"Nothing but the Blood"

By Norman Midgette, Chester, Virginia

The above phrase is taken from the pen of Mr. Robert Lowry. He has written a hymn which bears this title, and which suggests that there is something special about the blood of Jesus. In the verses of this song, the following blessings are mentioned that deserve our careful meditation: (1) sins are washed away; (2) one can be made whole again; (3) pardon is available; (4) our plea for cleansing is satisfied; (5) sins are atoned for; and, (6) anyone can be made whiter than snow. Yet, how few have ever taken advantage of this provision made by the will of God and blood of Christ!

Everybody has sinned, and were it not for the mercy of God, all would be without any hope of a family reunion with God. Though God was willing to make the provisions for the forgiveness of sins, certain conditions were demanded by Him and must be met before anyone can be saved. One condition was stated as follows: "Without the shedding of blood is no remission." (Heb. 9:22.) However, animal blood could not satisfy God. (Heb. 10:4.) Neither could the blood of sinful man atone for his own transgressions. Since that was the only blood on earth, man had to depend on God to provide the sacrifice and the blood for man. As a result of God's doing that, today we have the story of Christ—His life and His sacrifice on the hill of Calvary for our transgressions. In His death His blood was shed (John 19:34), and through His suffering God was satisfied to accept this sacrifice for the sins of the world. (Isa. 53:11.) Notice now what specific blessings God provided that are obtainable through nothing but the blood of Jesus.

Remission of Sins

"For this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:28.) "Remission" has the meaning of dismissal, release, sending forth, turning loose. Until sins are remitted, they are retained and in no way can they be sent forth from us except through the blood of Jesus. God's provision for freeing man from his bondage to Satan and sin finds its expression in nothing but the blood of Jesus.

Justification

"Much more then, being now justified by his blood, we shall be saved from wrath through him." (Rom. 5:9.) "Justification" means the act of pronouncing righteous or right; acquittal. Paul states that it is by His blood that (SEE BLOOD................................ Page 7)
Prospectus

The copy which you hold in your hand is the first number of a new series. It is our sincere hope that this little publication may fill a need and be of use in teaching the great fundamentals of apostolic Christianity.

We have chosen the name *Apostolic Doctrine* because it identifies the type of material we intend to publish, and because we know of no other publication bearing that title. The early members of Christ's body "continued steadfastly in the apostles' doctrine." (Acts 2:42.) "Doctrine" means teaching; "apostolic" suggests something pertaining to the life and times of the apostles of Jesus Christ. This paper is to be devoted to the teaching that was delivered by the inspired apostles in the first century, hence doctrine that is apostolic, or *Apostolic Doctrine*.

A number of our readers have subscribed to a former publication sent out from Richmond, Virginia, under the title *The Richmond Evangelist*. They will receive this work in place of the Evangelist a number of times, without difference in the two papers except for name and mechanical make-up. *Apostolic Doctrine* will carry approximately the same amount of teaching that the Evangelist did, and we shall do our best to avoid any increase in cost.

Articles appearing in this paper will discuss a wide variety of subjects, but most of them will pertain to first principles. We think you will find *Apostolic Doctrine* the ideal paper to send to your friends who are not Christians. The articles are rather brief, yet they are more than mere outlines. Busy people do not take time to read bulky material. This material is compact. Advertising matter will be kept at a minimum and not allowed to detract from the paper's stated purpose.

If you think *Apostolic Doctrine* has merit, lend your encouragement by sending a club of subscriptions.

God's Minorities

(From *Gospel Digest*, Dec, 1959)

During the time that Noah was building the ark, he was very much in the minority, but he won!

When Joseph was sold into Egypt by his brothers, he was a decided minority—but he won!

When Gideon and his three hundred followers with their broken pitchers and lamps put the Midianites to flight, they were in an insignificant minority—but they won!

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won!

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won!
It is sometimes argued that no church could be the right church unless its members have miraculous endowments. The Bible records numerous examples of miracles being performed in the apostolic church. Some contend, therefore, that miraculous manifestations constitute one of the distinguishing characteristics of the true church of Jesus Christ. In other words, if a twentieth-century congregation cannot display such supernatural gifts as speaking in tongues, healing the sick, and prophesying, it is not the Lord's church.

I propose at this time to briefly investigate the subject of miraculous manifestations, pointing out a few facts which should be both interesting and educational. This article will deal with the purpose of miracles; a future discussion will explore the duration of miracles.

Many people talk about miraculous works who have never stopped to give even a moment's thought to what a miracle really is. Common sense would suggest that we cannot understand what the Bible teaches on the subject of miracles if we do not know what a miracle is. Let us begin, then, by defining the word "miracle." Webster's Collegiate Dictionary says a "miracle" is "An event or effect in the physical world deviating from the known laws of nature, or transcending our knowledge of these laws." Again, Webster says, "Miraculous implies the direct intervention of supernatural (esp. divine) agency." From this definition it may be observed: (1) that a mystery is not identical to a miracle; (2) that something unusual is not necessarily a miracle; and (3) that tricks are not miracles. Now the word "miracle" is often used in a secondary sense to refer to things wonderful, mysterious, and out of the ordinary; but correctly speaking, a miracle is a supernatural occurrence. A thing might be marvelous, unusual, and mysterious, yet not deviate from the known laws of nature, hence not be a miracle in the strict sense of the term.

According to the Scriptures all things originated by miracle. The first chapter of Genesis records the world's creation. God spoke, and order arose out of chaos. The Lord said, "Let there be light: and there was light." It was not necessary for God to set up an experiment station and test various theories in an effort to bring light out of darkness. His supernatural power brought light into existence at His command. By His word the heavens, the earth, light, life, and all things came into existence. The material world originated by miracle, but it is perpetuated by law. The first man was made "of the dust of the ground." (Gen. 2:7.) Not one man has been made that way since. The first woman was made from a rib taken from man. (Gen. 2:22.) But no man has received a wife since that time in the manner that Adam received his bride. Life originated by miracle but is given perpetual existence by natural law which God set into operation.

Now, just as the material world originated by miracle, so did Christianity. The Savior was introduced into the world by means of a miracle. When Mary, a virgin, was espoused to Joseph, "before they came together, she was found with child of the Holy Ghost." (Matt. 1:18.) The virgin birth is the most logical of all ways for God to manifest Himself in human form. On His mother's side Jesus was human; on
His father's side He was divine. But this conception in the womb of Mary without any sort of human intervention or assistance is contrary to all the known laws of nature, hence a miracle of the most remarkable kind! And this Jesus, conceived by supernatural agency, worked miracles to demonstrate His supernatural character. He did not confine His miraculous manifestations to a restricted area. He showed a wide range of authority by healing the sick, opening the eyes of the blind, un-stopping the ears of the deaf, loosing the tongues of the dumb, causing the lame to walk, and restoring missing limbs to the maimed. He proved that He had power over the material world by turning water to wine and by multiplying bread. He even demonstrated power over death and the grave by raising people who had died, and His own resurrection is the miracle of all miracles.

Why did Christ work these miracles? There is no indication that Christ ever worked any sort of a miracle just for the sake of doing something supernatural. Jesus did not heal sick folks merely because He loved them and wanted to see them well. If that had been the case He would have healed all the sick of His generation. He did not raise the dead solely because others wanted them to live. In the working of miracles Jesus had one overall purpose: to prove His divinity. Christianity is built on the deity of Jesus of Nazareth. In working miracles to establish His Sonship, Jesus was laying the foundation for the religion of which He is author. When in Capernaum, Christ healed a man sick of the palsy. Prior to that He said to the man, "Son, thy sins be forgiven thee." Jesus was criticized and charged with blasphemy by the scribes. He replied, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." (Mk. 2:1-12.) Why was this man healed? To prove that Jesus had power on earth to forgive sins. When Nicodemus, a ruler of the Jews, came to Jesus, he remarked, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (John 3:1,2.) Nicodemus saw proof in Jesus' miracles that God was with Him. Our Lord said He had a greater witness than that of John, His harbinger, "for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." (John 5:36.) Near the close of his record of the life of Christ, the apostle John remarked, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." (John 20:30-31.) It would be difficult to find a clearer expression of the definite purpose for which Christ worked miracles and the specific reason why these things were recorded. The miracles of the Messiah were to establish His claim and furnish grounds for believing in Him.

In addition to the miracles of Christ, the New Testament tells of miracles performed by the apostles and others in the early days of Christianity. Is there any indication of the purpose behind these miracles? Let us turn to Mark 16 and begin reading with verse 15. Jesus told the apostles to "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe (He
did not say all believers shall perform these signs, but that the signs would follow the believers.—I. H.) In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Why did the Lord promise these signs? In order that they might confirm what they preached! The New Testament was not then written, so the early Christians could not cite book, chapter, and verse as we can today. They needed some means of confirming their message. That was the express purpose for which they received miraculous endowments.

On the day of Pentecost (Acts 2) the apostles spoke in other tongues, "as the Spirit gave them utterance." The people were amazed, "because that every man heard them speak in his own language." Today some people claim to speak in tongues, but when they do nobody understands them. When the apostles spoke in tongues, all understood, each in his own language. This showed the people that these were not ordinary men, but rather men under the influence of divine power. "Wherefore tongues are for a sign, not to them that believe, but to them that believe not ..." (1 Cor. 14:22.) Some modern religionists claiming the gift of tongues tell us we could understand if we believed, but the Bible says "tongues are for a sign, not to them that believe, but to them that believe not."

In our next number I shall undertake to show why miracles are not performed by Christians today. The Bible is as clear in its teaching on the duration of miracles as on the purpose for which they were performed.

Establishment of the Kingdom

By Frank Jamerson, Richmond, Virginia

There are many who teach that the kingdom of Old Testament prophecy is not in existence today. The purpose of this article is to show the time of the establishment of the kingdom and how it is perpetuated on earth today.

The Origin

Isaiah said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we shall walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2-3.) Note that the Lord's house would be established at Jerusalem in the latter days.

In Daniel, chapter two, we find the interpretation of the dream of Nebuchadnezzar, king of Babylon. Daniel said, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." (2:28.) Then he tells the king the dream and the interpretation. In describing the fourth empire he said it would be partly "iron and clay," partly strong and partly
weak. "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed." (2:44.) Note that Daniel describes the time of the kingdom as the latter days and the days of these kings (the kingdom that was partly strong and partly weak).

The prophet Joel said, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh . . . and it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (2:28-32.) Note that afterward (or last days) the Spirit would be poured out on all flesh.

All of these prophets were speaking about the establishment of the kingdom in the last days. The place is identified as Jerusalem and the time further identified as "in the days of these kings." Now, if we can find a passage in the New Testament that explains the fulfillment of any one of these prophecies, we will know the fulfillment of all of them, because they were all referring to the same time.

In Acts 2:1-5 we read, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Some of the people accused the apostles of being drunk; then Peter said, "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." (Acts 2:15-17.) Peter said, "This is that!" This is the "last days" about which Joel spoke. Since the other prophecies pointed to the "last days," we conclude that this is the fulfillment of all of them. The place was Jerusalem; the "kings" were the Roman kings. (The Roman empire was divided and finally fell apart because of internal corruption.) Thus the kingdom of Old Testament prophecy was established on the day of Pentecost (following the ascension of Christ) in the city of Jerusalem.

While Christ was on earth He said, "Verily I say unto you, 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." (Mk. 9:1.) (If the kingdom is still future, where are those two-thousand-year-old people?) "But ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1:8.) The kingdom would come with power; the power would come with the Holy Spirit; the Holy Spirit came on Pentecost, therefore the kingdom came on Pentecost when the Holy Spirit came.

The Perpetuation

The kingdom is perpetuated by the seed of the kingdom. "The seed is the word of God." (Lk. 8:11.) Jesus said, "Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom ..." (Matt. 13:18,19.) The seed of the kingdom is the word of God. Thus, we can produce the kingdom of God in any locality today by planting the same seed that the apostles planted on Pentecost. When they preached the word the people believed it and asked what they needed to do to be saved and were told to "Repent, and be baptized and every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) Certified seed will not produce one thing one time and something different later. The word
of God is the certified seed of the kingdom and will produce the same kingdom or church today that it did two thousand years ago.

**Blood**

we are acquitted. We are, or were, guilty of the crime of rebellion against God, but Christ paid the penalty for us and now we can be acquitted through His blood.

**Redemption**

Speaking of Christ, Paul said, "In whom we have redemption through his blood, the forgiveness of sins ..." (Eph. 1:7.) We have already noticed that it is through the blood that we have forgiveness of sins, now what additional thought is contained in the word redemption? The term is defined to mean, "a releasing upon payment of a ransom." We allowed ourselves to be "kidnapped" by Satan through sin, and since we could not escape by ourselves, the ransom was paid by Jesus, and the price was nothing short of His blood. Those who have obeyed the gospel are members of the Lord's church, and Paul told the elders of Ephesus to "feed the church of God, which he hath purchased with his own blood." (Acts 20:28.)

**Made Nigh**

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:13.) The words "made nigh" mean "to become near." By noticing their past condition, it will be easy to determine what they are made nigh unto. Verse 12 says they were, (1) "without Christ", (2) "aliens from Israel," (3) "strangers from the covenants of promise," (4) "having no hope," (5) "without God." These are the things that they were separated from, and what they now have been made near unto, by the blood of Christ. In the Old Testament the Gentiles were in this condition, but now in Christ they have come unto God's Son, God's people (spiritual Israel or the church), God's law—the New Testament, God's promises—including the hope of heaven, and unto God Himself. Where is this provision found? In the blood of Christ.

**Sanctification**

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:-12.) To "sanctify" means to make, render, declare sacred or holy; to separate from things profane and to dedicate to God. This is the personal condition of every Christian that has obeyed from the heart, the gospel. Having been called through the gospel (2 Thess. 2:14) and forgiven of all trespasses, God has set us apart and has a right to expect us to do His work, and to stop serving Satan. The state of sanctification is not something that takes place some time after justification, redemption, etc., have been accomplished in our lives through the blood, but is accomplished at the same time, and by the same means. When we are redeemed, justified, forgiven our sins, we are sanctified or set apart to do God's work and to serve Him faithfully until death.

**Clean Conscience**

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." (Heb. 9:14.) By the blood of animals the purification extended only to the cleansing of the flesh (verse 13), but through Christ the conscience is purged or cleansed.

"Purge" means to cleanse, to make free from admixture. When all of one's sins are forgiven, it is at that time he has no guilt of conscience about anything. He has done wrong in the past but all that is behind him now; he is beginning a new life in Christ. Just because the conscience is clear, it does not necessarily follow that one is a
Christian; but if one is a Christian, since he has contacted the blood of Christ, he has a clear conscience, because he knows his sins are forgiven.

Peace

"And having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in Heaven." (Col. 1:20.) "Peace" means harmonious relationship, and that relationship of harmony exists between Jew and Gentile (Eph. 2:14-15), if they are in Christ, and also between man and God. All this is made possible through the blood of Christ.

When the blood of Christ is applied to your life you will have forgiveness or remission of sins; you will be acquitted and justified before God; at the same time you are redeemed (bought back) to God and made nigh unto Him; you will then give to the service of God a life that is sanctified or set apart to do His bidding; live in peace and harmony with God and man, and you can be none other than a happy person with a conscience that is clear of all defilement and admixture of guilt.

Now, how do I benefit from the blood of Christ in all these ways? When is it applied to my life? Turn in this issue to the article entitled, "The Blood Applied."

Purgatorial Novenas of Masses

By Grover Stevens, St. Louis, Missouri

On October 23, 1951 the following letter was sent out from the Vincentian Seminary Auxiliary of St. Louis: "Can you afford to forget your friends and relatives whom God has called away into eternity? This would be a sign of disloyalty and a poor indication of your love for dear ones. Perhaps the souls of your departed relatives are still in Purgatory. You loved them in life; you should not forget them in death. They cry to you: 'Have pity on me, at least you, my friend, for the hand of the Lord has touched me.' You can answer this plea by enrolling your beloved deceased in the Vincentian Seminary Auxiliary Purgatorial Novenas of Masses—All Souls Day (Nov. 2), Nov. 11, and Nov. 20. Remember too, your offering will aid in the educating of our young men preparing for the priesthood of Christ. Your charity will please the Divine Master very much and He will reward you abundantly for He cannot be outdone in charity. Write the names of your beloved deceased on the enclosed sheet and mail it to me." Signed by "Father Robert J. Power, C. M."

Purgatory is defined in the Catholic Dictionary (by Attwater) as "The place and state in which souls suffer for a while and are purged after death, before they go to heaven, on account of their sins. Venial sins, which have never in life been remitted—must be purged away after death, by some pain of sense, inflicted probably by material fire. It is of faith that those in Purgatory can be helped by the prayers and sacrifices of the faithful on earth and especially by the acceptable Sacrifice of the Altar" (Mass). (Page 413.)

Purgatory is just another scheme that the Roman Catholic clergy invented to get more money. And, it has proved to be one of the most lucrative of all. The Catholic Council at Florence, Italy, invented the doctrine of Purgatory in 1438. The Apostle Paul says that our
sins are purged by the blood of Christ" (Heb. 9:14-22), not by some "pain inflicted by fire in Purgatory." The Bible teaching on the state of the dead flatly denies the doctrine of Purgatory. The Lord Jesus Christ plainly declared that the rich man who had "died and was buried" and was "tormented in flame" "cannot pass front hence." (Lk. 16:22-26.) All of the "Masses" that the rich man's five brethren might have had offered for him with all the money he left could avail exactly nothing.

Our Lord further refuted this false doctrine in another lesson on the judgment as found in Matthew 25:31-46. The ones being judged were accused only of venial sins (sins "when the matter is not grave"—not "a transgression of the moral law"—Catholic Dictionary, page 464) yet the Lord said that "these shall go away into everlasting punishment."

Solomon said, "There is no work, nor device in the grave whither thou goest." (Eccl. 9:10.) The Apostle John taught that the righteous shall remain righteous and the filthy shall remain filthy (Rev. 22:11), so there was no purgatorial change in the teaching of John nor of the Lord Jesus.

Purgatory is man's device to evade giving an account to God for our sins. (Compare 2 Cor. 5:10; Rom. 14:12; 1 Pet. 4:5.) God warns, "But doest thou think, O man . . . that thou wilt escape the judgment of God? . . . who will render to every man according to his work . . . wrath and indignation . . . tribulation and anguish shall be visited upon the soul of every man who works evil." (Rom. 2:3-9, Catholic Bible.)

The doctrine of Purgatory may be "of faith" as the Catholic Dictionary says, but it certainly is a false faith (Rom. 10:17), and a false faith will not save. (2 Thess. 2:11,12.)

When ambitious men meet Jesus they lose sight of themselves in the Lord.

Man's Greatest Need

Men seek that which they think they need. Many do not seek God because they do not feel that they need Him. They have their minds set on other things which they think are more important.

Men seek material wealth because they think it will bring happiness. Many people have acquired great riches but have not been able to enjoy them because they have lost their health. Others have gained riches expecting to live a long time, but could not enjoy them because they lost their lives. (See Lk. 12:13-21.) These things are bad, but the most terrible thing that could happen to a man is to lose his soul. "For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26.)

Man's greatest need is a Savior. "For all have sinned, and come short of the glory of God." (Rom. 3:23.) Christ came to "save his people from their sins." (Matt. 1:21.) The gospel is "the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) Men are saved by the gospel when they obey it. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17-18.)

Do you recognize your greatest need? Will you please God and have hope of eternal life, or will you satisfy the desires of the flesh and lose your soul?

-F.J.
Holy Water

"When was Holy Water introduced into churches?" (C. L. S.)

Collier's Encyclopedia says concerning the origin of "Holy Water": "Its use in the Catholic Church dates from about the second century." (Vol. 10, p. 123.) There is no trace of it among Christians before about 120 A.D. Catholics admit that the practice was borrowed from Pagans and Jews:

"Catholics use holy water to drive away evil spirits, and to call to mind the purity of heart with which they should come into the presence of Christ, really present upon the altar . . .

"Reason suggested to the Greeks and Romans that water, the natural element for cleansing, was symbolic of interior purity. They used it frequently in their religious ceremonies, to bless their fields, their cities, and their armies. The Jews used holy water extensively in their ritual ..." (The Question Box, Conway, P. 349.)

The use of "Holy Water" was one of the first departures from the pure doctrine of Christ. It was without mention in the New Testament.

The Pope and the Sabbath

"I have been told that God created the Sabbath at the creation of the world, for man at all times, and that the Catholic Papacy changed the times from Sabbath-keeping to Sunday-keeping. Is there scriptural reference for the Christian to worship on Sunday instead of the original Sabbath created by God? (L. B. W.)

