arrested but one of them explained: "To win we had to carry out the most effective election possible. We therefore simply had to disregard the election laws. But we could not have committed anything wrong, for all we have done is only for the good of our Gakkai!"

The main question in the light of the political success of Soka Gokkai is, what is the ultimate objective towards which this power will be directed? Ultra-nationalism and the establishment of Soka Gakkai as the national religion are two of the more unpalatable possibilities. Soka Gakkai openly avows its political intention to win the majority of seats in both houses (and thus select the premier and have complete political power) within the next ten years. The Shikyu Shim bun, the weekly newspaper of Soka Gakkai, is already calling for the erection of a national tabernacle at the foot of Mt. Fuji and the turning of Soka Gakkai into the state religion. Ultra-nationalism, which led Japan into total defeat in World War II in the garb of Shintoism, could return in the new robes of Soka Gakkai.

Soka Gakkai has a pyramid organization in which 15 families constitute a squad, six squads a company, ten companies a local district, and thirty districts a regional chapter. The regional chapters are directly responsible to Tokyo headquarters and headquarters chief of staff are responsible only to the president (35 year old Daisaku (See CHALLENGE.................Page 96))
The Ecumenical Church
By Irvin Himmel, St. Louis, Missouri

For nearly two thousand years the following words of Jesus have been recorded in the scriptures: "... Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18.) Notice that Jesus used the singular church, not churches; it, not them. The Lord's intention was to build one church, and that is all He ever established.

The apostle Paul wrote, after the church had been set up, "There is one body" (Eph. 4:4), and identified that body as the church over which Christ is head. (Eph. 1:22,23.) The apostles were not affiliated with different denominations. The nearest thing to denominationalism in the first century was the party spirit manifested at Corinth. Paul rebuked such factionalism by writing, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.)

Christ established His church with a view of men of all races being included. The apostles were told to 'teach all nations.' (Matt. 28:19.) Those who gladly received the gospel were baptized into one body," whether Jews or Gentiles, bond or free. (1 Cor. 12:13.) As we think about the New Testament church, we may say with Paul, "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." (Gal. 3:28.)

The church that Jesus established has always been ecumenical, that is, general, world-wide in scope, universal or catholic. It has never been our Lord's desire that His church be viewed as national, sectional, nor sectarian. The church is the body of the saved, the called out of the Lord, the kingdom of the redeemed, the family or house of God. There are no headquarters save in heaven where Christ reigns as king. His testament is the law adapted to the needs of Christians everywhere. Wherever that law is followed — Africa, America, China, Russia, or any place else — congregations will be organized and work and worship performed without denominations, human federations, hierarchical systems, and institutional combines.

Man-Made Churches
If the Lord established but one church and designed it to serve men's needs all over the world, how are we to explain the many conflicting religions claiming connection with Him? The explanation is really quite simple: They all originated with men after the Lord built His church.

Catholicism developed gradually in consequence of a general apostasy from the Lord's church. Eastern (Orthodox) and Roman Catholics divided over the papacy and other matters. Protestant denominationalism originated in unsuccessful attempts to reform Catholicism. The Lutheran, Reformed, Congregational, Presbyterian, Baptist, and other churches have close connection with what historians call the "Protestant Reformation." They had no existence before the Reformation. The Church of England (Anglican) originated when Henry VIII broke with the Roman
Catholic Church. The Protestant Episcopal Church represents the planting of the Anglican beliefs in this country. The Methodist Church grew out of an attempt to put vitality and spirituality into the Anglican Church. The Holiness Churches sprang from a movement which had its origin in the ranks of Methodism. Several modern cults have originated because someone claimed new revelation from God — Latter Day Saints, Adventism, Christian Science, and Jehovah's Witnesses.

One Church or Many?

Every gospel preacher who has spoken against denominationalism and in defense of the one church revealed in the Bible has experienced criticism for his "narrowness." People in denominational organizations frequently charge that we are "uncharitable" and "unkind" because we preach one church.

Notwithstanding, the one-church concept is gaining acceptance with religious leaders daily. The Roman Catholics have their "ecumenical" movement underway. They have leaders among Orthodox Churches, the Anglicans, and some Protestants looking in their direction. They like to view their "separated brethren" as only a few steps from the "one fold" under the papal shepherd. You can be sure that in any merger involving Roman Catholicism, the pope will remain in the driver's seat.

Some have dreams of a "one-world" church. In 1946 the United Brethren in Christ merged with the Evangelical Church to form the Evangelical United Brethren. In 1957 the Evangelical and Reformed Church merged with the Congregational Christian Church to form the United Church of Christ. The Methodist Church seems well on its way to merging with the Evangelical United Brethren, and consultations by representatives of these two groups, the United Church of Christ, the United Presbyterian Church, the Protestant Episcopal Church, and the Disciples Church, may lead to the merging of all these bodies. The Protestant ecumenical movement is much publicized.

God's Plan

How long will it be before men come to realize that the Lord's church is the only one that can ever be truly ecumenical or universal? Catholicism is not the answer to our present problems. The merging of Protestant denominations into a super-church is not the answer. The answer lies in our going back to the original ground of Christianity, back beyond the Protestant Reformation and beyond the rise of Catholicism. True unity must be based on a "thus saith the Lord." Read Ephesians 4:1-6. True unity requires oneness in belief, oneness in worship, oneness in authority, oneness in desire, and oneness in life.

The church Christ built is ecumenical. What man dares to think he can put up a better structure? "Except the Lord build the house, they labour in vain that build it ..." (Psa. 127:1.)

Angels in the Head

In her book, Science and Health With Key to the Scriptures, Mary Baker Eddy taught that angels are thoughts. "Angels are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be." (298:27-30.) "My angels are exalted thoughts, appearing at the door of some sepulchre, in which human belief has buried its fondest earthly hopes. With white fingers they point upward to a new and glorious trust, to higher ideals of life and its joys ... By giving heed to these spiritual guides they tarry.
with us, and we entertain 'angels una-
wares.' " (299:6-15.)

If angels are indeed exalted thoughts, as the founder of Christian Science taught, we may substitute "exalted thoughts" wherever we read of angels in the Bible. Let's try a few passages.

Matt. 4:11—"Then the devil leaveth him, and beheld, exalted thoughts came and ministered unto him."

Acts 12:7-11—"And, behold, the exalted thought of the Lord came upon him, and a light shined in the prison: and the thought smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the exalted thought said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the exalted thought; but thought he saw a vision. When they were past the first and second ward, they came unto the iron gate that leadeth unto the city; which opened to them of the thought's own accord: and they went out through one street; and forthwith the exalted thought departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his exalted thought, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

John 20:11-12—"But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two exalted thoughts in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

Jude 6—"And the exalted thoughts which kept not their first estate, but left their habitation, he hath reserved in everlasting chains under darkness into the judgment of the great day."

Heb. 1:5-7—"For unto which of the exalted thoughts said he at any time, Thou art my son, this day have I be-
gotten thee? And again, I will be to him a Father, and he shall be to me i son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the exalted thoughts of God worship him. And of the exalted thoughts he saith, Who maketh his exalted thoughts spirits, and his min-
isters a flame of fire."

Heb. 2:9—"But we see Jesus, who was made a little lower than the exalted thoughts for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Heb. 2:16—"For verily he took not on him the nature of exalted thoughts; but he took on him the seed of Abra-
ham."

Matt. 27:53—"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than (See ANGELS........................ Page 95)

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(84)
The Trial of Jesus (No. 1)

By Roy E. Cogdill, Canoga Park, California

(Editor's Note: This splendid series of articles appeared in THE GOSPEL GUARDIAN in 1958. About three years ago I obtained the author's permission to give our readers this fine material, so here is the first of five installments.)

There has been more recorded in the writings of Matthew, Mark, Luke, and John concerning the trial of Christ than has been recorded of any other event even including his crucifixion. Two full chapters in each book are given to this story. It had been predicted by the prophets, and foretold by the Lord himself that he should be tried and rejected of men. The predictions and the prophecies concerning his trial and rejection by the rulers of the Jews became reality. The gospel records preserve for us the inspired account of that event.

From a legal point of view this trial represented the greatest miscarriage of justice and the greatest hoax that has ever been perpetrated against any person in all history. It was fraudulent from start to finish, illegal at almost every point and on every possible count. It was anything but a trial in which justice was in view in the desire of those conducting it. Jesus had incurred the enmity of the Jews for many different reasons. He had openly and positively condemned their sins. They did not like that any more than people like it today. They wanted to get him out of the way because of his exposure of their hypocrisy and ungodliness. He refused to adapt himself to their social conventions and religious traditions. Rather than recognize the class system of narrow bigotry which had been erected by the Jews, Jesus came into the world to seek and save the sinner; he associated freely with sinful people while here. He antagonized the Jews not only by refusing to yield to their social standards, but by violating their traditional religious prejudices as well. He based every stand that he took and every lesson that he taught on the will of God — not on the authority of men. God's will was his governor and his guide in all things. We hear him say, "For I am come down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.) This the Jews could not stand. They hated and despised him because he steadfastly refused to yield himself to their political plans, establishing an earthly kingdom and throwing off the yoke of Rome.

They were perfectly willing to make him king if only he would liberate them from the hated Romans. But instead of submitting to their plans, adapting himself to their program of political endeavor, he steadfastly adhered to the plan God had made — that he might come into the world and die for the redemption of humanity, that he might make possible the salvation of the souls of men and women.

This was why they crucified him. It had become fully obvious to them that he was adamant in his refusal to become their political leader. When he refused the crown (John 6:15), they were filled with rage. From that time forward they tried repeatedly to destroy him. They tried once to take him out and cast him off the cliff that he might fall to the rocks below and be killed. But Jesus had delivered himself from them. On various other occasions they had sought him for the purpose of doing him harm or injury, or disposing of him completely. But Jesus' time had not yet come; and he patiently continued his ministry until
the hour was fulfilled. When finally the hour came, he meekly submitted himself to their arrest in the Garden of Gethsemane, commanding Peter to put up his sword. He knew the hour was near in which he should die for the redemption of the race, according to the determinate counsel and foreknowledge of God.

After submitting to the motley throng of palace guards and fanatical Jews who had sought him out, he marched with the howling mob to the judgment hall of the High Priest and the Sanhedrin Council, the Supreme court of the Jews. There he was tried in every way that a man should not be tried, in utter violation and disregard of their law, condemned to death illegally, and finally executed. It is of some of the particular illegalities of that trial that we want to study, and then will see what spiritual application such things ought to have to the life and heart of every man.

**Jewish Government**

No one can understand what took place during Jesus' trial without some knowledge of the background of Jewish law and government against which the trial occurred. In Palestine at that time a two-fold government was in operation — a Jewish government and a Roman government. They had a vestige of the old Jewish theocracy still in existence. Most of its power, however, had been stripped from it by the conquering Romans. The conquerors had set up the land of Judaea as a protectorate, or as a Roman province. Pilate, the Roman governor, had received his office from Tiberius Caesar, and was the chief authority in the land. Certain rights and privileges the Jews were allowed to retain. They could go through the form of a trial on a capital offense, for example, but having found the prisoner guilty, could not execute him without first going to the Roman governor and obtaining his authority and permission. The Jewish courts could try a man and impose sentence, but were powerless to execute the sentence assessed.

Annas was the High Priest of the Jews at the time Jesus was tried; but he had been deposed from his office for the very reason that he had tried to impose the death penalty on another occasion, and the Romans had appointed his son-in-law, Caiaphas, to be High Priest in his stead. From this incident it seems clear that the Romans had pretty well deprived the Jews of any real authority or power. They had a form of legally constituted authority, but it was a form with little power.

In the Jewish system of courts which remained, however, there were three kinds of tribunals. There was a three-judge court, which was the lowest and most elementary form of government; this corresponded roughly to our local Justice of the Peace courts, or to our municipal courts today. Next above this lowest court, there existed in many of the cities, and wherever the people desired and approved it, a Junior Sanhedrin Council which consisted of twenty-three judges. Then over and above these courts was the senior or major Sanhedrin Council, consisting of 71 judges. Qualifications for men of the senior Sanhedrin were exactly prescribed by law. Jewish law provided for these three separate kinds of courts, and they existed and commonly tried cases within their respective jurisdictions.

In any study of the trial of Jesus it must be remembered that it had two parts or two phases — a Jewish part and a Roman part. In the Jewish phase of his trial, Jesus was first arrested and taken to Annas; then he was tried before Caiaphas, and then by the Sanhedrin Council of the Jews in two sessions, a night session and a morning
session. This consummated the trial of the Son of God at the hands of the Jews. Being sentenced to death, he then began the Roman phase of his trial. He was taken first to Pilate. Pilate examined him, and sent him to Herod. He was tried by Herod, and returned to Pilate. Again Pilate examined him, and then turned him over to the mob, weakly trying to exonerate himself of blame by the symbolic act of washing his hands. So, while there were two phases or parts to the trial, there were in reality six separate trials: before Annas, Caiaphas, the Sanhedrin; and before Pilate, Herod, and Pilate again.

**Jewish Law**

There were a number of sources from which law came then, just as a number of sources fix our law today. If one were to examine the source of law in our generation, he would find that in many states law is *statutory* primarily. For example, Louisiana is recognized in our nation as being the state in which we find the most complete example of *statutory* law. But according to the old English common law, not every statute had to be enacted by a legislative body. Much of the body of the English law, in contrast with Roman law, was derived from the *decision of the courts*, rather than from legislative enactments. And when a decision of the courts had not been made to guide in the trial of a given case, then *customary practice* was given authority. Customary practice ran according to this rule: In the absence of a statute, and in the absence of the decision of a court, if a thing had been *customarily practiced* over such a long period of time that the memory of man ran not to the contrary (nobody could remember when such was not the practice), then this customary practice became the rule and the law to govern in the decision of that particular case.

The Roman practice, however, was to codify their law; and everything had to be provided for in statute. While the State of Louisiana is the principal statutory state in the nation, the State of Tennessee is recognized as the principal *common law* state among us. Texas is a combination of both statutory a

Just as we receive our laws today from these various sources, the laws in the time of Christ, both Jewish and Roman, were likewise gathered over the centuries from various sources. Particularly was this true of Jewish law. Among the Jews, they first of all went back to the statutes that had been given in the law of Moses, and in the prophets and the Psalms. The law that had been thus delivered was recognized as the primary source of authority. But to that original and primary *statutory* law there had been added the *traditions* of the elders, and a vast bulk of *oral law*, delivered by word of mouth from one generation to the next. From generation to generation these traditions had been handed down, and had received such respect and honor from the Jews that many Jews thought that Moses, in addition to the written law, had actually delivered by word of mouth a great body of oral law!

When, therefore, we study the trial of Jesus, we must remember that not all the "law" that was violated by his persecutors is to be found in the statutory statutes of the elders and in the common practice established by the courts. It is this great bulk of *law*, from all sources, that we find the Jews so ruthlessly ignoring and overriding in their frenzied effort to destroy their prisoner. In three or four articles to follow, we want to point out some of the most obvious of these illegal procedures and actions.

(87)
Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his brother: and they will kill me, but they will save thee alive.

13 And I, seeing thee, 'thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her; and they communed before Pharaoh, saying, This is Pharaoh's sister.

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Hosea

By Hollis Creel, Paragould, Arkansas

Little is known of the prophet's origin. His father's name "Beeri" is mentioned, but nothing definite can be determined about him. Hosea's home is not mentioned, although it seems safe to suppose that it was in the region of his labors, namely, the kingdom of Israel. While he does mention Judah several times, his message was, in the main, to apostate Israel. His message was the announcement of ruin and destruction. Yet in all this there was the plea for her to return, and this was in view of the final deliverance of the people of God.

The date of Hosea cannot be exactly determined. He began his reign under Jeroboam the II, while Israel was at the peak of her power. According to Hosea 1:1 he prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. As best as I can determine, Uzziah began to reign about 787 and Hezekiah began to reign in 726 and reigned until 697. But the fall of Samaria in 721 ended the kingdom of Israel, so it seems that Hosea could have prophesied any length of time between 787 and 721. These dates are only approximate.

According to Angus, this book may be divided into two parts: (1) A symbolical narrative — chapters 1-3; (2) Prophetic discourses — chapters 4-14.

The Condition of Israel at the Time

The descendants of Jacob were for many years in Egyptian bondage. While in Egypt they became a mighty people. But because of Pharaoh's oppression they cried to God for deliverance. God heard their cry and sent Moses to deliver them. With the help of Jehovah they were freed from Egyptian bondage. Because of sin they were not permitted to go immediately into the land of promise, but for forty years they wandered in the wilderness. Finally, under the gallant leadership of Joshua, they entered the "land flowing with milk and honey." God gave them judges and for many years they judged them.

Becoming dissatisfied with God's arrangement, and desiring to be like the other nations, they asked for a king to judge them. God, through the prophet Samuel, warned of the imposition of taxes and other disadvantages of this order. The people insisted and God gave them kings, first Saul, then David, and then Solomon.

At first Solomon was a good king, but he married many foreign women, and they turned away his heart from God to serve idols. Solomon imposed heavy taxes and other burdens upon the people in order to finance his extravagant desires. As punishment, God told Solomon he would rend most of the kingdom from his son.

After the death of Solomon the people made Rehoboam king. They requested relief from the heavy burdens
of his father, but instead he rejected the advice of the elders and heeded the advice of the young men and made the burdens heavier. The people rebelled against Rehoboam and rejected the house of David. As a result the kingdom was divided. The two southern tribes were called Judah, and Rehoboam ruled as king over them. The ten northern tribes were called Israel. They crowned Jeroboam their king. Lest the people should go to Jerusalem to worship God, and turn again to Rehoboam and to the house of David, Jeroboam set up false worship in his kingdom. He made two calves of gold, saying that it was too much for them to go to Jerusalem to worship. He put one in Bethel and the other in Dan. Jeroboam changed: (1) the object of their worship from Jehovah to that of idols, (2) the priesthood from Levi to the lowest of men, (3) the place of worship from Jerusalem to Bethel and Dan, (4) the time from the seventh month and fifteenth day to the eighth month and fifteenth day.

From this time until Hosea came, Israel grew increasingly worse. Israel was the "bride" of Jehovah. (Ezek. 16:8-15.) She had forsaken Jehovah God, and had given herself to the worship of false Gods. The nation as a whole was in spiritual adultery. Thus the name "whoredom" rightly applies to her. Other prophets had been sent, but to no avail. The more they warned, the farther away they went. The moral and civil conditions of Israel at this time were exceedingly corrupt. This is beyond doubt the darkest period in the history of the nation. It was to this sinful, idolatrous, adulterous and backslidden people that Hosea was sent.

The Book

The book deals with four things: (1) Israel's idolatry, (2) her wickedness, (3) her captivity, and (4) her restoration. This is emphasized in the meaning of the names.

Hosea means "deliverance or salvation," signifying their need for deliverance. As a result of their idolatry and sin, Hosea was told by God to name his first child Jezreel, meaning, "God will scatter." This seems to have reference to the time of their captivity. The name of the second child Lorishama, meaning "no mercy for Israel," shows God's longsuffering with them was drawing to a close. Lo-ammi, the name of the third child, means "no longer my people." This announces to Israel that God, because of their sinful condition, would no longer recognize them as His people.

But in spite of all their wickedness, God expresses His willingness to accept them again as His people, if they would repent. In 2:1 Hosea shows this by repeating the last two names without the "Lo" (not) to signify the time when God would again accept them as His people. In Romans 9:25 the apostle Paul makes reference to 1:10 and applies it to prove that God calls the Gentiles as well as the Jews.

These facts are further shown in the marriage of Hosea to the "wife of whoredom." Some take the marriage to be only figurative. But it seems to me that God actually commanded the prophet to marry an unchaste woman, or at least a woman who became unfaithful, as a symbol of Israel's unfaithfulness to Him. Because of Hosea's love for her, he was willing to buy her back, even though she was unfaithful. (3:1-2.) This expresses or demonstrates God's love for apostate and backslidden Israel. Even though she had gone whoring after other Gods, He was willing, upon her repentance, to receive her back. As Hosea denied his wife conjugal privileges for many days upon her return, so would the children of Israel be many days "without king, and without
prince, and without sacrifice, and without pillar, and without ephod or teraphim." But in the latter days (days of New Testament dispensation) she would fear Jehovah and seek Him.

In chapter four the prophet begins a series of verbal pictures in an effort to enable Israel to see themselves as God saw them. Let us briefly mention some of these. "Ephraim is joined to idols." (4:17.) Ephraim is used to show that Israel had left Jehovah and was joined to another. He then shows that the wind hath wrapped her up in its wings" to be borne away to another land.

All the people including the priests and king were engrossed in sin and seemed to be proud of it. As a result of her corruption the prophet forewarned, "Ephraim shall become a desolation." (5:9.) She would be carried off and none could deliver her "till they acknowledge their offence and seek my face."

In chapter six the prophet earnestly exhorts them to repentance, pointing out that even the priests murder and commit lewdness. He then pictures God as tenderly remonstrating against the backsliding of Israel and Judah.

"They are all adulterers." "Ephraim is a cake not turned." How repulsive they must have been in the eyes of Jehovah! "Woe unto them! for they have wandered from me; destruction unto them! for they have trespassed against me: though I would redeem them, yet they have spoken lies against me."

In chapter eight God through Hosea says, "They have transgressed my law." "They have set up kings but not by me," and they counted his law as strange things. Because of this He says of them, "For they sow to the wind, and they shall reap the whirlwind." Continuing His remonstrations in chapter nine, He concludes by saying, "My God will cast them away because they did not hearken unto him; and they shall be wanderers among the nations."

How true this is. After the ten tribes were carried into captivity they lost their identity as a nation forever.

Israel as a luxuriant vine, built altars according to the abundance of her fruit, but the prophet warns that the enemy would smite their altars, and that the golden calf would be carried to Assyria as a present to the king. Hence, all that was dear to them would be taken away. In chapter eleven, God recalls the time when as a young nation He led them out of Egypt. He then describes their leaving Him, saying, "And my people are bent on backsliding from me . . ." Jehovah loved Israel even though she had turned from Him. In His compassion for them he said, "How shall I give thee up, Ephraim? How shall I cast thee off, Israel?"

The prophet shows in chapter twelve that their covenants with Assyria and Egypt would bring disaster. He points out that Jacob, the father of the twelve tribes, "Found God at Bethel . . ." The same spot where their father had dedicated his life to God (Gen. 28:13-15), was the center of their abominable idolatry. It was by a prophet that He brought Israel out of Egypt and by a prophet Israel was preserved. Yet Israel had called God's prophets fools. (9:7.)

Hosea closes the book with one last plea for their return. God was willing to receive them back upon their return, and "heal their backsliding" and restore them again. But it ends as a sad story — They returned not.

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(91)
"What Is the Church of Christ?

Worship of the Church

By Paul K. Williams, Indianapolis, Indiana

One of the first things strangers notice when they assemble with a church of Christ is the absence of man-made musical instruments. The second thing is that every Lord's day the Lord's supper is served. And the third is that except on the Lord's day there are no collections taken.

These three things distinguish the worship of the Lord's church from the worship of most denominations. They are not things devised by men for the purpose of making the church different, however. They are the result of following what Christ has given the church to do.

Must Have Authority

An important Bible principle is that we are to do only those things in religion for which we can find authority in the New Testament. The apostle Paul wrote in Col. 3:17, "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." To do something in the name of a person we must first have that person's permission. Therefore, we must have the authority of Christ through His word in the New Testament before we can practice anything in religion and be acceptable to Him.

It is not enough that a particular practice not be specifically condemned. If I send my child to the store for milk, he knows that he is not to buy anything but milk. I do not have to tell him not to buy ice cream and candy. The fact that I tell him to buy milk only is enough to exclude all other kinds of food. When the Lord gives us authority to perform certain things in worship to Him, the fact that He left out other practices is enough to tell us that these other practices are not acceptable to Him. We cannot perform things not authorized and do them in the name of Jesus Christ. And whatsoever we do in word or in deed, we must do all in His name.

Singing

The New Testament contains commands and examples teaching the church of God to sing praises to God and to teach and admonish one another in psalms, hymns, and spiritual songs. (Col. 3:16; Eph. 5:19.) However, there is no authority for playing on a musical instrument to God. God commanded instrumental music in the Old Testament, but not in the New. Though there is no specific prohibition of the use of musical instruments in the New Testament, the fact that singing is the only kind of music authorized in the New Testament is enough. To worship God in song in the name of Jesus Christ, we have no choice but to sing — and to sing only. Consequently, when you attend the worship of a church of Christ you will find all singing praises to God, teaching and admonishing one another in psalms, and hymns, and spiritual songs. You will find no piano or organ because there is no authority for these in the New Testament.

The Lord's Supper

It is for this same reason that we partake of the Lord's supper each first
day of the week. The Lord's supper was given by Christ to be observed by Christians in the assembly. (1 Cor. 11:23, 24.) In Acts 20:7 there is the example of the church at Troas meeting upon the first day of the week to break bread — that is, to eat the Lord's supper. If you will read the passage carefully, you will see that the church was in the habit of meeting every first day of the week for that purpose.

This apostolic example shows that God is pleased with weekly observance of the Lord's supper. There is not one shred of authority for eating of it on any other day of the week, or for eating of it once a month, once a quarter, or twice a year. Therefore, in keeping with the creed-book of the church, the New Testament, the Lord's church cheerfully and obediently eats the Lord's supper each first day of the week.

Giving

Taking up a public collection for the work of the church is commanded in 1 Cor. 16:1, 2. In this passage it is stated, "Upon the first day of the week let each one of you lay by him in store." Consequently, churches of Christ give an opportunity for the members of the church to give upon the first day of the week.

When there are services on other days of the week, no collections are taken on those days. Only upon the Lord's day are we to lay by in store.

And only Christians are asked to give. Churches of Christ do not beg the businessmen of the city or the listeners to a radio broadcast to support their work. The New Testament plainly teaches that the members of the church are the ones to give for the support of the work of the church. Christians are to give — not to beg others to give in their place.

Prayer

There are two other items which also can be classified as worship. One is prayer. Christians are to pray in faith, nothing doubting, in the name of Jesus Christ according to His will. Public and private prayers are to be offered — not to any "saint" or any woman, but to God through His Son, Jesus Christ.

Teaching

The other is teaching and studying the word of God. It is often observed that preachers in the church of Christ are easier to understand than some others. The reason is that the preachers stick to the things revealed in the word of God, as God tells us to do, and leave off politics and speculative doctrines. A careful attempt to explain the scriptures is made. We invite you to attend and find out for yourself.

The worship of churches of Christ is determined by what God has shown He desires from His people. We do not presume that we can please Him by offering worship which He has not commanded. God rejected worship in Old Testament times when it was not offered in the way He commanded. (See Lev. 10:1, 2.) We do not want Him to reject our worship.

We invite you to attend where God is honored by obedience. You will find a friendly welcome when you come.

(In the July Issue read "Government of the Church" by Paul K. Williams — Ed.)

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Catholicism Taught in Public Schools

By Tom Baker, Jr., Phoenix, Arizona

The public schools belong to the public! The public is you and I and our neighbors. Some of our neighbors believe and teach certain religious doctrines which we cannot accept, nor are we willing to donate our money to the propagation of what they believe and teach.

We respect their civil right to hold their doctrine and to use all legal means to propagate what they believe. However, we resent any effort on their part to obtain sanction and support of their peculiar sectarian doctrines from us.

Our constitution is supposed to guarantee our religious freedom and to prohibit any state support of any religion or religious organization. In fact, it is illegal for any sectarian doctrine to be taught in our public schools. But this law is not respected nor enforced as it should be! Proof of this can be found in many textbooks now used in our public schools.

Here is an example: "Once, the people of England, Scotland, and Wales belonged to the Catholic church, just as all Christians did. Ireland was Catholic, too. The English, the Scots, and the Welsh broke away and became Protestant, but the Irish did not. They remained loyal to the Catholic church." (Jones, Stephen B. and Murphy, Marion Fisher, Geography and World Affairs, New York: Rand McNally & Co., p. 104.)

The statement that ALL CHRISTIANS DID belong to the Catholic church is false Roman Catholic doctrine which I deny and challenge any man. Roman Catholic or otherwise, to prove. Nevertheless, this religious error is taught in the public schools of Arizona.

The above quotation is taken from an eighth grade text used in classes in Cartwright School District No. 83.

Another example is found in a freshman World History book used at Alhambra High School which states that the first Christians believed in seven sacraments. Only Catholicism teaches this sectarian doctrine. It is contrary to history, the Bible, and to the teachings of just about every Protestant denomination, and yet, it is taught in our tax supported public schools from tax purchased textbooks. I personally resent having to support any such sectarian doctrine with tax money! It ought to be stopped!

Oddities

Human beings do and say strange things. The religious pretender sometimes allows his hypocrisy to show in ways that turn out quite humorous. The contrast between truth and error is often so obvious that a man with one eye and half-sense cannot fail to see it.

The Humble Soul

A man was once commenting on his own humility. Said he, "There's one thing I always try to be even if I cannot be anything else. I always try to be humble. Every man ought to be humble. No man ought to think more highly of himself than he really is. Of course, there are times when it is rather difficult for a great man like me to be humble."

The Unworthy Man

There is a story about a man who stood up at a religious gathering to testify about his conversion. After relating how the Lord had saved him from the approaching fires of hell, he spoke of his own unworthiness. "There is no man alive more unworthy of God's grace than am I. I am a wretch. Like the
apostle Paul said of himself, 'I am chief of sinners.' I merit nothing before God. I am like a filthy rag and a vile raiment.'

The next man up to testify said he just wanted to confirm the preceding testimony. "I am chief of sinners. I merit nothing before God. I am like a filthy rag and a vile raiment."

At that point the first man to testify jumped from his chair and was ready to fight. The meeting was broken up in the midst of the confusion. It was all right for the man to talk about his own unworthiness, but he really didn't want anyone to believe it!