Such religious groups as Seventh-Day Adventists make a host of converts by asserting that the pope changed the day of worship from the Sabbath to Sunday. Their only proof (?) in support of such a proposition consists of quotations from Catholic Catechisms. The same Catechisms claim that Peter was the first pope, the Catholic Church is the true Church, the pope is infallible, the Catholics gave us the Bible, etc. Seventh-Day people quickly repudiate all these other Catholic claims, denouncing Catholic writers as forgers, cheats, deceivers, and such like, but when it suits their purpose they quote from Catholic writers as though their assertions were unquestionable truth.

If the pope did actually change the day of worship, who was the pope that did? When was it done? How did he do it? What historian has recorded it? I have read many affirmations from Adventists that the pope changed the Sabbath to Sunday, but I have never seen historical proof.

Seventh-Day Adventists also boast that Sunday is not in the Bible. They frequently offer a thousand dollar reward to anyone who can produce
the passage which authorizes Christians to worship on Sunday. The catch in this is that "Sunday" is not a Bible word. No one contends that the name "Sunday" is in the Bible. We could just as easily boast that Saturday (their day of worship) is not in the Bible. We could offer a reward for the passage which authorizes worship on Saturday. Neither "Friday," nor "Saturday," nor "Sunday," nor any other day is mentioned in the Bible by the names used on our calendar. Christians met on the first day of the week in Acts 20:7 to "break bread." Jesus commanded that bread be broken in memory of His body. (Matt. 26:26; 1 Cor. 11:24.) This is worship. This was not a meal or feast, for 1 Cor. 11:34 shows that fleshly appetites were to be filled at "home," not in the assembly of the disciples. Paul preached on that same first day of the week. Preaching God's word is worship. The early saints were taught to "lay by in store" on the first day of the week. (1 Cor. 16:1, 2.) Giving as one has been prospered is worship. These verses are too plain to be misunderstood. The New Testament very definitely authorizes worship on the first day of the week, and that is the day called "Sunday" on the calendar, just as the seventh day is called "Saturday."

Adventists say, "How do you know Sunday is the first day of the week?" We know in the same way that they know Saturday is the seventh day—by looking at the calendar! —I. H.

Life and Death

Life is union; death is separation. The union of body and soul is life. (Gen. 2:7.) The separation of body and spirit is death. (James 2:26.) Eternal life is union with God in heaven for eternity. Eternal death is everlasting separation from the presence of God. (2 Thess. 1:7-9.)

The Blood Applied

Through the blood of Christ a way is provided for the salvation of the world. If it had been God's plan to save all men by the sacrifice of Christ alone, without any effort on the part of man, then salvation would be universal and no one would be lost. However, the word of God teaches contrary to this, since "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." (Matt. 7:13.) How, then, is it going to be determined who is to benefit by the blood of Christ? The Bible is very plain on this point, so our enquiry at this time is to find out when the blood is applied.

Paul wrote, "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3:24-25.) Here the first line of division is drawn. Any person not believing in the power of the blood of Jesus and in the wisdom of God behind it cannot be saved. Now, what about those who do believe in the blood? Many teach that just by believing in the blood "alone" salvation is enjoyed. The Lord teaches differently. Faith is essential, but unless accompanied by obedience it is fruitless. (Matt. 7:21.) Then what must be done in addition to believing in the blood, before its benefits are applied to one's life?

Christ said, "This is my blood ... which is shed for many for the remission of sins." (Matt. 26:28.) Peter said, "Repent, and be baptized ... for the remission of sins." (Acts 2:38.)

In Eph. 1:7 we read, "we have redemption through His blood, the forgiveness of sins." Having the forgiveness of sins is the same as being saved.
Peter wrote, "The like figure wherein even baptism doth also now save us." (1 Pet. 3:21.)

Again, Rev. 1:5, "Unto him that loved us, and washed us from our sins in His own blood" is referring to Christ. But Ananias commanded Saul, saying, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

Another way of showing from the Bible that the blood of Christ is applied to one's life at baptism is from John 19:34 and Romans 6:1-5. John, referring to Christ on the cross, said, "But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." It was in the death of Christ that He shed His blood. That was the important thing about His death. Many times in the New Testament reference is made to the death of Christ as providing the blessings that are in other scriptures stated as being found in the blood. An excellent example of this is Heb. 9:12-15. In verse 12 the writer says, "Neither by the blood of goats and calves, but by his own blood he entered in once unto the holy place, having obtained eternal redemption for us." According to this verse it was through His blood that redemption was obtained.

However notice verse 15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressors that were under the first testament, they which are called might receive the promise of eternal inheritance." Here, it was through His death that redemption was obtained. Redemption is through the death and blood of Christ, for it was in His death that His blood was shed. (John 19:34.) Notice how Paul says we get into or contact the death of Christ: "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. For if we have been planted together in the likeness of His death we shall be also in the likeness of his resurrection." (Rom. 6:3-5.) Read these verses again and notice the following thoughts: (1) Baptism is the means by which we get into Christ. (2) Baptism is the way we get into His death, where His blood was shed. (3) Baptism is a burial, not a sprinkling or pouring. (4) Unless we are planted together in the likeness of His death, which Paul has already stated as being accomplished in baptism, we will not be free from our service to sin, since we are still in our sins. (Verses 6-18.)

Do you want the blessings that God has provided for us in and through Christ and His blood? Do you want the remission of your sins, and to be justified in the sight of the Almighty God of the universe? Would you like to have a clear conscience and know you are a child of God? Christ died that you might have all of these blessings and many more, but His conditions must be met. He has asked that we have faith in His blood and that we be baptized into His death where this cleansing power can remove every guilt from our lives. Do not be led part of the way, and then fail to be baptized into Christ for the remission of sins.

I hope this has been sufficiently clear so that you might see and understand from the Bible what the blood of Christ can mean to you. If you have any questions, I would appreciate your writing me concerning them. The blood of Christ is the greatest cleanser on
NAME THE RIVER

1. Where Jesus was baptized ..............................................................................
2. That compassed the land of Ethiopia (Cush) ................................................
3. That formed the northern border of Moab ..................................................
4. Called "the great river" ...................................................................................
5. In which Naaman dipped seven times ...........................................................
6. Where David fought to "recover his border" ................................................
7. Where Elijah divided the waters ....................................................................
8. That Deborah called "that ancient river" ........................................................
9. Crossed by Israelites on dry ground ..............................................................
10. Where John saw (in a vision) four angels loosed .........................................

SCRIPTURES TO CONSULT: Josh. 3:17; Matt. 3:13; Num. 21:13 and Deut. 2:24; Rev. 9:14,15; 2 Sam. 8:3; 2 Ki. 2:6-8; Judges 5:21; Gen 15:18; 2 Ki. 5:14; Gen. 2:13.

earth, but, like soap, it is useless unless applied, and that is done in baptism. —N. M.

The Bible is not a good-luck charm; it brings a blessing only when studied and obeyed.

A colored preacher prayed, "Lawd, fill my mouth with worthwhile stuff, and nedge me when I've said enough."

Christianity is a reproduction of the life of Christ in your life and mine.

—13—
Denominationalism

By Hubert A. Moss, Jacksonville, Florida

This article is in response to the following thought-provoking question: "Do the Scriptures say ANYTHING about the hundreds of 'denominations' our churches are divided into today?"

We have searched the Scriptures in vain so far as finding any excuse for religious division, or any authority or approval for denominations, is concerned. The Scriptures do not so much as mention a denomination or denominations. The only way the Scriptures speak about divisions, which create denominations, is to condemn them. Denominationalism is division! It could not exist without religious division. Denominationalism is promoted by conflicting religious organizations, patterns of worship, man-made creeds, and human names.

In the farewell prayer of our Savior, He prayed thus, "Neither for these (the apostles—H. M.) only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me...that they may be one, even as we are one." (John 17:20-22.) Observe that Christ prayed for UNITY; that this unity consists of ONENESS, even as Christ and the Father are ONE; and that this unity is to be the evidence to the world that Christ is the Son of God. It follows, then, that denominationalism stands in the way of the expressed will of Christ. It is absurd to conceive of the divided condition of so-called "Christendom" as being anything like the oneness of God and Christ. Can anyone conceive of the Father and the Son "differing" over anything and forming "sects" to promote those differences?

But, give ear also to the language of the apostle Paul: "Now I beseech you, brethren, through 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 perfected together in the same mind and in the same judgment ... Is Christ divided?" (1 Cor. 1:10-13.) Does that sound like God, is happy with "denominations" and "sects"? The Holy Spirit pleads for unity and condemns division!

The same apostle says, "Giving diligence to keep the unity of the Spirit in the bond of peace. There is ONE BODY (emphasis mine—H. M.), and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." (Eph. 4:3-6.) Here is a divine platform or basis for unity. There are seven things of which Paul says there is one each. These are things which the Holy Spirit prescribes, and we are commanded to give diligence to keep the unity of the Spirit in the bond of peace. The same passage that speaks of one Spirit, one hope, one Lord, and one God, also speaks of one faith. Yet men who unite on the former, say they cannot unite on the latter, and so they speak approvingly of "our three great faiths." The Bible says there is ONE, not three! There is a great deal of difference between what may be "our" faith, and "the" faith which God commands and requires. And religionists
are divided over the "one baptism." They say there are several kinds, several modes, and several purposes, and then try to smooth the whole matter over by saying baptism is not important anyway! God says there is ONE, and we are commanded to "keep" it. Similarly, those who claim to be united on the one God, etc., say there cannot be just one body. The body is the church: "Gave him to be head over all things to the church, which is his body." (Eph. 1:22-23.) And, "... now there are many members, but one body." (1 Cor. 12:20.) There are between 250 and 300 religious bodies in the United States alone. Men applaud this while the word of God condemns it and says there is "BUT ONE." The same book that tells men about the "one God" and how to unite in Him, also tells about the "one body," the church which Jesus said, "I will build" (Matt. 16:18), and how men can unite in it. If there can be unity on one or more points in God's word, there can be unity in all points in His word. And there will be when religionists start speaking only as the oracles of God. (1 Pet. 4:11.) To deny this is to deny the Scriptures.

The Bible says plenty about Christians, the church, the church of Christ, the church of God; but nothing about "denominations" except to condemn the division which they represent. I do not belong to any denomination, and I do not try to get people to join one. I strive to preach the gospel as it was preached in the days of the apostles, encourage men and women to obey it so that they may become Christians and God may add them to the church, the body of which Christ is the Savior. (Acts 2:47; Eph. 5:23.)

Two Baptisms

John's baptism and that taught by Jesus in the great commission are often confused. The following are the basic differences:

1. SUBJECTS. John's baptism was for the Jews only. People from Jerusalem, Judea, and the region about Jordan came to him for baptism. (Matt. 3:5-6.) These Jews were inclined to trust in their being descended from Abraham for salvation, but John warned against such a spirit. (Lk. 3:7-8.) The baptism taught by Jesus and the apostles is for all people, Jews and Gentiles. (Mk 16:15-16 - Matt. 28:18-20.)

2. DESIGN. John was sent to the Jews, children of God, to reform their lives and prepare the way for the Lord. (Matt. 3:1-3.) His was called "the baptism of repentance for the remission of sins." (Mk. 1:4.) Since the design of his baptism was to bring the Jews into a reformed life in preparation for Christ it had to be preceded by repentance and confession of sins. (Matt. 3:5-8.) The purpose of baptism as taught by Christ and the apostles is to make us children of God by faith in the Lord Jesus. (Gal. 3:26-27.) This baptism is preceded by a confession of faith in Christ (Acts 8:36-38), rather than mere confession of guilt. John baptized, "saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus." (Acts 19:4.) Our Lord's baptism is for those who have been taught the gospel and are led thereby to believe on Christ. (Mk. 16:15-16.)

3. RESULTS. Those who are baptized in accordance with the commission of Christ are baptized "in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) This results in their receiving the "remission of sins" and the "gift of the Holy Ghost." (Acts 2:38.) Those who were baptized unto John knew nothing of the Holy Spirit (Acts 19:1-5), for the Spirit was not mentioned in connection with his baptism. The baptism taught by Jesus puts men "into Jesus Christ" (Rom.
6:3) and "into one body." (1 Cor. 12:13.) John's baptism did not include these promises. Those who were baptized "in the name of Jesus Christ" in Acts 2 were added to the church. (Verses 41, 47.) John's baptism did not result in the Lord's adding men to the church. —I.

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The Bible teaches that children are a blessing from God. "Lo, sons are a heritage from the Lord, the fruit of the womb a reward. Like arrows in the hand of a warrior are the sons of one's youth. Happy is the man who has his quiver full of them." (Psa. 127:3-5.) In the New Testament the desire of the Lord is that "the younger women marry, bear children, rule the household, give no occasion to the adversary for reviling." (1 Tim. 5:14.) There is something wrong with a woman who prefers a poodle dog to a little child!

By bringing children into the world, the parents are automatically under obligations to God and the children. Let us note briefly what they are.

I. THE CHILD MUST BE TAUGHT THE WORD OF GOD.
Timothy was told to "Abide in the things he had learned and had been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:14-15.) The faith that was in Timothy dwelt first in his grandmother Lois and in his mother Eunice. (2 Tim. 1:5.) From a babe they had taught him the Scriptures and instilled faith into his mind. This faith, however, first resided in their minds.

If someone should steal material possessions from a child, all would agree that a grave injustice was done. But, if parents fail to teach their children the way of the Lord, they have robbed them, they have done them a grave injustice and have made them paupers indeed! "And ye Fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6:4.) Fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6:4.) Fathers, provoke not your children, that they be not discouraged. (Col. 3:21.) Parents may train their children by teaching and by setting a Christian example before them.

If someone fed poison to your child, possibly the child would die, and you would expend all efforts to see that that individual was brought to justice. But parents, are you not just as careless when you allow him to see and read filth that will poison his mind?

II. DISCIPLINE MUST BE EXERCISED TO UPHOLD THE AUTHORITY OF THE HOME.
"He who spares the rod hates his son, but he who loves him is diligent to discipline him." (Prov. 13:24.) Discipline your son while there is hope; do not set your heart on his destruction." (19:
"Train up a child in the way he should go, and when he is old he will not depart from it." (22:16.) "Folly is bound up in the heart of the child, but the rod of discipline drives it far from him." (22:15.) "Do not withhold discipline from a child; if you beat him with the rod he will not die." (23:13.) "If you beat him with the rod you will save his life from sheol." (23:14.) "Discipline your son and he will give you rest; he will give you delight in your heart." (29:17.)

III. PARENTS MUST LIVE THE PRINCIPLES OF CHRISTIANITY BEFORE THEIR CHILDREN.

Can parents expect their children to follow the teaching of the New Testament and only seldom see some of its principles in action? Will your child know that assembling together with the saints is a command and must be obeyed, if by your action you repeatedly forsake the assembly?

Will children learn to pray, to give, to sing, if they only seldom see their parents do these things? If a parent holds a critical, un-cooperative, stubborn spirit, will not the child be disposed to do the same? Children had rather see a "sermon" than to hear one, also. Neighbor, if your training is to have the desired effect, you must live the principles you teach!

IV. CHILDREN MUST OBEY THEIR PARENTS IN THE LORD.

"Children obey your parents in all things, for this is well pleasing in the Lord." (Col. 3:20.) "A wise son heareth his father's instruction, but a scoffer does not listen to rebuke." (Prov. 13:1.) "A foolish son is a grief to his father and bitterness to her that bare him." (17:25.) "Even a child makes himself known by his acts, whether what he does is pure and right." (20:11.)

In conclusion, let the young take heed to David's admonition, "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word. With my whole heart have I sought thee: Oh let me not wander from thy commandments. Thy word have I hid in my heart that I might not sin against thee." (Psa. 119:11.)

Neighbor, how does it go at your house?

He who "bears the cross" for Jesus will never be a "big shot" among men.

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DEVILISH "NOTS"

1. "Ye shall NOT surely die." (Gen. 3:4.)
2. He that believeth and is NOT baptized shall be saved.
3. The wearing of human names in religion is NOT wrong.
4. The Sabbath was NOT nailed to the cross.

APOSTOLIC DOCTRINE
Published Monthly at St. Louis, Missouri

EDITOR and PUBLISHER
Irvin Himmel
ASSOCIATE EDITORS
Frank Jamerson Norman Midgley

SUBSCRIPTIONS
Single—$1.75 Per Year
Ten or More, Each—$1.50 Per Year

Address all communications to APOSTOLIC DOCTRINE
P.O. Box 5808
St. Louis 36, Mo.
That Christ and the apostles possessed miraculous powers is admitted freely by every Bible-believer. That many first-century Christians had supernatural gifts through the laying on of apostles' hands is admitted, also. (Acts 8:14-17; 19:1-6; Rom. 1:11.) Were these spiritual endowments intended for Christians in all generations, or were miracles to be performed for a limited period only? Not all are in agreement on this question.

The subject of spiritual gifts is treated rather fully in the first Corinthian epistle. Three chapters are devoted to the matter and may be outlined as follows:

1 Cor. 12—Variation of Gifts.
1 Cor. 13—Duration of Gifts.
1 Cor. 14—Regulation of Gifts.

Paul's purpose in chapter 12 is to show the diversity of supernatural powers. ("Spiritual" gifts are of two kinds—ordinary and extraordinary. Paul focuses attention here on the extraordinary.) In the church at Corinth some had one gift, and some another. Certain individuals were being elevated above their fellows because they had the more popular gifts. The apostle shows that all of these endowments are from one Spirit, and each has its peculiar purpose. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; To another Prophecy; To another discerning of spirits; To another divers kinds of tongues; To another the interpretation of tongues."

It was proper that miraculous gifts be desired, yet it was important to understand that a somewhat popular gift might not be the most important. (This thought is further emphasized in chapter 14.) So Paul concludes, "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." Supernatural gifts were not the most excellent things to desire. What could be better?

Chapter 13 points to love as the "more excellent way." In the first three verses it is urged that love is superior to all such gifts as tongues, prophecy, and miraculous knowledge. After elaborating on the excellence of love, Paul continues: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Supernatural gifts are transitory. Love abides. "Prophecies," "tongues," and "knowledge" (miraculous) were among the "best gifts"; notwithstanding, all such would fail, cease, and vanish away.

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (13:9,10.) The knowledge of the early Christians, even men like Paul, was limited—restricted to what was made known by inspiration. Thus miraculous gifts were "in part," or "imperfect." "But when that which is perfect is come, then that which is in part shall be done away." This clearly establishes the time for the expiration of supernatural endowments. Miraculous gifts were to be bestowed until the coming of "that which is perfect," THEN, they were to be "done away."

Some say "that which is perfect" has reference to the Lord and His coming. If Paul had intended to convey that idea, he would have said, "he who is
perfect," not "that which is perfect." True enough, Christ is perfect, but the apostle is not talking about Christ and His coming.

What is "that which is perfect," in contrast to the imperfect knowledge that men had in the apostolic age? James refers to the gospel, the full revelation of God's will, as "the perfect law of liberty." (James 1:25.) The gospel was preached in the first century, God's will was revealed, but until the New Testament scriptures were written men did not have access to the full, final, complete, perfect revelation of God. The scriptures are profitable for doctrine, reproof, correction, instruction in righteousness: "That the man of God may be perfect ..." (2 Tim. 3:16, 17.) When the church was in its infancy Christians were limited in their knowledge; when the church reached maturity Christians had access to perfect knowledge through the completed volume of inspired writings.

That Paul had this very point in mind is borne out by his illustrations. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." (13:11.) Many things are essential in childhood that are not essential in adulthood. Spiritual gifts were necessary for the confirmation of the word when the church was in its infancy, but when Christianity reached maturity by the completion of the New Testament scriptures, spiritual endowments were not necessary. Scaffolding is necessary in constructing a building, but when the building is finished the scaffolding has served its purpose and is taken away. The early Christians had a need for the exercise of miraculous powers that was supplied by the completion of divine revelation, therefore supernatural gifts were to be done away when "that which is perfect" came.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (13:12.) Here Paul projects himself into the position of the Corinthians, and Christians in general. At that time they saw things obscurely. When the perfect revelation of divine truth was recorded all would be able to see clearly, as "face to face."

If we keep in mind that miracles were performed for a definite purpose, namely the confirmation of the word (Mk. 16:20), we should be able to see why they would cease with the completion of the New Testament scriptures. Once a thing is confirmed and the confirmation properly recorded, there is no need for reconfirmation year after year. For example, if a jury confirms a man's innocence and the case is made a matter of public record by the court, it would not be necessary for the court to reconvene year after year as long as the man lives and reconfirm his innocence. If anyone ever questioned his innocence in the thing for which he was tried, he could simply point to the court records as adequate proof. The gospel plan of salvation "was confirmed" (Heb. 2:3, 4) by miraculous manifestations, then the recorded testimony of that confirmation was left us, so all we need today in the way of proof is the documentary evidence—the written revelation of God's will.

**Progress**

A colored preacher wound up his Sunday morning sermon with, "We aint what we ought to be, we aint what we want to be, we aint what we gwine to be, but thank de Lawd we aint what we wuz!"
The subject of this article is certainly a broad one, and we could spend a life time studying it and still not have it exhausted. We simply want to notice a few interesting things about the Bible, that I believe, will aid us as we daily study this Holy Book.

There is a very beautiful and thought provoking tribute that was written about the Bible by some anonymous penman. It reads this way: "This book contains the mind of God, the state of man, the way of salvation, the doom of sinners. Its doctrines are holy, its precepts are binding, its histories are true and its decisions immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the Christian's charter. Here paradise is restored, Heaven opened and the gates of Hell disclosed. Christ is its grand object, our good its design and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be open at the judgment and will be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

Consider the meaning of the word Bible. It is from the Greek word biblos, which just means "book." We often refer to this particular book as the Holy Book or "Bible", because it is the only book that man has that is from God.

Although the Word of God is available to us in one volume, as one book, it is actually a collection or library of books. It is composed of sixty-six books of varying sizes. There are two main divisions of the Bible. They are referred to as the Old Testament or Covenant, which is made up of thirty-nine books, and the New Testament or Covenant, which has twenty-seven books.

Old Testament

The Bible contains many different kinds of writing. In the Old Testament there are five books of LAW—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books, written by Moses, are sometimes referred to as the "Pentateuch", meaning "five volumes." Genesis begins "in the beginning" and continues to tell us of such characters as Adam, Noah, Abraham, Isaac, Jacob, Joseph, and Moses. They tell us of the Israelites in Egyptian bondage, and of their exodus and of the giving of the Law unto them at Mt. Sinai. By reading these books we can know the things that the Lord expected of these people. This section of the Old Testament ends with the death of Moses, about 1500 years before Christ.

There are twelve books of HISTORY in the Old Testament. Beginning with Joshua and going through Esther, these books tell the history of Israel, God's chosen people, from the beginning of the leadership of Joshua to the rebuilding of the wall of Jerusalem in 444 B. C.

The Old Testament contains six books of POETRY—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and the Lamentations of Jeremiah, the weeping prophet. The book of Job, Proverbs, Ecclesiastes, and Song of Solomon are also known as "Wisdom Literature."

There are sixteen books known as the
PROPHETS—Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. These sixteen books record the teaching of God to the people of Israel through the prophets. They cover a period of about 400 years, from about 800 B.C. to about 400 B.C.

New Testament

The New Testament has four books that we might classify as BIOGRAPHY. The narratives of Matthew, Mark, Luke, and John give the complete life of Christ. If you delight in reading about great men, you most certainly would enjoy reading these four books about the greatest one that ever walked the face of the earth. Jesus was the Son of God. He was Immanuel, "God with us."

There is one book of HISTORY in the New Testament—the book of Acts, the "Acts of the Apostles." This book tells of the establishment of the church and its spread under the preaching of the Great Commission, which had been given by Jesus: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mk. 16:15-16.) In Acts we learn what people during the lifetime of the Apostles did to become Christians and we learn what we must do to become the same.

Acts, along with the rest of the New Testament, teaches us that all man-made religious organizations are wrong. Denominationalism is presented as sinful. Many of these lessons are learned in the EPISTLES, or letters, written by the inspired men to congregations of the Lord and to individuals. There are twenty-one of them in all, beginning with Romans and stopping with Jude. Later we shall study some of the things concerning the New Testament, undenominational, church of Jesus Christ. In these letters we can learn such things as the worship, work, and organization of the church, and also the kind of life that Christians are to lead.

At the time when it was written, the book of Revelation told of future events that would shortly come to pass. It concludes the Bible with the picture of man at home with God.

"Inspired of God"

The writers of the Bible number about forty in all. They wrote under different circumstances in different ages and were, of course, men of varied occupations. For example: Ezra was a scribe; Nehemiah, a cup-bearer to the king; David, a king; Peter, a fisherman; Matthew, a tax-collector (publican); and Paul, an educated Jew. Moses wrote the Pentateuch about 1500 B.C., and the Apostle John wrote Revelation about 98 A.D. In round figures we could say that the Bible was written over a period of 1600 years. Even with all of this diversity, there is unity in the Bible. There is no contradiction in it. Though there are many books, in reality there is only one. The reason for this is that these men were inspired of God. They spoke only what the Holy Spirit instructed them to speak and write. (2 Pet. 1:20-21; 2 Tim. 3:16-17.) They spoke only the words that the spirit gave them. (1 Cor. 2:13.)

Translations

The Old Testament was written in the Hebrew language and the New Testament was written in Greek, the universal language at the time of Christ and the Apostles. It soon became necessary to translate the Bible into the tongues of other lands. The best known translation into English is the King James or Authorized Version, which was completed by forty-seven of England's ripest scholars in 1611 A.D. The American Standard Version was made by almost one hundred of America's finest scholars in 1901 A.D. There have been many other translations into
English, but these are perhaps the best.

It should be remembered that the translations as well as the divisions of the Bible into chapters and verses was the work of uninspired men. This was done for our convenience, to aid us in our study of the Word of God.

When you find italics in the regular text of the Bible, it indicates that the word is lacking in the original, or cannot be readily expressed in English, so is included to complete the sense of the statement.

I hope that you find the things we have discussed useful as you study your Bible daily. In future issues we plan other articles that will further increase your understanding of the "Book of books."

**Must a Bishop Be a Married Man?**

By Hubert A. Moss, Jacksonville, Florida

All we know about this is what the Scriptures say. Here is what they say: "A bishop then must be . . . the husband of one wife" (1 Tim. 3:2) and, "If any be blameless, the husband of one wife . . . For a bishop must be blameless." (Titus 1:6-7.) The clear import of this language is that a bishop not only can, but must, be a married man, "the husband of one wife."

This is further confirmed by the following additional statements in the list of qualifications for this office: "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" and, "having faithful children not accused of riot or unruly." (1 Tim. 3:4-5; Titus 1:6.) This rather leaves the old bachelor out!

The statements necessarily imply that the bishop is to be a man of family. Certainly the use of the numeral one in the text has the force of making it unlawful to place a polygamist or bigamist in the office. But we think that candor requires the admission that it also has the effect of requiring a man to be a married man. That he should be the husband of one wife, forbids having less than one as clearly as it forbids having more than one. If it be said that a man owns but one farm, it is just as clearly implied that he owns one as that he owns no more than one. There is no exception to this rule in the New Testament, and history confirms the fact that such was the practice in the ancient church.

It is significant that the Douay-Rheims Version (official Catholic version) and the Confraternity of Christian Doctrine Edition (official revised Catholic version) read substantially the same way. The former reads: "It behoveth therefore a bishop to be . . . the husband of one wife . . . One that ruleth well his own house, having his children in subjection" (1 Tim. 3:2-4) "and . . . ordain priests in every city . . . if any be without crime, the husband of one wife, having faithful children."

(Titus 1:5-6.) In both places the Confraternity Edition says "married but once." Of course there would be no point in prohibiting second marriages among the priests and bishops if indeed they were prohibited from being married at all, and celibacy the law. Neither would the instructions about their families have any meaning, according to this view. In the same version, where Paul is describing those who depart from the faith, he says, "They will forbid marriage, and will enjoin abstinence from foods. . . .” (1 Tim. 4:1-3.)
QUESTIONS ON BAPTISM

1. Who baptized Crispus and Gaius? .................................................................
2. Why did John baptize near Salim? .................................................................
3. Were Gentiles ever "commanded" to be baptized? ...........................................
4. Who was baptized between midnight and day? ..............................................
5. Did the preacher go down into the water to baptize the eunuch from Ethiopia?

6. Did Jesus mention baptism after His resurrection? ...........................................
7. What eloquent preacher needed teaching on baptism? ....................................
8. Were the Colossians "buried" or "sprinkled" in baptism? .................................
10. What sorcerer was baptized in Samaria? ......................................................


IN NEXT MONTH’S ISSUE
HAVE YOU SENT IN YOUR SUBSCRIPTION?
Professed Faith vs. Applied Faith

A little girl stood near Niagara Falls and watched a man push a wheelbarrow over a section of the falls on a tight wire. Finally the man stopped by the little girl and said, "Do you think I could take you across safely in the wheelbarrow?" She answered, "Sure." The performer then said, "Get in and I will take you across." The girl's lack of faith was evident when she turned and clasped her mother's hand, shaking her head with an emphatic "No!"

There are many who have such professed faith in God. They say they believe in Him, but when put to a practical test they show their lack of faith. The following are a few examples:

1. Many profess that they believe that Christ has absolute authority and that the Scriptures are the sole rule in faith and practice. But when they are asked for scriptural authority for a practice they immediately turn from the Bible to a Pope, Creed, Council, or Preacher. Some will even say, "We do not need scriptural authority."

2. God's word commands men to repent and be baptized for the remission of sins. (Acts 2:38.) Men show their lack of faith in God by teaching the doctrine of salvation by "faith only." The apostle Peter said, through inspiration, that repentance and baptism were for the same purpose. Men say that repentance is "for," but baptism is "because of." Thus they will agree with God until He says to be baptized, then they turn their face with an emphatic "No!"

3. The Bible teaches that we are to worship God in "spirit and in truth." (John 4:24.) Those who worship according to the doctrines of men are worshipping in vain. (Matt. 15:9.) Men say that if you are sincere in your worship the truth is not necessary, Thus they turn from God's word and clinging to the false teacher who says, "You don't have to do it like the Bible says."

4. God's word says that baptism is a burial. (Rom. 6:3-5; Col. 2:12.) Men say that is too much trouble; sprinkling or pouring is just as good. Consequently, they turn their face from God's command to pursue a way that is less trouble. This is just another way of saying, "No, Lord, I will not go with you."

5. The Bible teaches that as Moses was to build all things according to the pattern delivered him in the mount (Heb. 8:5.), so we are to follow the pattern revealed to us in the New Testament. (2 Tim. 3:16, 17.) Men say the way a thing is done is not important, just so it is done. Thus they reject the authority of the Bible and teach that "the end justifies the means."

In these and many other ways men have shown the kind of faith the little girl had—one that is professed but not practiced.

F. Jamerson.

The Bible Does Not Say

That we are justified by faith only. Read James 2:24.
That there is nothing in a name. Read Acts 4:12.
That a child of God cannot fall. Read 1 Cor. 10:12.
That baptism is non-essential. Read Acts 2:38.
That there are three forms of baptism. Read Rom. 6:3-5.
That all religious people will be saved. Read Matt. 7:21-23.
That one faith is as good as another. Read Eph. 4:5.
That hell is a place where the wicked will be annihilated. Read Rev. 20:10.
"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15.)
Isaiah 65:20

"Please explain Isa. 65:20." (Mrs. E. G. R.)

The book of Isaiah is written in poetic form and abounds in highly figurative language. If one tries to give a literal application to the language, he becomes involved in all sorts of absurdities. A single passage can best be understood by considering the whole scope of its setting.

In chapter 65 Isaiah writes concerning the punishment of the Jews for their iniquities, why they were punished, and how the Gentiles, along with a portion of the Jews, would receive the blessings of salvation. Verses 17-25 depict the future glory and prosperity of Israel following their return from captivity. It would be as if a new heavens and new earth were created. (Verse 17.) That is, they would have a new habitation. There would be joy rather than sorrow. (Verses 18,19.) They would have long lives. (Verse 20.) They would enjoy the fruit of their own labor. (Verse 21.) God would anticipate their needs. (Verse 24.) There would be peace. (Verse 25.)

The immediate fulfillment of this prophecy was doubtless in the return of a remnant of the Jews from captivity, at which time they were allowed to resume their normal and peaceful way of life. However, it is likely that this was intended as a long-range picture of the blessings to come through Christ in His church.

Verse 20 teaches that under the influence of the gospel people would be allowed to fill up their days. Every year millions of people die because of intemperance, vice, war, murder, lust, and other causes that could be eliminated if we would live as the gospel directs. This passage was not designed to teach that there would be no deaths in infancy, that all would live to a hundred, or that one who dies at a hundred would literally be an infant. It simply suggests the general truth that when men submit to the gospel of Christ infants will be able to reach full age, men will not die prematurely as a result of sinful and destructive acts, and those who live to a ripe old age will be able to retain much of the strength of youth even while aged. Only those who practice righteousness and enjoy longevity of life because of holy, temperate, and modest living can fully appreciate this passage.

Last Days

"Doesn't the Bible teach that this is the last generation?" (Mrs. M. P.)

If by "generation" you mean "age," or "period of time," the Bible does teach that this is the last. Peter affirmed on the day of Pentecost that Joel's prophecy was being fulfilled, and he had said certain things would occur in "the last days." (Acts 2:16-17.) That was the beginning of the Christian age, the
last great period of time in God's dealing with man on earth. The Christian age is the last. We are now living in "the last day" and gave been since Pentecost.

Ten Commandments

*Were the ten commandments for the Jews only? (Anon.)*

Yes. The commandments as recorded in Ex. 20 are prefaced by a reminder that God had brought the people "out of the land of Egypt, out of the house of bondage." (Ex. 20:2.) God gave these commandments to the people whom He delivered from bondage in Egypt. Other verses of scripture show with equal clarity that the commandments were for the Jews, not all nations. The ten commandments are repeated in Deut. 5, and here it is emphasized that they were for the Jews and the Jews only. "And Moses called all ISRAEL, and said unto THEM, Hear, ye ISRAEL, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with US in Horeb. The Lord made not this covenant with our fathers, but with US, EVEN US, WHO ARE ALL OF US HERE ALIVE THIS DAY." (Deut. 5:1-3.) The remainder of Deut. 5 explains that covenant as the ten commandments. Such language cannot be misunderstood without help.

The preamble (introduction) to the Constitution of the United States indicates to whom this constitution applies. In like manner the introduction to the ten commandments indicates to whom they were given.

—I. H.

Every person converted to Jesus in the days of the apostles learned that he was wrong and did something about it. More folks would be saved now if they were willing to admit wrong and turn to Christ.

The Dead Sea Scrolls

In the spring of 1947 some Bedouin goat herders were grazing their goats in the area lying west of the Dead Sea in Palestine. One of the herders, so the story goes, threw a rock through a hole in the steep rock hillside. The sound of something breaking was heard. To make a long story short, this was the beginning of the finding of several caves, which gave signs of having housed people long ago. The thing the herder's rock broke was a pottery jar. This and many other jars contained scrolls. It was discovered, by those who were qualified, that many of the scrolls contained the Old Testament Scriptures in Hebrew. One complete manuscript of the entire book of Isaiah was found and another almost complete. The first two chapters of the Book of Habakkuk, accompanied by something like a verse-by-verse commentary was found. One of the scrolls contained the rules of discipline of the group that had lived in the caves. An expanded Aramaic paraphrase of the Book of Genesis, chapters 5 to 15, was among one of the first scrolls found. All of the above mentioned manuscripts, with the exception of the incomplete Isaiah scroll, were among the first find. In subsequent finds, fragments of every book of the Old Testament, except Esther, have been disclosed. The unrolling of the scrolls was a very difficult task due to the age of the animal and fine paper rolls. Even a copper scroll was found. It was very difficult to unroll.

**How Old Are the Scrolls?**

Scholars say that the scrolls were prepared sometime between the 2nd century B. C. and 68 A. D. One who is not aware of the methods used by these trained men might question the verity of this dating. We will list seven ways that scholars use in determining the age of any ancient article. Realize that the "Dead Sea Scrolls" are only (See SCROLLS .... Page 14)
Prejudice is defined as, "Preconceived judgment or opinion; unreasonable predilection or objection; esp., an opinion or leaning adverse to anything without just grounds or before sufficient knowledge." (Webster.)

Prejudice is a common error. It is prevalent in politics, social matters, and religion. We are particularly interested in it as it concerns the subject of religion, both within and without the church. It is just as sinful for Christians to be prejudiced and refuse to study God's word on any subject as it is for those who are not in the Lord's body to do the same.

Probably all of us have a certain degree of preference. We naturally prefer certain things to others. However, there are many who are dishonest in their preferences. They dogmatically decide that a thing is right or wrong before and without considering the facts. This sin was to a great extent instrumental in the stoning of the prophets, the crucifying of Christ, and the persecution of the early church.

Prejudice naturally involves dishonesty. As recorded in Matt. 28:11-15, some Jewish elders hired soldiers to deny that Christ had arisen from the dead. They had made up their minds that Jesus was not the Christ, and when they heard about the resurrection they bribed the soldiers into saying, "His disciples came by night, and stole him away while we slept."

Those who are blinded by prejudice are totally indifferent to truth. "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, And their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:14, 15.) People who say, "I don't care what the Bible says, I believe it this way," have their eyes and ears closed to God's word.

The Psalmist said, "Open thou mine eyes, that I may behold wondrous things out of thy law." (Psa. 119:18.) The honest mind will "prove all things; hold fast that which is good." (1 Thess. 5:21.) Thus, the individual will know the truth and be made free by it. (John 8:32.) The person who has preconceived what he is going to do will reject the truth and remain in bondage to sin.

We may illustrate the point by a patient and his doctor. A sick person goes to the doctor to find out what is wrong and what to do about it. However, he may have already decided what is wrong and what he needs before he gets to the doctor. When the doctor prescribes the remedy, if it is not what he thought he needed, he refuses to take it. It is just this way with the sinner and Christ. Many want to have their souls cleansed of sin and will often ask what they must do to be saved. But when they hear the remedy Christ prescribed they refuse to take it because it does not suit their preconceived ideas.

Are you willing to do what Christ says in order to receive the remission of your sins? Here is what He has said: (1) "I say therefore unto you, that ye shall die in your sins, for if ye believe not that I am he, ye shall die in your
"Sins." (John 8:24.) (2) "I tell you Nay: but, except ye repent ye shall all likewise perish." (Lk. 13:3.)  (3) "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.) (4) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:16.) Will you accept Christ's word, or do you have a preconceived remedy?

The Bible furnishes us "completely unto every good work." (2 Tim. 3:17.) Can you find Bible proof for everything you teach and practice, or have you been blinded by prejudice in deciding about a certain practice without first searching the scriptures? Let's go to the Bible to get our practice, not decide what we are going to do then turn to perverting the scriptures in an effort to prove it.

**Some Questions on Hereditary Depravity**

1. If man is born *totally* depraved, how can "evil men . . . wax worse and worse"? (2 Tim. 3:13.)

2. If men sin because they are sinners, why did Adam sin? Did God create him a sinner?

3. If men sin because of their corrupt nature, since all have the same nature, why do not all have the same inclination to sin? Why wasn't Abel as inclined to kill Cain as vice versa?

4. If infants are depraved and wholly inclined to evil, what happens to those who die in that state?

5. If Adam's children inherited his corrupt nature, why do not the children of Christians inherit their purified nature?

6. What is corrupt by nature, the flesh or the spirit? If the spirit is corrupt, does not the corruption come from God? (Zech. 12:1; Heb. 12:9.) If the flesh is corrupt, does that not make Christ corrupt? (Heb. 2:15.)

7. If we all bear the iniquity of Adam, why did Ezekiel say, "The son shall not bear the iniquity of the father?" (Ezek. 18:20.)

8. Rom. 5:19 says, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." If the first part of this verse means unconditional condemnation for the whole human family, why does not the latter part mean unconditional salvation for the whole human family?

**Grace and Faith**

The divine side of our salvation may be summed up in the word "grace"; the human side, in the word "faith." Neither excludes the other, and both are broad terms. "Grace" means "unmerited favor." Paul attributed salvation to God's unearned goodness when he wrote to the Ephesians, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (2:8,9.) This is not to say that all works are excluded from our justification, but works of human merit are out. God saves, not because man does anything to deserve it, but on the basis of His own grace and love.

Grace would be of no benefit to man if it were not expressed. God has demonstrated His goodness in the gift of His Son. "For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.)

Faith is the means by which man has access to the provisions of grace. "Therefore being justified by faith, we have peace with God through our Lord
Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1,2.) That which God provides for us by His grace is appropriated by the exercise of our faith. Hence, "by grace are ye saved through faith."

Faith, like grace, would be without benefit in the absence of some sort of expression. As God's grace was expressed in the gift of His Son, our faith is expressed in obedience to His Son. Whatever Christ commands, our faith must motivate us to do, or else it will not avail. Christ is "the author of eternal salvation unto all them that obey Him." (Heb. 5:8,9.) "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5:6.) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:16.) "Ye see then how that by works a man is justified, and not by faith only." (James 2:24.)

—I. H.

SCROLLS.................... Continued

a few of the many finds of Biblical scholars. Here are the seven methods described briefly:

1. Paleographical—a study of handwriting.
2. Archaeological—a study of an old things, in this connection especially the pottery.
3. Numismatic—a study of the coins found in the caves.
4. Historical Allusions—those in the non-Biblical documents are unclear in D. S. S.
5. Literary Relationships—a comparison with other literature of the same period. Not always too reliable.
7. Various Scientific Tests—in particular the Carbon 14 test which dated the scrolls at 33 A. D., minus or plus 200 years.