In on a Lie and Out on the Truth

A poor country man attended the Baptist Church in his community and watched people relate their experiences. In those days no one could get into the Baptist Church unless he had received some special 'experience.' For weeks he attended the meetings and listened with interest as people related their dreams, visions, and mysterious operations of the Spirit. But, alas! he couldn't seem to get the Spirit to speak to him.

One day he decided to make up an experience and relate it before the church. The Baptists listened with wide-eyed joy as he told a long tale. Afterward, a vote was taken and it was agreed that he had been saved and should be received into the church. A few days later he was baptized into the Baptist Church.

After several months the poor man's conscience kept bothering him until he decided to confess. He stood before the congregation and acknowledged that he had lied. Never had he received an "experience." The church quickly agreed to dismiss him from their membership.

A Sick Wife

Two men went out fishing bright and early one Lord's day. The gentle breeze blew across the lake as they halted their boat and dropped their lines into the water. The far-away sound of a church bell broke the silence. One remarked to the other, "You know we should have gone to church; after all, this is Sunday." In all earnestness and without the slightest pause, the other replied, "Well, I couldn't have gone today anyway — my wife is sick."

(ANGELS................................Continued)

twelve legions of exalted thoughts?

Gen. 19:1-3—"And there came two exalted thoughts to Sodom at even; and sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he 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 your ways. And the exalted thoughts said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."

Rev. 22:8—"And I John saw these
things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the exalted thought which shewed me these things."

Do we need to give other examples? I believe a child can see the foolishness of Mary Baker Eddy's concept of angels. It is much easier to believe the Bible than Science and Health. "Christian Science" is neither Christian nor scientific.

—I. H.

(ChALLENGE.................. Continued)

Ikeda), whose word is absolute. This military structure makes a strong appeal to the youth of Japan.

Soka Gakkai claims to be a religion but the songs they sing are unlike our hymns, on the contrary, they indicate Soka Gakkai's strong nationalistic appeal to the youth of Japan. Their words appeal to valor, patriotism, sacrifice — manly traits. They actually came out of the war. Here is the Soka Gakkai theme song:

"As the blossom falls in a night

Let me fall under this flag
You'll lose your life one way or another
But a man goes down in glory.
A man never shows his tears, they say;
But we cry when our spirits meet.
We exchange a look across the wine cups
And red blood fills our veins.
Though a pistol's pressed against my heart
Not one step back I'd make.
There is only one road for a man to travel
Eyes up, East, to the dawn!"

These are today's Japanese Buddhists with whom we deal. Buddhists who have abandoned the isolation of the cloister and are challenging the man on the street and the church of Christ.

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Christianity Without Denominational Churches

By Grover Stevens, Louisville, Kentucky

To what denomination did Peter, Paul, James, John, the 3000, Cornelius, the Eunuch, Lydia, the Corinthians and the Jailer belong? They were members of the body of Christ, which is the Lord's church. (Eph. 1:22, 23; Col. 1:18, 24.) Yet, they were not members of any denomination. All who were saved became members of this body, the church, by virtue of the fact that God added them to it. (Acts 2:47.) Yet, they belonged to no denomination. They had been "called out" of the "power of darkness" or the world, and translated into the "kingdom of God's dear Son" which is the church (Col. 1:13, 14, 18), but still they were not members of any denominational church.

Just so, today, if a sinner believes in Christ, and is baptized, just as the 3,000, the Eunuch, Lydia, Cornelius, the Jailer, etc., such would make him a Christian, but nothing more. (Mk. 16:16; Acts 8:36-39; Acts 16:14, 15; Acts 16:30-34; Rom. 6:3-4; Gal. 3:26-27.) This would not make him a member of any denomination. If a great number should do this and no more, would they not be just a number of Christians? Should this number come together on the first day of the week for worship (Acts 20:7), call themselves by the same name as did the apostles and early Christians, accept and teach the Bible as their only rule of faith and practice, select such servants as the Bible authorizes, and observe the same commands in the same way as the apostles and early Christians did, and as are set forth in the Bible — they would be simple New Testament Christians, members of the body of Christ, or New Testament church, assembling for worship, without being members of any denomination on earth.

This is exactly what the church of Christ is, and contends for. If you want to be a simple New Testament Christian — no more and no less — then investigate and be a member of the church of Christ. If you want to follow the Bible strictly — without addition or subtraction — then come to the church of Christ. Remember, too — if you were baptized to get into some denomination, then your baptism was not scriptural (Acts 18:24 thru Acts 19:5), and you need to be baptized yet.

Trying to teach a friend? Subscribe to APOSTOLIC DOCTRINE for him.
When God commands that we do a thing for a definite purpose, to perform that act for some other purpose is to miss the mark. I believe we would do well to give thought to this proposition. Faith in God motivates us to obey His commands, but where is our faith when we lose sight of the real design of the thing commanded?

Study

Let us begin with the command to study. (2 Tim. 2:15.) For what purpose should one study the Bible? Everyone should study to show himself "approved unto God." I should study to learn my duty. The "perfect law of liberty" is compared to a mirror. (James 1:23-25.) By looking into that mirror I am able to see my soul's needs, my weaknesses, my imperfections, my sins and shortcomings. I see God's provisions to supply what I need. As I study I am made to realize that I, as a servant of the Lord, am expected to be "apt to teach." (2 Tim. 2:24.) This requires more study. Hence, I have a twofold purpose in searching the scriptures: (1) to show myself approved before God; (2) to be equipped to lead others to Christ.

Some study the Bible to be able to argue. To them it is a disgrace not to know enough about the Bible to argue over it. Many study for self-justification. They have already decided to believe and practice certain traditions, so they go to the scriptures in the hope of finding something to uphold that stand. Their study benefits them little due to their having the wrong objective before them.

Prayer

Now consider the subject of prayer. All Christians are taught to pray. To put it simply, prayer is communication with God. We are to pray for the purpose of expressing thanks to God, confessing our sins before Him, invoking His blessings, praising Him for His mercies, and offering our supplications. (1 Tim. 2:1-4.) The meaning of the act reveals the purpose.

Yet, some pray to make a display before men. Jesus rebuked the hypocrites who prayed in public places to be seen of men, and who made long prayers in an effort to impress others with their much speaking. (Matt. 6:5-8.) Some pray for the purpose of trying to avoid obedience to certain commands. No amount of praying can get us around plain commands upon which our salvation is conditioned.

Baptism

Turning now to baptism, the Bible clearly states its purpose to be "the remission of sins." (Acts 2:38.) The people on Pentecost were told to repent and be baptized for the same purpose. Since we are baptized "into Christ," baptism is designed to enable us to "put on Christ." (Gal. 3:27,28.) Everyone who is capable of being taught the will of Christ should be baptized for the forgiveness of sins and to put on Christ by entering a new life. (Rom. 6:3-5.)

But some argue that baptism is a declaration that sins are already forgiven. Many are baptized, not "for (unto) the remission of sins," but rather in the persuasion that they are already forgiven. They make baptism an outward symbol of what has already
taken place in the heart. This is not the divine purpose of the act. Others are baptized, not to get into and put on Christ, but to enter a denomination. In the New Testament, no one was ever baptized for such a purpose.

Lord's Supper
Note the communion as a final illustration. We are to eat the bread and drink the cup in remembrance of Christ. Furthermore, in the partaking of the Lord's supper we proclaim His death until He comes. (1 Cor. 11:23-26.) Surely, everyone will recognize the purpose of the Lord's supper.

Notwithstanding, the Corinthians made a common meal out of it. They lost sight of its true design and were rebuked for eating and drinking damnation to themselves. We are likewise bringing condemnation to ourselves if we do not partake of the communion in a worthy manner. Some make a mere ritual out of the breaking of bread. The Lord's table was never intended to be an empty ceremony.

To eat the Lord's supper for the wrong purpose is sinful, even as omitting the supper is sinful. To be baptized for the wrong purpose is to miss the mark in that act. To do anything that God has commanded for some purpose other than that which He has stated is disobedience. What point is there in one's performing an act divinely authorized if he ignores the stated purpose of the act? True obedience is from the heart (Rom. 6:17, 18), not in outward action only. No act is truly an act of faith unless we take God at His word. Faith prompts us to do God's commands for the purposes He has revealed.

Are You Fearful?
By Carrol R. Sutton, Albertville, Alabama

The word fear is used in different senses in the Scripture. Sometimes it suggests "reverential fear" or "holy fear" that would cause one to obey the Lord's will. This kind of fear is commanded in the Word of God. Solomon said, "Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.) In Luke 12:5 Jesus said, "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." Peter said, "Fear God." (1 Pet. 2:17.) The author of Hebrews suggests that we should "serve God with reverence and godly fear." (Heb. 12:28.) We should be characterized by the kind of fear which leads to obedience because we realize the greatness of the power of God as well as his wonderful love for humanity.

Do you fear God? Have you obeyed the first principles of the oracles of God? If not, you should believe, repent, confess faith, and be baptized in order to be saved. (Mk. 16:16; Acts 2:38; Rom. 10:9,10; 1 Pet. 3:21.) Are you a member of the Lord's church? Are you fearful and faithful? Do you respect God's Word enough to accept what it teaches about the organization and work of the church? (See Phil. 1:1; 1 Pet. 5:1-3; Eph. 4:12-16.) Are you willing to accept what it teaches about how to live as a Christian? (Titus 2:11-12; 2 Cor. 7:1; Matt. 6:33.)

Another use of the word fear is found in 2 Tim. 1:7, where Paul said, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." In this passage the word fear denotes timidity and cowardice. In view of the fact that God has not given us the spirit of fear (cowardice and timidity), we should not be ashamed of the Lord's Word, but we should be will-
ing to partake of the "afflictions of the gospel." In Rev. 21:8 John classifies "the fearful" with unbelievers, liars, sorcerers, idolaters, whoremongers, murderers and those who work abominations. He further says that they "shall have their part in the lake which burneth with fire and brimstone." Are you a coward when it comes to obeying God's Word? Are you afraid to obey the gospel of Christ? Are you afraid to seek first the kingdom of God? Are you afraid to contend for the faith which was once delivered unto the saints? Are you too timid or too much of a coward to stand up for the truth? Remember it was the Lord who said, "But the fearful . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Discrepancies Between Jehovah's Word and Jehovah's Witnesses

Jehovah is one of several names applied to God in the scriptures. (Ex. 3:3.) Since God has revealed His will through the scriptures, to speak of 'Jehovah's Word' is to refer to the Bible.

Since 1931, the name "Jehovah's Witnesses" has been worn by a group of people who follow the teachings of Charles T. Russell and J. F. Rutherford. These people were formerly known as "International Bible Students," or the nickname "Russellites." They are under the influence of a powerful central organization called the "Watchtower Bible and Tract Society." Millions of books and papers published by this organization with its home base at Brooklyn, N. Y., U. S. A., have been distributed throughout the world.

We are here calling attention to a few of the discrepancies between Jehovah's own testimony given in the scriptures and the testimony of these men and women claiming to be His witnesses.

Christ Enthroned

JEHOVAH'S WORD: Christ was raised up from the dead "to sit" on the throne of David in heaven. (Acts 2:30, 31.) Peter acknowledged on the day of Pentecost that Christ was then "by the right hand of God exalted." (Acts 2:33.) In Rev. 3:1 He is described as having the "key" (a symbol of authority) of David. To the Laodiceans, Christ said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.) Our Lord claimed to be on the throne in heaven in the first century, the apostles recognized this as a fact, and the Christians expected Him to continue His reign until His return. (1 Cor. 15:22-24.) The first-century

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Christians were citizens in Christ's kingdom. (Col. 1:13; Heb. 12:28; Rev. 1:9.) They looked to Jesus as the then enthroned king who would one day come to receive them and crown them with eternal life.

JEHOVAH'S WITNESSES: When Jesus ascended into heaven the Father did not at once command Him to rule. Jehovah told David's Son and Lord "to wait." "Obediently David's Son and Lord sat there as High Priest after the likeness of Melchizedek until those times did end in 1914 ... In that year Jesus Christ was installed to reign as king and began ruling with authority in the midst of all his enemies." (Quoted from You May Survive Armageddon into God's New World, p. 206.) "When Jehovah God enthroned Jesus Christ as King on the heavenly Mount Zion A. D. 1914 and sent out the scepter of his might, he said to the new King: 'Rule in the midst of thine enemies.' " (Ibid., p. 245.) "When the resurrected King finally ascended to heaven into the presence of God to present the merit or redemptive value of his human sacrifice, did he then set up the Kingdom and begin its active operation? No; it was not Jehovah's due time. The glorified Jesus must wait until the end of the 'times of the Gentiles,' in A. D. 1914." ("The Kingdom Is at Hand," p. 262.)

THE DISCREPANCY: God's word teaches that Christ was enthroned and the kingdom established in the first century. (Read Mk. 9:1.) The Witnesses deny that Christ was enthroned until 1914. They have Christ sitting there in heaven waiting for about 1800 years after His ascension before He is enthroned and begins an active reign. Which do you believe, Biblical testimony or the Brooklyn testimony?

**Baptism**

JEHOVAH'S WORD: Wherever the gospel is preached, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15,16.) Christ commanded that all nations be taught and baptized. (Matt. 28:18-20.) Baptism is "for the remission of sins." (Acts 2:38.) We are baptized into Christ's body. (1 Cor. 12:13.) There is "one baptism." (Eph. 4:5.) Water is the element in which baptism takes place. (Acts 10:47,48.)

JEHOVAH'S WITNESSES: Baptism is a public confession that one has already dedicated himself to God. "On the basis of believing we will be accepted through Jesus' righteousness and be cleansed from sin by the purifying power of his blood. Each one so dedicating himself to God to do his will must start to do that divine will as it is revealed by Jesus Christ ... To make a public confession of having dedicated himself to God to follow in Jesus' steps, one must be baptized in water as Jesus was and in obedience to Jesus' own parting commandment." (New Heavens and a New Earth," p. 164.) "Repentance Must Precede, but Sins Not Washed Away by Baptism." ("Make Sure of All Things," p. 30.) "A believer may be baptized in water in symbol of his unconditional dedication to Jehovah God, yet if he does not get the baptism with the holy spirit from God and through Christ, he will never enter the kingdom of the heavens to reign with Christ ... If a believer does not receive baptism with the holy spirit he is not a member and does not become a member of the 'body of Christ,' of which Jesus is the Head." ("New Heavens and a New Earth," p. 306.) "Those who are baptized with Jehovah's spirit and thus baptized into Christ's body number finally only 144,000 faithful believers." (Ibid., p. 308.)

THE DISCREPANCY: God's word teaches that there is one baptism. The Watchtower followers teach two bap-
tisms — water baptism and for the elect 144,000 Spirit baptism. They make water baptism a mere sign of dedication, but the Bible makes it essential to the washing away of sins. (Read Acts 22: 16.) Do not be misled by the false testimony of "Jehovah's Witnesses."

**Soul**

**JEHOVAH’S WORD:** The soul is in the midst of the body, formed there by God. (Dan. 7:15; Zech. 12:1.) The body without the soul or spirit is dead. (James 2:24.) Thus, it is that soul that gives life to the body. While the word *soul* is used in different ways, Jesus used it to refer to the part of man that is the opposite of the perishable, physical being. "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.)


**THE DISCREPANCY:** God's word pictures the soul or spirit as the invisible, immaterial, imperishable part of man that returns to God when the body dies. (Read Eccl. 12:7.) The Watchtower students make the soul as perishable as the body. They say man IS a soul, but does not possess a soul. Please read Matt. 16:26. Whose testimony will you accept — the Lord's or the self-styled "Witnesses"?

**Death**

**JEHOVAH’S WORD:** *Death, whether spiritual or physical, means separation. "And you hath he quickened, who were dead in trespasses and sins." (Eph. 3:1.) "But she that liveth in pleasure is dead while she liveth." (1 Tim. 5:6.) Death comes when there is a separation of the spirit from the body. (James 2:24.) Jesus told about a beggar who died, but that did not end his existence. He spoke of a rich man who died, but in hades he lifted up his eyes in torments. (Lk. 16:22, 23.)**

**JEHOVAH’S WITNESSES:** Death is "Loss of life: termination of existence: utter cessation of conscious, intellectual or physical activity, celestial, human or otherwise." ("Make Sure of All Things," p. 86.) "The Scriptures, without contradiction, show that the dead are unconscious, out of existence." (Religion, p. 100.)

**THE DISCREPANCY:** The Bible speaks of death as separation; Witnesses make it annihilation. Which do you accept?

**Salvation**

**JEHOVAH’S WORD:** ". . . Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2.) "While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation." (Heb. 3:15.) It is appointed unto men once to die, "but after this the judgment." (Heb. 9:27.)

**JEHOVAH’S WITNESSES:** Some will be given another opportunity. Those who "practiced vile things" will come forth to a "resurrection of judgment," having opportunity to become "other sheep." "In that way their sins may be forgiven and canceled and they may be cured of their imperfections and brought to the image and likeness of God by the end of Christ's thousand-year reign . . ." (You May Survive Armageddon Into God's New World, p. 356.)

**THE DISCREPANCY:** Either the
Bible is wrong or the Jehovah's Witnesses are wrong. The Bible never upholds a second chance for salvation after death. Read about the ten virgins in Matt. 25. Re-read the case of the rich man and Lazarus in Lk. 16. But the Watchtower Witnesses boldly affirm that many of the wicked will have opportunity to obey Christ and be saved after the resurrection.

These are but a few of the contradictions between those who are falsely called "Jehovah's" Witnesses, and the testimony that Jehovah has left in His infallible word. Do not be deceived by the smooth talk of the Watchtower agents. Read your Bible and take your instructions from it. The next time a Witness tries to sell you some literature, GIVE him this copy of APOSTOLIC DOCTRINE and urge that he read it.

—I.H.
before the great commission was given—a commission that bound faith and baptism. (Mk. 16:15,16.) What happened to him does not make void the need of baptism in the name of Jesus Christ. (Matt. 28:19.) We are not subject to the law of Moses, but to the law of Christ. (Eph. 2:13-16.) If the thief is an example of conversion, it is an Old Testament example! Why not follow some of the New Testament examples, such as Saul (Acts 9:1-18; 22:12-16), Simon the sorcerer (Acts 8:9-13), or some other mentioned in Acts? These are truly New Testament examples of conversion! Instead of going back to the law of Moses and desiring to be saved like the thief, be saved like those of Samaria who believed, after having heard the gospel, and were baptized. (Acts 8:5,12.) Follow in their footsteps!

(The first four books classified as New Testament Scriptures are historical, recording Christ's life on earth which was the closing phase of the Old Testament era. The activities of John the Baptist, Christ and the twelve apostles recorded in these books belong to the Mosaic age. Although the history covered belongs to the closing part of the Old Testament period, the books themselves belong to the New Testament Scriptures for two reasons: (1) They are biographies of Christ, the author of the New Covenant; (2) They were written after the giving of Christ's law or testament and are properly Christian Scriptures, not Jewish. Just as the book of Genesis belongs to the Jewish Scriptures, yet it covers the history of the Patriarchal age, so Matthew, Mark, Luke, and John belong to the Christian Scriptures, yet cover history that pertains to the Mosaic age. We read of Noah in the Old Testament Scriptures, but he lived before the giving of the Old Testament. In like manner, we read of the thief on the cross in the New Testament Scriptures, but he lived and died before the New Testament was given. —Editor)

**COMMENT CORNER**

“Your article on 'Dancing' in the February issue is one of the best I have ever read. We like your paper very much.”
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Such comments as the above encourage us in this work. We appreciate our friends who are interested enough to help us get new subscribers. Our only financial backing is in the sale of subscriptions and the books we advertise.

Once again we offer space to those who may wish to write in reply to any article in this paper. Our pages are open for free and frank discussion of Bible subjects.
Joel

By George P. Estes, Clayton, Missouri

Background

Following the reign of Jehosaphat, Judah fell away from the king's reformation into the apostasy of his son who married Athaliah, the daughter of Ahab and Jezebel of Israel. Their idolatry and iniquity continued until Hezekiah. It was in this condition that Joel lived and to a people hardened by sin, he spoke the judgments of God. Joel was the son of Pethuel. This is all that is known about his personal life. The date of the book he wrote is 770 B.C. It was given a place in Scripture and regarded as a writing which came from God.

The Historical Setting

To understand the prophecy we must know the historical setting. The message was delivered in the time in which he lived and thereby related to the people to whom it was spoken. However there are predictions concerning future times.

During Joel's life the land of Judah was devastated by swarms of locusts which stripped the land of vegetation. In addition to this there were droughts which brought the people to the point of starvation. The conditions resulting from these are vividly set forth by the prophet.

The country was laid waste by vast bodies of migrating locusts whose depredations are most terrible. In size they were large. They flew in countless numbers occupying a space of two or three miles in length by a mile to a mile and a half in width. Such large clouds of locusts would obscure the sun and bring temporary darkness upon the land. They moved forward regardless of obstacles, mounting the walls of the cities and towns and entering into houses. They devoured every green herb and stripped the bark off every tree, leaving a desolate wilderness as if it had been laid waste by fire. (See Joel 2.)

During the season when the locusts did not scourge the land, the droughts came. During these rainless times the crops could not grow and the rivers dried up so that even the beasts of the field suffered. (Joel 1:20.)

The Day of the Lord

The expression "the day of the Lord" in Scripture means a time when God reckons with His people or a time of judgment. (Joel 1:15; 2:1,2,11,31.) The frightful plague of locusts and the famine in the land are caused by God and are to be understood as the present judgment of God. The prophet brought home to them by means of their affliction the lesson that God was not pleased with His people. There is then a deeper significance to the pestilence and famine in that it was laid before Judah's consciousness as the act of God and of His judgment because of their sinfulness.
The Call to Repentance

The purpose of God in speaking through the prophets was to bring the people to repentance. The exhortation therefore is to turn to God "with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and your garments, and turn to the Lord your God." (Joel 2:12, 13.) This was the only way to avert the judgment of God. The penalty for their sin was punishment which would be inflicted by God in the future of the time the prophet spoke. The intervening time was their opportunity to return to God because He is "gracious and merciful." (2:13.)

God's Blessings

If they turned to God, He would bless them in many ways. Turning to God meant repentance, the gathering of the people and prayer by the priests to God for the deliverance of Israel. (2:16, 17.) In response God would give material blessings — rain and harvests. (2:18-27.) God would also deliver His people from the heathen who were their oppressors. The heathen, instead of the Israelites, would be under His judgment. (3:1-8.) Indeed all nations would come under the judgment of God. (3:9-14.)

The Last Days

In the setting of doom hanging over the nation of Israel there are promises of a higher spiritual nature which refer to the work of the Messiah. The outpouring of the Spirit predicted in Joel 2:28-31 was fulfilled on the Pentecost following the ascension of Christ. Upon this day the people of God of the New Covenant came into existence. The inspired Peter in delivering the gospel message quoted the Scripture found in Joel 2 and related it to the "last days" or the Christian era which began on that day of Pentecost. The outpouring of the Spirit was a sign of work of God. But it was more than this. It inspired the apostles in proclaiming the gospel upon this occasion and thereafter during most of the first century. It empowered men to work miracles as testimony that the gospel message came from God. The fulfillment of Joel's prophecy began on Pentecost and continued until spiritual operations ceased when the perfect revelation of God was given in writing known as Scripture.

(References: Keil: Commentary on Joel, and Home: Introduction to the Bible, Vols. II, III.)

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The Arrest

Clear evidence that Jesus Christ was the victim of illegal procedures in every phase of his arrest and trial is abundantly found in the writings of the men who have recorded for us the story of that trial. To begin with, his arrest was in violation of Jewish law. Their law prohibited all proceedings at night. On a religious charge, especially, their law provided that a man could not be deprived of his liberty, and could not be taken from his home and loved ones, at any hour between sunset and sunrise. But Jesus was arrested, as best as we can determine, sometime after midnight; and was actually put on trial between two and three o'clock in the morning.

A second provision of Jewish law so clearly violated in these proceedings was their specific prohibition of a man's turning "state's evidence." In our law any man who is an accomplice of the accused, or who has been guilty in the perpetration of a crime, may decide to testify for the state, and may turn against his colleague or partner. But the Jewish law permitted nothing of the kind. It clearly forbade such. No accused man could have any accomplice or co-worker appear against him either in the charge in the court as a witness, nor yet for the purpose of identifying him at the arrest. Neither by word nor by deed or act was such a man permitted to accuse his former associate. Any man who had taken part in a crime was barred from the Jewish courts as a witness against anybody else involved in the same crime.

Yet the Jewish court itself, the Sanhedrin, made arrangements with Judas, who had been a partaker in all that Jesus and his disciples had done for the last three and a half years, to betray Jesus into their hands, and to identify him by a kiss on the cheek. They wanted to make no mistake as to the identity of the prisoner. Jesus had delivered himself upon so many different occasions that they were carefully guarding against any false move this time. So the bargain was made with Judas, and the price of thirty pieces of silver was paid; the signal was agreed upon, a kiss apparently of love and friendship. This arrangement was entered into by the Sanhedrin on the one side and Judas on the other — Judas, an accomplice and a co-worker in every single thing they were going to charge against Jesus. Yet their own law clearly said that no man's life, nor his liberty, nor his reputation should ever be endangered by the malice of one who had confessed himself to be a criminal.

A third violation of their own law in the arrest of Jesus was in the fact that they arrested him without a proper warrant. Their law provided, as does ours, that no arrest can be made without proper court authorization. Yet in this case there was no warrant, no authorization issued by any court at all. It was simply an understanding on the part of the Jewish mob who went out after him that the Sanhedrin desired his arrest. They seized him, deprived him of his liberty, and rushed him to trial without any kind of court authority at all.

A fourth violation was the fact that no duly authorized officer of the court was present to effect the arrest. Christ was not arrested by a soldier or any officer sent out by the court; rather, he was seized by a mob, a motley gang who came out with sticks and stones and clubs for the purpose of taking him in charge and bringing him to trial.
So instead of an orderly and legal procedure according to their own law, the arrest of Jesus Christ was illegal, unlawful, and disorderly from every point of view. We would describe it in our day as mob violence, pure and simple.

**The Indictment**

But the gospel writers record for us facts that not only show the illegality of the arrest, but equally reveal the illegality of the indictment. Indeed, the examining trial that preceded the indictment was itself illegal.

The very lowest court among the Jews was a three judge court. They did not, in those days, have a jury system such as we have today; and in order to assure that justice would be administered, they provided that no man should be tried before less than three judges. Instead of twelve jurors, as is our custom, they had three judges. Even the smallest crime or misdemeanor must be tried not before one judge, but before three. They made no exceptions to this.

Yet, looking at the record of Jesus' trials, we see that he was actually examined privately. In fact, Jesus appeared in five different stages of his trial before a court of a single judge; before Annas he appeared privately. Before Caiaphas he was privately examined. Before Pilate there was a private hearing. Before Herod he was tried by a single judge; and finally before Pilate again he appeared before one judge. Five of the six stages of his trial, therefore, were in violation of this fundamental provision of Jewish law.

Not only was the court procedure illegal, but the indictment itself was illegal. The Sanhedrin did not, and, by Jewish law, could not, originate charges. This Council existed only for the purpose of investigating charges made by others — not for the purpose of making charges itself. Yet the very charges on which Jesus was tried, both in his Jewish trial and in his Roman trial, were charges that originated with the judges of the Jewish court. They were the ones who had charged him with sedition under the Jewish law, with attempting to destroy, and with promising and prophesying the destruction of the seat of Jewish government. They said that when Jesus taught that all of these things would be destroyed, and that when he had said, "Destroy this temple, and in three days I will raise it up," he was actually seeking to overthrow the Jewish court and its authority, and desired the destruction of the Jewish nation. Thus he was guilty of sedition. They charged him likewise with blasphemy. They charged him with saying that he was God; that he was Christ, the Messiah. In such a claim as that he is a blasphemer. Of course, they did not believe that he was the Messiah, and they rejected all the evidence that substantiated that claim. But the charges of sedition and blasphemy originated with the judges themselves; they came right out of the Sanhedrin Council.

When they took him before Pilate, they charged him with treason against Rome. They accused him of desiring to be a king himself, and of raising an armed rebellion against Caesar; therefore being guilty of treason, he ought to be put to death. This charge came from the Jewish judges. They had witnesses to try to substantiate the charges; but the charges were made, and the accusation came, from the judges themselves — a clear violation not only of Jewish law, but of all recognized procedures in every civilized nation on earth.

There is further violation of legal procedure in that the accusation brought against Jesus was vague, duplicious, and uncertain. One of the requirements of Jewish law was that a
charge must be certain, specific, partic-
plicious and uncertain. One of the re-
definite would be considered. Yet when
they brought Jesus before the Sanhed-
rin, they had the most uncertain, indef-
inite, and generalized charges that could
be imagined.

Today if a man should be charged
with half a dozen crimes, he would be
indicted upon only one count at a time.
Each separate violation must be con-
sidered independently of all others. But
in the case of Jesus they did not so
separate the matter. They just lumped it all together in every vague accusation
they could think about — that he claimed to be the Christ, that he was the bread come down from heaven;
that he claimed existence before Abra-
ham; that he said he was divine, was
God; that if they should destroy the
temple, in three days he could raise it
up; and that all these things are to be
destroyed, meaning Jerusalem and the
whole Jewish nation. They did not
specify; they gave no clear and definite
accusation.

No court today would accept such an
indictment. It was so clearly in viola-
tion of all accepted principles of legal
procedure that a motion to quash would be
immediately granted; Jewish law
clearly provided that no such vague,
uncertain accusation could be the basis
for any kind of trial. And even in this
instance, the major charge was dropped
right in the middle of the trial and another was substituted in its place.
But we will consider that in the next
article.

What Is the Church of Christ?