What Sect Was Responsible for the Scrolls?

It is generally conceded by those who have studied the scrolls that the Jewish group which had lived in the desert to the West of the Dead Sea was the Essenes. Only the Pharisees and Sadducees are mentioned in the New Testament as sects of the Jews. The Roman historian Pliny tells of the ascetic Jewish sect, the Essenes. The first century Jewish historian Flavius Josephus tells of the Essenes in his Wars. Philo of Alexander also mentions the monastic type people. The aforementioned rules of discipline and many of the other books written by this group, tell us much of their life and dealings with one
another and with the outside world. Several of these scrolls have been translated into English and make interesting reading.

**What Is the Significance of the Dead Sea Scrolls to Us?**

Our topic question can be answered with two points: (1) The Old Testament manuscripts antedate our earliest extant Hebrew text by about 1,000 years. Previous to this find the 9th century A.D. Masoretic text was our oldest Old Testament Hebrew text. The new-found scrolls confirm the accuracy of the Masoretic text. In places where words had been hard to decipher in the 9th century text, they are made clear in the scrolls. (2) The scrolls give us new knowledge of the history, literature and religion of the intertestament period (400 B.C. to the new era).

—F. Jenkins.

(The above article is available in tract form and may be obtained from the author at 3800 Blaine Ave., St. Louis 10, Mo.—Editor.)

**Why Be Baptized?**

1. It is a command. (Acts 10:48)
2. To get into Christ. (Rom. 6:3)
3. To enter the kingdom of heaven. (John 3:5)
4. To be saved. (Mk. 16:16)
5. To be added to the church. (Acts 2:47)

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Form 3547 Requested
After reading my tract on WHY I LEFT THE BAPTIST CHURCH a man recently asked me "when and where I ever heard of any candidate being baptized into the Baptist Church, rather than into the name of the Father . . . Son . . . and Holy Ghost?" The answer is on page 12 of J. M. Pendleton's "Church Manual For Baptist Churches" (Published by the Broadman Press, Nashville, Tenn., and can be purchased at any Baptist Book Store), where we read as follows:

"Regeneration, repentance, and faith are private matters between God and the Soul. They involve internal piety, but of this piety there must be an external manifestation. This manifestation is made in baptism. The penitent, regenerate believer is baptized into the name of the Father, and of the Son and of the Holy Spirit. There is a visible, symbolic expression of a new relationship to the three persons of the Godhead, a relationship entered into in repentance, faith and regeneration." (Emphasis mine, G.S.). This simply says that the relationship of being into the name of the Father, Son, and Holy Spirit is "entered into in repentance, faith, and regeneration," which comes BEFORE baptism, and that baptism is only a "visible symbolic expression" of this new relationship. Hence we are forced to conclude that according to Baptist Doctrine BAPTISTS BAPTIZE A PERSON WHOM THEY BELIEVE IS ALREADY "INTO THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."

But, the Bible teaches that we are baptized into this relationship, hence we reach the relationship when we are baptized, and not before, as Baptists teach.

I realize that when Baptists baptize a person they say, "I baptize you into the name of the Father, and of the Son, and of the Holy Ghost," but in the light of the above, they do not do what they say they do, nor do they believe that they do what they say they are doing, for they believe that the person being baptized is already "into the name of the Father, Son and Holy Ghost."

My Baptist friend, if you do not believe that, then you should renounce Baptist Doctrine and leave the Baptist Church for they do believe it, and you are standing for it and lending your support to it as long as you are a member of the Baptist Church. Be honest with your own soul. There is a judgment day coming.

**Baptist Baptism Puts One Into the Baptist Church**

This is evident from a few quotations...
from the Church Manual. On page 12 we read, "The ceremonial qualification for church membership. This qualification is baptism." Again, on page 14, "This shows baptism to be a prerequisite to church-membership." Again, on pages 17 and 18 under the caption "HOW MEMBERS ARE RECEIVED" we read, "In accordance with the first way (experience and baptism), persons wishing to unite with a church give an account of the dealings of God with their souls, and state the 'reason of the hope that is in them;' whereupon, if in the judgment of the church they 'have passed from death unto life,' they are by vote of the church recognized as candidates for baptism, with the understanding that when baptized they will be entitled to all rights and privileges of membership." This is further evidenced by the fact that simply being baptized does not qualify one to become a member of the Baptist Church, but only those who receive Baptist baptism—baptism by the hands of an ordained Baptist preacher and by the authority of a Baptist Church. (Pages 64 and 65 of the Church Manual.)

Bible Baptism Puts One Into Christ

The apostle Paul wrote the Galatians, "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.) The same apostle wrote the Romans, "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.) Baptists claim that a person in IN Christ BEFORE and WITHOUT baptism. Hence, Baptists do NOT baptize a person into Christ as the BIBLE teaches, therefore, they do not administer BIBLE baptism.

Bible Baptism Is In The Name of Christ

Actually, Baptists do not baptize "in the name of Christ." "In the name of" means "by one's command and authority." On page 65 of the Baptist Church Manual "a proper administrator" is defined as "a person who has received from a Church authority to baptize." In other words the Baptist preacher gets his authority to baptize from a (Baptist) Church, hence "by the authority of" the Baptist Church, or "in the name of the--------------------------Baptist Church." Bible baptism is by the command and authority of Christ, or "in the name of Christ." (Acts 2:38; Acts 10:48; Acts 19:5.)

My Baptist friend, if you would follow Jesus, you should do as the twelve men in Ephesus, who upon learning that their baptism was, among other things not in the name of Christ, "were baptized in the name of the Lord Jesus.' (Acts 19: 1-5.)
To destroy the supernatural element in the Bible is to destroy the book itself. Recognizing this, infidels have made efforts for generations to discredit the miracles recorded in the Scriptures. They usually invent stories that will offer some natural explanation to replace the supernatural in the narrative. These stories abound in "suggestions," "probabilities," and "likelihoods," yet any sort of natural-explanation theory is supposed to completely offset the ancient, well-documented, and widely-accepted supernatural account.

A college professor once presented the following as the "highly probable" explanation of Israel's crossing of the Jordan on dry ground: "There were some high hills on the immediate bank of the river above the crossing-place; a landslide from one of these filled the channel of the river and stopped its flow. Seeing this, Israel took advantage of it and hastened across." Serious students of the Bible know that such an occurrence is much more improbable than probable, not to mention its being wholly unfounded. Note the facts recorded by Joshua: (1) Jehovah said, "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." A natural landslide would prove absolutely nothing about the Lord's being with Joshua. (2) Joshua promised that "as soon as the feet of the priests that bear the ark of the Lord . . . shall rest in the waters . . . Jordan shall be cut off . . ." A landslide would have buried the priests alive. (3) It was the time of year that "Jordan overfloweth all his banks."

Since it was the season that Jordan overflowed its banks, a landslide big enough to completely dam the river, and that long enough for something like two million people to cross on dry ground, would be a miracle within itself!

I have read several stories as fanciful as the professor's Jordan-crossing by critics who looked for a natural explanation of the crossing of the Red Sea. The thing that surprises me is how people will "latch on" to these purely imaginative ideas as if they were demonstrated realities. Of course, many people put more faith in the word of a professor, a D. D., or a self-styled "scientist" than in God, or at least it seems that they do.

The St. Louis Globe Democrat recently carried an Associated Press news release that quotes a Soviet scientist as giving an entirely new explanation of the miraculous destruction of Sodom and Gomorrah. The Russian scientist, identified only as M. Agrest, says, "Sodom and Gomorrah might have been destroyed by a nuclear explosion set off by invaders from outer space." He thinks the fire and brimstone mentioned in the Scriptures might have been a nuclear fuel dump blown up deliberately by the outer space people. The report continued, "He said he thinks the mysterious Baalbek terrace in the Anti-Lebanon mountains—a platform built of huge stone slabs—was used by the space invaders as a launching pad for their space ship." Furthermore, he thinks the glassy bodies known as "tektites" found in the Libyan desert may have been formed by the impact of probe rockets sent to the earth before the raiders risked a landing.

Before you laugh at this as another fantastic bit of propaganda from behind the Iron Curtain, remember that it sounds quite similar to the stories...
being related by college professors in an effort to explain away the miracles of the Bible. You might even ask your preacher what he thinks of the tale, and don't drop your teeth if he halfway agrees with it! This is the sort of stuff that educated Americans take pride in relating as they expose what they term "religious legends" and "superstitious myths" recorded in the Bible.

Note that the Russian scientist says, "Sodom and Gomorrah MIGHT have been destroyed by a nuclear explosion . . ." In this statement he admits that such MIGHT NOT have been the case at all. And take note of his eight suppositions: (1) He assumes that there is life on planets in outer space. (2) He assumes that people live in outer space. (3) He assumes that they are highly intelligent people. (4) He assumes that they knew more in 1898 B. C. (the approximate date for the destruction of Sodom and Gomorrah) than we know nearly four thousand years later. (5) He assumes that a stone platform in the Anti-Lebanon mountains served as a launching pad. (6) He assumes that glassy bodies in the Libyan desert were formed by rockets. (7) He assumes that fire and brimstone is nothing more than a nuclear explosion. (8) He assumes the Biblical narrative is pure "legend." With that many outright suppositions, who couldn't devise a fantastic story to replace any Bible miracle?

I have one question for those who may be inclined to believe the Russian version of Sodom and Gomorrah. If an atomic explosion caused Lot's wife to turn to a pillar of salt, though she was already out of the city, why do not nuclear blasts turn humans into pillars of salt today? I have heard of such blasts killing and seriously injuring people, but to my knowledge no one has yet been turned to a pillar of salt from a nuclear explosion. Maybe someone can fill us in just here.

First Prophecy of Christ

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

This verse states (1) a part of the serpent's penalty for having tempted Eve, and (2) in the language of prophecy what the ultimate outcome would be.

The serpent was being told by Jehovah how he would be punished for his part in the temptation. God said, "I will put enmity (hatred) between thee and the woman." The serpent was representing the Devil (Satan himself is called "that old serpent" in Rev. 12:9), so the enmity is between the woman and the Devil. But God continued, "And between thy seed and her seed." Therefore the enmity is extended to future generations. The word "seed" could be used in a general sense to refer to all of the woman's descendants, but the same word could be used with particular reference to one person as in Gal. 3:16. Obviously it does refer to one particular individual in the verse under consideration, for the latter part reads, "it shall bruise thy head, and thou shalt bruise his heel."

Now, what one person could be singled out as "the seed of woman" in a special sense? Christ is the answer. He was born of a virgin—born of woman without the concurrence of any man. And He is certainly at enmity with the Devil and all his followers!

One question remains: What is meant by His bruising the Serpent's head? This simply means that Jesus Christ has such power over the Devil as to destroy his lordship over mankind, and the Devil's power is limited. The Devil may inflict temporary wounds, "bruise his heel," but the ultimate victory will be by Christ and His followers.
This article is on the dispensations in which God has spoken and the way in which He has spoken. By "dispensation" we simply mean the "period" or "era" of time in which the Lord has spoken. God has spoken to many different people, and in many different periods of time. The inspired writer of Hebrews 1:1 says, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." This passage states that God hath spoken! He spoke by "divers" or "different" portions and manners.

Paul admonished the young preacher Timothy to "Give diligence to present thyself approved unto God, a workman that needeth not be ashamed, Handling aright the word of truth." (2 Tim. 2:15.) If one is going to be the kind of workman that the Lord wants him to be—not ashamed—it will be necessary that he be able to handle aright the word of truth." It will be imperative that he understand just exactly what He has intended for us.

Perhaps you're saying, "But, all of the Bible is for us." If you mean by that, that we are to study and learn all of it, then you will find us in perfect agreement, but if you mean that everything in it is applicable to us and must be obeyed by us, then we could not agree. For example: have you kept the garden of Eden? have you built an ark? have you offered your only son Isaac on an altar? have you kept the sabbath? have you offered animal sacrifices and burned incense? Certainly everyone understands that the command to keep the garden of Eden was given to Adam and Eve only, and that the command to build an ark was directed to Noah alone. You probably don't have a son named Isaac, and even if you did you would not attempt to offer him as a sacrifice, for you know that the Lord never commanded anyone but Abraham to do that. You know not to burn incense, offer animal sacrifices or keep the sabbath, because those were some of Jehovah's commands to the nation of Israel.

The Bible teaches that God has spoken. We generally divide Bible history into three main periods or dispensations. These three are the Patriarchal, Mosaic and Christian periods of time. This is done to aid us in placing the various Bible events and characters and because of the different ways that the Lord has spoken.

Patriarchal

The word Patriarchal means "the rule of the fathers." From the time of Adam till the time of Moses the Lord spoke to Adam, to Noah, to Abraham, Isaac, Jacob and others. The father in turn instructed his family. He offered the sacrifices for the entire family. The Patriarchal period is told about in the Bible from Genesis 1 to Exodus 19. During this period God dealt primarily with the family through the head of the house. God spoke in different ways in this period. He spoke direct to certain individuals. An example of this is found in Gen. 3:8-10 as the Lord spoke unto Adam and Eve: "And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden. And Jehovah God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked: and
I hid myself." In this passage we have record of Jehovah God speaking direct to Adam and Eve. This was one of the ways that the Lord spoke at that period.

Not only did the Lord speak direct, but He also spoke in visions. In Gen. 15:1 we read, "After these things the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."

Both in Gen. 18:2 and 19:1 we read of the Lord speaking through angels—once to Abraham and once to Lot. During the Patriarchal period God used these three methods to reveal His message unto the people: direct speaking, visions, and angels.

**Mosaic**

After the children of Israel went into Egyptian bondage and then came out under the leadership of Moses, about 1500 years before Christ, the Lord spoke unto the people of Israel through Moses. He first gave the Ten Commandments and later gave other rules and regulations, all of which are known as the Law of Moses. From about 1500 B.C., at the giving of the Law at Mt. Sinai, until the time of Christ, we have a period known as the Mosaic dispensation. In the Old Testament—from the twentieth chapter of Exodus to the end of Malachi—this period is covered. John said, "For the law was given through Moses; grace and truth came through Jesus Christ." (John 1:17.) During that time the Lord spoke to the nation of Israel. He did not speak just to a family. Neither did He speak to the individual only, but He gave a national law to a nation of people. The Law of Moses was both a civil law and a religious law. What the Lord told Adam, Noah, Abraham or any other person under the Patriarchal dispensation was not directed to the children of Israel. Neither were any of the things that He spoke in either of these periods directed to us. The things that the Lord requires of us today are not what He gave to Israel in the previous dispensation of time.

Later in this same period, the Mosaic period, beginning about eight or nine hundred B.C., the Lord spoke through the prophets. Such men as Elijah, Isaiah, Daniel, Joel, and others spoke the word of the Lord unto God's wayward people.

**Christian**

We learned a moment ago from Hebrews 1 that God now speaks to us at the end of the Old Testament period through His son, Jesus Christ. The book of Hebrews shows that Christ is a better messenger or speaker for the Father than were either the angels, the prophets, or even Moses. In the New Testament we also have the apostles of Jesus as spokesmen. Jesus promised the apostles that He would send to them the Holy Spirit after He ascended to the Father. You may read about His promises to them in John, chapters 14 through 16. In this present period we have both Jesus Christ and the apostles as speakers. We refer to this period, which is called in the Bible the "last days," as the Christian dispensation of time. Since the establishment of the church in the first century A.D., we have been in the "last days." (Acts 2:15-17.) There will be no other period of time. The Lord has given us a full and complete revelation, which we will discuss in a future article. There is no need for another period in which the Lord shall speak. The full revelation was made by Christ and the apostles in the Christian dispensation.

In Matt. 26:28 Jesus said, as he instituted the Lord's supper, "for this is my blood of the covenant, which is poured out for many unto remission of sins." Jesus shed His blood to dedicate the New Covenant or Testament. (Heb. 9.) The Christian dispensation is the

In this period of time we have the church. Jesus said, "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16:18.) Jesus promised to build His church. He didn't say anything about any human institution or denomination founded by man, but said that He would build His church. If it belongs to Him, of course it should bear His name—the church of Jesus Christ. The church is also referred to as the kingdom. Paul mentioned to the Colossians that God had "delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love; in whom we have our redemption, the forgiveness of our sins." (Col. 1:13, 14.) These Christians were in the kingdom of Christ.

During this period of time God is speaking primarily to the individual. He is not speaking to a nation, nor is He speaking to the heads of the families. Now it is a matter of "whosoever will." It makes no difference what others are doing about Christ and the gospel, you still have an obligation to receive and obey the things spoken. You can not afford to neglect them. Salvation is a result of God's grace and our obedience.

We have discussed only briefly the different dispensations in which God has spoken. The accompanying chart should prove helpful in illustrating this lesson, and guide you in further study of the Sacred Scriptures.

MANLINESS IN BOYS

A boy who is ashamed of his mother, even if she does wear a homespun dress and a sunbonnet, will never make a man. He may make something that at a distance will look like a man, but he will never be a man.

—T. B. Larimore.
"And he said unto another, Follow me. But he said, Lord, suffer me first to go bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." (Lk. 9:59, 60.)

There are more ways than one for a man to be dead. The root idea of the word dead is "separation." A man may be literally dead (physical or natural death,) as when his spirit departs from his body. (James 2:26.) The word also has many figurative meanings. A man may be dead in sin (Eph. 2:1) or dead to anything in which he is not engaged or has no interests. (Rom. 7:4; 6:7, 8.)

In the reply of Jesus he uses the word dead in both senses. The father who was to be buried was physically dead. Those who were to bury him were spiritually dead; they were dead to Christ and to His cause. There were plenty of people who were not alive to the work in which Christ was engaged whom He knew could and would attend to the burial of the physically dead. But this disciple was not dead in either of these senses and Jesus would teach the lesson that a far more sacred duty than caring for the dead is laid upon one by His invitation. Under ordinary circumstances it would, not be wrong to care for the dead. The Lord needed this disciple immediately, and the great work of the kingdom of God could not wait. He taught that even the most solemn and tender ties and duties of social life must give way to the more important task of following Christ and obeying His commands. God bids us recognize our duties toward others, but that which would ordinarily be right becomes wrong when in conflict with the superior claims of Jesus the Son of God. The Savior does not allow us to place anything earthly before His work, or any hindrance there-to.

Someone has paraphrased the passage thus: "Let those who are dead to an interest in our work, and at the same time dead in sin, bury their dead; but you, who have interest and life in my work, must be engaged in it now; we have no time to lose."

The Last and Highest Function of Reason

(From Reason and Revelation)

The last and, perhaps I might say, the highest function of Reason in matters pertaining to Divine Revelation, is to cordially and fully acquiesce in the fitness, the wisdom, and the correctness of whatever God has clearly revealed. His authority is supreme. From it, there is no appeal. And hence to refuse to submit to it in any case, and under any circumstances, is most irrational and absurd.

If Reason is not fully satisfied with the entire chain of evidence, she may re-examine it. She may, if she pleases, again consider each of the questions, Whether the Bible is the word of God: whether it is the pure word of God: whether it is the pure and inspired word of God: whether the Principles of interpretation are all founded in truth: and finally, she may examine and see with the most rigid and scrutinizing exactness, whether the Rules and Principles have all been correctly and judiciously applied in the course of the exegesis. But all of these points having been found correct, and having been conceded, then indeed REASON HAS NO ALTERNATIVE LEFT BUT TO CORDIALLY AND FULLY
ACQUIESCE IN THE TRUTHFULNESS AND PARAMOUNT AUTHORITY OF EVERY ORACLE THAT BEARS THE SEAL AND STAMP OF GOD'S OWN INSPIRATION.

We have no right to reject it on the ground that we can not comprehend it; or that we can not reconcile it with our preconceived notions and opinions. No sane man so reasons in any other department of knowledge, science, and literature. On the contrary, we all receive as facts, in other branches of learning, many things that we do not and that we can not comprehend. We believe, for instance, that the sun holds the earth in its orbit, and regulates its motions: but does any living astronomer profess to comprehend fully the philosophy of these phenomena? We believe that food received into the stomach is converted into all the various cells and tissues of the body; but does any physiologist, however learned, presume to understand fully and perfectly these mysterious processes? We feel perfectly sure that the soul dwells within the body as its clay tabernacle: that it preserves it, moves it, gives tone, energy, beauty, and vitality to it: but has any metaphysician ever pretended to explain how it accomplishes all these results? These and ten thousand other phenomena equally mysterious are now received as facts by every man of ordinary intelligence: not because we fully understand them; but simply because no one can any longer reasonably doubt the evidence of their reality.

And just so it is with respect to many things contained in the Holy Bible. No philosopher can explain them: but even the child may, on the evidence submitted, believe and receive them as the real and veritable oracles of that Spirit which searches all things, yea even the deep counsels and purposes of Jehovah. —R. Milligan.