Government of the Church

By Paul K. Williams, Indianapolis, Indiana

One of the identifying characteristics
of churches of Christ is their govern-
ment. People often ask me where the
headquarters of the church of Christ
are. When I ex-
plain that the
head of the church
is Jesus Christ and
that the headquar-
ters are where He
is, they find it
hard to under-
stand. We are
used to thinking in
terms of denomi-
nations, where there are earthly
headquarters, men
who are "President," "Pope," "Bishop,"
or "Chief Prophet" of the church on
earth. If one man isn't the head, then a
council will make the decisions for the
denomination. There is almost always
some central governing person or body.

But the government Christ gave to
His church is different from that. It is
a simple, workable government, care-
Christ's church on earth follows that
order and governs itself in accordance
with His instructions.

Christ the Head

The book of Ephesians has as its
subject the church of Christ. In it the
gloriousness of the church is shown in
all its splendor. In Eph. 1:22 Paul
writes, "He put all things in subjection
under his feet, and gave him to be head
over all things to the church." Christ,
then, is the head of the church.

This ought to put to shame those who
content for a head upon the earth. It
is a religious monstrosity to insist that
the church have two heads — one in
heaven and one on earth. It is unknown
to the New Testament, and would be a
freak if it were so. The church is the

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body of Christ and He is the head. He admits of no other being head. No President, Bishop, Pope, or Council can claim to be the head of the church upon earth and be pleasing to Christ. His church has only one head — Christ. Himself.

When He ascended back into heaven after being raised from the dead, He sent the Holy Spirit to the apostles and prophets that they might be instructed in His word. This word was penned by them, and we have it in the New Testament. Jesus Christ governs us today through that word, and we honor our head only in so far as we obey His commands in His word.

**Officers of the Church**

In the fourth chapter of Ephesians, the apostle Paul has something to say about the officers placed in the church. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (4:11.)

The apostles and prophets were temporary officers. That is, their work was to reveal the word of God. This was done in the first century of the church. We have their completed work in the New Testament. Numerous passages in the New Testament plainly show that inspiration was to cease with the death of the apostles, and the miraculous gifts accompanying this inspiration also were to cease. We do not have space to deal with this subject here. Suffice it to say, however, that the church does not have living apostles and prophets today. Their work was confined to the foundation. (Eph. 2:20.) We build upon the foundation they laid — the Word of God.

**Congregation Only Organization**

The others mentioned in Eph. 4:11 are evangelists, pastors and teachers. To these we may add one other group, deacons, which we shall consider later.

All of these men have functions which are strictly congregational in nature. There is no machinery set up by Christ whereby any man or group is to have oversight of anything other than one congregation. Let me repeat this in a different way — The only unit of organization in the New Testament church is the local congregation. The only tie which congregations had was the tie of a common faith. Each tended to its own business, carrying out its mission to the best of its ability. When any congregation had a pressing need which it was not able to care for by itself, other congregations assisted it. But there was no directing agency over the various congregations. Each congregation was separate and independent, directing its own affairs.

**Evangelists**

The evangelist is charged with preaching the word of God. He may be a traveling man, or he may be settled. Philip was an evangelist when he had a house in Caesarea. (Acts 21:8.) A man may be an evangelist and live in one city all his life. The evangelist is not the overseer of the church — he is simply the preacher.

**Pastors**

The pastors are called elders, presbyters, bishops, overseers, and shepherds. (Acts 20:17, 28.) All six of these terms refer to the same men. Nowadays denominational people think of a settled preacher as a pastor and a traveling preacher as an evangelist. Such is not New Testament usage, however. Any preacher is an evangelist, and a pastor does not have to be a preacher at all! Pastors, or elders, are the overseers of the congregation. In Acts 14:23 and other passages we find that there were more than one elder in each church. They must meet the qualifications given in 1 Tim. 3 and Titus 1. These are
stringent qualifications and apply today as well as then. Only men possessing these qualifications can be appointed elders in the New Testament church.

Elders are to watch in behalf of the souls of the flock (Heb. 13:17), oversee the affairs of the congregation (1 Pet. 5:1-3), guard against false teachers (Titus 1:9-11), and teach the members of the church. (1 Pet. 5:2.) Their oversight is restricted to the congregation of which they are members. THESE ARE THE ONLY OFFICERS IN THE NEW TESTAMENT CHURCH GIVEN OVERSIGHT, AND IT IS ONLY OF THE ONE CONGREGATION OF WHICH THEY ARE MEMBERS.

Let me repeat: There was no distinction between pastors, elders, bishops, and presbyters. They were all one and the same. The modern distinction made between them and the usage of these titles for different men is a misuse of the New Testament.

Teachers and Deacons

Teachers, of course, are just what the word says. Their job is to teach the word of God. Deacons are mentioned in Phil. 1:1. That they were a special class of officers is seen from the fact that their qualifications are given in 1 Tim. 3 right after the qualifications for elders. The word deacon means "servant," and deacons are, then, servants of the church. Since the elders are the overseers, they function as the elders direct.

Entire Organization

This is the entire government of the New Testament church. In one generation this simple organization, imbued with the zeal of God, evangelized the entire known world. There were no missionary societies or any other kind of societies. The congregation was the only organization known.

Today churches of Christ function exactly as God has directed. Each congregation is separate and independent in government, but tied to each other by the strong bond of a common faith and love. The affairs of each congregation are settled by the congregation under the direction of its own elders. Evangelists are sent to preach the gospel to the whole world, supported by congregations sending to them. The needy are cared for. And all the work is carried out without extra organizations the wisdom of men says are needed.

The word of God furnishes a man "completely unto every good work." (2 Tim. 3:16,17.) The word of God furnishes Christ's church with its organization. This is a complete organization, pleasing to God. We cannot improve on it, and to try is to reflect on the wisdom of God.

We invite you to investigate the church of Christ — the church which is following the Lord's pattern in all things, including its organization.

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APOSTOLIC DOCTRINE
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He Died Without Baptism

By Donald P. Ames, Aurora, Illinois

How many times have you approached someone to inquire about the state of a friend or relative who may have passed away before having an opportunity to be baptized? Perhaps someone who loved the Lord but never fully learned the truth, or someone who had good intentions but waited too long. Then, to your surprise, rather than the usual forthright answer you were expecting — and may have been accustomed to receiving, he commences to tell you he cannot say what God in His mercy will provide after death for such, but that we that are alive have the Bible and certainly we must not wait till then to see what God's providence will provide.

Perhaps this answer is given in an attempt to avoid bitter feelings or additional grief, perhaps as a stalling measure, or possibly even due to ignorance. But whatever the reasons may be, it is time we quit kidding ourselves and come face-to-face with the facts. Only when we fully comprehend the truth and the importance of the message we bear to a lost world, can we be in a position to act properly for the good of all concerned.

The word of God quite plainly points out that baptism, just like belief, repentance, etc., is essential to our salvation. (Mk. 16:16; Acts 2:38; 22:16; Rom. 6:4-7; 1 Pet. 3:21.) Until we have taken the essential steps of obedience, we are still lost in our sins — not because we never obeyed, but because we are guilty of sin and hence are lost. Obedience is our only hope of salvation. (Heb. 5-9.) It would therefore be an unescapable conclusion that one not having fulfilled all these steps would still be lost in sin — hence not part of those saved throughout eternity with Christ.

Although this may at first seem harsh, let us bear in mind the fact that it is not God's fault that anyone should wait until it is too late to obey the gospel. He has already done His share in providing us both with the word of salvation and the many warnings therein of what is essential — and the consequences of disobedience (or failure to obey.) To blame God unjustly for our own negligence is to say that we preferred to do what we wanted until we got ready to obey Him, or until we got ready to tell others His vital message, and that He is very unfair for not let-

(See Baptism .................................. Page 125)
More About Soka Gakkai

By Robert Nichols, Osaka, Japan

It is not difficult to sell a man something he wants. This is what the Soka Gakkai does. Shakubuku (a term used by the Soka Gakkai for their conversion methods—meaning literally to break and subdue) promises physical healing and even resurrection of the dead—not to mention business success and anything else you desire. Popular religions, like politicians at election time, promise whatever the supporters think they want.

A monthly Soka Gakkai pictorial, The Seikyo Graphic, carries many cases of conversion such as the following:

"Gyoun Kurabayashi, master calligrapher, suffered from acute pneumonia and his wife from an unknown disease, which made him join this religion."

Many American service men in Japan are being attracted by the Soka Gakkai. Their reasons for being converted are typical. "I found Soka Gakkai is what I WANT TO BELIEVE." Here is another case. "Allen's wife and her Japanese friends persisted in shakubuku, 'finally,' 'to shut them up and make them stop badgering me to join, I agreed.' Asked if this was the only reason for joining, Allen nodded."

Would-be-converts are told that belief and understanding of all powers of Soka Gakkai will follow conversion. They are promised that rewards will descend upon them immediately after oath-taking: health, wealth, happiness. "Try it and see!" Christians may be prone to think of this religion as illogical, but Professor Tetsutaro Ariga has characterized a typical Japanese as one who "is not bothered by the inconsistency of ideas and thoughts that are in his mind. In other words, his mind works intuitively rather than rationally."

Shakafuku does not consist of promises alone, it also contains a mixture of pseudo-scientific "proofs" and venomous attacks against all other religions, coupled with fanatic self-assurance and belief in the doctrines of the sect.

All members of the Soka Gakkai are expected to practice Shakafuku among their family, friends, and neighbors. Sometimes this propaganda is accompanied by physical violence. Here is an example as it appeared in the newspaper:

"Omisawa, Aomori Prefecture, June 20. A few fanatics of the Soka Gakkai group stormed into a local Christian Church, turning it into a shambles in a mad attempt to solicit membership from the church minister. They woke up the minister, Murakami Suekichi, and his wife and urged them to become Soka Gakkai members, asking Murakami to become leader of their local organization. When the minister turned down their request the fanatics suddenly became wild and began hurling about chairs, tables, and a few volumes of the Bible. Local Police today launched an investigation. According to police investigations there are about five hundred members of the Soka Gakkai in Omisawa town. It is said to be an open secret that the members, including street toughs, racketeers, and even prostitutes, frequently give trouble to households in the locality by soliciting mem-

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bership through extortion and blackmail."

Individual Christians are frequently subjected to shakufuku and this includes Americans living in Japan. Although no members of the church have suffered physically, a few years ago one Gospel Meeting was broken up by the Soka Gakkai who marched in, fifteen or twenty strong, and continued to march over the seats and heads of the worshippers while the sermon was in progress.

In March of 1953 a debate was conducted in Tokyo between brother Joe Cannon and Mr. T. Ishida of the Soka Gakkai, and was subsequently printed. Last week when a Soka Gakkai propagandist called at his home, brother Sato of the Osaka church, offered the man a copy of this debate but he was already familiar with it and so are many other members of the Soka Gakkai.

Shakufuku is the cry of Soka Gakkai. Its principal aims are the propagation of its gospel throughout the world, by forced conversion if necessary. With ten million fanatical adherents in Japan it has begun world wide propagation. This year South Eastern Asia, Europe and South America, heard the cry of Shakufuku "break and subdue." In the United States there are groups in Los Angeles, San Francisco, Denver, Chicago, New York, Washington, Miami and other places.

As to the future of the Soka Gakkai, no one is in a position to make an infallible prophecy. However in other religious movements the concentration of many strong personalities has been the signal for a series of secessions, a splintering-off process that spelled the end for a once strong group. In the Soka Gakkai today is found a larger group of strong personalities than in any other religion in Japan. If a secession by discontented members happens, the impetus of the Soka Gakkai will be weakened considerably, but if these strong personalities continue to cooperate, Soka Gakkai seems destined to play an ever increasing role in Japanese and world affairs.

If the Soka Gakkai continues at its current fantastic rate of growth and pursues its present policy of one world under one religion by forced conversion, the days of gospel preachers in Japan are numbered and all Japanese Christians are in a very precarious position.

Quotes From Spurgeon

"I am not particularly anxious about my own name, whether that shall endure forever or not, provided it is recorded in my Master's book. George Whitefield, when asked whether he would found a denomination, said, 'No; Brother John Wesley may do as he pleases, but let my name perish; let Christ's name last forever.' Amen to that! Let my name perish; but let Christ's name last forever ... for I say of the Baptist name, let it perish, but let Christ's name last forever. I look forward with pleasure to the day when there will not be a Baptist living. I hope they will soon be gone . . . But, I say, let even England's name perish; let her be merged in one great brotherhood . . . Perhaps there is only one thing on earth that I love better than the last I have mentioned, and that is the pure doctrine of unadulterated Calvinism. But if that be wrong — if there be anything in that which is false — I, for one, say, let that perish too, and let Christ's name last forever. Jesus! Jesus! Jesus! 'Crown him Lord of all!'

***

"Remember, dear friends, the promise of the gospel runs thus: — 'He that with his heart believeth, and with his
mouth maketh confession of him, shall be saved.' Do not, I charge you, neglect one half of the command! The gospel commission which we have received is this:—'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved.' That is the message as we find it, we did not insert the clause concerning baptism, neither dare we leave it out, or advise you to neglect it. I give you the very words of the Saviour. Do not, therefore, divide the gospel command in order to throw half of it behind your back, but both believe and avow your belief, and be added to the church."

***

The foregoing statements are copied from Spurgeon's Memorial Library, Vol. 1, pp. 167-169; Vol. 10, pp. 52-53. Charles H. Spurgeon was one of the greatest Baptist preachers England ever produced. We wonder how the above statements sound to modern Baptists?

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The Church of the Nazarene Does Not Follow the Bible

By Irvin Himmel, St. Louis, Missouri

It is probable that some who read these lines will think I find joy in "knocking" other people's religion. Frankly, I have never found it exactly pleasant to disagree with others, yet I have a responsibility before God to teach the truth and expose error. I have no grudge against people with whom I differ, and I do not intend to "knock" in the sense of speaking with animosity or questioning anyone's integrity or sincerity. However, if a calm effort to show people that they are not following the Bible constitutes "knocking," then I plead guilty. All that does not harmonize with the Bible needs to be "knocked out."

I now call attention to a few of the ways in which the Church of the Nazarene deviates from the scriptures. I plead with all who may read this article and be members of the Nazarene denomination to open your Bibles and study carefully.

Wrong Origin

The church that Jesus promised to build (Matt. 16:18) was established in Jerusalem on the first Pentecost following the resurrection in about A. D. 30. (Read Acts 2.) The Church of the...
Nazarene began the close of the nineteenth century in the United States. It began in a movement of men "interested in promoting the Wesleyan doctrine and experience of entire sanctification." (Manual of the Church of the Nazarene, p. 15.) Christ built his church to promote his doctrine, not the Wesleyan doctrine. "In October, 1895, a number of persons, under the leadership of Rev. Phineas F. Bresee, D. D., and Rev. J. P. Widney, LL. D., formed the First Church of the Nazarene, at Los Angeles, California..." (Manual, p. 17.)

Wrong Plan of Salvation

The apostles of Christ taught people to repent and be baptized for the remission of sins. (Acts 2:38.) Nazarene preachers do not teach the plan that way. They preach the mourners' bench system. They call upon sinners to come to the mourners' bench and pray through. They insist that one's sins are forgiven before and without baptism. Instead of repent and be baptized for the remission of sins, they change the plan to repent and pray for the remission of sins.

Strangely, they exhort folks to believe that God is willing and ready to save them, then they get them to the mourners' bench and urge them to beg and plead with God to save them! If God is willing and anxious, why must He be begged and persuaded?

More Choice Than the Bible

While Nazarenes do not teach that baptism is essential to salvation, they practice what they call "baptism" as a "sacrament signifying acceptance of the benefits of the atonement." (Manual, p. 31.) They offer a choice of sprinkling, pouring, or immersion. "Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant." (Manual, p. 31.) The Bible defines baptism as a "burial." (Rom. 6:3-5; Col. 2:12.) The Greek word rendered "baptized" means to "immerse, dip, submerge." God's word does not give us the choice of substituting sprinkling or pouring for a burial. The Church of the Nazarene gives a wider choice than the scriptures.

Two Baptisms

In Eph. 4:5 the apostle Paul wrote that there is "one baptism." The Church of the Nazarene teaches two baptisms — water baptism and Holy Spirit baptism. The first of these is "to be administered to believers as declarative of their faith in Jesus Christ as their Saviour" (Manual, p. 31); the second is designed to produce "entire sanctification." (Manual, p. 30.) According to Nazarene doctrine, one baptism is a "sacrament," the other an "experience." The Bible uses neither term to describe baptism.

Baby Baptism

The Bible stipulates that baptism is for those who are taught (Matt. 28:18-20), who believe (Mk. 16:15, 16), and who repent. (Acts 2:38.) Little infants cannot be taught the gospel, they neither believe nor disbelieve, and they cannot repent, therefore are not proper subjects of baptism. Notwithstanding, the Church of the Nazarene upholds the baptism of babies. (Manual, p. 238.) There is no example in the Bible of an infant being baptized.

Wrong About Sanctification

The Church of the Nazarene teaches three distinct errors on the subject of sanctification: (1) when people are sanctified; (2) how they are sanctified; and (3) what sanctification is.

"We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made..."
free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect." (Manual, p. 29.) Note that this sanctification is SUBSEQUENT TO regeneration. In other words, Nazarenes believe one is saved or regenerated in one act or experience, but sanctification comes later. Read 1 Cor. 6:11 and note that WASHING, SANCTIFICATION, and JUSTIFICATION are all mentioned together.

Nazarenes teach that entire sanctification comes by Holy Spirit baptism. Read Acts 2 and 10, 11 and note that those who received Spirit baptism did NOT receive it for such a purpose.

The Bible does not define sanctification as the "second blessing." Nazarenes say sanctification is the "cleansing of the heart from sin." (Manual, p. 30.) Since they have one saved before sanctified, that means one is saved but his heart is still not cleansed from sin! How can one be saved and his heart not cleansed?

Sanctification comes through obedience to the truth. (John 17:17.) It is made possible by the blood of Christ. (Heb. 10:14.) It does not mean that one is sinlessly perfect. Read 1 Cor. 1:2 and observe that the Corinthians were sanctified, then read the rest of the book to see how far they were from perfection!

Disregard for 1 Tim. 2:12

The Church of the Nazarene has women preachers. The apostle Paul wrote, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." And again. "Let your women keep silence in the churches: for it is not permitted unto them to speak ..." (1 Cor. 14:34.) Women may teach (Titus 2:4), and they may even teach men (Acts 18:26), but they are not permitted to teach in the assembly of the church. There is no example in the Bible of women preaching in public. In doing such they exercise dominion over the men. The Church of the Nazarene does not follow the Bible in this matter.

Now, should one give moral and financial support to any religion which does not adhere to the scriptures? Is it right to do wrong? Is it right to abandon the Bible on such points as these?

Things Which Save

By Howard See, Woodbury, Tennessee

Salvation is the central theme of the Bible. God eternally planned and purposed salvation through Christ. The conditions of that salvation are set forth in the New Testament. The following are some of the things to which salvation is attributed.

1. Salvation is attributed to God. "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:3-4; 1 Tim. 1:1; 1 Cor. 1:21.)

2. Salvation is attributed to Christ. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." (Matt. 1:21.) "For the Son of Man is come to save that which was lost." (Matt. 18:11; Rom. 5:8-9; 1 Tim. 1:15.)

3. Salvation is attributed to the Holy Spirit. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11; Titus 3:5.)

4. Salvation is attributed to love.
"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:10; John 3:16; 2 Pet. 3:9.)

5. Salvation is attributed to grace. "For by grace are ye saved through faith." (Rom. 5:9.) "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18-19; Eph. 1:7; Col. 1:14; Mt. 26:28; Heb. 9:22.)

6. Salvation is attributed to the blood of Christ. "Much more then, being now justified by his blood, we shall be saved from wrath through him." (Rom. 8:17.) "For there shall come none other hereafter; and he that cometh after me is to sit higher than I, and shall be called a Loop." (Matt. 11:11-12.)

7. Salvation is attributed to the gospel. "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." (Rom. 1:16.) "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." (Eph. 1:13; 1 Cor. 4:15; 2 Thess. 2:14; Jas. 1:18, 21; 1 Pet. 1:22.)

8. Salvation is attributed to works. "Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24.) "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Phil. 2:12; Eph. 2:10.)

9. Salvation is attributed to faith. "...for if ye believe not that I am he, ye shall die in your sins" (John 8:24.) "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." (Mk. 16:16; Jas. chapter 2.)

10. Salvation is attributed to repentance. "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Lk. 13:3.) "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30; Acts 2:38; 3:19; 11:18; 2 Cor. 7:8-10.)

11. Salvation is attributed to confession. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9-10; Mt. 10:32-33; Acts 8:35-39.)

12. Salvation is attributed to baptism. "The like figure whereunto even baptism doth also now save us." (1 Pet. 3:21.) "He that believeth and is baptized shall be saved." (Mk. 16:16; Acts 2:38; Acts 22:16.)

13. Salvation is attributed to works. "Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24.) "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Phil. 2:12; Eph. 2:10.)

In Matt. 4:4 Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We are not at liberty then to accept only a part of the things listed above which pertain to salvation and reject the others, but must accept them all. Those who teach salvation by "faith only" are guilty of not taking all that God has said on the subject of salvation. To fail to abide by all that God has said on the subject is to fail to do God's will and thus displease God. (Mt. 7:21-23; Heb. 5:8-9; 2 John 9.)
Instrumental Music
By F. E. Sewell, St. Louis, Missouri

Sometimes one hears the expression that instrumental music is not authorized by the Scriptures in worship to God. This is a loose statement, as what is usually meant is that mechanical instruments of music are not authorized. As will be shown shortly, instruments are essential in proper worship in song.

There are several ways of showing that only vocal music is authorized by the Bible in worship, but just two will be used in this brief article. The first is under the general principle of when an act or an element is scriptural, and the second is by the English translations.

From the time that man began to worship God, acceptable worship has been based on faith, on doing that for which he has the word of God, from which comes faith. (Rom. 10:17.) As there is no command, example, or implication, that mechanical music was used in worship in the churches as found in the New Testament record, it cannot be of faith without which it is impossible to please God. (Heb. 11:6.)

A common plea is that mechanical instruments are not innovations but merely aids or helps — that there is as much authority for their use as for songbooks. A songbook is truly only an aid to the one singing by giving the words and melody. He is still only singing, while mechanical music is another kind of music, co-ordinate with vocal, therefore cannot be merely an aid. For example, in the Lord's supper, the table on which to place the plates for the bread and the containers for the fruit of the vine are only aids in carrying out the memorial. The worshippers are still just eating the bread and drinking the fruit of the vine in memory of our Lord's body and blood. Putting butter on the bread to make it more palatable or adding orange juice to the grape juice to increase the vitamin content would be adding elements for which there is no authority.

In the Greek text, from which the King James and American Standard versions (the two versions most commonly used in America) were translated, there are three words from which the verb sing or one of its forms is translated — humneo found four times, ado found five times, and psallo found five times, making a total of fourteen.

The following is from the Englishman's Greek concordance of the New Testament for the King James Version: a. Humneo — (4) "had sung a hymn" (Matt. 26:30; Mk. 14:26), "sang praises" (Acts 16:25), "sing praise." (Heb. 2:12.)

b. Aдо — (5) "singing" (Eph. 5:19; Col. 3:16), "sung" (Rev. 5:19; 14:3), "sing." (Rev. 15:3.)
c. Psallo — (5) "sing" (Rom. 15:9), "will sing" twice (1 Cor. 14:15), "making melody" (Eph. 5:19), "sing psalms." (Jas. 5:13.)

The American Standard is practically the same, in places with a different tense or form of the verb "sing," and using "hymn" and "praise" interchangeably.

Advocates of mechanical instruments have made much of the meaning of the word "psallo." Boswell, in the Boswell-Hardeman Discussion, said, "It is to touch, to pluck: it may be a pulling out of the hair; it may be the pulling of a bow, the string of a bow; it may be the striking of the strings of a harp; it may be the plucking of the string the carpenter uses in his work .... It finally comes to mean to play upon a musical instrument." He argued further that the basic meaning always inhaled, (See MUSIC........................Page 127)
Amos

By Robert H. West, North Las Vegas, Nevada

Not far south from the city of Bethlehem, at the edge of a vast wilderness, stand the ruins of the ancient city of Tekoa. The principal Biblical significance of this site is that it was once the residence of Amos, the inspired author of the book which bears his name.

The man Amos stands in a rather unique position among the other prophets. From what we can learn of him, he was a "common man," one who had no prophetic background or special qualifications. He was a simple shepherd and gatherer of sycamore fruit (7:14-15), no doubt hardened to the rigors of this wilderness environment. "Upon this wilderness, where life is full of poverty, and danger — where nature starves the imagination, but excites the faculties of perception and curiosity: with the mountain tops and sunrise in his face, and with Jerusalem so near — Amos did the work which made him a man, heard the voice of God calling him to be a prophet, and gathered those symbols and figures in which his prophet's message still reaches us with so fresh and so austere an air." (G. A. Smith, The Book of the Twelve Prophets, Vol. 1, p. 74.)

The words of this book were penned in about the middle of the eighth century, B. C, "in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel..." (1:1.) Almost a century before this time, Jehu was elevated to the throne of Israel. This man and his successors proved to be exceedingly wicked in the sight of God. As a result, God allowed the Assyrians to smite the people. (2 Kings 10:32,33.) This disastrous situation continued under Jehoahaz, the son and successor of Jehu. (2 Kings 13:3,7.) But under Joash, Israel began to improve her lot. (2 Kings 13:25.)

This success continued and reached its apex under the rule of Jeroboam II, who recovered all of Israel's lost territory, revived the land's economy, and so developed its resources as to usher in a period of prosperity and power virtually unknown before. In the wake of this new-found wealth and power came greed and cruelty which found expression in violence and robbery (3:10); selling the poor into slavery (2:6,7); begrudging the Lord His holy days in order to do business, and that in dishonesty. (8:4-6.) Those days of plenty also saw a decline in the moral sense of the people in that immorality was practiced without shame (2:7); justice was hardly known in the land. (5:7; 6:12.) The wicked were in power and the righteous were despised. (5:10.) While the people seemed to maintain an outward form of religion, it was bereft of any sincerity and genuine love of Jehovah and thus became unacceptable. (5:21-23.) In the midst of these corrupted times, Amos, the "Burden-bearer," declares: "The Lord will roar..." (121)
The book of Amos seems to divide naturally into four sections. In the first section (chapters 1 and 2), Amos announces God's judgments upon Damascus, Philistia, Tyre, Edom, Ammon, Moab, then upon Judah and finally, Israel. Notice that the judgments were first pronounced upon out-right heathen nations, then upon those who sustained some blood-relationship with Israel. After setting the stage, the prophet "lowers the boom" on the sins of Israel, announcing impending doom.

In the second section (chapters 3-6), the sins of Israel and their consequent judgment are delineated. In chapter 3, Amos points out the peculiar relationship which Israel sustains toward Jehovah and, therefore, their obligation to hear and heed His word. Then the writer pronounces God's judgments upon the wealthy ruling classes for their evil works. In chapter 4, he hints at their future exile and exposes their vain worship, (vv. 1-5.) Amos emphasizes that in spite of past chastisements, Israel has not returned to Jehovah, thus underscoring the just nature of their coming condemnation. In chapter 5, God laments "the virgin of Israel" in her fall and coming desolation. Nevertheless, pleas are made to turn from her wickedness, (vv. 4-6, 14-15.) The entire 6th chapter contains a series of "woes" upon "them that are at ease in Zion, and trust in the mountain of Samaria." He closes this chapter by pointing out the futility of their confidence in worldly power.

The third section (chapters 7-9:10), contains, for the most part, five visions which illustrate and amplify the coming judgment. The first vision (7:1-3) portrays a destroying plague of locusts whose destructive power is suspended by the mercy of Jehovah. The second vision (7:4-6) is that of devouring fire, which is averted again by God's mercy. The third vision is that of Jehovah with a plumb-line in his hand, signifying the overthrow of the wicked people of Israel. At this point (7:11-17), Amos interjects the account of his encounter with Amaziah, a priest of Bethel, in which the prophet was ordered to leave the land and prophesy against Israel no more. Amos replied by citing his calling from God and pronouncing condemnation upon Amaziah. The fourth vision (8:1-14) is that of a basket of summer fruit, signifying the ripeness of the time for judgment of Israel. The fifth vision (9:1-10) is that of the Lord standing on the altar, decreeing the judgment of destruction upon the sinful nation.

The fourth and final section (9:11-15) of this book is in sharp contrast to the thundering tones of judgment conveyed throughout the previous sections. Here is forecast in glowing terms a bright and prosperous future. The most important statement in these verses concerns the promise to "raise up the tabernacle of David." This promise was referred to by James in Acts 15:16-18 as corroborative of the salvation of the Gentiles. Thus, the book of Amos closes with a note of encouragement to the original readers, as well as furnishing us an example of prophetic foresight of the coming Messianic era.

The message of the book of Amos serves to remind us of the love of our Heavenly Father who could have justly destroyed Israel with the fire of His wrath because of their indifference and extreme wickedness. But, instead, He sends Amos to warn the people of God of the consequences of their iniquity. This book might also serve to warn the children of God today against reliance upon outward forms of religion to the
exclusion of real dedication and sincerity. It impresses upon us the fact that in spite of covenant relationship with God, He will cast off all who refuse to submit to His will.

As we study this book, therefore, let us stand in fear and awe before the rumblings of Divine judgment. But at the same time, let us see the motivation of infinite love which is behind such warnings. Let us take courage in the fact that the promised "tabernacle of David" has indeed been raised up, into which all nations may now enter and have fellowship with a loving and just God.

The Trial of Jesus (No. 3)

By Roy E. Cogdill, Canoga Park, California

One of the most amazing things connected with the trial of Jesus was the manner in which his accusers, right in the midst of the trial, changed their charge against him. They had brought him into court on the charge that he had threatened the destruction of Jerusalem. This amounted to sedition against the Jewish government; but when the witnesses did not agree among themselves, and it became obvious to all that no case could be made against him on this ground, they dropped this accusation and substituted in its place—the charge of blasphemy.

Furthermore, this switch in charges was done by the very man who was sitting in judgment upon him, Caiaphas himself! It is well to remember that in no civilized nation on earth, and under no known law, can a man file a complaint against the prisoner at the bar and at the same time sit in judgment at the trial of his case. You can readily see why such would not be permissible. Caiaphas, however, was the one who filed the accusation against Jesus. When he saw that the trial was not going well, and that the witnesses were not agreeing among themselves, he took the role of accuser. So we find one of the judges, in fact, the high priest himself, the chief justice, so to speak, of the Jewish court, acting as both accuser and judge, as well as witness, in the case on trial.

The Procedure

Consider now the illegal aspects of the procedure of Jesus' trial. First, it was contrary to law because it took place at night. A capital offense, even after the arrest of the party, could be tried only by the light of the sun. Jewish law specifically provided that if a trial involving a capital offense were in progress when the evening hour came, the court should be recessed until the next morning. This was done that the witnesses might have due time to think about their testimony, and the judges might have due time for consideration. But this provision was ignored and disregarded when they tried Jesus. His examination began somewhere between two and three o'clock in the morning, and was carried right on without interruption through the rest of the night and into the day, and he was crucified on the very day of the trial.

In the second place, the procedure was illegal because the court convened before the offering of morning sacrifices. Here, again, the Jewish law was extremely detailed and specific: no court could convene to hear any kind
of case before the offering of the morning sacrifice. But so eager were his accusers to condemn and destroy Jesus and to put him out of the way, that they convened immediately upon his arrest, ignoring their written law, disregarding the time honored practices of their courts. Their hatred for him was so intense that they were blind to all else.

A third illegal procedure was in the fact that the entire trial was conducted within a single day, with sentence passed, and execution completed. In less than twenty-four hours Jesus was arrested, tried, condemned, and actually executed. Yet the Jewish law provided that no case involving a capital offense could be concluded in a single day. After all the testimony was in and all the evidence had been heard, the judges had to pass over at least one night before rendering their verdict. This was to give them time to reflect and meditate and weigh all the testimony. The Roman law was even more considerate of a prisoner than the Jewish law, for it provided that there must be at least ten days between the beginning of a trial involving the death penalty and the execution of any man adjudged guilty. Yet both Jewish law and Roman law were ruthlessly ignored in the trial of Jesus.

A fourth illegality in the procedure of this trial is found in the fact that it was conducted on a day preceding a Jewish Sabbath, also on the first day of the feast of the unleavened bread and on the eve of the Passover. This was prohibited and forbidden; yet the provision was ignored.

The Conviction

We have considered illegalities in the arrest of Jesus, in the indictment, and in the procedures of his trial. Let us look now at the verdict.

One of the strangest and most peculiar provisions of any criminal law known in history was the provision of Jewish law that in case of a unanimous verdict of guilty — the prisoner must go free! There were seventy-one judges in the senior Sanhedrin council. The Jewish philosophy was on this wise: In case all seventy-one of those men agreed as to the guilt of a prisoner, this was prima facie evidence that no one had taken the prisoner's part, and no defense had been made in his behalf. Human nature was such that regardless of how strong a case might be presented, there would be at least one in any group of seventy-one men who differ from the rest. If no such divergence appeared in the verdict, then the prisoner had not been given a fair trial, and must be released. The gospel writers have recorded for us the fact that all the judges did agree; two of them say the high priest "with the whole council" concurred in the verdict. It was unanimous. Thus, legally, Christ was free, and should have been released immediately. But this safeguard for a condemned man was ignored.

In the second place, the verdict was rendered without any defense having been made by, or for, the accused. If they had called upon Jesus Christ to offer evidence that he was not guilty of what they had charged him with, don't you know he could have done it! If they had wanted to know why he claimed that he was the Messiah, he could have given them passages from their own prophets, hundreds of them, and could have shown them that he had fulfilled these prophecies in fact and in reality. If they had asked him for proof of his divinity by miraculous powers, he could have given them conclusive demonstration. But they were not interested in a defense of any sort; and they utterly forgot the right of the prisoner to offer a defense. There were many who could have been called upon to testify. Although Peter had for-
saken him, John was still present. He could have testified; gladly he would have done so, for he was loyal right to the end. But the Jewish court gave him no chance to offer testimony. They refused to admit evidence in favor of the accused.

A third illegality in the verdict was that it was based upon an uncorroborated confession. Our own American law today provides that no man can be executed or sentenced upon his own confession in the absence of corroborating evidence. We have instances in the papers every day which show why the law makes that provision. Some man who wants to dispose of himself, or perhaps attract attention to himself, or who is demented, will confess to a crime of which he is not guilty. Evidence may show that he was many miles from the scene of the crime, and could not possibly have committed it. If an uncorroborated confession were accepted as the only requirement for sentencing or execution, thousands of innocent people would have been imprisoned or executed. But the Jews DID accept the uncorroborated confession of Jesus Christ and condemned him to die upon his own testimony.

When Caiaphas saw that the trial was about to collapse into a farce, and that the hired witnesses were hopelessly contradicting each other, he took charge himself, and demanded of the prisoner, "I adjure thee by the living God, art thou the Christ?" Jesus could have held his peace: there wasn't any law that could have forced him to testify. A man cannot be forced to testify at his own trial. The reason for that provision is that a man on trial will have conflicting demands upon him. He is being required to tell the truth on the one hand, and has taken an oath to that effect; but on the other hand, the truth might be damaging to him. Hence he has conflicting emotions and conflicting obligations. So the law excuses a man and does not require him to testify in his own trial.

But Jesus was not excused. All the testimony they could find was not sufficient to convict him or to establish their charges. So as a final desperate measure Caiaphas tries to force him to testify against himself. We will consider that in the next article.

(BAPTISM........................... Continued)

...
no provisions were made therein for exceptions. If part of this will can be set aside for one person, then why not set it all aside and grant unto all salvation without the will? Then, wherein was the death of Christ necessary — or even his having ever given a will? God cannot and be just!

(2) God will not set it aside. The message preached by Christ was not something he concocted by himself, but rather the will of the Father also. (John 4:34.) God is not a respecter of persons, as this doctrine of a possible second chance would have us believe. If He has established a system of salvation, based upon the blood of Christ, it will be maintained on all alike. (Rom. 3:21-30.) He will not require one to render obedience and excuse another for enjoying the pleasures of this life too long. He does not punish willingly (2 Pet. 3:9; Lam. 3:33), but He DOES require obedience. He has warned both the ignorant and the disobedient. (2 Thess. 1:8-9.) He has warned the worldly. (1 John 2:16-17; 2 Cor. 6:2.)

God cannot set it aside and be fair — He cannot without being a respecter of persons! Hence, He will not.

Let us not content ourselves with saying if they are lost I wish to be lost too. No greater grief can we heap upon them. (Lk. 16:27-28.) But, rather let us vow that we will carry their message to others before it is too late, that we will obey ourselves before it is too late, and that we too might be "free of the blood of all men." (Ezek. 3:18-21: Acts 20:26-27.)

Remission of Sins

By Connie W. Adams, Orlando, Florida

Sin separates man from God. Unless God had provided some means whereby sins might be passed by, forgiven, forgotten and blotted out, and the penalty for them thus removed, no flesh could be saved. Since man was the transgressor, God was under no obligation to save man. Any such provision would have to be of mercy and grace, not of debt. While divine mercy was willing to pardon, divine justice required that sin be punished. This entailed sacrifice.

In every age God has required blood as an atonement for sin. "Without the shedding of blood is no remission." (Heb. 9:22.) God showed this early in that he accepted the blood offering of Abel, offered "by faith," and rejected the sacrifice of Cain which had no blood in it. 1 John 3:12 informs us that what Cain offered was evil while Abel's offering was righteous. When Noah and his own came forth from the ark, sacrifice was offered. Under the law, specific instructions were given concerning sacrifice. The high priest, once a year, was to enter the Holy of Holies with the blood of animals which he offered as an atonement for his own sins as well as the sins of the people. Yet, we are told that "it was not possible that the blood of bulls and goats should take away sins." (Heb. 10:4.) Why then, were they required, and what did they accomplish?

Heb. 9:15 tells us that Christ is the mediator of the new testament that by means of death, "for the redemption of the transgressions that were under the first testament" they that are called
might receive the promise of eternal inheritance. All the rivers of animal blood shed through the ages past could not atone for one single sin, and would have accomplished nothing had not Jesus shed his blood on Calvary. Those animal sacrifices were typical of the one permanent, all-sufficient atonement effected in the shedding of the blood of Christ. Those who offered animal blood simply postponed the answering for their sins. Christ is presented as the "lamb slain from the foundation of the world." Here was a sacrifice which was perfect. Here divine mercy and justice embraced each other. On the merits of such sacrifice, God could pardon man and remove the penalty for his sins.

Before ascending to his Father, Jesus gathered the apostles and gave unto them the terms whereby man could receive the remission of sins. They were to tarry in Jerusalem until clothed with power from on high. Then, repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Lk. 24:47.) He said, "Whose sins ye remit, they are remitted." (John 20:23.) A few days later in Jerusalem, the Spirit-filled apostles preached to a vast assembly and convicted them of sin. In deep concern, they cried out, "Men and brethren, what shall we do?" They had believed the message presented. Now for the first time, God's plan to forgive man on the merits of the blood of Christ, was announced. "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.) Dare any man preach that we may have remission of sins upon any other basis than this?

In repentance we turn in our minds about sins, resolve not to repeat them. Is baptism, we "wash away our sins" (Acts 22:16) in that there, we contact the cleansing blood of Christ. He "washed us from our sins in his own blood." (Rev. 1:5.) There is a "washing of water by the word" involved in cleansing and sanctifying the church, hence, it is purchased with his blood. (Eph. 5:26; Acts 20:28.) Paul wrote concerning the "washing of regeneration" which has reference to baptism.

Hearken, sinners! "There is a fountain filled with blood, drawn from Immanuel's veins; and sinners plunged beneath that flood, lose all their guilty stains." Has God forgiven you? If not, then why not obey his blessed gospel and he will. Do not compound your sins by turning away from mercy's extended hands. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17.)

(MUSIC.......................... Continued)

even when used metaphorically. From this the conclusion is drawn that where the word "psallo" is found, playing on a mechanical instrument must accompany the singing. The force of this argument is that when one sings, he must always have a mechanical stringed instrument to play on, so every individual in the congregation must have his own instrument with mechanical strings.

We do believe that the basic meaning inheres in the word, but that the instrument which is plucked or twanged is the heart of the worshipper. "Making melody (Psalloing) with your heart." (Eph. 5:19.) Fleshy instruments are used in making the sounds, but the real psalloing is on the strings of the heart, sweet melody arising from the heart as the lips speak the words. Unless this melody is made in the heart, the most melodious singing is but empty and vain and does not ascend to the throne of grace.
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Christ Is Now on David's Throne

By Oaks Gowen, Jacksonville, Florida

Premillennialists maintain that Christ is not now on the throne of David, but that he will reign on David's throne in a millennial reign after his second advent, when he will establish the seat of government in the city of Jerusalem and live and reign over his kingdom on earth for a thousand years.

If we can establish from the scriptures that Christ is now on the throne of his father David, the fulfillment of the prophecies concerning his reign cannot be in some future reign. An analysis of Acts 2:25-36 will prove all that I am now contending for with respect to Christ now being on David's throne. Please read this text: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Acts 2:33.)

The affirmation is made by the apostle Peter that Christ is NOW (at this time) exalted at God's right hand. To be at God's right hand is to occupy the place of highest authority. Christ now has this authority according to Matt. 28:18-20. Peter says since Christ is exalted at God's right hand he has received the "promise of the Holy Ghost." To what did Peter refer by the statement, "and having received of the Father the promise of the Holy Ghost?" He had reference to the promise that the Father made unto David in 2 Sam. 7:12-17: "And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." (v. 12.) Now read this: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 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 2:29-31.) David was a prophet and spoke by the Spirit: "The Spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23:2.) When God raised up Jesus from the dead it was in order that the promise he made to David might be fulfilled. The promise to "raise up Christ to sit on his (David's) throne," has been fulfilled. Christ has received of the Father this promise made to David by the Holy Ghost. And proof of this is further seen in the fact that Christ was able on the day of Pentecost to shed forth the Holy Spirit on the apostles and to make

(See THRON... Page 142)
Was Christ's Teaching Defective?

In a lecture entitled, "Why I Am Not a Christian," Bertrand Russell makes an attack on the character of Christ. In denying that Christ was the best and the wisest of men, Russell asserts that there were "defects in Christ's teaching."

In this connection the following statements are made: "I am concerned with Christ as he appears in the Gospels, taking the Gospel narrative as it stands, and there one does find some things that do not seem to be very wise. For one thing, he certainly thought that his second coming would occur in clouds of glory before the death of all the people who were living at that time ... He says, for instance: 'Ye shall not have gone over the cities of Israel till the Son of Man be come.' Then he says, 'There are some standing here which shall not taste death till the Son of Man come into his kingdom'; and there are a lot of places where it is quite clear that he believed that his second coming would happen during the lifetime of many then living."

Let us examine this alleged "defect" in the teaching of Christ. Did our Lord think and teach that His second coming would occur during the lifetime of the people then living? Or has Bertrand Russell exposed his ignorance of the teaching of Christ by misapplying some of His statements?

Ways in Which Christ Comes

There are several different senses in which the Bible speaks of Christ as "coming." Notice some illustrations.

(1) HE COMES IN HIS KINGDOM. The Jews failed to grasp the idea, nevertheless Jesus plainly said, "My kingdom is not of this world." (John 18:36.) His kingdom is His spiritual reign in the church. Since the kingdom is not temporal, His coming — approaching or manifesting Himself — in that kingdom is not a personal appearance.

Matthew records that He said, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." (16:28.)

Mark records it, "Verily I say unto you. That there be some of them that shall stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (9:1.)

Luke puts it in these words: "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." (9:27.)

The passages in Mark and Luke explain the meaning of Matthew's statement. "The Son of man coming in his kingdom" is equivalent to the kingdom of God coming with power or their seeing the kingdom of God. These statements were fulfilled on Pentecost when the kingdom was established. The Son of Man came on that day, not in person as He will at His second advent, but in His kingdom. He gave evidence that His reign was commencing. (See the article elsewhere in this issue on "Christ Is Now on David's Throne.")

(2) HE COMES IN EVENTS OF JUDGMENT AND DESTRUCTION. In Zech. 14:1,2 the prophet wrote, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and
the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity," etc. Here the coming of the Lord was not a personal coming, but an action of judgment against Jerusalem.

Similarly, in Rev. 2:5 Christ threatens to come against the church at Ephesus in an act of judgment. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

(3) HE COMES IN BLESSING AND COMMUNION. "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." (Rev. 3:20.) Here is a sense in which Christ comes to men that is very real, yet it is not His personal coming at the end of the world.

(4) HE COMES IN PERSON. "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9:27,28.) This is the second coming or appearing of our Lord, that is, the second personal coming. This is the coming that will be in glory with the holy angels (Matt. 25:31), with clouds (Rev. 1:7), and for the resurrection of the dead and the final, universal judgment. (1 Cor. 15:23-26; John 5:28,29; 2 Cor. 5:10.)

Russell's Teaching Defective

The verses which Bertrand Russell applies to the second coming do not apply to that at all. The alleged "defect" is not in Christ's teaching; it is rather in Mr. Russell's application of Christ's words.

The Old Testament closed with a prophecy pertaining to the coming of Elijah. (Mai. 4:5,6.) Many of the Jews took this to refer to a personal return of Elijah. Jesus explained that it was fulfilled in John the Baptist. (Matt. 11:13,14; 17:10-13.) John had the spirit and power of Elijah (Lk. 1:17), therefore his appearance was described in terms of Elijah.

Mr. Russell and his atheistic friends make a strikingly similar mistake when they view statements about Christ's coming in His kingdom as if referring to His coming in His second advent. And their cause is not bolstered when they argue that many of the early disciples took these same statements to mean that Christ would personally return in their lifetime. Is it logical to charge that the teaching of Christ was defective because there were defects in the thinking of some of His followers?

Christ's character stands holy, pure, and without guile. When men resort to a misapplication of His words in order to assail the purity of His teaching, the perfection of His doctrine is all the more manifest.

—I. H.

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Baptists sometimes contend that the Lord's church was set up during the days of the earthly ministry of Jesus, not on the day of Pentecost following His ascension. This position is advocated and defended by J. D. Holder, a preacher of the "Primitive Baptist" persuasion, in his book, Principles and Practices of the Church.

Elder Holder says, "There is not one word said about the Church being set up on the day of Pentecost in the second chapter of the Acts, nor elsewhere in the Scriptures . . . The Church was set up, established, set up in the days of Christ or in the last days of the old dispensation of law service." (p. 186.)

"Will Build"

In Matt. 16:18 Jesus promised, "upon this rock I will build my church." Elder Holder insists that this passage does not mean the church was not at that time established. He reasons that as long as people are being born into the family of God, "it can be said as Christ did say: 'I will build My Church.' As long as we see believers yielding in the services as instruments of righteousness, and as those who are alive unto God through Jesus Christ (Rom. 6:15); taking up their cross and following Christ, there will be those added to the Church. 'I will build My Church,' is as true as it was when spoken to Peter nearly two thousand years ago." (p. 183.)

This argument amounts to saying that Christ meant by "will build" the same as "enlarge," "build up," "expand," or "add to." Mr. Holder wants it to appear that the church had already been set up at that time, and that Jesus was saying, in effect, "I will expand my church."

It is true that the verb "build" may mean (1) "construct"; (2) "develop"; or (3) "increase" or "enhance." How did Jesus use the term here? Did He mean to imply that in the future He would "construct" or "set up" the church, or did He mean to say He would "increase" and "expand" it?

The context gives the answer. Jesus spoke of building from the foundation. Peter had just confessed Jesus to be the Christ, the Son of God. "Upon this rock" — the Deity of Jesus — "I will build my church." Since our Lord spoke of building from the foundation up, and there is no hint of "increasing," "enhancing," or "remodeling" something already in existence, we conclude that the "setting up" of the church is
under consideration. Thayer's Greek-English Lexicon says the word rendered "build" is used metaphorically and means "to found." Christ is the founder, His Deity the foundation, and the time for the "founding" future in Matt. 16:18.

"Last Days"

Isaiah prophesied that the mountain of the Lord's house would be established in "the last days." (Isa. 2:2-4.) Elder Holder tries to make this mean the closing days of the Mosaical Age. He reasons that if it means "on this side of the Cross, then it should have said: It shall come to pass in the first days of the new dispensation, etc." (p. 184.)

The apostle Peter is a good man to set Mr. Holder straight on this point. On the day of Pentecost, Acts 2, Peter quoted from Joel who said certain things would come to pass in "the last days." Peter added, "this is that which was spoken by the prophet Joel." (Verses 16-21.) The outpouring of the Spirit on Pentecost was it. Was what? "That which was spoken by the prophet Joel." When did he say it would be? "In the last days." Therefore, according to Peter, the events of Pentecost belong to the "last days." This leads to the conclusion that the expression "last days" refers to the Christian Age. Since the new dispensation was called "last days" (last dispensation), the first days of it could be, and were, referred to as "the last days."

"King"

Another argument made by Elder Holder goes like this: "Christ was said to be King before Pentecost, and therefore had a Kingdom. Luke 19:37-40." Since the kingdom over which Christ reigns is the church, Holder thinks that I proof of the church's being in existence before Pentecost.

The fallacy in this argument is in overlooking the different senses in which one may be spoken of as "king." Christ was born king. (Matt. 2:2.) Was He actually reigning on His throne when he was born? Peter said in Acts 2:30 that Christ was raised up "to sit" on David's throne. Was He king in act and fact before He was enthroned?

Zechariah prophesied that Christ would "sit and rule upon his throne; and he shall be a priest upon his throne." (Zech. 6:13.) This makes his kingship and priesthood simultaneous. But Heb. 8:4 points out that Christ could not be a priest on earth under the law. He was of the wrong tribe. (Heb. 7:14.) Since Zechariah said He would be a "priest upon his throne," yet He could not be a priest on earth under the law, it follows that both His priesthood and His kingship began after His return to heaven.

Christ was called "king" while on earth, not because His kingdom, the church, was already set up, but because He was God's anointed. David was anointed a long time before he became king in fact. (1 Sam. 16:12, 13; 2 Sam. 1:1-5.)

"Kingdom Suffereth Violence"

It is further argued by Elder Holder that the kingdom "was preached from the days of John the Baptist, and suffered violence, before Pentecost." This is taken to mean that the kingdom or church was set up before Pentecost.

We find no fault with the statement that the kingdom "was preached from the days of John the Baptist." However, John did not preach that the kingdom was then set up. Read Matt. 3:2 and notice that he preached, "the kingdom of heaven is at hand." This is precisely what Jesus and the apostles later preached. (Matt. 4:17; 10:7.) The seventy preached that it is "come nigh unto you." (Lk. 10:9.)

Now notice Matt. 11:11, "Among them that are born of women there hath (133)
not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." There was "not a greater prophet than John the Baptist" (Lk. 7:28), due to his close connection with, and knowledge of, the Messiah. Yet, the least in the kingdom is greater than John. Why? The answer: John was not in the kingdom. In the kingdom we have a closer connection with the Messiah than John had, that is, membership in His body. The kingdom was not set up when John preached it as being "at hand."

But the kingdom was in its preparatory stage in the days of John. In this stage it "suffereth violence, and the violent take it by force." (Matt. 11:12.) This refers to men attempting to force the kingdom to be set up according to their materialistic conceptions and force their way into it. For example, we read in John 6:15, "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." His kingdom is not "of this world." (John 18:36.)

"Set in Church"

Let us notice one other argument which is typical of Elder Holder's reasoning. "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. Please notice what things were set in the Church before the diversities of tongues. At Pentecost was the first account of speaking in tongues. These gifts were set in the Church before the speaking with tongues, so the Church was before Pentecost." (p. 186.)

We readily grant that the apostles were chosen before Pentecost, but when were teachers "set in the church?" Some worked miracles before Pentecost, but when was the gift of miracles "set in the church?" The apostle Paul gives the answer in Eph. 4:8-11. It was when Christ "ascended up on high" that He "gave gifts unto men . . . some, apostles, prophets," etc. Therefore, the "setting in the church" took place after the ascension of Christ, not during his ministry on earth.

If Before Pentecost, Then What?

Let us assume that the church was established during the last days of the old dispensation. Notice what would follow.

1. IT WAS HEADLESS. Christ is the head of the church. (Eph. 5:23.) But He became head when He arose from the dead and was exalted to the right hand of God. (Eph. 1:20-23.) If the church existed before that time, it had no head.

2. IT WAS BLOODLESS. Christ shed His blood in His death. (John 19:34.) Without the shedding of blood there is no remission. (Heb. 9:22.) Christ's church is His body (Col. 1:18), but was a bloodless body if it existed before the cross.

3. IT WAS OWNERLESS. Christ purchased the church with His blood. (Acts 20:28.) Until His blood was shed the purchase price had not been paid. If the church was set up under the old law, Christ was not its owner.

4. IT WAS LAWLESS. The will and testament of Christ did not become of force until after His death. (Heb. 9:16, 17.) The law of Moses was in force until His death, but it was given to the nation of Israel, not the church. If the church existed before the cross, it had no law.

5. IT WAS FOUNDATIONLESS. It was foretold in the Old Testament that the stone which the builders refused would become the chief cornerstone.
This refers, according to the apostle Peter, to Christ whom the Jews rejected. (Acts 4:10,11.) The church could not be built until the cornerstone was laid, and before it was laid it had to be rejected. The rejection consummated in Christ's death, therefore the church could not have been built before His death — unless it was without that foundation stone.

The Trial of Jesus (No. 4)

By Roy E. Cogdill, Canoga Park, California

When Caiaphas saw that the trial in the Jewish court was going badly, and that the witnesses were not in agreement with one another, he took charge himself, becoming both judge and prosecuting witness, and said, "I adjure thee by the living God, Art thou the Christ?" Jesus could have refused to testify here. The law exempts a man from giving testimony in his own trial. Jesus exercised this right when he was before the imposter Herod and Herod sought to question him. He uttered not a word; and was within his legal rights to remain silent. He could have done the same here, but he did not. In response to the question of Caiphas, he replied, "This thou sayest because I am." In other words, he is telling his inquisitor that if he were not the Christ, if he were an impostor and a deceiver, he could easily have been exposed; but the very fact that they have to resort to asking him to testify himself is evidence that they have no case against him, and that he is indeed the Christ. That is the import of the statement; hence, from the Jewish point of view Jesus has now acknowledged the very thing wherein they had accused him; he has claimed to be the Christ, God's Son. So far as they were concerned this was blasphemy. The Jewish court so held.

But look at the Roman trial in comparison with this. In the Roman trial the charge was not blasphemy, but treason against Rome. The Jewish leaders, having now decided in their own courts that Jesus was guilty of blasphemy and worthy of death, next took him before the Roman governor, and with consummate hypocrisy and insincerity, informed the Roman official that Jesus was trying to foment a rebellion against Rome, claiming that he was a king! They accused him of doing the very thing they had tried to persuade him to do, and which he had refused. (John 6:15.)

It would be difficult to imagine an act of more blatant hypocrisy and cynical dishonesty than this. They had tried to persuade Jesus to become their king; indeed, had tried to force him into such a role. He refused. Then in anger they had turned against him because of his refusal, had condemned him to death; and are now trying to persuade the Roman governor to confirm their death sentence by charging Jesus with doing that which they knew he had not done, but which they themselves had tried to get him to do. Only the Roman court could give the final sentence of death. These hypocritical Jews well knew that Pilate would look with contempt upon their charges of blasphemy; so they had to trump up some other charge, even a patently false one, to
trick the Romans into agreeing to their wishes.

But Pilate, much to their chagrin and discomfort, acquitted the prisoner. He declared, "I find no crime in him." Thus, legally, Jesus should have gone free. The Sanhedrin, by its unanimous verdict of guilty, had legally freed him; now the Roman governor has likewise acquitted him. When the Jewish judges of the Sanhedrin came into the quarters of the Roman governor, bringing Jesus as a prisoner from the Jewish court, they made their charges against him before Pilate. Then, according to the record, Pilate took him apart from them and tried him. The result of that examination is seen when Pilate came back to the Jewish leaders and said, "I find no fault in him."

That is the verdict. That is the decree and judgment of the court, the Roman court this time. Had Jesus received his legal rights, he would have walked forth from Pilate's judgment hall a free man. Any further trial would have violated the principle of being tried again on a charge of which he was already acquitted; in legal terms, he would then be undergoing "double jeopardy." Having rendered a decision, the Roman court had fulfilled its obligation. By every principle of law and justice, Jesus was now free.

But the howling mob put up such a furious clamor that Pilate weakened, and yielded his consent to a further trial of Jesus. He sent the prisoner to Herod, hoping to shift responsibility to that source. Herod was unable to do anything about the case, however, and sent the prisoner back to Pilate. Then Pilate, to his everlasting shame, sold his birthright for the sake of popularity as the governor of the Jews, and actually delivered over to the hands of a mob a prisoner whom he, as judge, had pronounced innocent of any crime. Thus Pilate's name has become a synonym and a byword down through the annals of time for all that is cowardly and dishonorable. And the reputation is a just and deserved one. The Roman trial was a farce from every point of view, as was also the Jewish trial.

Yet there is a very real sense in which every one of us this day is actually passing judgment upon the Son of God. The measure of faith we have in our hearts, the way we live, the readiness with which we submit to Christ's authority and will are all a very real indication of our judgment. We are either saying that he is worthy of our faith, our obedience, our sacrifice and service, or else we are saying that we count him unworthy of such. Every day that we live, Jesus is on trial before us. No man can go through a single day of his life without actually passing judgment on Jesus of Nazareth. There is no way to avoid this. Jesus says, "Behold, I stand at the door and knock; if any man will open the door, I will come in and sup with him." The Son of God is begging for admission into our hearts and lives; he is asking for our respect, our confidence, our trust, that he may, in righteousness, redeem our souls and save us from eternal ruin. When men refuse to do the will of the Lord, they pass judgment on Jesus and reject the Son of God as much in fact as did Pilate and the Jewish court so many centuries ago.

Every person who reads these lines is actually in the same position as was Pilate — called upon to render a decision concerning Jesus Christ. Whether we accept his word or reject it is the issue for us to determine. Jesus says that when we reject his word we reject him; when we accept his word we accept him. He told the apostles that whosoever received them also received (See TRIAL.......................... Page 142)
Obadiah, the shortest book in the Old Testament, is a prophecy of the utter destruction of the nation of Edom. Edom was inhabited by the descendants of Esau, the twin brother of Jacob. Esau was the firstborn son of Isaac and grandson of Abraham.

While the descendants of Jacob spent years in servitude in Egypt, the Edomites prospered in their well-watered plains south of the Dead Sea. Their land, about one hundred miles long and fifty miles wide, was protected by the mountains of Seir on the west which afforded them several impregnable strongholds, the most famous being "the rock" (Sela, v. 3). The sense of security which this flat-topped mountain fortress gave the Edomites contributed to their practice of constantly harassing neighboring nations and trade caravans passing through their territory on "the king's highway." They would go out on raiding expeditions and retreat to their well-protected mountain citadels.