Outline of Religious History

People who have not studied the Bible sometimes ask for a simple outline of sacred history. The following is about as simple a sketch of the history of God's dealing with man as could be presented. Elsewhere in this issue there is a splendid article on the three general periods of Bible history.—Editor.

I. The Patriarchal Age.
1. Antediluvian Period (Adam to the time of the flood.)
2. Postdiluvian Period (Time of flood to Abraham.)
3. Journeys of the Patriarchs Period (Abraham to Joseph.)
4. Egyptian Bondage Period (Joseph to Moses.)

II. The Jewish Age.
1. Wilderness Wanderings Period (Moses to Joshua.)
2. Conquest of Canaan Period (Joshua.)
3. Judges Period (Joshua to Samuel.)
4. The United Kingdom Period (Saul to Solomon.)
5. The Divided Kingdom Period (Rehoboam to fall of Israel.)
6. Kingdom of Judah Period (Fall of Israel to fall of Judah.)
7. Babylonian Captivity Period (Fall of Judah to time of Daniel.)
8. Restoration Period (Time of Daniel to the end of Old Testament.)
9. Between the Testaments Period (End of Old Testament to John the Baptist.)
10. Life of Christ Period (Birth of Jesus to ascension.)

III. The Christian Age.
1. Apostolic Period (Pentecost to death of John the apostle.)
2. Postapostolic Period (Death of John to the present.) This period not covered in the Bible.
The name Genesis simply means beginning or origin. Several beginnings are recorded in Genesis. We have recorded the beginning of the world, of all life here, of the domestic relations of the home, of sin and its condemnation, of the scheme of redemption, and the beginning of the nations, particularly the beginning of the Messianic nation.

Moses is generally accepted as the writer of Genesis. If this is correct, then Genesis was written hundreds of years after most of the things recorded in it. In fact, this book is a history of the time previous to Moses and his leading Israel. Since the chronology prior to Abraham is uncertain, it is almost impossible to construct figures that would give us the exact period covered in this book. One thing is certain, a more extended period of time is not covered in any other section of the Bible. Genesis generally falls into three distinct periods of time, the Antediluvian (before the flood), the period from the flood to Abraham, and the period following Abraham to the giving of the law by Moses. In regarding the time covered in Genesis we should be content to walk by faith and accept the statement, "In the beginning God created the heavens and the earth."

Next we turn to the text of the book in general. The first utterance is profound, stating the fact of God's being and His power. The first chapter deals with the creation and setting in order of the material universe. Chapter 2 shows the creation of man, that he is not a self-existent being. Chapter 3 has to do with the fall. This shows, in spite of the criticisms that have been offered, that the free moral agency of man is consistent with all of God's laws and justice in dealing with His creatures. The temptation and its source are given, then the fall, God's appearance, the curse, and the expulsion of man from the garden. These three chapters not only lay a groundwork for the rest of the book, but also a foundation of all that is to follow in the scheme of redemption. (Gen. 3:15.)

Beginning with chapter 4 we see the growth of sin through Cain until the covenant with Noah after the flood. We see how God's plan begins to unfold gradually. The scheme of redemption is brought out through the chosen race. The genealogy of Cain is given, then dropped, and Seth is taken up. Next, Ishmael is mentioned and dropped, being followed by Isaac to the close of the book. The fourth chapter also gives the genealogy of Noah and the increasing wickedness of man. Chapter 5 takes up the building of the ark and the occup-
ing of it, along with the destruction of all men except Noah and his family. Through chapter 9 the departure from the ark is related, and God's covenant with Noah that the earth would never be destroyed by water again.

Next, we look at the beginning of the nations through the three sons of Noah in chapter 10. In chapter 11 we see the enterprises of the land of Shinar and the frustrations and dispersion of the races from Babel. From this confusion of the nations we again see the Messianic tribe emerge in Shem to bring Abraham forth to fit into God's plan.

In chapter 12 we notice a more detailed plan and more definite promises of God's blessing for fallen man. This is usually referred to as the Patriarchal age proper. It deals with the call of Abraham and God's promises to him.

From chapter 13 through chapter 20 we find Abraham and Lot separating, God's covenant with Abraham, then the destruction of the cities of the plain, Sodom and Gomorrah.

In chapter 21 we have recorded the birth of Isaac, the child of promise. Abraham sees his mistake in trying to aid God by having a child by Hagar. He is shown that Isaac is to be the one through whom the promises would be fulfilled. Hagar and Ishmael are then cast out. The supreme test of Abraham's faith is seen in Chapter 22. When he is commanded to offer Isaac, his faith holds firm. Chapters 23 through 25:18 record the death of Sarah, the marriage of Isaac, and the death of Abraham and Ishmael.

We next turn our attention to the life of Jacob, who later was to give God's People their name Israel. From 25:24 to chapter 28 we find the birth of Esau and Jacob recorded, the sale of Esau's birthright to Jacob, and Jacob's obtaining this by deceit, resulting in Jacob's having to leave home. As he travels to Padan-aram he has a dream at Bethel and the covenant is renewed with him.

The second period of Jacob's life is covered from chapter 28 to 31:16, when he dwells in Padan-aram. While living there he has eleven sons born to him through his two wives and their handmaids. These sons, along with Benjamin, were to become the heads of the twelve tribes.

In the third period of Jacob's life we find him leaving Padan-aram to go back to Canaan by God's commands. (31:13.) A covenant is also made with Laban at Mispeh. Chapter 32 contains an account of Jacob's wrestling at Peniel with a man, and his name being changed to Israel. Chapters 33 through 36 describe Jacob's meeting with Esau, his return to Bethel, the birth of Benjamin, the death of Rachel and Isaac, and an account of the generations of Esau.

The fourth period of Jacob's life is begun in chapter 37 with the jealousy of Jacob's sons over Joseph. This jealousy leads to the selling of Joseph into Egypt. We follow the life of Joseph in Egypt, his slavery, his temptation by Potiphar's wife, his interpretation of dreams, and finally his rising to prime minister of the land of Egypt. Chapters 42 through 45 bring Joseph and his brethren together as a result of the great famine at that time. After an apparent attempt to get even, he makes himself known, and Jacob, along with all his descendants, moves into Egypt. In chapters 49 and 50 we see Jacob's prophecy concerning his sons and their tribes. In this prophecy Judah is shown to be the Messianic tribe by Jacob's saying the sceptre should not depart from him (Judah) until Shiloh came. (49:10.) The deaths of Jacob and Joseph are also given, and Joseph shows, by commanding his bones to be carried out, that they are not to remain in Egypt always. These fifty chapters of Genesis are the foundation of all that God had in mind for man, the blessings which he now enjoys in Christ and looks forward to in the future.
On Giving Titles
By Arvid K. McGuire, Kirkwood, Missouri

The Bible forbids the practice of giving religious titles that make distinction between brethren. We believe in speaking where the Bible speaks and remaining silent where it is silent. If the Bible does not authorize a practice we dare not presume on the silence of God and engage in such. This is a Biblical principle. (1 Pet. 4:11; 1 Cor. 4:6.)

The Lord said, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:8-12.)

According to our Lord it is sinful (i.e., violation of this command) to call men Rabbi. A Christian cannot scripturally call one such today. Christ is our teacher and we are all brethren. The Jewish religion as it is now is not the religion of Jesus Christ. It is the synagogue of Satan and one cannot be saved by following it. (Rev. 2:9; John 14:6.)

It is sinful for a Christian to call a man Father in the religious sense. Christians do wrong to call a Catholic priest by the title of Father. Such is a violation of the command of Christ. This is just one of many, many instances in which the sect called the Roman Catholic Church is different from the church of the New Testament. It is not disrespectful to call him Mister. That is all he deserves to be called.

Likewise it is a violation of Jesus' command to call a man "Grand Master," or "Most Worshipful Grand Master" as is done in the lodge is a violation of the statement of Jesus. He is our Master and the only Master the Christian has.

The term reverend is never applied to men in the Bible. The practice of sectarian preachers calling themselves Reverend is sinful. The only time a word is translated "reverend" is Psa. 111:9 where the scripture says, "holy and reverend is his name." The Revised Standard Version of the Bible says, "Holy and terrible is his name." What we are waiting and expecting to see is one of these denominational preachers signing his name as "The Right Terrible so and so". This, as the above three titles, makes a distinction among brethren and violates the teaching of Christ.

Neither is a preacher a pastor, unless he meets all the qualifications of Titus 1 and 1 Timothy 3 and has been appointed an elder or pastor with others who are qualified, over a local congregation. And then he is a pastor, not because he is a preacher, but because he has been appointed an elder or shepherd of the flock. The denominational use of the term is the "language of Ashdod" and not as the Bible speaks. A gospel preacher is neither a "reverend" nor a "pastor." He is an evangelist of Christ, seeking to do the work of an evangelist. (Eph. 4:11-12; 2 Tim. 4:1-5.) It is scriptural for an evangelist to preach at a place for an indefinite period of time. Paul left Timothy at Ephesus to preach and to charge certain men not to teach a different doctrine. (1 Tim. 1:3-5.) This he did, and this congregation had elders. (Acts 20:17-28.)

The principle stated by Job holds true today. "Let me not give flattering titles." The use of the title Doctor and any other secular title transposed into the kingdom of Christ is without
scriptural authority. Jesus said, "One is your master... and all ye are brethren." Peter spoke of Paul simply as "our beloved brother Paul." (2 Pet. 3:15.) Let us respect the authority of Christ and use speech that is pure and sound.

"Stand Thou Still A While"
By Frank Kuchar, St. Louis, Missouri

In this modern age when everything seems to lead to a greater desire to create more speed, we find ourselves helplessly caught in the worldly tide which swiftly moves all around us. We cannot go through a day without in some way coming in contact with speed of some form or another. Supersonic jet aircraft, rockets, and guided missiles continue to increase the speed of objects through the air. A denominational friend once likened our lives to a locomotive—going downgrade toward a cliff's edge and having no brakes.

The day of the general store, potbellied stove, and cracker barrel is a thing of the past. A new era is here. The day of a 30 hour work week is in the talking stages. Public schools are teaching arts and crafts in an effort to show what to do with leisure time. Sales of sporting goods have climbed to new highs in our land, showing that people have found time to spare from their labors.

If people are finding spare time, this could and should lead to more free time to work for the Lord. "Why?" you ask. Because the Lord demands it! "Work out your own salvation with fear and trembling." (Phil. 2:12.) "But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:35.)

The work of the Lord needs to become stronger and greater in breadth. The work of the Lord needs the help of every Christian. It is not left up to the few preachers to do, but is left to the multitudes of Christians to do. Where multitudes work, there you will see multitudes grow.

Are you prepared to do the work of the Lord? Are you prepared to fight against Satan? Are you prepared? This three-word question requires much thought to answer truthfully.

To test himself, one needs to stand still a while—stand still, meditate, and examine the life being led—look back on the path which has been followed. Is it the path Christ would have taken? If not, one must come to a decision.

Life must be a constant preparation. We must prepare for the heavenly future and for the future days of our lives here on the earth and the work required of us. We know not how long we shall be here on earth. Christ is to come again to summon us to our heavenly reward. We must be ready, for we know not when he shall come. (2 Pet. 3:10; Mk. 13:32.)

Samuel bade Saul (1 Sam. 9:27) to "stand thou still a while, that I may show thee the word of God." Mary stopped (sat) at Jesus' feet. (Lk. 10:39.)

We need to take the time to stop and study, and to see where we can improve our lives, our Christian working, and our giving of our time, money, and efforts to the furthering of the cause of Christ while there is yet time.

Won't you take time—this very moment—to "Stand thou still a while?" Your life can be made more beautiful in many respects. As a true Christian you can "catch your breath," so to speak, to increase your efforts for the Lord. As an erring Christian you can catch yourself in time to return to the Lord. As a lost soul you can catch the opportunity and become a saved child of God.

"Stand thou still a while."
What Price Unity?

By Richard E. Donley, Valhalla, New York

Unity among those who follow Christ is not optional. Each one chooses whether he will or will not follow the Lord; but the disciple does not decide that he will or "ill not be united with all others who follow Christ. That is so because unity in Christ is one of the results of following His teaching.

The teaching of Christ is conveyed through the apostles, and one of them addressed a letter to a local church (but included all who call on the name of the Lord) in which he said, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you. . ." (1 Cor. 1:10.)

DENOMINATIONAL NAMES ARE BARRIERS TO UNITY. It is a common practice for some professed followers of Christ to wear names that are designed to make distinction, such as, Methodist, Baptist, Presbyterian, etc. It is evident that to wear such a name is against the teaching of Christ on unity. If a Christian should accept a denominational name, he would, by doing so, depart from the teaching of the Lord.

DENOMINATIONAL ORGANIZATION IS AGAINST UNITY. The only organization of God's people (to accomplish God's service) that is revealed in the New Testament is that of the local church. A denomination is formed by joining two or more local churches together under one earthly authority. Since such joining together is not taught in Scripture it cannot be done by faith in Christ. (Rom. 10:17.)

When, and if, Christians form denominational organizations they do that which is a barrier to unity with others who just go by the Bible. They therefore cease to be followers of the Lord.

THE LOCAL CHURCH AND UNITY. The local church is the Lord's organizational unit for work and worship. (1 Cor. 1:2; Phil. 1:1.) Because of this the New Testament has a lot to say about the need for unity within the local church, and also how that desired unity may be attained.

ALL ARE TO BE OF ONE MIND, LOVE, AND ACCORD. The mind (or attitude) is that of Christ. (Phil. 2:1-5.) Before He was made flesh to dwell among us, Christ was in heaven with the Father. In order to save sinners Christ accepted an assignment from the Father that required him to leave heaven, come to earth, be made like a man, accept evil treatment from evil men, and die on the cross. The mind of Christ was the mind of willing sacrifice.

Unity of mind in any church (that includes any faithful Christians) requires that each one be ready to serve in whatever capacity he can, regardless of personal inconvenience. Unity of mind also requires a sharing of financial sacrifice. The Lord's work is financed by each one giving as prospered, according to possessions, according to purpose, and liberally. (1 Cor. 16:2; 2 Cor. 8-12; 9:6-7.)

Unity of love can exist only when all have the same object of love. Some love God, but if others love the world there can be no unity. (1 John 2:15.)

Unity of accord (of action) will naturally follow where there is unity of love. He who loves God also loves the children of God. (1 John 5:2.) He who loves the children of God in sincerity abhors all that is evil. (Rom. 12:9.)

IN NEXT MONTH'S ISSUE
A synopsis of Exodus
By Richard E. Donley

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Baptists baptize people whom they claim have already received remission of sins. "There is an actual, a real remission of sins when we believe in Christ—there is a declarative, formal symbolic remission in baptism." (Baptist Church Manual, page 13.) The Bible plainly states that baptism is "For The Remission Of Sins" (Acts 2:38) or to "Wash Away Sins." (Acts 22:16.)

Bible Baptism Is to Be Saved

Baptists administer baptism only on a confession that one is already saved. (See Baptist Manual on "How Members are Received.") Baptists believe and teach that a person is saved "when he believes in Christ" (Manual, page 13 quoted above), hence, "He that believeth shall be saved." The Lord Jesus said, "He that believeth and is baptized shall be saved." (Mk. 16:16.) The apostle Peter said, "baptism doth also now save us." (1 Pet. 3:21.)

How Baptists Are Made

Another interesting point is how one becomes a Baptist. This is clearly outlined in the quotation already given from pages 17 and 18 of the Church Manual. (See article in March issue of this paper.) First a person must tell his experience and state that he is saved. Whereupon, if the Baptist Church thinks that his experience is genuine and that he is actually saved, they vote to recognize him as a candidate for baptism and after baptism into their membership. Hence the steps are: (1) Confess that you are saved. (2) Be voted on. (3) Receive Baptist baptism. The VOTE determines at least three things: (1) Whether the Baptist Church thinks you are saved or not. (2) Authorizes your baptism. (3) To receive you as a member of the Baptist Church after baptism.

Is Baptist Baptism Acceptable?

Many in Baptist Churches do not know what the Baptists teach on baptism, and when they learn, they want to renounce this error which they have embraced and for which they stand as members of the Baptist Church. Many immediately confess their faith in Jesus Christ and are baptized for the remission of sins, but some do not want to be "baptized again" because, they contend, they were baptized "for the remission of sin." They argue that they believed in their own hearts that they were baptized "to be saved" or "for the remission of sins," and therefore they were baptized for that purpose regardless of what the Baptist preacher said or believed. This could be true, but I doubt that a person who has just
confessed "I believe that God for Christ's sake HAS PARDONED my sins," really believes that he is being baptized "to be saved" or "for the remission of sins." He either lied to the Baptist Church when he made his confession, or else believed no such thing. Either way, it seems to me, would disqualify him for baptism. IF he lied to the Baptist Church, he had not repented, and IF he did not lie to them, then he believed that he was saved before he was baptized, and therefore, that his sins were already remitted; or else, he didn't know what he was saying or doing. Let it be remembered that one cannot get into the Baptist Church without first confessing that he is already saved, and then being voted on to see if the Baptist Church judges him to "have passed from death unto life"—already saved. (See Baptist Manual, pages 17, 18.)

**Conclusion**

We have seen that Baptists do NOT baptize "into the name of the Father, Son, and Holy Spirit," that they do NOT baptize "into Christ," that they do NOT baptize "in the name of Christ," that they do NOT baptize "for the remission of sins" or to be saved, therefore Baptist baptism is not scriptural baptism.

Let me plead with you, my friend, to consider these things carefully. They deal with the most important thing in the world to you—the eternal salvation of your soul. Have you accepted man's imitation of God's commandment? Won't you surrender your rebellious will to the will of the Lord in being baptized as the scriptures direct?

The church of Christ is the church you read about in the Bible. We became Christians, children of God, just as people did in the New Testament. As members of the Lord's body, the church, and without joining any denominational group, we meet together and worship God as the New Testament directs. We are, therefore, Christians, and Christians only. We teach what the Bible teaches. We call Bible things by Bible names, and do Bible things in Bible ways. INVESTIGATE THE CHURCH OF CHRIST.

When one allows a hypocrite to keep him out of the church, he is hiding behind the hypocrite, therefore is smaller than the hypocrite.

**THE LORD'S CHURCH IS**

Its own missionary Society.
Its own Benevolent Society.
Its own Edification Society.

If the apostle Paul were on earth today, preaching just what he did in the first century, not more than one church out of five hundred would allow him to stand in the pulpit. This is how far removed from apostolic preaching we are today.

"The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3.)
Of all God's commands, we know of none harder to obey than repentance. To understand the meaning of repentance is to understand why men find it a difficult command. Before studying what it is, let us note the emphasis placed upon it in the Sacred Oracles.

Examples

Both testaments show that repentance was an urgent topic in the preachings of God's servants. The prophet Ezekiel said to Israel, "Repent, and turn yourselves from your idols." (Ezek. 14:6.) Jonah saved Nineveh from a mighty overthrow through the preaching of repentance. Jesus said to the sin-hardened Jews, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here." (Matt. 12:41.) John the Baptist cried in the wilderness of Judea, "Repent ye: for the kingdom of Heaven is at hand." (Matt. 3:1, 2.) Jesus summed up His ministry as a calling of "sinners to repentance." (Mk. 2:17.) When the apostles were sent out under the limited commission, they "preached that men should repent." (Mk. 6:12.) In giving the great commission, the Lord said that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Lk. 24:47.) In fulfillment of that charge, repentance was preached in Jerusalem (Acts 2:38), and later among all nations. Paul said in Athens, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:31.)

Meaning

What is repentance? Sometimes it is defined as godly sorrow. Such sorrow is closely connected with repentance, but there is more to repentance than sorrow, even godly sorrow. Paul said to the Corinthians, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance ... For godly sorrow worketh repentance to salvation not to be repented of ..." (2 Cor. 7:9, 10.) Here we learn that godly sorrow brings about repentance. That which motivates an action is not to be confused with the action itself.

Others have explained repentance as reformation of life. The Bible points to reformation as the fruit of repentance, not the thing itself. John told the Pharisees and Sadducees who had not changed their manner of living, "Bring forth therefore fruits meet for (worthy of) repentance." (Matt. 3:8.) In the absence of reformation of life there could be no repentance, but this follows repentance just as godly sorrow precedes it.

Now it is obvious that whatever godly sorrow produces that in turn results in reformation of life is repentance. What does godly sorrow motivate that in turn produces a changed life? It could be only one thing—a change of heart! That is the exact meaning of repentance. Ponder a statement in one of Christ's parables in this connection: "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went." (Matt. 21:28,29.) The boy first refused to go; later he repented; his repentance resulted in his going. In other words, at first his mind was against going, but a change of heart caused him to go. Hence, repentance is a CHANGE
OF HEART THAT PRODUCES A CHANGE IN LIFE. Of course, if one's repentance is to result in salvation from sin, the change must be in the direction of right. One might be sorry for his sins, be filled with remorse, then turn to something worse rather than a better course of action. This was the case with Judas. When he saw that he was condemned, Judas repented himself (Matt. 27:3), but instead of turning to a life of righteousness he committed suicide. That sort of repenting will not save. So we might add that the repentance which brings salvation is a change of heart that produces a change of life FROM SIN TO RIGHTEOUSNESS.

A country preacher used to put it like this: "Repentance means quitting your lowdown devilment and straightening out your lives." That's not nearly it; that is it!

Motives

Belief in God and the testimony of His word is the underlying force that brings true repentance. Some get the cart before the horse and say that man cannot believe until he repents. If this be so, what produces repentance? One could not sorrow for his sins in the sense of "godly" sorrow if he did not believe God. There must be at least some degree of faith before one repents, else there would be nothing to motivate repentance. If it be argued that God causes repentance through a direct operation on the heart, since He is no respecter of persons (Rom. 2:11), this operation would be performed on all persons alike. If God did not perform such an operation on someone, He would be directly responsible for that person's unrepentant and lost state, but Peter says, "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.)

Some say they place repentance before belief because certain passages mention it before mentioning faith. It should be noted that in these verses belief is toward CHRIST and repentance toward GOD. Those being addressed were not believers in CHRIST, but they were believers in God. Because they believed in God, they were commanded to repent toward Him and exercise faith toward Jesus Christ. Hence the message was "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21), or "repent ye, and believe the gospel." (Mk. 1:15.)

The New Testament lists the goodness of God as a motive of repentance: "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4.) One of many reasons for preaching on the love of God is to influence evil men to turn from their wicked ways. However, those who do not believe what inspiration has recorded about God's goodness will not be changed by it.

Christ's apostles often appealed to the coming judgment and the terror of the Lord to bring sinners to repentance. Paul did this in Acts 17:30,31. Fear of punishment is a proper incentive for doing right, and more sermons on hell are needed in this generation. "Knowing therefore the terror of the Lord, we persuade men ..." (2 Cor. 5:11.) But again, if men do not believe what the Bible teaches along this line, it will not motivate them to repent. Any way we look at it, unbelief is the chief reason why men do not turn to God.

Necessity

Although we may find it difficult to make up our minds to quit sin and obey God, we have no other choice if we want to be saved. Jesus said, "... except ye repent, ye shall all likewise perish." (Lk. 13:3.) He said to the people of Galilee, where most of His mighty works had been done, "Woe unto thee,
Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." (Matt. 20:21,22.)

In this age of enlightenment, in this land of Bibles, and in a generation of our opportunities, we are without excuse. He that chooses to be a sinner must pay the full penalty. Reader, are you in sin? "Repent ye therefore, and be converted, that your sins may be blotted out . . ." (Acts 3:19.)

The Two Covenants
By Ferrell Jenkins, St. Louis, Missouri

Much false teaching is done because Bible students fail to recognize the distinction made in the Bible between the Old and New Covenants. Men sometimes fail to rightly divide the Word of Truth. We want, in this article, to study the two laws that God has given to His people in the two different dispensations. We will study the PURPOSE of the first, its FAILURES, its ABOLITION, and the ESTABLISHMENT of the New Covenant.

A covenant is defined as "an agreement between persons or parties." (Webster.) "In civil law, any agreement under seal." (Encyclopedia Americana, 17:201.) One should remember that the covenant or agreement may have conditions, and if either party breaks the covenant the innocent party is no longer bound by the covenant. If the party making the covenant with another so desires, the covenant may be unconditional.

Covenant With Israel

In Exodus 19:1-8 we learn of the covenant that God made with the nation of Israel at Mount Sinai. We can see the agreement when God said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples" and the people answered, "All that Jehovah hath spoken we will do." The Lord said, to paraphrase, "Here is my covenant. Will you keep it?" and Israel said, "Yes, we agree to keep it." Thus, we can see that the agreement or covenant was made. Exodus 20:1-17 records the giving of the Decalogue or Ten Commandments to Israel for a national law. The Ten Commandments, along with the many and various ordinances that we read about in chapter 21 to 23 of Exodus, were given only to Israel. They were not given to any other people. The individual had a place only as a member of the nation. This covenant was confirmed or sealed after the ordinances were written, by Moses, in a book (known as the BOOK OF THE COVENANT). The book represented God's part in the agreement, just as an insurance policy that you may have represents the particular company with which you have insurance. Exodus 24:1-8 relates how that Moses read the book unto the people, and how that they agreed to do all that the Lord commanded. He then confirmed or sealed the agreement or covenant between the two (God and Israel) by sprinkling the blood of animals (known as the blood of the covenant) on both the book and the people. (See also Heb. 9:18-22.) The first or Old Covenant was sealed by the blood of animals and was thus made official in that way.

Covenant Broken

It wasn't very long before Israel broke the covenant that they had made with God, even though they had agreed
to keep all of the commandments. Moses said to Israel, "Ye had turned aside quickly out of the way which Jehovah had commanded you." (Deut. 9:16.) Ezekiel, the prophet tells of their rebellion when he speaks for the Lord saying, "So I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them mine ordinances, which if a man do, he shall live in them. Moreover, also, I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them. But the house of Israel rebelled against me in the wilderness: they walked not in mine ordinances, which if a man keep, he shall live in them; and my sabbaths they greatly profaned. . ." (Ezek. 20:10-12.) Jeremiah, the weeping prophet, tells us that the Lord said that Israel broke His covenant. (Jer. 31:32.) According to the definition of the word covenant, the Lord was now free of obligation to Israel. She had broken the covenant. The Lord was innocent and had every right to completely reject Israel.

The first covenant was likened unto a marriage. God is pictured as the Husband and Israel as the wife or the bride (just as in the New Testament, Christ is represented as the Groom and the church His holy bride). It would be very helpful if you would take the time to read Ezekiel 16, in which the Lord tells of Egypt and of His loving care and protection for her. At the "time of love" the Lord sware unto her and "entered into a covenant" with her. (V. 8.) Despite His great love for her, the bride played the harlot with the idols. She was a "wife that committeth adultery" with strangers. (V. 32.) We can clearly see that she had broken the covenant, thus according to our definition of the word covenant, He was no longer bound to keep her. God was faithful, but Israel was unfaithful. The charge against Israel in the book of Hosea is summed up in the one word whoredom. She was an unfaithful wife. The Lord was patient with her, but when she would not return unto Him, He let her go.

The Lord Plans New Covenant

About 900 years after the making of the covenant at Mount Sinai, the Lord stated that He would make a NEW and DIFFERENT covenant, because Israel had broken the covenant that He had made with her. Notice now the reading of Jeremiah 31:31-34: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sins will I remember no more." (Italics mine, F. J.)

Notice now some of the things stated by the Lord in that passage of Scripture. He declared that He would make a new covenant that would not be like the one He made when He brought Israel out of Egypt. The covenant would be in the hearts and minds of people, rather than on tables of stone. All of those in covenant relationship would know the Lord. Under the Old Covenant, a child came into covenant relationship with the Lord at birth. Circumcision, on the eighth day, was a
sign of the covenant. The child was taught later. Under the New Covenant the people are to be taught first (this indicates that covenant relationship is for mature people), then they come into covenant relationship. You cannot come into covenant relationship with the Lord today unless you are first taught His will, and unless you agree, to do it. Under the Old Covenant there was a remembrance made of sins each year (Heb. 10:3), but under the New Covenant the Lord promises complete remission of sins. Sins and iniquities, once forgiven under the new covenant, are never remembered anymore. The inspired writer of Hebrews 8 quotes the passage that we have just quoted from Jeremiah 31, and shows that it has reference to the covenant that we are now under. Jesus Christ is the mediator of the New Covenant, just as Moses was the mediator of the Old Covenant. The entire book of Hebrews presents the messenger of the New Covenant, Jesus Christ, as being "better" or "superior" to the messengers of the Old Covenant. The priest, covenant itself, and the sacrifice (of the New Covenant) are all presented as better than their type or shadow under the Old Covenant.

Old Covenant Fulfilled

We have shown that the Lord, Himself, planned for the Old Covenant to be done away and for a New Covenant to be made. It would be very profitable for you to study Galatians 4:21-31, where Paul presents the allegory of Sarah and Hagar and shows that just as Hagar, the bondwoman, was cast out, so also the Old Covenant was cast out. In 2 Corinthians 3 the apostle teaches the passing away of the Old Covenant. In Romans 7 he argues that the Jews were dead to the law and free to marry another.

Jesus is quoted as saying to the Father, "Lo, I am come to do thy
will." The writer of Hebrews then adds, "He taketh away the first (covenant), that he may establish the second." (10:9.) A part of the work of Jesus on the earth was to take away the first or Old Covenant that He might establish a second or New Covenant. Someone says: But Jesus said, "Think not that I came to destroy the law or the prophets." It will be necessary for us to complete the statement of our Lord in Matthew 5:17-18, "I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." True! Jesus did not destroy the law, but He fulfilled it. After the law was fulfilled there was no longer any need for it. John tells us that while Jesus was on the cross, "knowing that all things are now finished, that the Scriptures might be accomplished, saith, I thirst. There was set there a vessel full of vinegar; so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit." (John 19:28-30.) This passage states that Jesus knew that all things were finished, and that He said, "It is finished." Jesus did not destroy the law; He fulfilled it.

Colossians 2:14 says, "Having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross." Jesus nailed the Old Law to His cross. His fulfillment of the Law made it no longer effective.

Ephesians 2:14-17 teaches that Christ abolished or took away in His flesh, the law of commandments.

What Is Value Of Old Covenant?

But someone says: What is the value of the Old Covenant to those under the New Covenant? In answer to that we simply quote what Paul said in Romans 15:4, "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope."

After This Life—What?

Talking with a man not long since—one well educated, and who was once a member of the Baptist church, but who is now straining all his powers to make money, and who has given himself up to the pleasures of this world to have and enjoy all he wants here—right or wrong—morally, I said to him: "What of the next world, the next life? What will become of you there?"

He answered, "I do not care what becomes of me there," and from the course he pursues, I think he meant it.

But oh! horrible, when a man can be so lost, and so wrapped up in the vices and sin of this world as to have no care for the next—rather to be willing to sell his chances for good in the next life, that he may indulge himself to the full in gratifying the lusts of the flesh. A man with no ambition to be, or do anything good in the life to come. To care for nothing but to indulge himself in all that which only debases, and to have no hope for something better than this world can give. Such a man is to be pitied.

The glory to be revealed at the manifestation of the Son of God will make men wish they had sought after the better life at whatever cost. The next life will amply repay for the sacrifices we must make in attaining to immortality. This life at best is short; the next shall last forever. How important then, that we so conduct ourselves, as to win a place among the glorified in the world to come. —John T. Poe, 1881
Pictures of Jesus

"I am a portrait painter by profession and was wondering if it was wrong to paint pictures of our Lord. I feel that it is a reminder of salvation." (J. P. D.)

In the Old Testament God warned against making graven images, "or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," and against bowing down and worshiping them. (Ex. 20:3-5.) To bow before images, or to worship them, constitutes idolatry. The New Testament tells us to "flee from idolatry." (1 Cor. 10:24.) I take that to mean we are to avoid anything idolatrous, or that tends to be idolatry.

Whether or not it is right to paint a picture and say it represents Jesus I do not know. I do know that all pictures and figures representing Jesus are mere products of human imagination. The Bible does not give a description of His physical features, and no portrait of Him is genuine. When pictures and images of the type that represent the Lord are made there is a tendency to reverence and adore them. This is where wrong comes. Though the picture itself may be perfectly harmless, when we say it represents the Lord we are aligned to give it a kind of adoration that belongs to the Lord Himself, and that borders on idolatry. Though such a portrait might serve as a reminder of many good things, there is no indication that the Lord is pleased with our setting up whatever kinds of memorials we might choose. I doubt that pictures designed to represent Christ actually edify us, make us any purer in life, or instruct us in righteousness.

I am inclined to advise against the painting or using of portraits of the Lord for these reasons: (1) We do not know how Christ actually looked, and our concepts of His physical appearance are purely imaginary and probably erroneous. (2) Such pictures have a tendency toward idolatry, to say the least. (3) The practice is questionable and it is better to avoid things doubtful. (4) The Bible gives no hint that we are to remember the Lord in any such fashion. (5) We could better use our time in something that would definitely edify, instruct, and enlighten us.

I had rather busy myself studying the Lord as He is pictured in the Bible by His deeds and teaching than to paint imaginary pictures of my own to represent Him.

—I. H.
Introduction

This is the first of a series of three articles on the above subject. In today's religious circles, we notice many who speak of "getting the call." This reflects a serious misunderstanding of what the Bible teaches concerning the Divine calling. In the first place such a concept is hinged on belief in the direct operation of the Holy Spirit in the salvation of lost souls. This idea is not found in the Word of God. It has to do with the better-felt-than-told religions. Such reasoning reduces the religion of our Lord Jesus Christ to a sensual farce rather than a spiritual reality. It makes God a respecter of persons and transfers the burden of responsibility for all the lost to the Almighty rather than on sinful man where it belongs. Let us now consider together what the scriptures have to say about this important subject.

The Caller—God

Surely one would have to be grossly ignorant of the Word of God to deny that God calls men to salvation. In Acts 2:39 in Peter's reply to those Jews present who desired to know what they must do to be saved, having commanded them to "repent and be baptized . . . for the remission of sins," he also said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." At a glance we can see that God is the caller. Further confirmation of this fact is found in 1 Thess. 2:12, "... that ye walk worthy of God, who hath called you unto his kingdom and glory." The members of the church at Thessalonica had been called of God.

In Romans 8:30 again God is presented as the caller. "Moreover whom he did predestinate them he also called: and whom he called, them he also justified . . ." The Corinthians also had been called of God as reflected in 1 Cor. 1:9, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." In view of these considerations, all who believe the Word of God to be true must acknowledge that, indeed, God calls.

The Means—The Gospel

This brings us to the major point of misunderstanding which is that of the means which God, the caller, uses to call men unto Him. Does God let a person know that he is called by some unusual experience, dream, illusion, bodily sensation, etc? If so, why does God not present to others, who want to be saved equally as much, the same token? Does God play favorites? Is He petty and arbitrary in His dealings with lost and undone man? Surely this presents God as a partial Creator. If one is lost, would it not be God's fault, according to this view? We have only to resort to the Holy Scriptures to remove such erroneous implications. Notice 2 Thess. 2:13, 14, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Here we have it! God calls through the gospel. Related to this is Romans 1:16, "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." God calls through the gospel of Christ, it being God's power unto salvation.
Whom Does God Call?

Granted, then, that God calls, his means of calling is the gospel, but whom does He call? In Matt. 20:16 as well as Matt. 22:14 this question is answered. "For many be called, but few chosen." God's disposition toward the lost is also revealed in Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Peter through inspiration also said in this connection, "The Lord is not slack concerning his promise as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come unto repentance." (2 Pet. 3:9.) In the great commission of Mark 16:15,16 all possible doubt as to whom God calls by His power, the gospel of Christ, should once for all be removed. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be dammed." God's call or summons goes out to all men through the gospel. Some of these who hear the gospel call will heed and obey. These are the chosen. Others, though bidden to respond to God's call, will turn a deaf ear. These are the disbelievers. They will be eternally lost if they continue to reject God's invitation to accept the terms of the gospel and be saved.

In the next article we shall continue with our second major consideration, THE CALLED—THE CHURCH.

Prayer

The Lord told Ananias, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold he prayeth..." (Acts 9:11.) When Ananias arrived he told Saul, And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

Many folks think they can pray their sins away and enjoy the blessings of forgiveness without baptism. They need to be taught that no amount of praying will enable them to get around obedience to Christ's commands. Ananias did not object to Saul's praying; however, he made it clear that Saul needed to be baptized to have his sins washed away. Being an exceptionally honest and conscientious person, Saul promptly obeyed, making no attempt to use prayer as an excuse for neglect.

Christ purchased His church with His own precious blood. Frail, fallible, foolish men would delight in turning that purchased possession into an organization for food, fun, and frolic. Those who seek to corrupt the church in any fashion are attempting to make a spiritual harlot out of Christ's holy bride.
The second book of the Bible takes its name from the principal event recorded, the exodus of the children of Israel from Egypt. It has three major divisions: the exodus from Egypt, the giving of the law, and the building of the tabernacle.

Exodus From Egypt

During the lifetime of Joseph the children of Israel prospered and enjoyed many favors from the king. They increased in number until the land was filled with them. The Egyptians then became afraid of them, and began to oppress them. The king gave instructions that all male babies born to the Israelites should be killed. While these regulations were in effect, Moses was born. His mother hid him for three months and when she could no longer hide him, she placed him in an ark of bulrushes and laid it in the flags by the river bank. He was found by Pharaoh's daughter and raised as her son. When Moses was grown, he killed an Egyptian who was smiting a Hebrew. When it appeared that the Egyptians would learn of the killing, Moses fled into the land of Midian where he married a daughter of Jethro, the priest of Midian.

While Moses was in Midian, the angel of Jehovah appeared to him (Ex. 3:2) and told him that he was to go to Pharaoh to bring the people of Israel out of Egypt. (3:10.) Moses offered two excuses. He said the people would not believe that God had sent him, and that he was not eloquent. Both excuses were taken away, the first by assurance that he would be enabled to perform certain miracles to identify him as God's messenger; and the second by providing Aaron as a spokesman.

Chapters 5 through 14 tell of the experiences of Moses and Aaron with Pharaoh. They first requested that the people be allowed to go into the wilderness for a feast unto Jehovah. That request was denied, and the tasks of the Hebrews made harder. They went back before Pharaoh, and Aaron cast his rod before Pharaoh and it became a serpent. Pharaoh called for his sorcerers and magicians, who did likewise with their enchantments. The record says that "Pharaoh's heart was hardened." Jehovah's comment on that was, "Pharaoh's heart is stubborn." This tells us what a hard heart is. It is a stubborn heart, the mind of a man who is set to resist God's will. Pharaoh was unwilling to obey God, and his stubbornness was made even stronger when he saw his magicians copy some of the signs that Moses and Aaron did. God's explanation of that is, "But in very deed for this cause have I made thee to stand, to show thee my power, and that my name may be declared throughout all the earth." (9:16.)
When Pharaoh continued his refusal to let the people go, God, through Moses and Aaron, brought ten plagues on the Egyptians. They were as follows: water turned to blood, frogs, lice, flies, murrain, boils, hail, locusts, darkness, and death of the first born. The Passover was established in connection with the last plague. Instructions were given to the Hebrews to put the blood of the passover lamb on the two side posts and the lintel of the house where the lamb was eaten. On the night when the first-born of the Egyptians were slain, the death angel saw the blood on the houses of the Hebrews and passed over them.

After the last plague (the death of the first-born) Pharaoh did permit the people to depart, but he gathered his army and followed. In chapter 14 we are told how God caused the water to go back so that the people crossed the Red Sea on dry ground. When the Egyptians tried to follow they were all drowned in the sea. The New Testament comment on this event is, "Our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10:1.) There was water on each side, with a cloud covering. Thus the people were actually buried in water as is the case when people obey the gospel command to be baptized into Christ. (Rom. 6:4.)

Giving of the Law

Three months after their departure from Egypt the children of Israel were brought to Mount Sinai where they received the law. The ten commandments, which were the basis of the law, were first spoken by God (20:1) and later written on two tables of stone. The ten commandments were a brief statement of what God required of His people, but the complete law was spoken to Moses, and then written in a book when the people were ready to cross over Jordan into the land of Canaan. (Deut. 31:24-26.) The book of the law contained the first five books of the Bible. This is evident because all these books are quoted in Scripture as the law. (Gen. 3:16; 1 Cor. 14:34; Josh. 8:31; Ex. 20:25; Matt. 22:36; Lev. 19:18; Ezra 6:18; Num. 3:6; 2 Kings 14:6; Deut. 24:16.)

The book of Galatians tells us plainly why the law was given. It was given because of transgression, and was a tutor to lead to Christ. (Gal. 3:16, 19, 24.) It was given to serve a temporary purpose, and when that purpose had been served, it was taken away. (Eph. 2:14-16; Col. 2:14.) Some have thought that the ten commandments were intended to be a permanent law for God's people, but that is not so. The only way we know what was on the two tables of stone is by reading the book of the law (they are quoted in Exodus and Deuteronomy). To be sure that no honest reader of the New Testament can err on this point, the Lord inspired the apostle Paul to write that the ministration of death, written and engraven on stones, is done away in Christ. (2 Cor. 3:7, 14.)