The principal cities were Bozrah in the north, Teman, the capital and southernmost city, and Sela, "the rock," also in the south. Situated near "the rock" was the city of Petra, one of the wonders of the world. "To describe it adequately is well-nigh an impossibility. Its location, deep down among the mountains of Seir, surrounded on all sides with richly colored rocks of simply matchless beauty and grandeur, renders it a 'wonder of the desert.' One enters the weird but attractive city enclosure by a narrow gorge, over a mile long ... A tiny stream flows under one's feet much of the way ... On emerging from it into the great hollow basin, (which is over a mile long and two-thirds of a mile broad), the explorer is confronted by rock-hewn dwellings, tombs, temples, and other cuttings on every side ... just the ideal of beauty and protection for a fortress of trade and commerce to satisfy an oriental
nomad. But, alas! desolation now reigns within and about it on every hand, and Obadiah's warnings and predictions have been woefully verified.1

All would be overthrown. (Amos 1:11-12; 9:11-12; Isa. 34:5-15; Jer. 49:7-22; Ezek. 25:12-14; 35 : 1 - 15.) Edom's downfall and punishment stemmed from her attitude and actions toward her kinsmen, the Israelites. From the time that Jacob obtained by craftiness the birthright of Esau, there had been conflicts and animosities. The Edomites, like Esau, were fleshly-minded people who lived for food, spoil, and vengeance, with no religious morals or ideals, while the Israelites had inherited the more gentle characteristics of Jacob.

When Israel came out of Egypt, the Edomites refused to allow them passage through their territory (Num. 20:13-21), so Israel marched north along the eastern border of Edom, doing them no harm. Saul won battles against them (1 Sam. 14:47), and David subdued them. (2 Sam. 8:13-14.) However, under Jehoram, son of Jehoshaphat, Edom revolted. Jehoram defeated them at Zair, but was unable to quell the rebellion (2 Ki. 8:20-22.) Later they aided Judah's enemies in their attacks on Jerusalem.

This wicked and heartless action of Edom toward Jerusalem, while marauders sacked the city, plundered the palace, and carried away captives, precipitated this bitter denunciation of Obadiah. "They helped catch fleeing Israelites, treated them cruelly, sold them as slaves, and shared in the loot obtained after the capture of the city."2

The identity of Obadiah, whose name means "servant or worshiper of Jehovah," is uncertain. There were over a dozen by this name mentioned in the Old Testament. Most conservative scholars place the time of his prophecy at about 845 B. C. during the reign of Jehoram. Some, however, place him after the destruction of Jerusalem in 586 B. C. Perhaps he is the prophet of 2 Chron. 17:7 sent out by Jehoshaphat, father of Jehoram, to teach the people of Judah. This makes him the earliest of the "writing prophets;" "We know from the temper of his book that he was a pious, patriotic, sensitive resident of Judah who dared put into words something of the flaming indignation of his soul. He was hurt by the serious lack of ordinary decency displayed by his neighbors. In biting words he denounced these proud sinners who deserved all the punishment that God was about to heap upon them."3

A brief analysis of the prophecy indicates the following: (1) The nations are to be summoned by the unidentified ambassador of God to overthrow proud Esau. Their lofty strongholds shall not protect them. "I will bring thee down . . . saith Jehovah." (vv. 1-4.) (2) Their destruction is to be complete. Thieves and robbers would steal only till they had all they wanted, but Edom's every hidden treasure will be taken! (vv. 5-6.) (3) Their allies shall deceive them and turn against them (v. 7); the wise men of Teman and Sela cannot save them (v. 8); their mighty warriors shall fall in battle, (v. 9.) Why? Their fall was inevitable: "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. 16:18.) "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall be also reap." (Gal. 6:7.)

In commenting on this prophecy Hailey says, "The cause of Edom's destruction was his pride (vv. 3-4) and the cruelty and perpetual enmity against his kinsman, Jacob, (v. 10.) In the day of Israel's calamity, and of Jerusalem's being plundered by enemies, Edom had rejoiced he had been as one of those plundering — he had stood on the other side. (v. 11; This is prob-
ably the occasion of 2 Chron. 21:8-10, 16-17.) Edom had shown a most unbrotherly attitude, and now stands condemned for his behaviour, as the prophet declares that which he should and should not do. (vv. 12-14.) During Nebuchadnezzar's attack on Jerusalem, Edom rejoiced over the final destruction of the city and encouraged the destroyers to blot out the holy city: "Remember, 0 Jehovah, against the children of Edom the day of Jerusalem; Who said, Rase it, rase it, Even to the foundation thereof." (Ps. 137:7.) Amos also cried out against Edom's sin and prophesied of their fall. (Amos 1:11-12.) For all their sins, they shall reap what they have sown. God's judgment against them, "the day of Jehovah," was upon the evil nations. Their destruction shall be complete. They "shall be as though they had not been." (vv. 15-16.)

"The second section of this book presents the exaltation of Israel: the kingdom of Jehovah is to be established on Mount Zion, while Mount Seir is to be abased, (vv. 17-21.) Mount Zion represents Jehovah's stronghold and dwelling-place among his people, in which there shall be those that escape. Over against this is 'the Mount of Esau' (Seir), which shall be taken, and the house of Esau consumed. Edom, from the very beginning, stands as a symbol of the worldly, profane mind." After Jerusalem had been destroyed by Nebuchadnezzar in 586 B.C., the Edomites were subjugated by the same Babylonians whom they had aided against Judah. Later they were driven out of their land (about 300 B.C.) by Arabian tribes called Nabataeans. The Edomites then migrated west into the southern part of Palestine, which came to be known as Idumaea, and in the days of Christ the people were known as Idumaeans. a Greek word for Edomite. John Hyrcanus, ruler of Judea during the Maccabean period, subdued Idumaea in 126 B.C. and forced the people to be circumcised and accept the Jews' religion.6 Herod the Great, ruler of Judea at the birth of Jesus, was an Idumaean. After the destruction of Jerusalem by the Romans in 70 A.D., the Edomites disappeared from history, fulfilling Obadiah's prophecy that they "shall be as though they had not been." (v. 16.)

In spite of its brevity, there are many lessons to be learned from this book. Obadiah teaches that when we ridicule others in their calamities, we reveal a spirit of haughty pride that betrays a lack of brotherly love. "Obadiah taught with special emphasis the indestructible character of eternal justice." Human defenses are utterly useless when the power of God comes against them . . . God can be depended upon to reveal His righteous purpose in His own good time . . . Eternal justice will prevail." Let us learn that God's judgment is coming for all men. (Heb. 9:27; 2 Cor. 5:10; Matt. 25:31-46.)

The final victory will be God's victory—"... the kingdom shall be Jehovah's." Obadiah's prophecy foretells the Messianic conquest, fulfilled in the establishment of the church. There shall be salvation in Zion. Compare Isaiah 2:2-4 and Daniel 2:36-45. Even those of Edom might find refuge in Mount Zion. "... Ye are come unto mount Zion . . ." (Heb. 12:22-34.)

2. Kyle M. Yates, Preaching From the Prophets, p. 171.
7. Robinson, p. 68.
What Must I Do to Be Saved?
By Dudley R. Spears, Blytheville, Arkansas

The question which serves as title to this article is the most serious of questions and is one that has been answered by as many religionists in as many different ways as any other of the great questions relative to revealed religion. It is due to the various answers that have been given to it that there are many who are completely unconcerned over their own salvation. They are confused as to what the proper and scriptural answer is. It shall be the purpose of this article to give what we honestly believe is THE BIBLE ANSWER. If you find our answer inadequate or out of harmony with things you find in the Bible, please point it out to me.

Analyzing the Question
"What must I do . . . ?" The Holy Spirit recorded the question asked by people at various times who were interested in their OWN PERSONAL salvation. (Acts 2:37; 9:6; 16:30.) In every instance they were interested in what was required of THEM, not their mother, father, or God, the Holy Spirit or Jesus. In talking to people today we often hear them say that their salvation depends completely on God, not on works or anything else. Preachers are quite frequently heard to state something like this: "Salvation is wholly by grace and Jesus worked out all of salvation when He died on the cross." I hear Mr. Paul Kirkindall of Baptist persuasion make the statement often over KLCN. Such removes any and all PERSONAL effort and makes the question nonsensical. Friend, are you interested in what is required of YOU?

"What MUST . . . ?" implies something mandatory. A "must" is essential. What they "were interested in was what was absolutely and positively required. Men nowadays talk about obedience to Christ as "optional" and "unnecessary."

"What must I DO . . . ?" means something must be done by one asking the question. The modern idea is that there is nothing to do concerning salvation. It is "What must I do," versus "do nothing." If it is true that there is nothing one can do to be saved, why on earth did people ask what to do to be saved and why did the apostles not tell them they could do nothing? The answer seems to be that such a doctrine is false. (Read Matt. 7:21; James 1:22.) These passages show that "doing" is essential. Those on Pentecost were told to "repent and be baptized unto the remission of sins" in order to be saved. The penitent Saul was told to arise and be baptized and wash away thy sins." (Acts 22:16.) The Philippian Jailor was told to "believe on Jesus." (Acts 16:30.) And he and his were baptized the same hour of the night, "having believed on the Lord." (Acts 16:34.) In each case baptism was obeyed. Hence, they were to believe, repent and be baptized in order to do the things God requires of sinners who want to be saved. Could it be any plainer? It is plain until men inject their opinions into it.

But someone asks, why were there different answers given to the question? If three men were to ask how to get to Memphis from Blytheville from different places on the road to Memphis, they would be answered in respect to where they were at the time they asked the question. If they were in Blytheville, the answer would be follow 61 to interstate 55 and go 70 miles south. If asked in Osceola, a different answer would be given just as an answer different from these would be given to one asking the same question in West
Memphis. The Jailor did not believe, hence he was told to believe. The Pentecostians believed, hence were told to repent and be baptized. Saul, a penitent believer, was told to be baptized. These answers make up the complete answer. Do you want to do what the Bible says?

Evolution — Fact or Fancy?

The hypothesis of evolution is not actually new or modern. Earliest thoughts along this line can be traced back to Greek philosophers and other ancients before the time of Christ. Most men have humbly admitted that evolution is but a hypothesis, however of late some have somewhat arrogantly asserted it to be a fact and have classified those who question their assertions as either deluded ignoramuses or superstitious dolts.

In the Dec. 27, 1963, Arizona Republic, the medical editor, Julian DeVries, stated boldly and with infallible certainty that "the electro-chemical origin of all life is a solid, established, incontrovertible, scientific fact." This statement takes evolution completely out of the realm of hypothesis and places it along side such known and ascertainable facts as the freezing temperature of water, the chemical composition of printer's ink, and the history of such well known individuals as George Washington, Abraham Lincoln, etc. — matters about which high school teachers and college professors can speak with much more certainty than they can about the age of the earth or the origin of life.

Would Mr. DeVries please present proof of the statement that before birth the human fetus "breaths through gills, like a fish." If he has no proof of such, how can he speak with such finality? And suppose the assertion is true. What does it prove? Could not this just be the natural process of birth given by the Creator? We had just as well argue that since man drinks water through his mouth like a horse, he descended from a horse. It used to be argued that the comparative anatomy proved that man descended from an ape, but it isn't any more. Mr. DeVries says, "Man did not descend from the apes. He is a separate branch . . ." Now, comparative anatomy just proves that we came from the sea and are kin to the apes! If gills prove fish ancestry, perhaps the umbilical cord through which the unborn mammal is nurtured (similar to a tap-root of a tree) proves that man descended from a tree! Perhaps an egg shell proves that a chicken descended from an oyster! "Careful chemical analyses" of each will show a "marked similarity."

The fact that man's body fluids contain salt no more proves that man came from the sea than the minerals in his body solids prove that he came from an iron or phosphorus mine. Salt may be found in places other than the sea. The evolutionists' conclusions are really, at the most, just educated (?) guesses.

Such unfounded conclusions would not occur if men believed in an omniscient, omnipotent, and omnipresent God. The theory of evolution is the product of unbelief. Atheism assumes no God, therefore no Creator, therefore
the theory of evolution. Evolution accepts the idea of no creation, therefore no Creator. If this universe and life as we know it "just happened," then where is the need for a Creator? And if there is no Creator, no God, then there is no higher moral governor than man himself, and therefore whatever is judged to be right or wrong, moral or immoral, in the eyes of man, whether he is right or wrong, is the highest law to which man can be accountable, thus we have the double standards of, for example, Communism or Nazi law.

It is evolution which "is an assumption without foundation." It is your "privilege" to assume the origin of life from non-life (a miracle of miracles), spontaneous generation from dead matter, and the transmutation of species, and call such assumptions and theories "solid, established, incontrovertible, scientific facts," if you wish. However, it is too big a pill for some to swallow.

Mr. DeVries mentioned other facts known to the "scientific community" which have not been revealed by the scientists lest "they and their work be halted and destroyed." What, we might ask, have they not revealed? Just any Junior High School science or history book will give you the basic ideas behind the hypothesis of evolution.

In conclusion, let us hasten to say that it is certainly true that not all evolutionists are atheists, and not all atheists are Communists; however, we have never heard of an atheist in our day who was not an evolutionist, nor have we ever heard of an indoctrinated Communist who was not both an atheist and an evolutionist. And all Communists are zealous to propagate both atheism and evolution since only when people's hearts have been voided of faith in God is it possible to instill faith in Marxism. And some who are trying to be good Americans are playing right into the hands of the Communists by gleefully exulting at the spread of evolution. Some have written letters to the editor of the Arizona Republic praising Mr. DeVries' article. The atheist is so desirous of denying God and converting the world to this harmful and useless doctrine of evolution that he must preach it everywhere; witness the atheistic Russian astronaut who after returning from orbit said, "While I was in orbit I looked for God but was unable to find him out there."

There is still another side and it deserves to be heard! If it cannot be heard, then the evolutionist should not expect to be supported by your tax dollars to spread his doctrine as fact in public schools!

"In the beginning God created the heavens and the earth." (Gen. 1:1.) "And God created man in his own image . . . male and female created he them." (Gen. 1:27.) Evolution denies this! Do you? —Tom Baker

(TRIAL ................................ Continued)

(TRIONE............................ Continued)
A Presbyterian Tells the Truth

The following was written by a noted scholar in the Presbyterian Church and tells the truth about the name Christian:

"It suggests at once to a Christian the name of his great Redeemer; the idea of our intimate relation to him; and the thought that we receive him as our chosen Leader, the source of our blessings, the author of our salvation, the fountain of our joys. It is the distinguishing name of all the redeemed. It is not that we belong to this or that denomination; it is not that our names are connected with high and illustrious ancestors; it is not that they are recorded in the books of heraldry; it is not that they stand high in courts, and among the gay, the fashionable, and the rich, that true honour is conferred on men. These are not the things that give distinction and peculiarity to the followers of the Redeemer. It is that they are Christians. This is their peculiar name; by this they are known; this at once suggests their character, their feelings, their doctrines, their joys. This binds them all together — a name which rises above every other appellation; which unites in one the inhabitants of distant nations and tribes of men; which connects the extremes of society, and places them in most important respects on a common level; and which is a bond to unite in one family all those who love the Lord Jesus, though dwelling in different climates, speaking different languages, engaged in different pursuits of life, and occupying distant graves at death. He who lives according to the import of this name is the most blessed and eminent of mortals. This name shall be had in remembrance when the names of royalty shall be remembered no more, and when the appellations of nobility shall cease to amuse or dazzle the world." (Albert Barnes, commenting on Acts 11:26.)

How strange it is that one would allow himself to be called Presbyterian after acknowledging the truth about the name Christian. Indeed, the name Christian embraces all that ought to be included and excludes all that ought to be omitted. Men wear religious names of human origin to designate that which they teach and practice that is not really Christian, and to distinguish themselves from others who have peculiarities that are not really Christian.

True Christianity is not hyphenated. We should all be Christians and Christians only, not Baptist-Christians, Presbyterian-Christians, Lutheran-Christians, Methodist-Christians, etc. The name Baptist covers what is peculiarly Baptist; the name Presbyterian covers what is distinctly Presbyterian; the name Mormon covers what is exclusively Mormon. Since the name Christian covers all that is genuinely Christian, the wearing of human names indicates that one has accepted more than what is "of Christ."

Let the Mormon lay aside his Mormonism, the Lutheran his Lutheranism, the Catholic his Catholicism, the Adventist his Adventism, the Methodist his Methodism, the Congregationalist his Congregationalism, etc., and let us all take up what is manifestly "of Christ" and no more, then the name Christian will mean to us what it meant in apostolic times.

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Christ Is Risen

By Tom Bunting, Miami, Florida

The person, Jesus of Nazareth, lived here on earth, among men, at a definite time, in a definite place among historical characters, speaking man to man, and going about doing good.

This man, Jesus of Nazareth, also died. We know more about the details of the hours immediately before and after the actual death of Jesus, in and near Jerusalem, than we know about the death of any other man in all the ancient world.

We know more about the burial of the Lord Jesus than we know of any single character in all of ancient history. All that we know about the burial of Jesus we know from our New Testament. We cannot know anything additional, or contrary to these records, because there is no contemporary statement concerning this event. If we believe the Gospels are valid, we receive the evidence as true. If we don't believe the Gospels, then we can't say anything because we don't know anything about the burial of Jesus.

Jesus staked the future and the church on the resurrection. He said, "Destroy this temple and in three days I will raise it up." And the resurrection was one of the primary subjects of the preaching of the apostles. (1 Cor. 15:12-20.)

The two primary testimonies of the resurrection are the empty tomb and His personal appearances. The tomb was empty. The Jewish authorities never questioned the guards' report: they knew the tomb was empty. The guards' own lives were at stake. They would never have returned with such a story unless it was undisputable. The body was not stolen from the tomb for the disciples could not, and the enemies would not. The enemies had stationed the guards to make certain that it was not stolen. Besides, if they had taken it, why didn't they produce it on Pentecost?

There is the grave clothing folded and in order in the empty sepulchre. If Jesus wasn't dead but just swooned, this necessitates his leaving the tomb of his own strength, removing the stone from the door. Who can believe this? How would he have freed himself from the wrappings of the body? As he would come staggering or maybe crawling from the tomb, weak from the loss of blood and hours of painful suffering, could one in this condition convince the disciples he conquered death?
Did the women go to the wrong tomb? If a loved one was buried in a strange town and we return ten or fifteen years later we may have difficulty in finding the place. It may be necessary for us to ask directions. These women had watched the burial of Jesus, carried out by Joseph and Nicodemus, and in less than seventy-two hours later they return. Would we or any rational person make a mistake? If the women were wrong, Peter and John made the same mistake for they went to the tomb, also. Did the angel make the same mistake? He said, "Come see the place where the Lord lay."

The second testimony is his appearances. There were several — to certain women (Matt. 28:1-10), to Mary Magdalene (John 20:11-18), to Peter (Lk. 24:34), to the two disciples (Mk. 16:12,13; Lk. 24:13-35), to the disciples on three occasions (John 20:19-23, 26-28; 21:1-23), to five hundred brethren (1 Cor. 15:6), to James (1 Cor. 15:7), to the apostles at Jerusalem (Lk. 24:50-52.)

His appearances were varied — sometimes at one place then another, both to men and women, to individuals and groups. They saw him eat. Sometimes he spoke, and again he was silent, some touched him and some did not. The variety of appearances makes hallucinations impossible.

The kind of evidence desired by modern science is what we have. Empirical evidence — seen with the human eye, touched by human hands, and heard by human ear — is what we have. The identity is based upon physical appearance and also character and personality.

"Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." (Mk. 16:6.)

Wisdom From Above

By Rolland W. Fritz, Sault Ste. Marie, Michigan

A card handed me some time back carries the following comment. "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."

It would be wise for us to examine ourselves at this time to see if we are so living that this vital sentence is a part of our daily life. Notice the first three words, "God grant me." They show dependence upon God and the place God must always hold in our lives if we are to please him. He must be first, never in second place, for he will not accept left overs.

In a Christian college a few years ago hung a sign on the door of one of the boys. It read, "I'm striving to be third!" When asked what it meant, the boy answered, "My Mother always taught me to put God first, my fellowman second, and myself third." It is universally recognized that this is a central principle found in God's word.

The love which is from above enables us to accept in calmness or 'serenity,' the things which are impossible for us to change. We need to realize our place in this great universe. We need to realize that God who made all things and put them into motion made also certain immutable laws which govern His creation. These reach down into the very minute elements of life. Let
us accept these with the calmness and serenity which causes us to look upward in full assurance that there is a place for each one of us, and that with the power of God, we can find it.

We must have the courage to change those things we can. It is the weakling, the moral degenerate, who cannot change. To be pleasing to God, we must be constantly seeking to change into that person He wishes us to be. We can neither stand still, nor go back, and still be pleasing to God. Remember Lot's wife!

It is only through wisdom that we are afforded the opportunity to know the difference between the things we can and can not change. This wisdom is found indelibly written upon each loving page and phrase God has revealed to man. “The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.” (James 3:13-18.)

“God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.”

**God's Wisdom**

*By Delton Porter, Mt. Pleasant, Tennessee*

In Eph. 3:10 Paul says, "to the intent that now unto the principalities and powers in heavenly places might be made known through the church the manifold wisdom of God." We find in Eph. 1:7,8 that we "have redemption through his blood, the forgiveness of our trespasses" — also that his grace abounded toward us in all wisdom and prudence. Not only do we find this according to his wisdom, but also according to his will. (Eph. 1:5,9,11.) These are the stated facts of his wisdom.

The wisdom is demonstrated in Acts 2 with the beginning of the church. The time is fulfilled and they are in the right place — Jerusalem. (Lk. 24:47.) Now, a question: How did the beginning of the church here on Pentecost and following years manifest or show the many-sided wisdom of God? First, we find there were "Jews, devout men out of every nation under heaven." (Acts 2:5.) These were not the general run-of-the-mill people, but devout. They would later carry the gospel to the nations where they lived. These were the same ones who would go everywhere preaching the word when persecution came. (Acts 8:4.) These were also Jews who had the oracles of God committed unto them. (Rom. 3:2.) For 1500 years the Jews had been trained from God's oracles and not by nature to believe in the true and living God. The Gentiles had also proven that God could not be known without revelation. We would have said, "The time is not now; the people are angry; you can't teach them." But God said now was the time — Jerusalem was the place. This demonstrates that God's wisdom is far above ours.

God's wisdom is still demonstrated in the church. The New Testament tells what God has given the church to do in work, worship, and organization. It has been sufficient for almost 2,000 years. The man doesn't live who can improve on God's way for his church to function. When we behold the church and its work, to teach the lost, edify the saints, and aid the needy saints, God's wisdom is demonstrated. To try to improve on this is to reflect upon the manifold wisdom of God. Let us be content to observe and to heed this wisdom, and not to think we can improve on it with our limited wisdom.
Ignorance is a curse to humanity. It separates men from God. It hinders righteousness and exalts folly. It is one of Satan's most effective devices. It crucified Christ and makes void the zeal of many of His followers. It manifests itself among the rich and the poor, the low and the mighty, the small and the great, and even those called learned. Some boast of their ignorance; some hide behind it; some would like to conceal it; others are indifferent to it. The one most to be pitied is the man ignorant of his own ignorance.

I have borrowed one of Paul's expressions as the title of this essay. Reader, I would not have you to be ignorant concerning things fundamental.

**Of God**

In Athens, the apostle to the Gentiles found men worshiping all sorts of gods and goddesses. They were without a knowledge of the true and living God. Despite the fact that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," the Gentiles, "when they knew God, they glorified him not as God, neither were thankful"; consequently, because "they did not like to retain God in their knowledge, God gave them over to a reprobate mind." (Rom. 1:18-32.) "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

The Athenians had erected an altar with the inscription, TO THE UNKNOWN GOD. The God unknown to them was Jehovah, thus Paul said, "Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:23.)

To be ignorant of God is to be without understanding of how things came into existence, the purpose of life, the real responsibility of man, and the destiny before us. God is. (Gen. 1:1.) God has spoken. (Heb. 1:1.) God requires faith. (Heb. 11:6.) God is Spirit. (John 4:24.) God is omnipotent. (Rev. 19:6.) "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31.)

David said, "The heavens declare the glory of God; and the firmament sheweth his handywork." (Psa. 19:1.) The whole material universe cries out that GOD IS. Some men are too con-
Of the Holy Scriptures

God has made it possible for man to know all that is presently needed. The Scriptures are God's revelation of His mind to man. Through the Scriptures we learn of the true character and nature of God, man's origin and fall, the wretchedness of fallen man, the promise of redemption and the fulfillment of that promise, our duty to God, and the eventual reward of righteousness. One may have a string of degrees after his name and be looked to as a man of attainments, but he is ignorant if he knows not the Scriptures.

All who search the Scriptures with honest and good hearts are to be commended. (Acts 17:11.) The Scriptures are designed to make men wise unto salvation. (2 Tim. 3:15.) Jesus used the Scriptures ("it is written") to resist the tempter. (Matt. 4:1-11.) Paul reasoned with men out of the Scriptures. (Acts 17:2.) The Scriptures were given by inspiration of God. (2 Tim. 3:16.) Designed for doctrine, reproof, correction, and instruction in righteousness, the Scriptures equip us unto all good works. (2 Tim. 3:16, 17.)

All that does not derive authority from the Scriptures should be discarded. Much that is practiced in the name of religion is foreign to the Scriptures. It is not enough to profess respect for God's will; the Scriptures must be our daily guide, our book of discipline, our pattern, our chart and compass, our standard manual, our lamp and light. Before any practice is adopted — before any dogma is believed — before any doctrine is preached, let us examine and test it by the Scriptures. Let God's word be the final word.

Of Christ

I would not have you to be ignorant concerning Jesus who is the Christ, the Son of the living God. The Old Testament foretold the advent of the Christ. Read books like Isaiah and notice the numerous prophecies pertaining to the Messiah. The New Testament records the fulfillment of those prophetical utterances. Read Matthew, Mark, Luke, and John, observing that Jesus of Galilee fulfilled every single prophecy of the Messiah on earth; read the rest of the New Testament and note the fulfillment of the prophecies about His glorious and peaceful reign.

Jesus proved His Messiahship by His holy life, His miracles, His teaching, His infinite knowledge, His death, burial, resurrection, and ascension, the outpouring of the Spirit on Pentecost, and the power of His gospel. Those who reject Jesus are without hope. They reject the only Christ there will ever be.

Peter was a close associate of Jesus and confessed, "Thou art the Christ, the Son of the living God." (Matt. 16:16.) The Roman governor who sentenced Him to die acknowledged, "I find no fault in this man." (Lk. 23:4.) The centurion in charge of the crucifixion said, "Certainly this was a righteous man." (Lk. 23:47.) It is very significant that the heathen centurion and those with him were moved to say, "Truly this was the Son of God." (Matt. 27:54.) Many Jews who clamored for the death of Jesus later became His followers. (Acts 2-4.)

Of the Plan of Salvation

The Scriptures make known the plan that God perfected in Christ for our salvation. No one is promised salvation from sin except in conformity to the covenant of Christ. Those who reject the terms of Christ's gospel reject Christ, and those who reject Christ reject God. We are powerless to remit
our own sins. We are doomed if we do not obey the gospel. (2 Thess. 1:7-9.)

God's plan requires that all men everywhere repent of their sins. (Acts 17:30.) In repentance there is a turning from sin and a resulting change of course. With the mouth confession of Christ is made unto salvation. (Rom. 10:9, 10.) We are commanded to be baptized in the name of Christ. (Acts 10:48.) Baptism is a burial. (Col. 2:12.) Raised from that burial, one enters a new life. (Rom. 6:3-5.) Therefore, men both repent and are baptized unto the remission of sins. (Acts 2:38.) Being baptized into Christ (Gal. 3:27), we become Abraham's spiritual seed and heirs according to God's promise. Thus being saved, we put on the spiritual garments of a new life. (Col. 3:12-17.) And we are warned not to turn back to the old life, lest we be like the sow that was washed and returned to her wallowing in the mire. (2 Pet. 2:20-22.)

There is only one plan of salvation. Human schemes are offered as substitutes, and multitudes of men and women are led into deception by these man-made schemes, but all who are saved will be saved by submission to God's plan. Those who do His commandments are the ones who have the right to the tree of life and will enter in through the gates into the eternal city. (Rev. 22:14.)

Of the Church

I would not have you to be ignorant that the church of Christ is the body of the saved. All who obey the gospel are added by the Lord to the church. (Acts 2:47.) This church is not a denomination, that is, a segment or division of something larger than itself. Christ's church is His body (Eph. 1:22, 23), the whole body, not a portion. It is His kingdom (Matt. 16:18, 19), not a fraction of the kingdom. It is the "called out" of the Lord. Local churches of Christ (Rom. 16:16) are congregations of the saved in specific localities. When any local church becomes sectarian, it ceases to be what the Lord desires. In organization, work, worship, and membership each local church takes directions from Christ, the supreme and only head of the body, by following His testament, and seeks to glorify God.

Every person who becomes a child of God, a Christian, is a member of the church. All the members have not the same function, for the body is not one member but many. (1 Cor. 12:14.) All are built together for an habitation of God through the Spirit. (Eph. 2:22.) The great church of God moves like a mighty army. Each soldier must put on the whole armor (Eph. 6:11) and fight the good fight of faith.

Christ is coming again and will receive the church as His bride. In the meantime, He wants the church kept without spot, or blemish, that He might eventually present it to himself a glorious church. (Eph. 5:27.) Members of the church must separate themselves from all that contaminates. Through the blood of Christ we can keep ourselves pure.

Of Heaven

In conclusion, I would not have you to be ignorant of the eternal joys awaiting the faithful. The inheritance that never fades is reserved in heaven. (1 Pet. 1:4.) A crown of righteousness is laid up for all who love the Lord. (2 Tim. 4:8.) Present afflictions are light when compared to the eternal weight of glory. (2 Cor. 4:17.) We long for the building of God, an house not made with hands, eternal in the heavens. (2 Cor. 5:1.) God's gift is eternal life through Jesus Christ our Lord. (Rom. 3:23.)

Let the scoffers pass. They mock God's promises as so much "pie in the sky by and by." But alas! when they
die they sigh for having lived a lie! These are among the "unbelieving" whose destiny is the lake which burnet with fire and brimstone: which is the second death. (Rev. 21:8.)