Building of the Tabernacle

Chapters 25 through 27 contain instructions for building the tabernacle where God would meet with His people, and where the priests would offer their worship. Moses was told, "And see that thou make them after their pattern, which hath been showed thee in the mount." (25:40.) These instructions have great interest for us, because we learn from Hebrews, chapters 8 and 9, that the tabernacle and its appointments were a shadow of the church of Christ and its appointments. We can surely learn from the example given that when God gives a pattern for doing anything, He intends for man to build according to the pattern. We are not left in doubt as to the meaning of "pattern." "And let them make me a sanctuary, that I may dwell among them. According to all that I show thee, the pattern..."
of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it." (25:8-9.) To build according to the pattern is to build according to all that God shows. God's pattern for any work is simply all that the Bible says on the subject. (2 Tim. 3:16-17.)

In the remaining chapter of Exodus we learn of the tabernacle service, of the idolatry of the people, and the punishment thereof, and of the rewriting of the ten commandments when Moses broke the originals in anger. (Ch. 34.) A careful study of Exodus should impress us with the care of God for His people, and with His concern that His people give earnest attention to all that He tells them. (Heb. 2:14.)

(In the May issue Norman Midgette gives an interesting summary of Leviticus. Our June number will carry a synopsis of Numbers by Cecil Willis.—Editor.)

"Oracles of God"

By Norman Midgette, Chester, Virginia

Since the oracles of God have been revealed, they have been speaking to man. They are contained in the Bible, which is His word. They are revealed to man who is made in His image. These oracles are not partial to a man's language, nationality, or color, but reveal to all alike the key to successful living and a happy life here on earth. They make known the origin, purpose, and destiny of man; also the only provision for his salvation. If you are old enough to read and understand these words, you need to listen, for the Bible speaks to you.

Peter wrote, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11). The word oracle is defined, "...a little word...a brief utterance. In the N. T. spoken of the words and utterances of God." (Thayer, Greek-English Lexicon.) Whatever responsibilities we may have to any "oracles of God," we have to ALL of them. It is getting to be a common thing to hear men that are religious leaders talking about the "essential" and "non-essential," the "important" and "unimportant" parts of the word of God. Peter says there is no such thing.

We are not told to speak and be guided by just the broad principles, or general teaching of these oracles. The word itself demands that whoever speaks, must speak and be guided by the "details" God has seen fit to reveal. If God says, "Upon the first day of the week let each one of you lay by him in store..." (1 Cor. 16:2), He does not mean for us to do that any time we want to. The first day of the week excludes the other six. Otherwise, what would be His point in specifying that particular day? You may have been taught that these are unimportant details. Peter said that if any man speaks, he is to speak as the oracles, or be guided by even the little words or brief utterances. God did not waste words and time. He meant all He said; we shall do well to obey.

There are multitudes of voices being heard today, speaking on religious subjects. I raise this question in your mind: Could the world be in the condition it is religiously, with all its divisions, if all were speaking as the oracles of God? I want you to honestly answer that for yourself. If your answer is "Yes," then is God the author of all this confusion? Paul says He is not. (1 Cor. 14:33.) If your answer is "No," then where does the trouble lie? It must be with man. Someone is NOT speaking as the oracles God has re-
revealed to us. But you say, "What can I do about it?" I'll tell you what you can do. You can go back to your Bible and study God's word for yourself. Ask your preacher where in the Bible did God say for you to wear the religious name you are wearing. Ask him to show you in the Bible, from the "oracles of God," where the name of the religious organization you are a part of is found. Tell him you want him to show you from the Bible where the early Christians observed "Lent" or "Christmas," had a Thursday night candlelight communion service, or called the apostles and preachers "Reverend" or "Pastor." After you have received his answers to these questions, ask him this one: Why does Mark 16:16 not mean what it says? It reads, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." If the word baptism, or baptize, does not mean that we have to do it, then why was it included?

When Peter commanded that everyone speak as the oracles of God, he was commanding something we all can do. He was stating the only basis for unity among believers in Christ. If you and I want unity we can have it, but only if we are willing to go to the oracles of God for everything we speak, believe, and practice today. I sincerely hope that you will take Peter's admonition seriously. All of us must.

"Who Then Can Be Saved?"
By Arvid K. McGuire, Kirkwood, Missouri

It is a fact recognized by all Bible students that man is a sinner and without Jesus Christ he can never be saved! Without faith in Christ one is hopelessly and eternally lost. (John 8:24.) All men are sinners and the wages of sin is death. (Rom. 3:23; 6:23.) It is quite evident, therefore, that all men are in need of a savior. The need is apparent, and now the question raised is, "Who then can be saved?" (Matt. 19:25.)

Faith in Christ as God's Son is essential for salvation. (John 8:24.) The prerequisite of faith is hearing the word of God taught. Faith comes by hearing God's word. (Rom. 10:17.) Many of the Corinthians hearing, believed and were baptized. (Acts 18:8.) Luke tells us of the Pentecostians, "Now, when they heard this they were pricked in their heart." (Acts 2:37.) Philip began from this scripture (Isa. 53:7) and Preached unto the Eunuch. (Acts 8:35.)

Our Lord admonished, "Take heed how ye hear." Having heard and learned the truth (John 6:44,45), one's faith is grounded in Jesus as the Christ. (Matt. 7:24-27; 1 Cor. 3:10, 11.) One believes that God is and that He is a rewarder of those who seek Him. (Heb. 11:6.) One must believe the gospel before he can be baptized. (Mk. 16:15,16.) With the heart man believes unto righteousness. (Rom. 10:9,10.) It is faith which changes the heart. The unbeliever is damned. (Mk. 16:16.)

Repentance follows faith. Peter told the Pentecostians, who believed, to repent and be baptized every one of you. (Acts 2:38.) It is inconceivable that Peter would have commanded those without faith to repent and be baptized. Without faith it is impossible to please God. (Heb. 11:6.) Peter again admonished, "Repent and be converted." (Acts 3:19.) Jesus gave us the alternative of repenting or perishing. (Lk. 13:3,5.) God commands all men everywhere to repent. (Acts 17:30,31.) Jesus taught that repentance and remission
of sins should be preached in His name among all nations. (Lk. 24:47-49.)

Repentance is a change of mind. The fruit of a changed mind is a reformed life. An about face takes place in repentance—a turning away from sin and a turning to God. But, a penitent believer is not yet saved. He is a child of Satan in rebellion against Satan.

Confession of the faith of one's heart is necessary to be saved. One confesses with his mouth Jesus as Lord. (Rom. 10:9,10.) This confession is made before men as Christ witnessed the good confession before Pilate. (Matt. 10:32, 33, 1 Tim. 6:13.) Peter and the Eunuch made this confession. (Matt. 16: 16-18; Acts 8:37.) Confession changes one's allegiance.

Upon making this confession, one is baptized to remit his past sins (Acts 2: 38); to be saved (Mk. 16:16); to be saved by washing away his sins (1 Pet. 3:21; Acts 22:16); hence, baptism changes one's location. He is baptized INTO CHRIST. (Gal. 3:26,27; 2 Cor. 5:17.) Baptism is a burial, not sprinkling. (Rom. 6:3,4; Col.2:12.) The element is water. (Acts 10:47,48.)

Who then can be saved? THE PENITENT BELIEVER WHO MAKES THE GOOD CONFESSION AND IS IMMERSED IN WATER FOR THE REMISSION OF HIS SINS. The most important question: "Have you done so?" Will you not obey Christ today?

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Apostolic Terms

BAPTIST (BAPTISTES in Greek). This word is used in the New Testament in the form of a title, and is applied to no other than John, the first man commissioned by God to baptize. It means baptizer or immerser. The American Standard and Revised Standard versions use the terms Baptizer and Baptist interchangeably in Mk. 6:24, 25. Several English versions use the word immerser. For instance, the Living Oracles Translation renders Matt. 3:1, "In those days appeared John the Immerser ..." The Bible never speaks of "Baptists," "Baptist Doctrine," or "Baptist Church."

ANATHEMA MARANATHA. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." (1 Cor. 16:22.) Anathema is usually translated "accursed." (Gal. 1:8, 9.) Maranatha is a Syriac term meaning "The Lord Cometh." One who does not love the Lord Jesus stands accursed, but the execution of sentence will not be until the Lord comes. Some English versions simply have not translated these words. When fully translated, 1 Cor. 16:22 reads: "If any one love not the Lord Jesus Christ, he shall be accursed when the Lord comes."
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,
and not after Christ." (Col. 2:8.) The tradition here is a tradition accepted on the authority of the men who taught it. But Christ had something to say regarding such man-made tradition. "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15:9.) An obedience to the traditions of men would prevent our obeying the true word of God.

Could a group of uninspired, fallible men preserve oral tradition infallibly? Possibly, they might, but then how can we be sure? I would like to see an experiment conducted to ORALLY preserve some document for one year. Let the experiment run thusly: In January one man relate the document to the second man, who in turn, in February, will relate it to a third man, etc. In December, read and compare the document with the original. The result would probably be very interesting. This, of course, would involve only one year. But some of the traditions practiced by the Catholic Church have been passed to them since before the second century. They believe them to be the spoken will of Christ for men of all ages. Evidently Peter did not think too highly of oral tradition, as some men do today, for he wrote, "Moreover I will endeavor that you may be able AFTER MY DECEASE TO HAVE THESE THINGS ALWAYS IN REMEMBRANCE." (2 Pet. 2:15.) (My emphasis, L. W.)

Oral tradition is by its very nature uncertain and changeable. Common reason argues that a tradition coming through so many hands for so long a time could hardly avoid being changed UNLESS one ASSUMES an infallible church to keep it pure.

We stated before that the Catholic Church accepts part of tradition and rejects other parts. Notice an illustration of this. In discussing communion and attempting to justify withholding the cup from the "laity," Cardinal Gibbons says, "In the primitive days of the church the Holy Communion USED TO BE (Emphasis mine, L. W.) imparted to infants, but only in the form of wine." (Delineation of Roman Catholicism, P. 248.) It must be admitted that the older a tradition, the more authority it will have. Here it is admitted that in the early church the cup was given to children, but TODAY IT IS NOT. According to this, one of two things is so: Either tradition is NOT infallible, or else the Roman Catholic Church has departed from a tradition that is infallible. Either is FATAL to Catholic claims.

Christ established His church to save sinners, not serve dinners.

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Truth is often new and strange to people, not because it has just originated, but because they have not heard it before. When the apostle Paul preached in Athens (Acts 17) he was not proclaiming a doctrine never before preached, but it was new and strange to the ears of those who heard him. Never before had those heathens been told of Jesus and His resurrection. Paul's preaching differed from anything they had ever heard from any other teacher, so they wanted to know more about this "new doctrine" and these "strange things." The author of Acts adds a note of explanation: "(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)"

Today, men who try to preach the gospel exactly as it was taught in the first century, free from opinions, theories, and human dogmas, experience similar situations. When one preaches precisely what is recorded in the New Testament, some say, "We never heard it that way before." Pure, primitive, apostolic teaching is entirely new and quite strange to the ears of those who have heard nothing but denominationalism. And, sometimes folks react by saying, "We are not looking for something new. We want old-time religion." Here our situation becomes the reverse of Paul's at Athens.

There is much talk about "old-time religion." Some sing about it. Some preach about it. Others brag about it. Few realize that much of what is sold under the label "old-time religion" is actually "new-style religion."

The word religion refers to one's belief and practice. "Old-time religion" refers to what men believed and practiced in the long ago. To go back to the Bible is to return to the ancient past to learn what sort of religion brought a blessing to man. Let us note a few outstanding cases.

Noah furnishes a splendid illustration for our study. No doubt all will agree that his religion belongs to the "old-time" category. In Gen. 6 an account is given of the wicked state of man in Noah's day. As God made plans to destroy man and all his wickedness, Noah was told to build the ark. Noah followed God's instructions, took the animals into the ark, and he and his family were saved from the flood. The writer of Hebrews says, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Heb. 11:7.) The first thing that we notice about Noah is that he took God at His word. He had faith in God. Rom. 10:17 tells us that "faith cometh by hearing, and hearing by the word of God." Because Noah had faith in God—because he believed God meant what He said, Noah obeyed. There was no argument with God about how to build the ark, nor was there doubt that the flood was coming. Noah was blessed by hearing, believing, and obeying God. He did not understand that obedience was unnecessary because he had faith, rather he demonstrated his faith in his obedience. This is "old-time religion."

The story of Naaman is recorded in 2 Kings 5. Naaman was captain of the host of the king of Syria, a man of greatness, honor, and power, but he was a leper. At the house of Elisha the prophet, Naaman hoped to be cured of
his dreaded disease. Elisha sent a messenger who said, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." At this point Naaman's religion was not what it should have been. He was angry because the prophet did not come out in person, and there was no show or ceremony to attract a lot of attention. "Naaman was wroth, and went away, and said, Behold, I thought ..." His first mistake was in expecting God to do things in Naaman's way. He argued, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" He felt that if he had to wash in some river he should at least be privileged to choose that river. After all, isn't one river as good as another? (That's how we talk about the Lord's church, you know.)

Naaman's servants reasoned with him, getting him to realize that his rebellion would only result in his remaining a leper. Seeing his mistake, Naaman swallowed his pride, "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean." Naaman's was now the right kind of religion. What had to enter into his religion before it availed anything? He had to believe and obey God. This is the principle upon which God has always blessed man. Anything short of that is not "old-time religion."

Study the case of the blind man in John 9. First, he was instructed by Jesus as to what to do: "Go, wash in the pool of Siloam." He heard the will of Christ. He proved his faith in Jesus by going to the pool and doing as he had been told. When he had washed, not before, he was able to see. Today many say, "I believe," but that is the extent of their religion.

Study the example of the Corinthians. (Acts 18:8.) What was their religion? Whatever it was, by it they were washed, sanctified, and justified. (1 Cor. 6:11.) What brought about this cleansing, sanctification, and justification? Answer: "... and many of the Corinthians hearing, believed, and were baptized." Once again we find that "old-time religion" is hearing, believing, and obeying the Lord. That obedience under the covenant of Christ includes baptism. Any religious system of our day that leaves it out is modernistic. It may call itself "old-time," but if its doctrine does not coincide with that preached in the first century, it is too modern to be scriptural.

These cases show that many preachers who are ranting about "old-time religion" are the farthest from it. Modern preachers say we are saved by "faith only"; the old-timers denied justification on the basis of faith only. (James 2:24; Gal. 5:6.) Go to the Bible and learn the true religion of olden times. Anything originating since Bible times is "new-style" religion.

**Correction**

Last month in an article by Ferrell Jenkins, entitled "The Two Covenants," the following statement appeared: "It would be very helpful if you would take the time to read Ezekiel 16, in which the Lord tells of Egypt and of his loving care and protection for her." It should have read, "in which the Lord tells of Israel and of His loving care and protection for her."

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The apostle Paul said, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome." (Rom. 1:14,15.) This great preacher of the gospel of Jesus Christ said that he was in debt to all men. He owed them something. We feel that we owe you something. We feel as if we were in debt to you, and as Paul said, "We're ready to preach the gospel to you also." We are so privileged to have this means of communicating with you. The reason that Paul was ready to preach to the Romans, and the reason that we are ready at any time to preach to you, is that stated in Rom. 1:16,17: "For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, but the righteous shall live by faith."

We are not ashamed of the gospel of Christ, because in the gospel is revealed God's way of making man righteous or just. Without the gospel it would be impossible for man to know how to be made just. Last month we discussed the abolition of the Old Covenant that God made with Israel at Mt. Sinai. This lesson is on the All-Sufficiency of the New Testament or Covenant. We simply mean by that, that the New Testament, the Gospel of Christ, is complete and sufficient, so that man needs no other guide or creed in order to be saved. The charge is sometimes falsely made that those who believe in strict adherence to the word of God are guilty of bibliolatry; that is, guilty of worshiping the book (Bible) itself. As I said, this is a false charge. We do not believe in worshipping the book. We do teach, however, that the words in the Bible communicate to us the mind of God, and that only by complying strictly to the commands of the Lord can we ever expect to be saved. I am strongly opposed to anyone buying a big expensive Bible and then letting it stay on the shelf or table to collect dust, or simply to keep family records or pictures in. God intended for us to use the Bible. Occasionally someone tells me how long he has been using the same Bible as if that were some great achievement. I would esteem any person more highly if he showed me the Bibles that he has worn out through proper use. Use the Bible! We will be held accountable in the day of judgment, not by the way we kept it dusted, but by the way we used and obeyed it.

Bible Claims Completeness
The Bible claims to be a complete and perfect book. The Old Testament tells, as we have studied, of the preparation for the New Testament. As one reads the Old Testament and finishes it, he feels that there is a vacuum or vacant spot there. It is not complete! It is still pointing to things that have not yet (at that time) come to pass. The New Testament is different. When we study it completely we see that there is no vacuum, but that it is a complete, all-sufficient revelation of God's will to man. 2 Timothy 3:16-17 tells us of the all-sufficiency of every inspired scripture or writing. The passage says: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." If a preacher is a "man of God" he will not need any-
thing else to guide him except the inspired writings of God. The Scriptures are able to furnish us completely. If they furnish us completely, do we need anything else? Are you interested in some good work in the name of Christ? The only way you will ever be able to do it according to the will of God, is to follow the Scriptures, for they furnish us completely unto every good work. When a preacher or a religious body adapts for their use some book other than, or in addition to, the Bible then they are denying by the action that the Scriptures are complete and all that is needed by man. Why can't we understand that when God does a thing He does it well, and that man can not improve upon it? If the Lord had wanted us to have our own doctrines He would have told us to do that, but instead He has condemned all human doctrines relating to man's salvation. Do you believe the Bible, the Word of God? It claims to be complete, lacking in nothing.

Peter states that God, by His divine power, "hath granted unto us all things that pertain unto life and godliness." (2 Pet. 1:3.) If we have in the Bible all things that pertain to life and godliness, do we need anything else? Certainly not! It is complete and there is no need for anything else.

Peter addressed his second epistle to "them that have obtained a like precious faith ..." The only way these people could have had a "like" or "common" faith was to have believed or had faith in the same thing, and it alone. We don't have a like or common faith when one subscribes to one doctrine and someone else to another. In order to have a common faith we must agree on the Word of God. Jude refers to a "common salvation." They could not have had a "common salvation" unless they had all been saved the same way, and yet today we hear of all different ways of being saved. This is because men have not been content to teach the Bible just as it is, without taking away from, adding to, or changing it. Jude further states in the third verse of his epistle, "I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." The faith, or the system of teaching that we have in the Bible was delivered only one time. Paul said in Ephesians 4:4 that there was only "one faith," and Jude says it was "once for all" delivered. The faith was once delivered for all men, and for all time. The gospel of Christ, the one faith, is for all men, men of every race, tribe and tongue. It is for all time. There will be no more revelations from God.

Christ Claims All Authority

Look now to Matthew 28:18-20 where we read, "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Jesus claimed for himself, ALL AUTHORITY. You know, if Jesus has all authority in religious matters that doesn't leave any authority for anyone else. When anyone does a thing contrary to the teaching of the Bible he is usurping or simply stealing authority from Jesus. It is imperative that we let Jesus have "all authority" and that we hold the One who is so powerful in proper esteem. Jesus said, "I have all authority." That leaves none for Moses or Elijah, Old Testament worthies. None is left for the angels. None is left for any of the Reformers. If Jesus has all authority that leaves none for a vicar of Christ on the earth.
Christ never instituted such an office as "vicar" or "Pope," and thus when one puts himself in that place, he is simply usurping authority that belongs only to Christ. Christ never authorized or delegated any authority to conferences, synods, councils, or conventions of men. He never left any authority to a human institution, or to any religious paper, nor to you or anyone else. He has all authority and what He has instructed we must do. Jesus did allow the apostles to speak His will, but they were only to speak the things that the Holy Spirit of God instructed them to speak. Any teaching contrary to the teaching of Christ and the inspired writers is false teaching. Jesus has all authority and the New Testament is a complete, all-sufficient book.

Our Plea

If any person desires to speak anything about religion, we demand that he speak only what is written in the Word of God, because that is the only thing that can save our souls. Peter said, "if any man speaketh, speaking as it were oracles of God." (1 Pet. 4:11.) We are pleading with you to return to the Old Paths: to do Bible things the Bible way and to call Bible things by Bible names. We are not using our time and effort making the plea just to be popular. It's not popular to follow the New Testament without any of the corrupting doctrines of men. We are not doing this for our personal glory, for there is none. Our true motive lies in the passage that we quoted in the beginning of this article. We feel that we are debtors to the dying and sinful world, and we know that in the gospel alone is salvation to be found. We're asking you to follow God and disregard all human doctrines. We have no ill feelings toward the individuals who believe and practice false doctrines, but we hate the doctrines that they teach, because they are contrary to the will of God.