In the words of Paul to the Galatians, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The Trial of Jesus (No. 5)
By Roy E. Cogdill, Canoga Park, California

One significant aspect of the trial of Jesus, often overlooked, is the fact that the very ones who judged him are destined, in time, to be judged by him. No doubt it would have helped both the Roman and the Jewish courts considerably in reaching their verdict if they had been aware that the prisoner before them would one day sit in eternal judgment over the whole race of men.

For those judges to have recognized who their prisoner was would certainly have had a tremendous bearing on the kind of treatment they gave him. Not only so, but if they could have understood that the very conduct of the trial they were now carrying through would itself be a part of the evidence to be used by their prisoner when he came to sit in judgment on them, it would have caused them to be indeed more honest and fair and just in their conduct of his examination.

There is coming a time in which Jesus will judge the world. The Bible teaches that Jesus, who was judged by men, will one day be the judge of every man. To the idol-worshipping Athenians Paul declared that "The times of ignorance therefore God over-looked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness, by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:30,31.) This is the very "man" who stood a helpless and defenseless prisoner before Annas and Caiaphas and Pilate, and who was illegally tried and condemned by the Sanhedrin, with Nicodemus and Joseph, and all the other officers of that high tribunal participating.

The Bible teaches that Jesus is the "advocate" now of all who are obedient to him, and that he can plead their case in heaven. But there is coming a time when Christ will sit in judgment. He cannot be both priest and judge, both an advocate and a judge at the same time. When he comes again, in glory, then shall he sit on the throne, and before him shall be gathered all the nations of the earth; and he shall separate the righteous from the unrighteous as a shepherd separates the sheep from the goats.

The very decision that men make now concerning Jesus will itself determine the decision that Jesus then, as judge, will make concerning men. Annas, Caiaphas, Pilate, Herod, and all others who had a part in the great fraudulent trial, the illegal and unjust verdict and execution, will stand in the final great day, that day toward which all other days are pointing, and will themselves be judged on the very con-
duct of the trial in which they took part. But as this fact holds true for all those men who had part in that illegal procedure so many centuries ago, it is equally true for all men today. The judgment that men today render concerning Christ, and the verdict which they reach, will become the basis for the judgment Christ renders, and the verdict he reaches, concerning these men.

Nothing is more definitely taught in the Bible than that men shall be judged according to their works. There are many preachers and many creeds teaching that works have nothing to do with a man's salvation. But these creeds and these preachers are mistaken. Paul declared, "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5:10.) In that final day every man shall be judged and rewarded according to his works. "To them that patiently continue in well-doing seek for glory and honor and incorruption, eternal life; but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek." (Rom. 2:7.)

The Apostle John gives a vivid picture of that final judgment scene in Revelation, chapter 20: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and 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." Men may go through this life with their sham, their pretended piety, with their hypocritical attitudes, their lives being filled meanwhile with ungodliness and unrighteousness; but they deceive God not for a moment. And in that final judgment every bit of sham and hypocrisy shall be stripped away, and all shall stand before Christ for the verdict.

The eternal destiny of our souls will depend upon our attitude toward Christ, and the judgment we now render about him. This was something that those who tried him in Jerusalem so long ago never understood or believed. Had they believed it, how different their verdict would have been! We today are in a position of great advantage over him. They tried Christ without comprehending at all the enormity of what they were doing. But you and I, every day that we live, can be sure with an absolute certainty that we are now trying Christ — and that Christ will one day try us. What are the verdicts men are giving today? Some, like Peter, are following "afar off"; others have even gone all the way with Peter and have denied the Lord completely when the opportunity came to "stand up and be counted." Some have secretly believed in him, but have held their peace, wishing his cause will, to be sure, but not willing themselves to suffer for him nor to get into the work and make the sacrifices necessary.

What would Annas and Caiaphas and Pilate and Herod have given to have known, as we know, the identity of their prisoner? If they had known, as you and I know, that the prisoner at the bar was God's only Son, what do you think their verdict would have been?

And, having that knowledge, what is your verdict? Every day that you live you are writing down a line of the final decision. What sort of judgment are you rendering?

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The book of Jonah records the episodes in the life of Jonah, the son of Amittai, who was instructed of God to journey to a Gentile city, Nineveh, and speak against the evil conduct of its people.

That Jonah was an historical character and that the miraculous happenings which befell him were literal and true, cannot be questioned in view of Christ's reference to the "sign of the prophet Jonas" in Matt. 12:39-41. Jonah was just as real a person as was the "queen of the south" who visited Solomon to whom Christ also made reference in Matt. 12:42.

As far as I have been able to determine, the dispatching of Jonah, who was an Israelite, to preach to a Gentile or heathen people, is the only instance of its kind recorded in the Old Testament. At the time, it is thought that Nineveh was the capital city of the Assyrian empire: a city that was truly "great" in population, the area contained within it, and also "great" in its position and stature among the nations of its time.

The fact that Jonah had been instructed to go preach to a Gentile city, may have been the major factor in his rebelling against God's instruction, and instead, going to what was most likely the nearest seaport, Joppa, and booking passage on a ship bound for Tarshish.

After they set sail, the Lord sent a strong wind that endangered their vessel with its cargo and passengers, and the mariners were frightened and each one cried out to his particular God. They threw over-board their cargo, but their plight remained serious. Finally, they sought out Jonah who in the meanwhile had gone down into the hold of the ship and was sleeping, asking him to call upon his God. Ultimately, they cast lots to determine the cause of their plight, and the lot fell upon Jonah. At their insistence, he confessed that he was a Hebrew who had disobeyed his God. Upon further questioning, Jonah told them to cast him into the sea in order that their ship might resume smooth sailing. As soon as Jonah had been cast overboard, the sea became calm and the mariners offered sacrifices unto the Lord and made vows.

The Lord miraculously prepared a great fish to swallow Jonah, and he remained in the monster for three days and three nights. In chapter 2, verses 2-9, is recorded a most touching and soul searching prayer that Jonah uttered unto God, while imprisoned within the great fish. The Lord commanded the fish and it vomited Jonah upon the shore.

The third chapter of the book continues with instructions of the Lord coming to Jonah for a second time, telling him to go to Nineveh (as he had first been told) and warn them of the consequences of their wickedness. This,
Jonah did, journeying into Nineveh a day's journey. The inhabitants of the city believed Jonah's message from God, and they began to clothe themselves in sackcloth, and fasted. Even the king of Nineveh obeyed God's bidding through the preaching of Jonah, and therefore God spared the city.

The fourth and last chapter of the book of Jonah begins with a most surprising reaction recorded on the part of Jonah. He became quite angry because God spared the city after its people repented of their wickedness, and the punishment that Jonah had said would come upon the city, did not come to pass. It seems that Jonah's ego was deflated when God showed mercy to the Gentile city, thus causing Jonah's prophecy to fail to come to pass. Jonah, in his distraught state, petitioned God to take his life.

God questioned Jonah concerning his extreme anger, and Jonah went outside the city, constructing himself a shelter, in the shade of which he might sit and observe the possible punishment that God might (so Jonah hoped) visit upon Nineveh.

In spite of Jonah's foolish and unwise speech and actions, God caused a huge gourd vine to grow and cast a shadow over his head as a protection for Jonah. Remember, that Jonah had only recently spent three days and three nights in the total darkness of the sea monster's belly, and to what extent the digestive juices may have contributed to his being extremely sensitive to the sun's rays, we do not know, but God's causing the great gourd to grow so rapidly to protect Jonah, serves as an outstanding demonstration of God's concern for his own. Then, just as miraculously, God caused a worm to sever the root structure of the gourd from the vine, thus causing the protective plant growth to rapidly wither and dry up. In addition, God caused a strong east wind to blow, and the sun now beat upon the head of Jonah, so that he fainted from the extreme heat and again wished that he might die. Jonah was angry because the gourd had perished, yet previously, he had not cared if the entire city of Nineveh had perished. God reasoned with Jonah, pointing out that Jonah had had no part in either the growth or destruction of the gourd, yet he had become angry when the vine dried up . . . surely he had some concern now, for the people of Nineveh. Thus, God's concluding statement: "And should I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand, and their left hand; and also much cattle?"

Many scholars conclude that the reference to the 120,000 refers to that many infants and young children who had not attained the knowledge of the difference between their right and left hands . . . thus, there was ample reason for God to spare Nineveh . . . a great Gentile city.

**Conclusion**

We do not particularly admire the usage in the King James Version, of the expression the "whale's belly" (Matt. 12:40) in reference to the great fish or sea monster that God prepared for Jonah. The Greek language literally speaks of a huge fish, thus for translators to arbitrarily classify it as a certain species is to go beyond the original text, and do a disservice to the accuracy and scholarship involved in the translation.

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At the conclusion of the preaching of the gospel on Pentecost, Peter showed that not only were there facts of the gospel to be believed, but there were commands to be obeyed. The believer (Acts 2:37) is enjoined to "repent and be baptized ... 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 remission of sins and the gift of the Spirit are blessings received by those who are obedient to the gospel. Many do not understand that there are many gifts of the Spirit, but only one Spirit as a gift. The burden of this article is to clearly demonstrate that along with the remission of sins, the Spirit as a gift is given to the obedient believer. This will be substantiated in the light of the New Testament, for the New Testament alone can clarify and classify the Spirit's function and work in the church today.

The Holy Spirit Dwells in the Christian

The Spirit dwells in Christians and is therefore an "indwelling Spirit," often referred to as a "common gift of the Spirit." By "common" I mean that which is equal to, or shared by, all who obey the gospel. It is a general gift received by all penitent believers at the point of their obedience. All who have received the Holy Spirit are the children of God. Likewise, they have received the Holy Spirit as a natural consequence of becoming His children. Galatians 4:6 says, "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, abba, Father." (Rom. 8:15.) The reception of the Spirit as a gift is the result of sonship, it is co-extensive with sonship, and is shared with, or is common to, all who are in the family of God.

The Holy Spirit does not come into the person before or after the point of sonship, but at the very time individuals through faith are baptized into Christ. (Gal. 3:26-27; Acts 2:38). If it is argued that the Spirit comes into or dwells in the Christian sometime after he becomes a child of God, then the necessary conclusion would be that such a person was not a child of God at all until he received the Spirit. Those who do not have the indwelling of the Spirit do not belong to God. The apostle Paul says, "now if any man have not the Spirit, he is NONE OF HIS." (Rom. 8:9, emphasis mine, JT.) The fact that the Holy Spirit is received at the point of obedience can be seen, in that eight verses above the place where Paul affirmed that sons of God received the Spirit (Gal. 4:6), he states that we become sons of God by believing and being baptized. (Gal. 3:26-27.) Hence, when the believer is baptized into Christ, he becomes a child of God, and then receives the indwelling of the Spirit. This is further attested by Acts 2:38, where it is said, "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." The gift of the Spirit is as sure as the reception of the remission of sins, and both come at the point of obedience. (Acts 5:32.) When one meets the conditions necessary for the remission of sins, one receives the Holy Spirit, for the conditions of each are the same.
The Holy Spirit As a Gift Is Not Miraculous

Unlike the other aspects of the gifts of the Spirit, this common or ordinary gift is not miraculous, i. e., it is not accompanied by miraculous manifestations. There is a difference in the Holy Spirit as a gift (not miraculous) and the gifts of the Spirit (always miraculous). The former is in natural consequence of entering into fellowship with God; the latter is the result of either the baptism of the Holy Spirit (Acts 2 & 10), or the laying on of an apostle's hands. (Acts 6:6; 8:17-18, etc.)

To illustrate the fact that there is a difference in the "gift of the Holy Ghost" and "spiritual gifts," observe that in 1 Cor. 12:29-30, the writer asks, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" The answer is NO! There are diversities of gifts given unto man. (Eph. 4:8; 1 Cor. 12:1.) Some received one miraculous gift, while others received gifts of another kind. But the gift of the Spirit promised in Acts 2:38, is to all who are willing to repent and be baptized. They cannot be the same, for in addition to the above mentioned facts, the gift of Acts 2:38 was accompanied by fruits (moral characteristics, Gal. 5:22-24) while spiritual gifts were accompanied by miraculous manifestations.

How Does the Spirit Dwell in Us?

Our bodies are the temple of the Holy Ghost. (1 Cor. 6:19-20.) But how does the Spirit dwell in us? Perhaps this question can be best answered by observing that God dwells in us (1 Jno. 4:12-17) and Christ Jesus his Son likewise dwells in us. (Eph. 3:16-17.) This indwelling of the Father and the Son is by faith. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, HE HATH BOTH THE FATHER AND THE SON." (2 Jno. 9, emphasis mine, JT.) Hence, by faith the Father and Son dwell in the Christian. So it is with the Spirit. (Gal. 3:2.5.) The indwelling of the Spirit involves specifically and unexceptionally the mind of man and it cannot eliminate the element of human understanding. The Spirit dwells in us by faith, and to the extent of our walking by faith. (1 Cor. 2:14-16.)

What the Spirit Does

The conditions of life faced by man demand that he have assurances. Without fellowship with God, man is helpless and is in constant need of protection. Being ignorant, man needs a teacher; being sinful, he needs an intercessor; and being swayed by passions, he needs power to overcome and subdue the elements that seek to destroy him. The child of God, through the Spirit has these things and more. Notice: (1) The Spirit gives us access unto God. (Eph. 2:18.) (2) He seals us unto God. (2 Cor. 1:21-22; Eph. 1:13-14; 4:3) (3) He works mightily in us. (Eph. 3:14-19.) (4) He assists us in our good fight of faith. (Eph. 6:17.) (5) The Spirit intercedes with persistent interest on our behalf. (Rom. 8:26-27; Eph. 6:18.) (6) He helps us to mortify the deeds of the body. (Rom. 8:13; Gal. 5:16-18.) (7) He sanctifies us, (2 Thess. 2:13; 1 Pet. 1:1-2.) (8) In the judgment day he will quicken our mortal bodies. (Rom. 8:11; 2 Cor. 3:18; Phil. 3:20-21.)

Conclusion

There is great consolation in knowing that the Spirit dwells in those who are the children of God. That He is leading and directing us in the paths of righteousness is demonstrated in the Scriptures. As we drift upon the sea of restlessness and malignity, we can (156)
On this subject there are as many ideas as on any other one subject which would enter into a religious discussion. One man contends that what he teaches is the "gospel," while another says the same thing about his teaching, even though each doctrine would be in conflict with the other as well as the Word of God. The preacher in whom you have the greatest confidence may be the one who leads you astray. He may be teaching something, calling it the GOSPEL, which he could not, with many years, prove to be true from the Bible.

I think one of the remarkable things about Jesus was his readiness to answer the questions asked him (those which were worthy of answers) for the benefit of his followers. Therefore, it is quite difficult to understand a man who does not welcome questions which pertain to the doctrine he believes and teaches. In this article, we wish to examine the GOSPEL, to note the different characteristics of it. If you read this honestly, you will see the amazing difference in the GOSPEL OF CHRIST and the varied creeds of men. Too, let it be noted that your questions are welcomed regarding this article. We are only looking for the truth and we are trying to teach what we believe to be the truth. However, we are not so spiritually blind that we will not carefully study any point raised in opposition to what we teach. Nor will we hesitate to question prominent doctrines of our day.

Characteristics of the Gospel

In analyzing the GOSPEL, we notice three different characteristics and we wish to notice them in this article.

1. There are some facts about the GOSPEL that we must believe. They are the (a) death, (b) burial, and (c) resurrection of Christ. "Moreover, brethren, I declare unto you the GOSPEL which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that CHRIST DIED for our sins according to the Scriptures; and that HE WAS BURIED, and that HE ROSE AGAIN the third day according to the Scriptures." (1 Cor. 15:1-4.) These facts preached by Paul are basic facts which every honest person must accept in accepting the GOSPEL.

2. In addition to facts, there are certain commands which must be obeyed. Acceptance of the GOSPEL is more than mental assent; it involves some definite action, particularly that of ascertaining responsibility and fulfilling it. Below we list the commands, citing passages that prove their validity and also that God, of a certainty, intended them to be included in the GOSPEL OF CHRIST. We urge you, dear reader, to refer to the scriptures.
cited to see that we are not leading you astray.

a. One must believe in Christ. (Jno. 8:24.)

b. One must repent of sins. (Lk. 13:3.)

c. One must confess Christ as God's Son. (Acts 8:37.)

d. One must be baptized that sins be washed away. (Acts 22:16.)

e. One must continue to live faithfully before God. (Rev. 2:10.)

3. The GOSPEL makes certain provisions for the person who has believed its facts and obeyed its commands. These are called promises.

a. The first of these promises that we mention is remission of sins. (Acts 2:38.)

b. This same passage teaches us that one shall receive the gift of the Holy Spirit. While this may be difficult to define, one who believes the Bible will not doubt its being given to the obedient. (Acts 2:38.)

c. Finally, we mention the promise of eternal life. (1 Jno. 5:11.) After all, is this the ultimate end we are all seeking?

This is the GOSPEL! Anything else is a perversion of it. Next month we intend to begin a study of some versions that are taught by men as they preach their doctrines or "gospels." This examination will be a comparison between creeds and the Bible.

The Epistle of Joy

By Paul K. Williams, Indianapolis, Indiana

From Rome, where he had been imprisoned because of the unjust accusations of influential Jews, and where he remained imprisoned because of self-serving politicians, and where he, the vigorous and restless apostle to the Gentiles, was being forced to idle away valuable years when he might have been preaching in Spain as he so greatly desired, the apostle Paul wrote the most joyful and contented letter in all the New Testament. To the church at Philippi, which had recently sent to Paul to relieve some of his needs, the aged apostle wrote what is to me the most beautiful epistle of all.

"I thank my God upon all my remembrance of you." "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel." "Christ is proclaimed; and therein I rejoice." "For to me to live is Christ, and to die is gain." "Make full my joy." "I joy, and rejoice with you all." "Receive him therefore in the Lord with all joy." "Finally, my brethren, rejoice in the Lord." "My joy and crown." "Rejoice in the Lord always." "But I rejoice in the Lord greatly."

These beautiful words speak peace and well-being to the troubled soul. They cause one to wonder how the apostle could obtain serenity and joy in the face of his many persecutions. But the fact that he did has given courage to millions facing trials and discouraging circumstances.

The apostle Paul was not insensitive to his trials and to the frustrations of his desire to preach to others who had
not yet heard the Good News of the Christ. But there was One who was higher and wiser than he. Paul knew that God was guiding all circumstances, and he looked for His hand. In his own persecution he was able to see the good coming from it. Even in attempts of some of his false brethren to increase his trials, he saw the furtherance of the gospel. So instead of wallowing in self-pity and chafing under the restraints placed upon his activities, he did what he could and rejoiced in the wonderful working of God's will.

The word rejoice occurs over and over in the epistle to the Philippians. It expresses Paul's feeling concerning his own condition and concerning the condition of the church at Philippi. And it expresses what Paul desired these beloved brethren to do. He not only rejoiced, but he exhorted them to rejoice. Over and over this exhortation is repeated.

**The Way to Rejoicing**

The way to a rejoicing heart is clearly outlined in this letter. First, it is seen in the things which caused Paul to rejoice. His anticipation of, and desire for, the time when he would be released from this life and be with Christ erased all dread of death. Instead he looked forward with happy assurance to that time, for he knew the best was yet to come. And from the things he had learned from living wholly for his Lord, he tells the Philippians, and us, to rejoice. He points to the fact that outward persecutions had actually furthered the progress of the gospel. Then in chapter two he gives various admonitions which, if heeded, will bring heavenly joy. "Be of the same mind." "Do all things without murmurings and questionings." "Holding forth the word of life." He speaks in the third chapter of those things which truly matter and of those things which only seem to matter. "If any man thinketh to have confidence in the flesh, I yet more . . . Howbeit what things were gain to me, these have I counted loss for Christ." "Stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." He concludes with a beautiful chapter telling us to cling to and think on those things which matter — which lead to joy. Climaxing it all, he gives this ringing cry: "I can do all things in him that strengtheneth me."

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The Infidel's Creed

Article 1. I believe that there is no God, but that matter is God, and God is matter; and that it is no matter whether there is any God or not.

Article 2. I believe also, that the world made itself; that it had no beginning; that it will last forever, world without end.

Article 3. I believe that man is a beast; that the soul is the body and the body is the soul; and that after death there is neither soul nor body.

Article 4. I believe that all sectarianism is religion, and all religion is sectarianism; and that there is no religion except sectarianism. Amen.

Article 5. I believe not in Moses; I believe in the Egyptian and Chaldean philosophy.

Article 6. I believe not in the New Testament; I believe in all creeds, systems, and heresies.

Articles 7. I believe not in the Bible; I believe in traditions, oral and written. I believe not in revelation; I believe the Talmud; I believe the Koran.

Article 8. I believe not in Christ; I believe in Socrates, Confucius, in Sanchoniathan, and in Mohamet — in Thomas Paine and Lord Bolingbroke.

Article 9. I believe in all unreasonableness — in all unrighteousness and wickedness — in all religion and in no religion. In short, I believe in all unbelief. Amen!

—Millennial Harbinger, 1833

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"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Lk. 12:15.) Covetousness has been defined as the "greedy desire to have more." One may be covetous whether he actually possesses the object of his greed or whether he merely desires to possess it. It is the evil desire of the heart toward material things that constitutes the sin of covetousness. Paul described the covetous man as an idolater. Idolatry is the worship of idols or false gods. The covetous man is an idolater because the object of his greed becomes an idol or god to him.

Covetousness has always been among the more common sins of which men are guilty. The Bible frequently warns against it. The above warning from the lips of Jesus was occasioned by a request that a certain man made regarding an inheritance. "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me." The record does not reveal whether this man had a just claim, but evidently the Lord knew that his request had its roots in covetousness. In reply Jesus said, "Man, who made me a judge or a divider over you?" It was not the mission of Jesus to settle such matters of dispute. This was a matter for the civil administrators under the law. The mission of Jesus was to save the lost. (Lk. 19:10.) It was not his mission to improve man's lot materially in this life. While such a concept is involved in the social gospel of modern denominationalism, it is no part of New Testament Christianity. Jesus said, "My kingdom is not of this world."

After informing the man that it was not His place to be a judge in civil affairs, Jesus then dealt with the man's problem. He said, "Take heed, and beware of covetousness." An idolater is a slave to the depraved ideas his idols represent. If his god is material possessions, then he becomes a slave of materialism and subject to all kinds of evil. "For the love of money is the root of all (kinds) of evil." (1 Tim. 6:10.) The reason men should beware of covetousness is because "a man's life consisteth not in the abundance of the things he possesseth." Yet, the world holds the view that material prosperity is the goal of life. But the pleasures it brings are temporary and de-
ceptive. Possessions can neither prolong life nor make it happy. Some of the most wretched creatures on earth possess vast amounts of the world's goods. Riches cannot free one from pain and suffering, and they certainly cannot save the soul from sin.

Jesus reinforces His teaching on covetousness with a parable. "And he spake a parable unto them, saying, 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?" (Lk. 12:16.) Jesus did not condemn this man for having possessions. His abundance was a result of God's goodness. It was his attitude toward his possessions that got him into trouble. He had more than he needed or could use for himself. This posed the problem, "What shall I do?" Of course, he could easily have solved the problem his wealth created if he had been interested in pleasing God. There were other "barns" where his surplus goods could have been "stored." There were widows, orphans, and others in need who could have made good use of his overflow. And by properly using his abundance to help others, he could have laid up his goods in barns that never fail. He could have laid up treasure in heaven.

But because he was moved by greed rather than love, he solved his problems selfishly. "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." His language abounds with selfish terms. God does not require us to share with the needy all that we have. The word of God, for example, teaches the wisdom of preparing for our children. But the rich man in the parable intended to use "all" his fruits for himself. Not one whit would he share with the destitute. If the man was even so much as thankful for what he received, we do not know about it. Such a man is seldom thankful. He looked upon his riches as if they were accumulated by his own strength completely without God.

The motive that caused him to decide to build greater barns was selfish and therefore sinful. He said, "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." This was the doctrine of the Epicurean philosophers. It is the doctrine of atheists. It is the doctrine of all who live for self and give no thought to death and the judgment to come. To the rich man all that was worth while in life were leisure, feasting and merriment. This doctrine has many disciples today. There are many today who labor only for that which today is and tomorrow is not.

In the eyes of the Lord one who reasons as this man did is a fool. "But God said unto him, Thou fool." He had all that the world considers essential to success, but in the sight of God he was a fool. There are five reasons why "fool" is an apt title for this man. (1) He left God out of his plans. Jeremiah warned that it is not in man to direct his own steps, but this is exactly what the rich man tried to do. (2) He forgot his duty to his fellowman. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 Jno. 3:17.) (3) He thought his riches would satisfy all his needs for years to come. How wrong he was! (4) He missed the whole purpose of life. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.) (5) He failed to reckon with death. He planned for many years and didn't even
have tomorrow. Any man who thinks he has control over his own lifespan is a fool.

God said, "This night is thy soul required of thee: then whose shall those things be which thou hast provided?" This shows the futility of amassing a fortune for selfish use. "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." (1 Tim. 6:7,8.) When the great financier, J. P. Morgan, died, someone asked the question, "How much did he leave?"

To which some thoughtful person is reported to have replied, "Why, he left it all."

The rich man in the parable was careful to provide for that which was not to be, and failed to provide for that which was certain. His concern was only for his life upon earth. He stands in the word of God as testimony to all who would follow his example. He illustrates the Lord's teaching on covetousness. "Take heed, and beware of covetousness: for a man's life consisted not in the abundance of the things which he possesseth."

**COMMENT CORNER**

For the past thirteen years *The Preceptor* has been coming my way each month. Founded at Tampa, Fla., in 1951 and edited at that time by a group of gospel preachers, the periodical is now published at Beaumont, Tex., and capably edited by Stanley J. Lovett. I have in my possession a copy of every issue of this good paper to date. These back issues preserved in bound volumes are excellent reference material.

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God's Commandments

By Irvin Himmel, St. Louis, Missouri

God is the Creator, man the creature. This puts God in the position to make whatever laws and rules He may choose. This, apart from other considerations, is sufficient reason for man's being subject to God's will. Jehovah has the inherent right to issue commands and expect obedience from His creature, man.

We of the human family must learn the proper attitude toward the commandments of the Lord. Notice the following four facts which God revealed in this connection:

1. God's commandments are not grievous. (1 John 5:3.) The word grievous means "heavy," "burdensome," or "violent." Nothing which God expects of us is unreasonable. Nothing is required that is beyond our ability. A man whose heart is right will never complain of the duties imposed on him by heaven. It is the man who loves sin and desires carnal pleasure who will complain that God expects too much of us. He is like a child rebelling against a loving parent.

Men frequently refuse to comply with the commandment of baptism. They scoff at baptism and pronounce it contrary to reason. But I ask, what is unreasonable about it? The action required is simple, clear, and not beyond our ability to perform. Baptism can be obeyed by the poor and rich alike, by males and females, by young men and old men, by the learned and unlearned, and by people of all races. If the act required wealth, many of us would be excluded. If it necessitated a high degree of social rank, many of us could never be baptized. Its prerequisites, faith and a repentant heart, are within the reach of responsible people everywhere. The necessary element, water, is available wherever men dwell. The action, immersion in water, requires no special skill.

2. God's commandments must be obeyed. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) Christ is "the author of eternal salvation unto all them that obey him." (Heb. 5:9.) God has given certain commandments which we must obey to become His children. As members of His family, we continue in obedience. John wrote, "And hereby we do know that we know him, if we keep his commandments."
ments, is a liar, and the truth is not in him." (1 John 2:3, 4.)

God would not be just in holding us responsible for keeping His commandments if they were out of our reach. To say that the commandments are unreasonable is equivalent to charging that God is harsh and unfair. Woe unto the man who dares to look up and say unto the loving, merciful Father, "Thou art unjust and unfair!" Our Maker's infinite justice finds expression in the commandments given and in the punishment to be inflicted on those who disobey.

3. Obedience to God's commandments proves our love. Jesus said, "If ye love me, keep my commandments." (John 14:15.) "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father . . ." (John 14:21.) The apostle John wrote. "For this is the love of God, that we keep his commandments . . ." (1 John 5:3.) We may shout long and loud about how much we love God, but the proof of love is in keeping His will.

Let us use one of John's illustrations. God has commanded that we love one another. A man may boast of his love for God, have a pious countenance, and do many wonderful works, but if he does not love his brother, he disobeys God and makes his boast of love a lie. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.)

4. Doing the commandments of God is our badge of admission to heaven. Have you ever tried to enter the restricted area of a plant, factory, or military base where only persons with proper identification were admitted? An individual with the proper badge could walk right in; others were turned away at the gate.

The last chapter of the Bible reveals, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.) DOING THE COMMANDMENTS is our right to partake of the fruit of the tree of life. DOING THE COMMANDMENTS is our right, our badge, allowing us to pass through the gates into that heavenly city. This truth within itself stresses the essentiality of obedience to God's will if we desire heaven.

**Following Christ**

By B. M. Lipscomb, Jacksonville, Florida

We must follow where Christ leads us.
We must walk where he has trod.
Not the rocky paths of Judaea:
But commandments of our God.

No, not the path by Jordan's tide
Nor through rich and fertile plain:
But walk with Christ, obeying him:
Thus salvation to attain.

God loves, protects, and cares for those,
All who gladly him obey;
Who study earnestly his word
And in "what is written" stay.

Oh, Christian, study well his word
You may gladly thereby grow,
And work and pray, love and obey:
For our God would have it so.

Eternally with him you'll live,
Joy and peace forever share.
And live forever with your God;
In joy beyond compare!

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The above caption is from an advertisement put out by the Supreme Council, KNIGHTS of COLUMBUS, Religious Information Bureau, of St. Louis, Mo. The advertisement is to get people to send for a free pamphlet entitled: "The Bible is NOT our Sole Guide."


First, the article begins by saying, "Catholics have a genuine love and respect for the Bible. It could not be otherwise, for the Catholic Church is the Mother of the Bible."

Both of the above statements are untrue as we will see. The statement that "Catholics have a genuine love and respect for the Bible" is foolish and absurd since they do not accept it as their sole guide in religious teaching for the man of God. (See 2 Tim. 3:16, 17.) Next, the statement that "The Catholic Church is the Mother of the Bible" is also absurd, ridiculous, nonsensical and utterly false. The Bible is the word of God (Eph. 6:17; Heb. 4:12), and the word is the SEED of the kingdom or church. (Lk. 8:11.) If the Catholic statement were true, then the Church or kingdom begat SEED, rather than the SEED (God's Word) begetting children of God (Jas. 1:18) who compose the church of God. (1 Cor. 4:15; 1:2.)

Now, what does the scripture teach on this subject? Paul wrote to Timothy that "All scripture is inspired by God . . ." (2 Tim. 3:16), not inspired by the Catholic Church. Again we read, "God ... last of all in these days HAS spoken to us by his Son . . ." (Heb. 1:1,2), not through or by the Catholic Church. Peter wrote, "And we have the word of prophecy . . . that no prophecy or Scripture is MADE by private interpretation. For not by WILL of man was prophecy BROUGHT at any time; but holy men of God SPOKE as they were MOVED by the Holy Spirit" (2 Pet. 1:19-21), not GIVEN by the Catholic Church. Then Peter wrote to the Ephesians, "that mystery which in other ages was not known to the sons of men, as now it has been REVEALED to his holy apostles and prophets in the Spirit (Eph. 3:5), not through the Catholic Church. So Jude writes, "exhorting you to contend earnestly for the faith ONCE for all delivered to the saints" (Jude 3), not delivered to the Catholic Church in the 4th Century. Thus, the Bible used by the Catholic Church proves that she is not the "Mother of the Bible."

Next, the article states: "we do not agree with the modern theory that the Bible is the one and only source of religious truth." Now, where did they get that idea? Not from the Bible, for it teaches: "All Scripture is inspired by God and USEFUL for teaching, for re-proving, for correcting, for instructing in justice; that the man of God may be PERFECT, equipped for "EVERY GOOD WORK" (2 Tim. 3:16-17), "his divine power HAS granted us ALL THINGS pertaining to life and piety . . ." (2 Pet. 1:3.) Hence, the scriptures claim to be all-sufficient, self-sufficient to make the man of God
PERFECT, equipped for "EVERY GOOD WORK."

Trying to sustain their argument they quote the following: "The Gospel of St. John, for example, says: '... there are many other things which Jesus did which are not written in this book.' Now, why did they fail to quote the rest of the passage and leave the wrong impression? Was it to deceive? The passage teaches that the things written were "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." (John 20:30,31.)

Also, they argue, "And St. Paul said: 'Stand fast and hold the traditions which you have learned, whether by word, or by our epistle' " (2 Thess. 2:15), trying to prove that we must accept the "traditions" of the Catholic Church. Now, does Paul's statement prove that we are bound by the traditions of the Catholic Church? Certainly not! But the statement of Paul does show that the members of the church in Thessalonica were to "hold the teachings that YOU have learned, whether by word or by letter of ours." (2 Thess. 2:15.) Jesus Christ, the head of the church (Eph. 1:22,23) chose apostles and made them His ambassadors (2 Cor. 5:20) with power to bind and loose on earth what had been bound and loosed in heaven. (Mt. 16:19; 16:18.) Hence, what they spoke and wrote was inspired of God (1 Cor. 2:10-13; Eph. 3:1-7), and those who heard them were required to "hold the traditions (or teachings) which YOU have learned ..." But the voices of the apostles — inspired men — have been stilled for nearly nineteen centuries. No one now can HEAR their voice, but we can READ what they WROTE, which can make the man of God PERFECT, equipped for every good work. (2 Tim. 3:16, 17; Eph. 3:3-5.)

Next, they argue, "Christianity began with the coming of Christ — not with the writing of the Bible. And Christ had established His church ... which St. Paul called 'the pillar and mainstay of the truth,' long before any of the books of the New Testament had been written. The Saviour did not command us to read anything, but He did command us to hear His Church."

Again, they quote a Scripture and twist and wrest it to teach something that the Scriptures do not teach, i. e. "The Saviour did not command us to read anything, but He did command us to hear His Church." It is true that the church is "the pillar and mainstay of the truth." (1 Tim. 3:15), but it is NOT true that we are not commanded to READ anything but to HEAR His Church, as if the Catholic Church is Christ's Church with power to bind and loose on earth things not WRITTEN in the Scriptures. In Matt. 21:42, Jesus asked the chief priests and elders, "Did you never READ in the Scriptures ..." Paul wrote to the Corinthians, "For we WRITE nothing to you that you do not READ and understand." (2 Cor. 1:13.) To the Ephesians he said, "As I have WRITTEN above in brief; and so by READING you can perceive ..." (Eph. 3:3,4.) Then to the Colossians he wrote, "And when this letter has been READ among you, see that it be READ in the church of the Laodiceans also; and that you yourselves READ the letter from Laodicea." (Col. 4:16.) To the Thessalonians he wrote, "I CHARGE you by the LORD that this epistle be READ to all the holy brethren." (1 Thess. 5:27.) He charged Timothy, "Until I come be diligent in READING ..." (1 Tim. 4:13.) Then in Revelation or the Apocalypse we read, "Blessed is he who READS and those who hear the words of this proph-
ecy, and keep the things that are WRITTEN therein, for the time is at hand." (Apoc. 1:3.) Thus, contrary, to Catholic teaching, the Saviour does want us to READ the holy Scriptures.

As to WHOM we should HEAR, the Scriptures teach: "This is my beloved Son . . . HEAR HIM." (Matt. 17:5.) Again, "the Lord your God shall raise up to you a prophet ... to him you shall HEARKEN in ALL THINGS . . ." (Acts 3:22, 23.) Thus, we see that the Scriptures teach us to HEAR CHRIST — not the voice of the Roman Catholic Church.

Their concluding argument is that "while the Bible is the inspired Word of God, there are certain truths taught and exemplified by Christ which it does not record . . . which will be found in the life, practice and teaching of Christ's Church — traditions dating back to the days of the Apostles and ante-dating the printing of the Bible."

Can you name any truths taught by Christ that are not recorded? The Bible teaches that "the Advocate, the holy spirit, whom the Father will send in my name, he will TEACH you ALL THINGS, and BRING to your mind whatever I have SAID to you" (John 14:16), and "when he, the Spirit of truth, has come, he will TEACH YOU ALL OF THE TRUTH." (John 16:13.) Paul wrote that by "revelation was made known to me the mystery, as I have WRITTEN above in brief; and so by READING you can perceive . . ." (Eph. 3:3, 4), and to Timothy he wrote, "thou hast known the SACRED WRITINGS, which are ABLE to instruct thee unto SALVATION by the faith which is in Christ Jesus. All Scripture is inspired by God and useful for teaching, for reproveing, for correct- ing, for instructing in justice: that the man of God may be PERFECT, equipped for every good work." (2 Tim. 3:15-17.) Hence, ALL the TRUTH taught by Christ was brought to the Apostles' memory by the Spirit and it was WRITTEN to make the man of God PERFECT — complete — equipped for every good work. Thus, contrary to Catholic teaching, the Scriptures do contain ALL TRUTH needed to make the man of God perfect or complete.

We are warned not to go beyond (transgress) the things written nor add to or take away from the things written lest we suffer condemnation. (1 Cor. 4:6; Rev. 22:18, 19.)

Thus, we see that the Bible is the REVELATION of God's will to man and is all-sufficient, the supreme authority in religious teaching, the last court of appeal, and we need no other teaching to equip us for "EVERY GOOD WORK."

The Catholic Church pretends to have a genuine love and respect for the Bible, yet Catholics reject its teachings and set up the voice of the Church to bind and loose on man things not found WRITTEN in the Bible. Thus, you see they do not really love and respect the Bible for they do not accept it as their sole and all-sufficient guide in religious teaching.

We have written these things to prove that the Bible is the one and only source of religious truth to man today and to help you not to be beguiled by the false teachings of the Catholic Church concerning the authority of the Scriptures. If we cannot depend upon the inspired Scriptures to serve as our guide, then how can we be certain of human traditions taught by any church or men? Jesus condemned the human traditions added to the law of Moses in Matthew 15. When the law was given, the people were warned not to add to, nor to take from, the law (Deut. 4:2; 12:32), but when Christ came, he found they had transgressed the law by their human trad-
tions. Likewise, the Catholic Church transgresses the law of Christ by their human traditions. **Beware!**
—Glenn L. Shaver

You have friends who need to read this material. Why not subscribe for them? Two dollars will bring the next twelve issues their way.

**Art, Immorality, and National Security**

*By Dale Smelser, Mount Olive, Alabama*

While the social gospel is not the gospel of Christ and thus is not the work of his church, Christians do have social responsibilities. We do good to others (Gal. 6:10), we obey civil ordinances (1 Pet. 2:13), we are good workers, serving well our employers (1 Pet. 2:18-20), and we pray for men in high places in our country. (1 Tim. 2:1-2.) We are, if true disciples of Christ, the salt of the earth. We should make our country and our communities better places to live by our godly influence. We may be the very preservative that will cause a nation to stand rather than be destroyed, as just a few righteous souls might have saved Sodom.

We should all be alarmed at the moral, or perhaps immoral, climate in this nation. While there is ample evidence that degeneration has set in, our society still has its apologists who say that we are really no worse than before, it is just that we are not as hypocritical and do not hide our activities as before. I will grant that things the Bible condemns as sin are now practiced more openly without shame than previously, but this is not commendable; it is prima-facie evidence of worsening morals. Judah's fall was so predicated: "For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against Jehovah, to provoke the eyes of glory. The show of their countenance doth witness against them: and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have done evil unto them-

selves." (Isa. 3:8-9.) Contrary to the opinion of many, in the eyes of Jehovah there is a worse state than hypocrisy — being so indifferent toward God and so brazen with sin that no need to hide it is felt. Admittedly, this is the posture of this nation to a greater degree than ever before. It was the posture of Judah and numerous other nations before their consummate corruption and consequent destruction by divine judgment.

But when protests are brought against lewd books, libidinous movies, licentious magazines, and lascivious paintings and sculpture, the counter battle cry is, "Censorship and persecution of artists." It is argued that the leadership of the uninhibited artists of ancient Greece helped that nation to achieve such democratic freedom. (I wonder what contributed to the softening and decay of her people and ultimate fall?) It may be answered that this nation has achieved greatness not by any efforts of artists as conceived today, but more to the efforts of the puritan ancestors and the foundation they laid.

We have no quarrel with art as such. But today even our courts, in the name of freedom of art, will justify the dirtiest of books, movies, and magazines. "If it is art, it is good," is the judgment. This proposition needs challenging. Even if we take the pragmatic view, which views anything as good that is beneficial, is all art good? Was art in movies that took immoral excesses and made them appear normal and preva-

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lent, thus encouraging the immature to commit fornication and contributing to the result that now one in six brides has already conceived a child before her wedding day, many being forced into marriages that soon end in heartache and tragedy — was that art good? Does it justify continued existence?

Now it is the turn of the libertine to cry, "An artist should be free to interpret life as he sees it," the implication being that society is behind the times and should unquestionably admire and accept any artistic production. Why? Should the interpretations of life of a few, as often as not well-off beatniks, be forced upon society without society having the right to object? Does not the public have any protection from the disseminators of depravity? When an artist, whether writer, painter, or actor is rebuffed, let him take his medicine without cry-babying, "Censorship!!" Let the public have the right to say a thing is evil, or at least unwholesome and damaging in influence, and ought not to have free circulation to be paraded before the impressionable eyes of its children. Other corrupting influences of society such as narcotics are curtailed, why not the baser works of "art?"

Why should artists be "holy cows," and people of higher morals be placed at a disadvantage in the assumed name of freedom? The realm of beauty, imagination and interpretation can exist without corrupting.

What I am trying to say is that a thing is not good just because it can be labeled "Art." The mass-media and our courts are working under the delusion that it is. Christians need to exercise their influence for good and raise their voices in the land.

By doing such, Christians are not going to make the world conform to the gospel. But there are countless souls that can be made to live better lives by our influence and example. Each individual so affected improves this nation that much and will help sustain it. (Prov. 14:34.) While you save your soul, you can help insure a modicum of tranquility (1 Tim. 2:2) for your children. The land of promise was not given to Abraham immediately because, for one reason, "the iniquity of the Amorite is not yet full." Let us pray that the iniquity of this nation is not yet full, and that a change of direction takes place.

**Our Parents Are Not Our God**

My parents, in their early life, traveled on foot or by horse and buggy or by wagon. The train offered the fastest transportation in the event of an emergency trip across country. I have no remembrance of ever riding a buggy and only once in my life have I ridden a train. I go from place to place in a modern automobile with such conveniences as a radio and a heater. Hurried cross-country trips are made by plane. I have no desire whatever to return to the kinds of transportation used in former generations.

My parents and grandparents grew most of the food they ate. Canning vegetables, killing hogs, curing meat, raising chickens, gathering eggs — these were essential tasks that required a good portion of time. And there were losses — the spoiling of canned goods, dogs sucking eggs, thieves breaking into the smoke house. My wife and I have a much better way. We go to the supermarket and select food items from a broad variety of fruits, vegetables, meats, frozen goods and canned goods. More and more we buy foods that require only a few minutes preparation. A balanced diet is no problem-
The thought has never occurred to us that we should give up these advantages because our parents followed a different procedure thirty or forty years ago.

When I was a child the only lighting system at our house was a kerosene lamp. We ate supper with the lamp in the center of the table while shadows danced on the walls. All the family left the kitchen at the same time and the lamp was moved to a living room table. Today I enjoy bright electric lights in every room of the house, and if some one appealed to me to quit using electricity and go back to a "coal oil" lamp, I would think the idea quite silly.

Why should I be deprived of something valuable and useful because my parents or grandparents did not have it? They lived in the best manner they could, but if I find something better I would be rather foolish to say, "No; whatever was good enough for my parents is good enough for me." But in religion this is exactly how some folks reason. They may learn some Bible truth which their parents were never taught, yet they reject it because their parents knew nothing of it. The parents were members of a denominational organization; the children grow up and find something much better — the undenominational, blood-bought church of our Lord. But, you see, they cleave to the religion of mother and father. They learn that baptism is immersion, but since their parents were sprinkled they refuse to comply with what they have learned from the Bible. What blindness! How foolish to advance beyond our parents in other things but to pledge that we shall never rise above them in spiritual matters!

—I. H.

The Baptismal Gift of the Spirit

By Jimmy Tuten, Jr., St. Louis, Missouri

The fact that there are diversities of gifts but the same spirit (1 Cor. 12:4), indicates that there are different gifts. Some of these are miraculous and another ordinary. The ordinary gift, called the "gift of the Spirit" (Acts 2:38) was the subject of our first article. In this writing I am calling attention to the "baptism of the Holy Spirit." This gift of the Spirit, as compared with the other gifts, is an extraordinary gift, poured out only twice in the New Testament dispensation. It is therefore a supremely miraculous gift of the Spirit.

In some quarters the baptism of the Holy Spirit receives attention in the classrooms and pulpits, but not enough teaching is done on the subject. Each of us could stand further enlightenment along these lines. The broadening of our understanding about this subject brings about appreciation of the two instances of Holy Ghost baptism (Acts 2:10), and clears away misunderstanding. With this in mind, I offer humbly the following material on this subject.

Holy Spirit Baptism Is a Bible Subject

Contrary to the thinking of some, churches of Christ do not deny that the baptism of the Spirit is a Bible subject. Indeed, it would be superfluous to argue otherwise. The two instances recorded in the book of Acts are outstandingly significant, revealing much that the average person overlooks. While we do
not deny that baptism of the Spirit has occurred, we do deny that people today receive the Holy Spirit in a baptismal measure. In view of the nature of the outpourings of the Spirit, we today do not look for, nor desire, the baptism of the Spirit, since God at no time promised such a gift to all people for all times. This special gift of the Spirit was the result of a promise, and other than the fact that the Spirit worked through the apostles, revealing the "great salvation," the baptism of the Spirit was not essential to the salvation of those who received it. Nor is it essential to our salvation. It did not accompany nor provide the remission of sins. It was not a part of salvation as was the ordinary gift. (Acts 2:38; 5:32.) In each instance, the baptism of the Holy Ghost was given for a specific purpose.

The Object of the Occurrences

The recognition of the historicalness of the accounts of Holy Spirit baptism compels us to seek an understanding of the purpose of their occurrences. If this is understood, then many questions relative to the subject are cleared up. Therefore the proper approach to the subject before us would be to center our attention upon the instances of Holy Spirit baptism as recorded in the New Testament, giving special attention to the purpose and result of these baptisms.

Beginning with the first example of this supremely significant gift of the Spirit, as recorded in Acts, the second chapter, we notice:

1. The Apostles Alone Received the Holy Spirit in Baptismal Form on Pentecost. They alone were promised this measure by Christ. Before his ascension to heaven, Jesus commanded the Apostles to tarry in the city of Jerusalem, and await the "promise of the Father," which, said He, ye have heard of me. For John truly baptized with water but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1:2-5; italics mine, J.T.) Since this promise was limited to the twelve, the reception of that which was promised was likewise limited to the twelve, The reception in this instance could be no broader than the promise. (Jno. 14:16-18; 26; 16:7-15.) The fulfillment of this promise took place on the first Pentecost following the ascension of Jesus. On this occasion the Apostles were "all together in one place." (Acts 2:1.) They of this verse grammatically connects this verse or section with the last verse of chapter one. Since they of chapter 2:1 were the Apostles of chapter 1:26, it is apparent that the Apostles alone received the baptism of the Holy Spirit.

That the one hundred and twenty were not included in this baptism is further seen in the fact that Peter stood up "with the eleven" (Acts 2:14), and these constituted the only "Gali-leans" who spoke as the Spirit gave them utterance. (Acts 2:4, 7; 1:2-11.) Does it not seem strange that in speaking of those who did speak with the power of the Spirit, they were referred to as "men full of new wine?" (Acts 2:13.) Since the 120 included women, it is obvious that if they had received the baptism of the Spirit, they all would have been speaking. Peter stood up with the eleven because they alone received the outpouring of the Spirit on Pentecost.

2. The Purpose of the Baptism on Pentecost Shows That There Has Never Been Another Case Exactly Like It Since That Time. This supreme gift to the Apostles was for the sole purpose of qualifying and inspiring them for the task of making known by revelation the Will of God, and the placing in writing of that which was received by revelation. This was a promise to the Apostles for the purpose of teaching
them "all things," and to enable them to remember all that Jesus had taught them. (Jno. 14:26; 16:13.) The pouring forth of the Spirit upon the Apostles on Pentecost enabled them to proclaim with power God's unsearchable riches by inspiration. (Gal. 1:12.)

Do not construe this to mean that unless one was baptized with the Holy Ghost, no inspiration was given. Inspiration was given apart from the baptismal gift of the Spirit, as can be seen from the fact that among the gifts given by the laying of Apostles' hands, there was the gift of "revelation" (inspiration, cf. 1 Cor. 12). But the fact still remains, the purpose for the outpouring of the Spirit on Pentecost was to inspire the Apostles, and to give them power to work miracles and thus confirm that which was spoken. (Heb. 2:1-3.) The Apostles were therefore the supreme witnesses of Christ, in Jerusalem and unto the uttermost parts of the earth. (Acts 1:5-8.) The power to do this was given to the apostles when the Holy Spirit came upon them. This occurred on Pentecost.

In addition to this, the only other account of Holy Spirit baptism is recorded in Acts 10. Concerning this account, please observe:

The Purpose for This Baptism Was to Eliminate Jewish Prejudice. Although this baptism was not the result of a direct promise, as was the case of the Apostles, the Spirit was poured out upon the household of Cornelius. Its outpouring was for a different purpose. This baptism was for the sole purpose of bearing testimony to the fact that Gentiles who obeyed God were acceptable to Him as were the Jews. Peter Eater used this incident as a defense of his having gone into the household of Cornelius, and his use of it shows that this was the only purpose for the outpouring. (Acts 15:7-11.) Jewish prejudice had to be eliminated, and it took a miracle to accomplish this end. The baptism of the Holy Spirit did not save the household of Cornelius, for its inmates were told "words" whereby they could be saved. (Acts 11:14.) The Spirit did not fall upon the household to purify hearts, for the hearts of those around Cornelius were purified by faith. (Acts 15:9.) After being baptized with the Holy Spirit, Cornelius and his family were commanded to be baptized in water for the remission of sins. (Acts 10:47-48; 2:38.) This demonstrates that the Spirit's sudden and unexpected appearance did not accompany salvation. We conclude therefore, that what occurred in Acts 10 was for the sole purpose of convincing all people that the Gentiles could be saved on the same basis (i.e., at obedience to the gospel) as the Jews. The fact that God decreed that by the mouth of Peter, Gentiles should "hear the word of the gospel, and believe" (Acts 15:7), points out the need of obedience apart from the outpouring of the Spirit. The one baptism that saves all is baptism in water for the remission of sins. (Acts 2:38; 10:47.)

Is Holy Spirit Baptism Needed Today?

The answer to the above question is "no." It is not needed today. All revelation finds its embodiment in the New Testament and is completely confirmed. (Heb. 2:1-4; Jno. 20:31.) With the aid of the Spirit, the apostles completed their commission of revealing "the faith," a system of revelation designed for the salvation of all mankind. (Jude 3; 2 Cor. 4:7.) The mystery of God has been revealed and can be understood by all who read its record. (Eph. 3:1-5.) There is no need for more revelation by the Spirit and there is no promise of further revelation. (Jude 3.) Where there is no response of a baptismal measure of the Spirit for the making known of God's will, there can be no expectation. In addition to this.
we do not need the baptism of the Spirit to remove prejudice between the Jew and Greek for no such prejudice exists today. By reading the New Testament one can learn that there is neither "bond" nor "free," "Jew" nor "Greek," for all have been made to "drink into one Spirit." (1 Cor. 12:13; Gal. 3:28.) It does not take a miracle to teach us this outstanding fact. Just as the testimony of those who accompanied Peter was sufficient to convince the Jews in Peter's day without the need of repeating the act, so our understanding of this fact is likewise based upon testimony of witnesses. (Acts 11:18.) They believed when the word was spoken unto them: we believe that which was written. The supremely miraculous gift of the Spirit, given to Cornelius, independent of human hands served its purpose for all times. Repetition is not necessary. The purpose of each baptismal measure was fulfilled. Why look for additional outpourings?

Conclusion

Seeing that the outpouring of the Spirit accomplished its goal, let us center our attention upon the mission of the Apostles regarding truth. We have this sublime truth and it is free from the corruptions of men. Will we give heed to what inspired men have taught? They teach us to obey the gospel in order to become children of God. (2 Thess. 1:1-9; Gal. 3:26-27; Mk. 16:15-16.) Will you do this that you might enjoy eternity with God?

The Gospel of Christ (No. 2)

By Lewis Willis, Kirkwood, Missouri

Having noticed the specifics of the GOSPEL last month, we are now ready to continue with our study on this subject. With the coming, death, burial, and resurrection of Christ, there was made possible certain blessings which exceed any other blessings of all time. We are recipients of these blessings. It is, therefore, a great question in the minds of faithful men as to why some people seek to change the GOSPEL.

Hear this warning from the apostle Paul: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another GOSPEL: Which is not another; but there be some that trouble you, and would pervert the GOSPEL OF CHRIST. But though we, or an angel from heaven, preach any other GOSPEL unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other GOSPEL unto you than that ye have received, let him be accursed." (Gal. 1:6-9.) There are many points of great value to be gleaned from these verses, and for our purposes just here, notice that some were turning away from the GOSPEL OF CHRIST and were turning to another GOSPEL. Paul said that this was not actually another GOSPEL, but some were PERVERTING THE GOSPEL OF CHRIST. Some were changing the GOSPEL that was delivered to the world by the Spirit of God. Paul further said that he had PREACHED THE GOSPEL and that the Galatians had RECEIVED it. If there came any man or angel, preaching any perverted GOSPEL, that man stood condemned; he was destined to receive the eternal curse of God.
The problem referred to by Paul is one which we face today. There are many men who are actively teaching a PERVERTED GOSPEL. In many respects, the truthfulness of their teaching is not so much as challenged, and thus, many honest men believe the corrupt doctrine. The purpose now is to show the existence of some perversions of the GOSPEL that all may ever be on guard lest they become the victims of these false teachers.

Justification of Man

Let us notice the teaching of one prominent denomination on the justification of man. "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or desertings; wherefore, THAT WE ARE JUSTIFIED BY FAITH ONLY, IS A MOST WHOLESOME DOCTRINE, AND VERY FULL OF COMFORT." (My emphasis, L. W.; Articles of Religion, Discipline of the Methodist Episcopal Church, 1914; Methodist Discipline, 1960.) The doctrine is that man is justified before God, and that by FAITH ONLY.

Illustration

How many times have you ever seen checks marked "only 50 cents?" I doubt that anyone misunderstands this statement. We would not expect to receive 59 cents; ONLY 50 cents. In regard to this Methodist doctrine, we notice that Methodists teach that man is justified by "faith only." It would be a misinterpretation of their doctrine to include repentance or confession, for "faith only" excludes everything else.

There are examples in the New Testament of men who believed, but those who teach the afore-mentioned doctrine will not agree that they were justified. John 12:42 tells of rulers of the synagogue that believed but would not confess Him. They loved the praise of men more than the praise of God. James 2:19 tells of demons that believed and trembled. Is there anyone who believes that these were justified? Without obeying the commands of the gospel as outlined in last month's article, no man's faith will save him. One's faith must show itself in working obedience to God's commands. "Ye see then how that by works a man is justified, and NOT BY FAITH ONLY." (Jas. 2:24.) It is a simple denial and rejection of truth to teach the doctrine of "faith only" when inspiration records such a forthright refutation of it in James 2.

Therefore, this doctrine is a perversion of the GOSPEL OF CHRIST for it alters the commandments. No man will ever be justified until he obeys, not part, but all of the commands of God. Hence, we can easily see that the doctrine of justification by faith only is not nearly as "full of comfort" as some preachers would have you believe.

Next month we will examine the teaching of the Baptist Church on the subject of church membership, or how a man gains entrance into the Lord's body.

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(175)
CHAPTER 3

_Jesus Talks with Nicodemus_

_There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou dost, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old?
The Mayor Looks at Dancing  
By Tom Baker, Jr., Phoenix, Arizona

In the Oct. 30, 1964 issue of the Arizona Republic the front page headline read "MAYOR HITS TEEN DANCES." Under this, the column heading read, " Says Illicit Sex Starts at Halls." This front page article began, "Mayor Graham said yesterday illicit sexual activity among Phoenix teen-agers inspired at dance halls has become one of the city's major problems."

"The mayor said he personally visited two teen-age halls last weekend and 'saw the most vulgar thing I've ever seen in my life. '

He said he found:

"—Girls wearing short shorts 'so tight that I don't see how the material doesn't tear off.' " (If the mayor thinks that is something, he should visit some of the city swimming pools and see what the young girls are wearing in these public places. And while he is at it let him take a look at what some of the mothers are wearing to the grocery store!)

"—Teen-agers smoking. This is against the law.

"—Youngsters out after midnight in violation of the city curfew.

"—Suggestive dancing that prompted couples to leave the dance hall for immoral purposes." (The mayor did not elaborate on this statement. He did not explain how he knows what suggestive dancing prompts people to do, but is there a man who will deny that dancing does excite passions and lusts of people?)

"He charged the major cause of this illicit activity is a breakdown in parental responsibility." If this is true, and surely it is, then the parents are the ones who can put a sudden stop to this problem by refusing to permit their children to even be present where dancing takes place! (See 1 Thess. 5:22.)

The mayor learned a lot of things that all of us would learn if we were to visit some of the dances of the young people of this city. But would parents see what the mayor saw? They would if they just open their eyes! The mayor's discoveries and remarks are not news to gospel preachers. They have had to deal with this problem before. Young people in the church have become involved in this sin. Parents have permitted their children to participate in this lasciviousness when they have known better. Some parents have actually "pushed" their children into these activities because they wanted their children to be popular and to have a good time. Others have permitted the children to dance because they did not have the backbone or the control over the child to say no.

(See DANCING......................... Page 167)
Now Concerning Spiritual Gifts
By Jimmy Tuten, Jr., St. Louis, Missouri

The Holy Spirit, as given to certain individuals, is described as a "gift." To be specific, there are three distinct gifts of the Spirit. One is given at baptism and is received by all converts to Christ. (Acts 2:38.) This gift is common to all who are baptized into Christ, and constitutes a mark of identity for the child of God. (Rom. 8:15-17.) This gift is never miraculous. There is another gift of the Spirit spoken of in the New Testament, which does not accompany obedience to the gospel. This is a supremely miraculous measure referred to commonly as the "baptismal measure of the Spirit." The baptismal measure of the Spirit was a special gift, poured out to fulfill a promise and to eliminate racial distinction between Jew and Gentile with reference to the Gospel of Christ. (Acts 2:15.) There are only two instances of this type of outpouring recorded in the New Testament. There is no indication in the New Testament that such a measure will ever be poured out upon mankind in the future. These "baptismal" measures were for specific purposes and involved special instances, and are not essential to man's salvation.

In this writing, let us center our minds upon the third phase of our study, the "spiritual gifts." While there are "diversities of gifts" (1 Cor. 12:7), no one person received all the gifts. The "spiritual gifts" are distinct from the baptismal measure, and were always given in addition to the ordinary gift of the Spirit received at the point of obedience. However, whether or not one received a spiritual gift in no way affected the salvation of the Christian. One could be a faithful child of God and still not have one of these spiritual gifts. But it should be observed that non-Christians never received a single gift under discussion in this writing.

There Are Nine Spiritual Gifts
In 1 Corinthians 12-14, the Apostle Paul describes in detail the spiritual gifts, showing their manner of operation and duration. These diversities of gifts with their difference of administrations and operations were given for the specific purpose of profiting man. (1 Cor. 12:1, 4-7.) The first spiritual gift the writer calls our attention to is the gift known as the "word of wisdom." (1 Cor. 2:8.) This expression is a translation of logos sophias, meaning "a knowledge of the divine plan, previously hidden, of providing salvation for men by the expiatory death of Christ . . . The ability to discourse eloquently of this wisdom." It is apparent that this is wisdom received by inspiration. (1 Cor. 2:2, 6-8, 10, 12.) The second gift listed in 1 Corinthians 12 is the gift known as "the word of knowledge." This is also a gift of inspiration and refers to "the deeper, more perfect and enlarged knowledge of this wisdom, such as belongs to the more advanced." (All definitions are from Thayer's Greek-English Lexicon.) When sophias (wisdom) and gnoseos (knowledge) are used together, as is the case in 1 Corinthians 12:8, the former means wisdom as exhibited in action, while the latter refers to knowledge by itself. The next gift is "faith." (1 Cor. 12:9.) This is conviction received by inspiration: something held in good faith without necessary reference to its proof. Paul
then mentions the "gifts of healing" and "working of miracles." (1 Cor. 12:9-10.) These were signs for the purpose of producing proof that those who performed them were sent from God, and that their message was authentic; hence, supernatural acts performed a divine purpose, with a divine cause behind them. Another spiritual gift is "prophecy" (1 Cor. 12:10), translated from prophetēia. This word is closely akin to "wisdom" and "knowledge," with the exception that in addition to speaking by inspiration, this has reference to speaking "under sudden impulse." Then, there is the "discerning of spirits." (1 Cor. 12:10.) This refers to the ability to separate and discriminate the spirits, discerning which spirits were false and which were true. The last two gifts are "tongues" and "interpretation of tongues." The tongues refer to languages and not to unintelligible utterances.

**How Were Spiritual Gifts Given?**

The fact that there were different gifts and different manifestations of those gifts, should make it clear that all Christians did not receive the same gift. (1 Cor. 12:8-10, 29-30.) The "One and selfsame Spirit" divided to each man "severally" as he willed to so. (1 Cor. 12:11.) The text says, "to one is given" wisdom, "to another" knowledge, etc. Different gifts were therefore given to different men. Now how were each of these gifts given?

The New Testament teaches that in each instance, this gift was given by the laying on of an apostle's hands. At no time was it ever given in any other way. (Acts 6:6; 8:14-19; 19:5-8; 2 Tim. 1:6.) To illustrate this, let us notice the case of Philip. Philip was one of the seven selected by the church at Jerusalem to look after the "daily ministration." (Acts 6:1-6.) Since he was a baptized believer, he had the "gift of the Spirit" and was said to be "full of the Holy Spirit." (Acts 2:38; 6:3.) The apostles laid their hands upon the seven that were selected, and as indicated by the context, Philip received the power to work miracles. (Acts 6:6, 8:6-7.) Since nothing is said about Philip from the time hands were laid on him until he worked miracles, we conclude that such was given by the laying on of the hands of the apostles. This gift was not the result of the Spirit working directly upon him, nor was it sent in answer to prayer.

A second aspect in the case of Philip, is the fact that a second party (person receiving the gift) could not pass this gift on to others (third party). In Acts 8 we notice that Philip is in Samaria preaching Christ, and that he uses his spiritual gift received by the laying on of hands to confirm the word which he preached. (Acts 8:5-6, Heb. 2:3-4.) A large number of the people of Samaria were obedient to the faith, and being baptized, they received the remission of sins and the gift of the Holy Spirit. (Acts 2:38; 8:12.) Yet, they did not receive the miraculous gift of the Spirit, for this was given in addition to the common gift and there was no apostle present to impart this to them. Hence, Peter and John, being sent by the apostles, went down from Jerusalem for the express purpose of bestowing this gift upon the new converts. (Acts 8:14-17.) This is further emphasized by the fact that Simon "saw that THROUGH THE LAYING ON OF THE APOSTLE'S HANDS the Holy Ghost was given..." (Acts 8:18-19, emphasis mine, J. T.) The desire of Simon to have the "power" to convey the gift by the laying on of hands shows that this gift was in addition to the ordinary gift of Acts 2:38 and differed from the baptismal gift of Acts 2:1-6.

Some, in view of Acts 8:16, question the laying on of hands giving a "full" gift of the Holy Spirit. (See GIFTS.......................... Page 182)
On Joining- the Methodist Church
By Irvin Himmel, St. Louis, Missouri

The latest piece of literature to be sent our way with the request that it be given some attention is a small tract entitled, "HOW TO JOIN THE METHODIST CHURCH." Having carefully read the tract, I offer our readers some observations on it.

The tract declares that there are four ways to become a member of The Methodist Church: "(1) from a preparatory membership training class, (2) upon profession of faith, (3) upon renewal of faith, or (4) by transfer of membership from some other church." I find no fault with these statements. The Methodists can make whatever rules they please for admission into their denomination. If they want to add a fifth way by announcing that one can become a Methodist by jumping a fence, I shall not object.

The Methodist Church is a denomination founded by John Wesley. The Discipline informs us that The Methodist Church "had its origin within the Church of England. Its founder was John Wesley, a clergyman of that church, as was his father before him." It is further explained in the Discipline, "In the beginning Wesley had thought of his fellows not as constituting a church but simply as forming so many societies. The preachers were not ordained, and the members were supposed to receive the Sacraments in the Anglican Church. But the Anglican clergy in America were few and far between. The Revolution had severed America from England, and Methodism to all intents and purposes had become an independent church."

When a group of people go out and start their own religious society, what is to prevent their organizing to suit their tastes, their conducting services as it pleases them, their writing their own rules, and their prescribing whatever terms of admission into their sect that they may wish? Surely, the Baptists have no right to tell the Methodists how one is to get into the Methodist Church, and the Catholics have no right to tell the Presbyterians how one is to get into their denomination, and the Adventists have no right to tell the Lutherans how one may enter their society.

But remember, good friends, Jesus Christ established His church long, long before these man-made religious bodies sprang up. And no man on earth has the right to tell the Son of God how people are to be admitted to His church. Christ's church is neither Methodist, Baptist, Presbyterian, Adventist, Rom-
an Catholic, nor any other similar brand. In the holy scriptures the plan of admission into that divine body is revealed. If you are interested in joining The Methodist Church, you need to get a copy of the little tract I am discussing. If you want one, write to Methodist Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn. If you want to join some other denomination, contact someone in that society and he can tell you the rules. But if you are interested in becoming a member of Christ's church, get out your Bible and read it. Give particular attention to the book of Acts, since that book deals especially with how people are converted to Christ and united with Him in His body, the church that He purchased with His blood. Read about how 3,000 were added to Christ's church on Pentecost in Acts 2. Read about the conversion of the Samaritans and the man from Ethiopia in Acts 8. Read other cases in chapters 9, 10, 16, and 18. Read the letter from Paul to the Ephesians to learn more about the relationship of Christ and the church and how the church fits into God's eternal plan.

Now, quite naturally, people who join a denominational group are expected to be loyal to that group. The tract upon which I am commenting reveals that persons joining The Methodist Church are asked to make this pledge: "Will you be loyal to The Methodist Church, and uphold it by your prayers, your presence, your gifts, and your service?" Obviously, one who wants to unite with the church of our Lord would not be expected to make such a pledge. Go back to the Bible and see for yourself. People confessed faith in Christ (Acts 8:36,37; Rom. 10:9,10), but there was no promise of allegiance to a human society.

The tract under consideration states that one who wants to join The Methodist Church need not be baptized again if he comes from the Roman Catholic Church, the Eastern Orthodox Church, or some Protestant denomination other than Methodist. In other words, any sort of baptism is valid. According to Methodism, the important thing is that a person profess faith in Christ and submit to some form of so-called "Christian" baptism.

The Discipline elaborates on this point as follows: "A member in good standing in any Christian denomination who has been baptized and who desires to unite with The Methodist Church may be received into membership by a proper certificate of transfer from his former church, or by his own declaration of Christian faith, and upon affirming his willingness to be loyal to The Methodist Church, and after he and the members of the church have entered into solemn covenant with one another as provided in the Ritual."

Of course, Methodists give people "the choice of sprinkling, pouring, or immersion," I have often wondered what their attitude would be if some church started "dry cleaning" people. What if some denomination authorized its preachers to lay a dry towel on the candidate's head and say, "I baptize thee;" would they accept that as baptism? If they decided upon it, the Methodists could do like the Quakers and eliminate baptism altogether — even what they erroneously call "baptism." Since they revise their "Discipline" from time to time, what would stop them from changing anything?

In Biblical usage the word "baptize" has a specific meaning — to dip, immerse, or submerge. It no more means "sprinkle" or "pour" than it means "dry clean." Therefore the apostle Paul wrote that "we are buried with him by baptism." (Rom. 6: 6; Col. 2:12.) Men and women who respect the will of Christ would not think of either eliminating baptism from God's plan or sub-

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stituting another action. Again I say, a human religious organization can make whatever rules it pleases, but the Lord prescribes the rules for His church. There is "one baptism." (Eph. 4:5.) It is by that one baptism that we enter the body, His church. (1 Cor. 12:13.)

According to the little tract, some think they are not good enough to join The Methodist Church. The writer of the tract replies, "Who is? The church is not a gallery of saints." I am not sure what he means by "gallery." Perhaps he means an exhibition room. Whatever kind of "gallery" we might think about, The Methodist Church is not one "OF SAINTS." Rather, "It is a school for sinners . . ." Your Methodists, don't turn up your noses at me! One of your own writers has declared against your sainthood and has labeled your denomination a "school for sinners." I take it that no one knows Methodists any better than one of their own number.

In contrast, the Bible teaches that Christ's church is composed of saints. A "saint" in the Bible is a "sanctified" (set apart, consecrated) person. All who obey the gospel are sanctified. When one obeys the gospel he becomes a Christian — a member of the Lord's church. I wouldn't call the Lord's house a "gallery," but it is made up of saints — saved ones. (Read Rom. 1:7; 16:15; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 2:19; 1 Cor. 6:11.) "Sanctification" does not mean sinless perfection, as some suppose, but if it be proper to call our Lord's church a "school," it is not a school of sinners. Sinners are to be schooled or discipled or taught before they are baptized (Matt. 28:18,19), then as SAINTS we are schooled or taught the observance of all things Christ has commanded. Matt. 28:20.)

It is sad to think that intelligent men would waste time and material writing on "How to Join The Methodist Church" when they could be occupied in telling people how to become members of the church of the living God!

(The Purpose and Duration of the Gifts

During its infancy, the church depended upon oral instructions. (Acts 20:20-27; 2 Pet. 3:1-2.) Until inspired teaching was placed in writing, the oral instruction constituted that which was described by inspired writers as being "in part." (1 Cor. 13:8-10.) "In Part" means "one of the constituent parts of a whole; in part, partially, i. e., imperfectly . . . Is a contrasted term in express opposition to the idea of a complete whole." (Thayer's Greek-English Lexicon, p. 401.) This revealed will of God existed in this manner until "that
which is perfect" was come. (1 Cor. 13:10.) By referring to pages 618-619 of Thayer's Lexicon, one will note that "perfect" denotes the finished product, the idea of completeness, and is the opposite to "in part" of verse nine. Just as the miraculous was needed in the material creation to bring all things into being, but was not needed thereafter because all things functioned according to God's natural laws, so it is with the spiritual realm. Miracles were involved in the establishment of the church and were necessary to its early existence, but thereafter the perfect seed of the kingdom perpetuated its existence. This miraculous involved inspiring the apostles (Jno. 14-16), and confirming that which they spake. (Heb. 2:3-4.) These spiritual gifts were therefore provisional, and the means of revealing the will of God. This explains why they were never intended to be lasting in: actual expression. Now that all things have been fully revealed (Jude 3), and all things pertaining to our salvation rest upon a sound historical basis, there is no need for spiritual gifts. Instead of our faith resting upon those things which are "in part," it rests upon that which is "perfect." (James 1:25; 2 Pet. 1:3.) Those who demand the performance of the spiritual gifts today deny the divine purpose for their existence in apostolic days, and they set aside the inauguration of the gospel. Now that the church is a perfected body (Eph. 4:13), it no longer needs signs, wonders and miracles to sustain it. (1 Cor. 13:9-12.) Now abides the more excellent way, faith, hope and love. (1 Cor. 13.)

Conclusion

It is obvious that these spiritual gifts were not for the sole benefit of the recipients. God intended that they exist for the advantage of all. As churches began to come into existence throughout the Biblical world (Col. 1:23), it became difficult for the apostles to be present with all converts. The New Testament had not been written and some means of teaching was necessary. Through the spiritual gifts given to new converts the unerring revelation of God's will was made known, though the apostles were laboring in other fields. The gifts also served to confirm the word since Christianity was a new thing in the days of the apostles. There were two objects in mind then: (1) conversion of sinners, (2) building up of saints. As the apostles went forth and preached everywhere, the Lord worked with them, and confirmed the word by the signs that followed. (Mk. 16:20; Heb. 2:1-3.)

KEY TO SALVATION: "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.)

SPECIAL ON ADVENTISM

APOSTOLIC DOCTRINE begins its sixth year of publication with a special on Seventh-Day Adventism. Read Leo Rogol's interesting and informative article on "Why I Left the Seventh-Day Adventist Church." Place your order now for extra copies of the Jan., 1965, issue. The bundle rate is ten copies for $1.00.

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The Model Church

Well, wife, I found a MODEL CHURCH, I worshipped there today. 
It made me think of good old times before my hair was grey. 
The meetin' house was all dressed up, more than in years ago 
And yet, I felt when I went in, it wasn't done for show.

The usher never seated me, way back by the door. 
He knew that I was old and deaf, as well as old and poor. 
He must have been a Christian man, for he led me boldly through 
The long isle of that crowded church, to find a pleasant pew.

You should have heard that singing, it had an old time ring. 
The preacher said in trumpet voice, "Let all the people sing." 
The tune was Coronation, and as the music upward rolled 
I thought I heard the Angels striking on their harps of gold.

My deafness seemed to melt away, my spirit caught the fire, 
I joined my feeble, trembling voice to that melodious choir 
And I sang as in my youthful days, "Let Angels prostrate fall, 
Bring forth the royal diadem, and Crown Him Lord of all."

I'll tell you, wife, it did me good to sing that hymn once more. 
I felt like some lost mariner that gets a glimpse of shore. 
I almost wanted to lay down this weather beaten form 
And enter safely in that port, forever from all harm.

"The sermon?" Well, I don't recall just what the preacher said, 
But I know it wasn't written and I know it wasn't read. 
He hadn't time to read it, for the lightning of his eye 
Went flashing long from pew to pew, nor passed a sinner by.

The sermon wasn't flowery, 'twas simple gospel truth. 
It fitted poor old men like me and it fitted hopeful youth. 
'Twas full of consolation for weary hearts that bleed 
'Twas full of invitation to CHRIST and not to human creed.

The preacher made sin hideous in Gentile or in Jew, 
And he shot those golden sentences down to the finest pew. 
And although I don't see so very well, I saw a falling tear 
Which told me Hell was some ways off, and Heaven very near.

I want to meet that preacher, that congregation too, 
In that dear home up in the sky, way up in heaven's blue. 
And I doubt not, I'll remember, beyond life's evening grey 
That happy hour of worship in that MODEL church today.

—John Doyle

(For a free copy of this poem, please send name and address of any old person to J. N. Florea, Route 3, Alton, Missouri 65432.)

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CHAPTER 1.
The prophet Micah prophesied in the time of the divided kingdom during the days of Jotham, Ahaz, and Hezekiah who were kings over Judah. His is a message of warning, repentance, impending punishment from God, the preservation of a remnant of God's people, the foretelling of the establishment of the church and the arrival of the ruler over Israel described as he "Whose goings forth have been from of old, from everlasting." (5:2.)

His words are directed primarily to those of Samaria and Jerusalem. Theirs is a most deplorable condition. Idolatry runs rampant in the land. God therefore is going to come down from His place and destroy their high places and beat their graven images into pieces. Their spiritual harlotry, described so vividly, will be brought to nought. Micah will mourn over God's people because their "wound is incurable." He feels they are too far gone to be recovered. There will be no refuge for them. The swift beast and the chariot will not suffice for an escape. He reminds that these were the "beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee." The horse and chariot were the downfall of Israel earlier as she sought to put her strength in other than the Lord. Just as Israel sought to make unholy treaties and compromises with the heathen, so Judah does likewise. If Israel's downfall was borrowed from Egypt, shall Judah recover herself by borrowing from Israel? Not so. They both shall be brought low.

CHAPTER 2.
Woe is pronounced upon them that "devise iniquity, and work evil upon their beds!" The people are full of covetousness and the oppression of their fellowman is the end result. If a prophet dared to cry out against the evil he would be told immediately to "prophesy ye not." As a result, the prophets are seeking to please the people. The false prophet is honored because his message does not offend nor cause the people to consider their sins. He seeks favor and prophesies of "wine and strong drink." Through all of this Micah sees a better day when God shall "gather the remnant of Israel."

CHAPTER 3.
The prophet now turns to corruption in high places. He turns to the priest, the prophet and the prince. The leaders of the people are said to "hate the good, and love the evil." The blind are leading the blind. Both shall fall into the ditch. God will not hear the cries of people oppressed by their rulers unless those people will turn from their own sins. God will not save them when their ways are evil.

Nothing is more disgusting than a...
man of God who strives only for material consideration. But such was the case in Judah. They are lovers of money, the bribe, and a feathered nest. Because the prophets prophesy for money. God will not give them anything to reveal. He will not speak through them anymore. Then shall the prophets be confounded because "there is no answer from God."

Though others may prophesy a lie... though others may not receive a revelation as a result, not so with Micah. His prophesying is not silenced. He is full of power, judgment and might by the spirit of the Lord. He speaks the truth. He tells them of their sins. Alas, if we only had more of Micah's fiber today! Fearlessly he rebukes the judge who takes the bribe, the mercenary prophets, and priests. It is further to their shame that they hypocritically pretend to trust in God and falsely declare that he is in their midst. What will be their punishment? God will level them in complete destruction.

CHAPTER 4.

Here we have a prophecy concerning the "last days" in which the "house of the Lord shall be established in the top of the mountains..." (See Isa. 2:1-4.) In 1 Tim. 3:15, Paul, speaking in the last days, said that the house of the Lord is the "church of the living God, the pillar and ground of the truth." Then it will be that a "remnant" will be saved, the Gentiles will be joint heirs of salvation and the everlasting reign of the Lord over His people will begin. But before this they shall go into Babylon (captivity). Deliverance is definitely promised, however, and they shall be redeemed from their enemies. This is a promise and God keeps his promises. (2 Pet. 3:9.)

CHAPTER 5.

Whereas chapter 4 presents a kingdom prophecy, we now are given a prophecy concerning the king over this kingdom. Bethlehem is to be the place from which this ruler is to come forth (v. 2.) "... Out of thee shall he come forth unto me that is to be the ruler in Israel." The remnant of Israel is again emphasized and this ruler shall rule over it and "shall be great unto the ends of the earth." God's providential care and guidance through the years shall guide the remnant until the days of the "ruler" and the wrath of God upon those of the heathen and those who are sinful in Judah and Israel is definite and certain. Concerning this "ruler" prophecy, in Matthew 2:6 it is applied to Jesus Christ. "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." In Gal. 6:15,16 Paul said, "For in Christ Jesus Neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God." Concerning the Israel of God, Romans 2:28, 29 declares, "For he is not a Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.) Thus Micah's prophecy points to better days when with respect to the Jew and Gentile it can be said that "ye. are all one in Christ Jesus." (Gal. 3:28.) Concerning Israel of his day, "a remnant shall be saved."

CHAPTER 6.

The Lord through Micah has something to say to the people, so now it is
"Hear ye what the Lord saith . . . ."
The reason for this admonition is "that
the Lord hath a controversy with his
people, and he will plead with Israel." He
wishes them to remember the days
of Egyptian deliverance through the
leadership of Moses, Aaron and Miriam . . .
the case of Balaam, the prophet
of God, who prophesied for the reward
of Balak, king of Moab . . . also his
punishment . . . and how God's right-
eousness was made known ultimately.

Because of the sins of the people
God will not accept their sacrifices
though they be many and often repeat-
ed (thousands of rams ... ten thou-
sands of rivers of oil). Instead they
must learn again "to do justly, and to
love mercy, and to walk humbly with thy God."

Again their sins are enumerated —
immorality, false measures (extortion),
violence, lying, deceit. God will punish
them until they are sick. His blessings
will be withheld and they shall not
prosper.

They shall become desolate for walk-
ing in the statutes of Omri and his son,
Ahab, who did worse than all the kings
of Israel in making the people to sin.
For this they shall be laid bare and
become a hissing.

CHAPTER 7.

At this point Micah finds himself
in an attitude of gloom concerning the
condition of Israel. He again reviews
the iniquities of the people. He can
see no hope for them. He tries to find
some good in them but "the best of
them is as a briar, the most upright is
sharper than a thorn hedge." He knows
none who is trustworthy. A man cannot
even trust his wife. "Keep the
doors of thy mouth from her that
lieth in thy bosom."

Finding no man to turn to, Micah
turns to God for comfort. He decides to "look unto the Lord." He realizes
he must be patient, trust and wait for
the God of my salvation: my God will
hear me." In view of this he warns his
enemies not to gloat. Their victory is
not yet nor shall it be complete. Though
God will punish their sins. Micah relies
on God's promise to Abraham and
Jacob to preserve a remnant. In those
days will God blot out their sins. Here,
prophetically, Micah projects us to the
days of Christ, the church and salvation
through Christ Jesus our Lord. Hebrews
8:10-12, "For this is the covenant that
I will make with the house of Israel
after those days, saith the Lord: I will
put my laws into their mind, and write
them into their hearts: and I will be to
them a God, and they shall be to me a
people: And they shall not teach every
man his neighbor, and every man his
brother, saying, Know the Lord: for
all shall know me, from the least to the
greatest. For I will be merciful to their
unrighteousness, and their sins and their
iniquities will I remember no more."

(DANCING..........................Continued)

Now, a man who is not even a mem-
ber of the Lord's church tells us what
the preachers have been saying for
years: Illicit sex starts in the dance
hall!

Some try to tell us that dances su-
ervised by the schools are different.
How are they different? Can the teacher
supervise the thoughts, lusts, and inten-
tions of a young man tightly embracing
a comely young maiden as they sway
to and fro to the tune of a suggestive
song in a darkened and crowded dance
hall? Can the teacher help the poor
girl, sometimes not over twelve years
old according to the mayor, maintain
her purity when she is taken from the
dance by a young man who has been
enticed by the liberties permitted on
the dance floor to try the same caresses
and even more as they park some place
in the family car? Such a night of fun

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and pleasure can be the beginning of a life of sadness and sorrow, ending in eternal damnation. Christians must not do it!

Surely, Christians will be more concerned about this problem than the men of the world. We should encourage parents to provide wholesome recreation and spiritual guidance for our young people and keep them from these places of sin. Parents should set the kind of example for the children that will build them up.

The mayor is to be commended for his not so popular stand against this vice so prevalent today. He is showing greater care and concern for the young people than a lot of parents are! This amounts to much more than whether or not one will be happy, socially adjusted and accepted in this life. Paul says, "... they who practise such things shall not inherit the kingdom of God" (Gal. 5:19-21.)

Greatness in Service

By Delton Porter, Mt. Pleasant, Tennessee

The greatest servant of all said, "If any man desire to be first, the same shall be last of all, and servant of all." The Lord thus summed up one of the greatest features of his kingdom.

In the history of social development there have been three attitudes found: First, that of might makes right; Second, that knowledge makes power; Third, goodness and service is greatness.

When we look at the first, there were the governments where monarchy ruled. This had been, and was, the kind of government into which Christ came and set up his kingdom. Daniel said this kingdom would never be destroyed. (Dan. 2:44.) What is so different about this kingdom? All governments of earth had arisen, then perished. Under these governments the warrior had been king—many had been slaves. The mighty ruled and fell when might failed. In the new kingdom the servant will be the master. The greatness of a man is judged by his ability to serve. Though the greatest is servant of all, he shall not be great in the sense that he shall rule over others, for they shall all be fellow-workers.

We are described as bondservants, yet freemen, in Paul's letter to Corinth. (1 Cor. 7:21-22.) We are servants because we have been bought with a price. That price is the blood of Christ. We are to look to Christ for the reward; therefore we serve Him. (Col. 3:24.)

There is one thing we are not to serve. We are not to be the servants of sin. (John 8:24.) The old man is to be crucified, "that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom 6:6.)

Our use of the talents God has given us with which to serve Him and our fellowmen will determine our greatness in eternity. Christ's greatness was shown by His service. The kingdom would be greater today if we had more servants who were willing to serve with hands and heart. There are too many who want to be great by assignment—to be assigned the right hand or left hand instead of earning their places by humble service. "Whosoever will be chief among you, let him be your servant." (Matt. 10:7.)

NEW TESTAMENT MUSIC: "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." KJV 3:16.)
To further illustrate the different perversions of the GOSPEL, we direct your attention to one doctrine on the subject of church membership.

Church Membership

"It is most likely that in the apostolic age when there was but 'one Lord, one faith, and one baptism,' and no differing denominations existed, the baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, 'baptism was a door into the church.' NOW IT IS DIFFERENT . . . " (My emphasis, L.W.; Standard Manual of Baptist Churches by Edward T. Hiscox, D. D., 1890, p. 22. This statement is found in the 1951 issue of the manual.) Here, in regard to church membership, we see that some would change the manner practiced in the early church. At that time, one who was obedient to the Lord in baptism, was immediately granted the blessings that accompany membership in the Lord's body. However, according to the creed of the Baptist Church, now it is different. WHO SAYS IT IS DIFFERENT NOW? With Christ and the apostles, one situation prevailed; with this modern-day denomination, another. Christ and the apostles accomplished their work and there were no denominations, only the unique body of Christ. Now, after the mind of man has become so corrupted that he thinks he can improve upon the Word of God, there are many different and conflicting denominations, some of which, would have us to believe that somewhere down through the years, Christ altered the laws governing the church and its membership. This is, by no means, the only difference present among the religious minds of the day, but it does serve to illustrate our point. Here is a perversion, A CHANGE, in the GOSPEL that was presented to mankind by an ALMIGHTY GOD. The Baptist creed leaves positive evidence of this in saying: "Now, it is different . . . ."

I think it meet that we notice what the Bible says about this most important subject. There were 12 disciples of the Lord, divinely appointed, who began on the day of Pentecost, the great task of spreading the Kingdom over the world. These apostles spoke to a great multitude of Jews, speaking the GOSPEL, and these Jews were the first to hear it. Hear Luke's account of the events of that day. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.) Here were some who were baptized and added to the disciples back when "no differing denominations existed." These people were extremely happy over the fact that they now enjoyed salvation; so much so that they were "praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:47.)

What was the manner of becoming a member of that church of the New Testament? It was: hearing the GOSPEL (the death, burial and resurrection) proclaimed; obeying it; and being added, by the Lord, to the church. This addition was day by day as others
were being saved. Are we going to adhere to the teachings of fallible man and say that now the manner of entrance into the church is different? The honest man will not. He will be content to simply obey the GOSPEL as it is recorded.

**Man's Greatest Mistake**

One of man's greatest failings is the attitude of heart that leads him to think that he has the wisdom to improve upon God's law. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23.) Thus we see that man does not have the ability or authority to alter, in any respect, the law of God. WE MUST BE CONCERNED WITH OBEYING THE GOSPEL OF CHRIST, nothing more or nothing less. This GOSPEL is found only in the New Testament. Sinner friend, forget your creed, manual, confession of faith, etc. STUDY THE BIBLE; obey it. You will find life beautiful, and after this life, eternity that is beyond description by man YOU ARE THE ONE WHO MUST DECIDE.

**Catholic Gains Are Alarming**

*By Frank Reeder, Abilene, Texas*

In spite of warnings given and evidence given to substantiate the cause for concern, some are not concerned about Catholicism. The Catholics did not get what they wanted in Federal aid to their schools but they had a more subtle way of teaching their doctrines at our expense. We have heard that they believe in separation of church and state (of course some of — yea many of us, knew better), but now we are paying with tax money for their doctrine being taught in public school. In *MEN AND NATIONS, A WORLD HISTORY*, by Anatole G. Mazour and John M. Peoules, a text book used in Abilene, Texas, public school (tenth grade) over a picture on page 131 is the following:

"St. Peter, leader of the Apostles and first bishop of the Church at Rome. In this picture he is shown holding the Gospels and the keys to heaven."

On page 133 under the heading, *Organization of the Christian Church*, we have the following: "The sacraments were mysteries or miracles through which men could achieve salvation. There were seven sacraments: Baptism, Holy Eucharist, confirmation, penance, ordination, marriage, and extreme unction. Only a bishop could administer the sacraments of confirmation, which confirmed the recipient in the Christian faith, and ordination, which admitted members to the priesthood."

On page 134 under *Papal Supremacy* is the following: "The belief developed that the churches founded by the Apostles, especially at Rome, Antioch, and Alexandria, were the most important. The Church at Constantinople had not been founded by an apostle. The Church at Rome, however, had been founded by both Peter and Paul, and Peter had been its first bishop. Since Peter had
been head of the Apostles, his successor, the Bishop of Rome came to be recognized as head of all bishops, the supreme authority of the Christian Church. The Bishop of Rome came to be called the Pope, from the Latin word father.”

No, the book did not give that as a statement of Catholic doctrine; it was given as a fact of history. What can we do? We can protest loudly against it. A small protest might backfire against us and give the Catholics something to gloat about. We can protest to local school officials, we can write to our Congressmen, and some brethren can stop patronizing Catholic institutions, including their hospitals.

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