Perhaps you think that we are opposed to books written by humans. This is not the case. If this were so we would not be writing this in a book (magazine) for you to read. I have a personal library of several hundred volumes, most of which are books dealing with religious subjects, but the only book that I have that serves as an authority for spiritual affairs is the Bible—God's holy word. Included among the number of books that I have are several books that are authorized by religious conventions and councils of men. I have before me, as I write, the creed books of three very prominent religious bodies of the world today. In each of the books are conflicting doctrines, and all of them contain some things that are contrary to the teaching of the Bible. Good people, common sense tells us that all of these can not be correct. They all claim to be right, but they disagree with one another. Wouldn't it be a lot better if we all could agree to just follow the New Tes-
tament and nothing else. That's all we're asking you to do. Simply follow the teaching of Christ and His inspired apostles. We desire that you receive the things that we say with readiness of mind, having the same noble attitude as did the people of Berea, mentioned in Acts 17:11. "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." We desire that you examine the things we write, as well as the things you hear any preacher say or write, in the light of the Bible. Unless what we say, or what any preacher says, is found in the Bible it will do you no good to obey it. Only the truth will make you free from sin. (John 8:32.)

Conclusion
We plead with you to put your trust in the Word of God alone, and never in the doctrines of men. In conclusion, let me give you some statements about human creeds, that you will do well to remember. If the creed to which you subscribe contains more than the New Testament, it contains too much. If it contains less, it has too little in it. If it contains the same as the One Faith, then there is no need for the creed—just be content with the Gospel. Will you take your stand to speak where the Bible speaks and be silent where the Bible is silent?

Authority in Religion (No. 1)

By Grover Stevens, St. Louis, Missouri

There is much confusion and unrest existing between the churches of today. One church teaches and practices one thing, while another teaches and practices just the opposite. The reason for all this confusion and contradiction in matters religious is the LACK OF AUTHORITY TO GOVERN US IN RELIGION.

Meaning of Authority
Webster defines authority as a "legal or rightful power; a right to command or to act; jurisdiction; government." For example: When two people differ over civil affairs, they go to the courts of our land to decide the case. Who sets the standard by which the merchant measures your goods, or weighs your sugar? In Washington, D. C, there is a standard of weights and measures by which all scales and rulers are tried and found to be right or wrong. We mean by authority in religious matters that standard by which we are tried religiously and found to be right or wrong, true or false.

Standard of Judgment
It seems that each individual has become a standard of his own, for the popular idea is that "if you see it that way, it's all right." It matters not how plainly the Bible says something, if a person doesn't see it that way, that is just the end of the matter. People never stop to ask themselves WHAT GOD ALMIGHTY SAID ABOUT IT; they are perfectly content to accept what they please and reject what they please. Suppose I should appear in the court of our county in my own defense and announce what I have done meets my approval, that I believe it is right and my conscience is clear, therefore I am guilty of no wrong. Of course, people would say, "He's crazy." Certainly no such standard would be accepted in the civil world, nor the business world, neither will it suffice in religion.
"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48.) When we stand before the judgment bar of God, He is not going to ask how I saw it, nor what I thought about it, but rather, He will open the books, and judge me according to how I measure up to His standard, which is THE BIBLE.

Walking by Faith
Many people talk about what they believe just as though that were all there is to it—just believing it makes it all right. WHY, my friend, do you believe what you believe? There is a reason for believing everything that you believe. The Bible says that "faith comes by hearing the word of God." (Rom. 10:17.) TRUE FAITH comes by hearing the word of God. FALSE FAITH comes by hearing something else. If what you believe is not taught in the Bible, it is a FALSE FAITH and cannot save.

Preacher Promises
Many preachers promise things that God's word does not promise. They boldly excuse men from obedience to God by telling them some of God's commandments are non-essential. They teach that a person is to decide for himself, according to his own wisdom and desire, what he must or must not do to be saved. They assure the people that practice a thing that is nowhere authorized in the Bible that it is acceptable to God. Friends, you and I are responsible to God as individuals. We are going to be judged from the Bible. Don't you think that the only safe thing to do is to demand that every doctrine and practice be authorized by the word of God? Are you wearing religious names that cannot be found in the Bible? Do you belong to religious institutions that the Bible says nothing of? Don't allow some preacher to soothe your soul with HIS promises of safety, but DEMAND A "THUS SAITH THE LORD."

Conclusion
We are to be judged by the WORD OF GOD at the last day, therefore we must believe and obey what it says and NOT WHAT WE THINK ABOUT IT. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." (Matt. 7:21.) The church of Christ stands ready to give "chapter and verse" for every single item of faith and practice believed and obeyed. MAKE AN HONEST INVESTIGATION.

False Teachers
Today it is not respectful to question the teaching of another person, especially if that person is a preacher. In the eyes of many religious denominations to do so is approaching the point of blasphemy. Preacher "A" preaches on baptism and says it is not essential in order to have salvation. Preacher "B" teaches that baptism is essential before one can have salvation. Yet, to say anything about either of these doctrines is almost equivalent to speaking against God, Himself.

I am sure that you can see that both of these preachers cannot be preaching the Bible. The word of God does not contradict itself. Instead of God and the Bible being confused, is it not more reasonable to conclude that one of the preachers is in that condition? In the New Testament much is said about false teachers and the result of their teaching. Notice the following scriptures.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to
abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth." (1 Tim. 4: 1-4.) "For the time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3, 4.) The Apostle Paul knew that the time was at hand for this to begin, and in speaking to the elders of Ephesus he said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29, 30.)

It is not being noble to praise a man just because he claims to be preaching the truth of the gospel. Your nobility is seen when you test what he preaches by the standard of truth, the Bible. Even the apostles of the Lord commend the ones that checked what they were taught to see if it was true. Luke wrote, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." (Acts 17:11.) Even while the apostles were preaching, they praised the man who did not take their word for it, but rather searched the scriptures. What do you suppose the Lord thinks of men today who discourage their followers from searching the Bible to see if they are teaching the truth? The answer is obvious.

Anything taught that is of a religious nature is either the doctrine of Christ or the doctrine of men. If it is the doctrine of Christ it is true and will save the soul. The one that teaches it is teaching the truth. All the doctrine of Christ can be found in the Bible, and anyone that will search this Word will be able to give scripture for all he does, therefore will be following Christ. If it is the doctrine of men it is false doctrine, the teacher is a false teacher, and he and his followers will lose their souls. John wrote, "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 John 9.)

You may say, "Well if a preacher teaches me something that is not in the Bible, he may be a false teacher and be lost, but the Lord surely will not hold me responsible if I follow him, not knowing he taught me wrong." If you are thinking that way you need to read the following: "Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch together." (Matt. 15:13, 14.) Here Christ was talking about the teaching and following of false doctrines. Who does Christ say will fall into the ditch, or be lost? Both!

There were false teachers in the days of Jesus. They were educated men, pillars in the community and respected by the majority. One group was the Pharisees, to whom Jesus said, "Woe unto you, scribes and Pharisees, hypocrites!" (Matt. 23: 13, 14, 15, 23.) He also said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33.) What caused such a rebuke to proceed from the Son of God? One of their troubles was their teaching of error. In Mk. 7: 6-13 Christ rebukes their disobedience. Some of the words are as follows: "Full well ye reject the commandments of God, that ye may keep your own traditions." "Making the word of God of none effect through your traditions, which ye have delivered: and many such like things ye do."

Many today are following the traditions of men, and such will receive the
same rebuke. It may be difficult to realize that a person can hold before him the Bible when preaching and still be teaching false doctrine. However, it is being done every day. There is one way that you can keep from suffering as a result of this; that is to read and study your Bible. Demand a Bible answer for everything you do and believe—for the name you wear, the worship you offer to God, the things you are to do before becoming a Christian; all of this must be found in the Word of God. Accept neither less nor more. As John said, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John 4:1.)
—Norman Midgette.

The Divine Calling (No. 2)

By J. Wiley Adams, Fairmont, West Virginia

In our first article we pointed out that God calls or summons all men to come unto Him through the gospel of Christ. We now propose to set forth some things concerning those who compose the body of God's called.

The Called —
The Church

In Acts 2:47 we learn that "the Lord added to the church daily such as should be saved." The church, therefore, is the body of the saved. By definition the word church means "called out." Logically, then, the saved are "the called out." Those who had "gladly received the word" (Acts 2:41) were baptized. They were then added to the church by the Lord. When anyone obeys the teaching of the Word of God, the Lord takes care of the adding. The adding is not left up to man.

We can better understand that the called out and the church are one and the same by turning to a few passages in the New Testament. To the church at Colosse it was said that God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:13.) Here we can see the idea of being "called" from darkness to light. They had been translated into the kingdom of God, the church.

Again, the church at Rome was regarded as having been "called to be saints." (Rom. 1:6,7.) A saint and a Christian are one and the same thing. The church is composed of Christians or disciples of Jesus Christ. (Acts 11:26.) The Romans were said to be among the "called of Jesus Christ."

In Romans 8:27,28 we discover that the "called" receive consideration from God which others do not receive. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." In 1 John 5:3, the apostle says, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." Putting these thoughts together, we arrive at this conclusion: THE "CALLED" ARE THOSE THAT LOVE GOD AND KEEP HIS COMMANDMENTS. One who does not obey God cannot be said to really love Him.

In speaking to the church at Corinth, Paul said they had been "called to be saints." (1 Cor. 1:2.) He also said they were "sanctified in Christ Jesus." Jude 1 addresses members of the church as being "sanctified by God the Father, and preserved in Jesus Christ, and called." Please note that Jude regarded the (See CALLING ................. Page 15)
Leviticus
By Norman Midgette, Chester, Virginia

In the nation of Israel the Levites were set apart to care for the tabernacle. It was their responsibility to transport it from one place to another, erect it, and see that care was taken of it. One family of this tribe was chosen to be the priestly tribe. This was the family of Aaron. He was the first high priest, and his sons were the first priests. This family was to offer up the sacrifices of the people to God and to teach the nation the word of God. Since their work was different from that of the other tribes, they needed special instructions from the Lord. The book of Leviticus fills that need.

But how do we explain the fact that over half of the book is addressed to the whole congregation of Israel? Chapters 1-6; 11-12; 15; and 23-27 are all addressed to "the children of Israel." This means that seventeen chapters out of twenty-seven are addressed to the people. Why, then, call the book Leviticus, which means belonging to Levites? The answer is found by looking at the relationship existing between the people and the priests. The priests offered the sacrifices for the people as the individuals brought their sacrifices to the tabernacle. How could the priests make the offering if the people did not bring any animals or other items for sacrifices? Therefore, in order for the priests to know their responsibilities to the people and in order for the people to know their responsibilities to the priests and themselves concerning sacrifices, we have the third book of Moses called Leviticus.

Chapters 1-7
The book begins with instructions concerning the different offerings required of God. The provisions for the offerings were selected by the people in keeping with God's instructions. They were then carried to the priests at the tabernacle to be offered to God. Five offerings are mentioned. They are the burnt offering, meal offering, peace offering, sin offering, and trespass offering. Each had its purpose and provided certain benefits for the one making the offering. Chapters 1 through 6:7 are addressed to the people, while chapters 6:7 through 7 give instructions to the priests.

Chapters 8-9
These two chapters are addressed to Aaron and his sons. The account is of their consecration to God and the beginning of their work as priests among the Israelites. They were set apart by Moses and prepared for the work. Seven days they remained within the tabernacle during their "consecration," then Aaron came out on the eighth day and offered sacrifices for himself and all the people. All of this was done under the oversight of Moses. After the sacrifices had been made, Aaron and Moses
went into the tent of meeting, came out again, and blessed the people.

Chapter 10
Here is the tragic story of rebellion against God's will. Nahab and Abihu were priests who did not take God at His word. God had said that all fire to be used was to be taken from the altar. These two men offered up strange fire the Lord had not commanded, and they had no second chance. God destroyed their lives by fire. When they were buried, Aaron and his other two sons were not allowed to show any kind of mourning or sorrow—the price of their rebellion.

Chapters 11-15
This section treats of the cleanness and uncleanness of the people of God. There were many things that would defile a person: unclean animals and other living creatures, mothers after child-birth, one with the dreaded disease of leprosy, and bodily issues. God designated the animals that could be eaten and those that could not. Since He did not name every living creature, He gave them a law by which they could determine whether an animal was clean or unclean. The mother after child-birth was unclean a certain number of days depending upon the sex of the child. If a man-child, the number of days was forty; if a maid-child, eighty. Leprosy was very contagious and laws were strict concerning it. If a house was infested, the priest was to be told and the procedures to be taken are stated in chapter 14. The bodily issues that made one unclean could proceed from man or woman, being of blood or from a sore. A person was unclean certain days and until the proper sacrifices were made to God.

Chapters 16-17
Moses instructs the priests and people concerning the annual atonement, giving other laws with respect to sacrifices in general. It was in the annual atonement that sins were removed as much as was possible by the sacrifices of that day. This was the one day that the high priest entered the most holy place and sprinkled the blood upon the ark of the covenant for himself and all of the people. Any sacrifice had to be brought to the tabernacle to be offered, or else the person would be cut off from the people. Another way to be cut off from God's people was to eat blood, which God has always forbidden.

Chapters 18-20
The Canaanites were normally as impure as we can imagine. In these chapters (esp. 18) God forbids His people to engage in such immoralities. Such sins as incest, sodomy, and cohabitation with animals were not uncommon. This section concludes with the admonition to keep the Lord's will or die. Much of the death would take place by capital punishment.

Chapters 21-25
Priests were not allowed to serve if blemished by birth or after birth. They could marry only virgins, not a harlot or a widow. The following religious and civil feast days of the Jews were specified: (1) the sabbath day; (2) the passover; (3) pentecost; (4) the feast of trumpets or their new year's feast; (5) the day of atonement; (6) the feast of tabernacles or booths. Chapter 24 is an interval giving instructions about the lamp and bread of the sanctuary. Chapter 25 continues with God's instructions concerning the Sabbatical Year and the Year of Jubilee. The Sabbatical Year was every seventh year, and Jubilee was every fiftieth. During these years no work was done. Other laws pertaining to lands, houses, and servants were to be obeyed.

Chapters 26-27
The book closes with God's promises of prosperity and protection if they are obedient. However, in the event of disobedience, He is very specific with the
punishments and chastisements they will receive. Chapter 27 includes two final laws concerning vows and tithes.

After reading all these ordinances which Israel had to follow under the law of Moses, I am more thankful than ever that I have been freed from my sins by the blood of Christ and am living under His New Covenant. Leviticus was part of the complete law that was removed and done away by the death of Christ, but as long as the Jews lived under the first covenant, they had to keep it.

Christianity — A Personal Religion

By Arvid K. McGuire, Kirkwood, Missouri

Jesus Christ requires that every disciple of His be given completely to His service. He declared, "No man can serve two masters." Through Paul, He commanded that the Christian's body be presented to Him as a living sacrifice. (Rom. 12:1,2.) The body is washed and the conscience sprinkled from defilement when one is baptized. (Heb. 10:22; 1 Pet. 1:1, 2.) This cleansing is strictly personal. In fact, the entire Christian system was intended by Christ for complete adoption by His disciples.

The Lord commands faith in Him as God's Son. (John 8:24.) He said, "Except you believe I am he, ye shall die in your sins." Repentance is a personal change of mind, a turning to God. God commands all men everywhere to repent. (Acts 17:30.) Confession of faith in Jesus as the Son of God is personal. If thou wilt confess with thy mouth Jesus as Lord and believe in thine heart that God has raised him from the dead, thou shalt be saved. (Rom. 10:9.) With his heart (mind) man believes and with his mouth confession is made unto salvation. (Rom. 10:10.) The act of baptism is a personal matter. Saul was told, "... Arise, and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

Faith cannot be by proxy. Another cannot believe for you. You must exercise personal faith in Christ. The Lord said, "He that believeth not shall be damned." (Mk. 16:16.) Neither can repentance be by proxy; each man must turn away from his own sins. Jesus declared, "I tell you nay, except ye repent, ye shall all in like manner perish." (Lk. 13:3.) Confession cannot be by proxy; each man must confess with his own mouth the faith of his own heart. (Rom. 10:9,10.) Neither can one be baptized in proxy; each man must be baptized into Christ in order to be God's child. (Gal. 3:26, 27.)

Likewise, no one can study the Bible for you; each must search the Scriptures diligently. (Acts 17:11; 2 Tim. 2:15.) Christ must be sanctified in the heart of every Christian, and the Christian must be ready to give an answer for the hope that resides in him. (1 Pet. 3:15.) Each Christian is commanded not to forsake the assembling of ourselves together, but exhort each other. (Heb. 10:24, 25.) Each man must examine himself and then partake of the Lord's Supper. (1 Cor. 11:17-34.) No one can sing for you, anymore than he could eat the Lord's Supper for you. Worship is an act of reverence paid. The act must be engaged in for worship to take place on your part. Each Christian must sing praises to God. Singing involves speaking and making melody. (Col. 3:16; Eph. 5:19; Heb. 78)
13:15.) It cannot be done in the heart alone. To worship God in song, one must open his mouth and sing!

Religion is so personal that each one of us must give an account of himself to God. Every knee will bow and every tongue will confess unto God. (Rom. 14: 10-12.) Each one must answer to God for the deeds done in the body, whether they be good or bad. (2 Cor. 5:10.) It is appointed unto men once to die and after this cometh the judgment. (Heb. 9:27.) Sinner friend, have you obeyed the gospel? Remember, your companion, children, or parents cannot answer for you. Each must give an account of himself to God. Jesus taught us that every man must take up his cross and follow Him. Do so today! His hand is outstretched to receive you. Remember, to wear the crown in glory you must bear His cross in this life. With faith in your heart, repentance of your sins, confess faith in Christ and be immersed to wash away your sins.

EVANGELIST. In Acts 21:8 Philip is described as "the evangelist." In Eph. 4:11 evangelists are clearly distinguished from "apostles" and "prophets" on the one hand, and "pastors" and "teachers" on the other. Paul told Timothy to "do the work of an evangelist." (2 Tim. 4:5.) Only in these three passages does the New Testament use the word evangelist. It means a proclaimer of good news, hence any preacher of the gospel is an evangelist. Some think an evangelist is one who travels over the country holding meetings, or one who preaches in a foreign nation. It is preaching the gospel, not extent of travel, that makes one an evangelist.

TREASURE IN EARTHEN VESSELS. The apostles were agents to make known the will of Christ. Through divine inspiration they were given knowledge of the glorious gospel. They were no more than frail, failing men, like utensils made of earth or clay, soon to be broken; but when they received the revelation of divine truth, they became instruments in which something of inestimable worth had been placed. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. 4:7.) The gospel is the treasure; the apostles the earthen vessels. In Gideon's day the Israelites put their torches in pitchers (vessels) to conceal the light. In the beginning of the period of the New Covenant, God put the light of the gospel in men (vessels) to reveal the light.

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There are a great many people in the religious world today who have misconceptions regarding the church in the New Testament. The express purpose of this article (and others to follow) will be to present Bible teaching regarding the church — Christ's church. These written discussions will answer such questions as the following: What is the church? When was the church established? Who does the church belong to? What is the purpose of the church? How can I become a member?

Note the first question—What is the church? To clarify things keep in mind the superb example of the Old Testament church, Israel. God revealed His purpose and plans through Moses. (Deut. 4:1-4.) In these verses God gives Israel His "precepts and judgments," and it was to these and these ALONE that they could appeal for authority in their religion. In other words, any man or woman who wanted to be classified as part of this "holy nation" or "chosen generation" first had to surrender their will and human commandments which they practiced in their religion, and accept with all sincerity the "precepts and judgments" revealed to Israel through Moses. Our lawgiver today is Christ. (Heb. 1:1.) All those who embrace His will and practice accordingly are the spiritual Israel. (1 Pet. 2:5, 9.)

Note verse 2 of Deut. 4. God makes it emphatic that His law is to be kept. He says they can't "add to it or diminish from it." -It and it alone is to be the final say in their religious practices. How different is the religious world today.

In verse 8 His people are to build upon a system of Divine Law. Any church today which is not built or organized upon the system of divine authority revealed to us through Christ, does not have a right to exist. (Heb. 10:28-30.) You will note in Israel's history that God destroyed them because they violated this very principle. (Deut. 7:1-4.) Can we today make the same mistakes as they and yet expect to escape disaster? Any man who thinks differently does not love his soul.

In verse 6 God recognized no other system of law. He says, "Keep therefore, and do them." The people of Israel were expected to be organized as a church and governed by God's will. This writer maintains that the fact we have the New Testament (which is God's law to people in this era) is evidence that He wants us to do what it says. In it we find God's plans for us as an organized body. Any man among us today who rejects God's
scheme for a church as taught in the New Testament, is no better than the man in Moses' time who rejected God's plan for salvation in His Divine Institution.

In view of these preliminary remarks, and in answering the question, "What is the church?" let us keep in mind that the church is a divinely appointed and organized body of people. It comes from a word translated in the English meaning "called out." It was applied by the Greeks to any body of people called out and gathered together for a particular purpose. (Acts 19:32, 39, 41.) In the New Testament it is applied to God's people because they are a people called out from sin and darkness into fellowship with God and Christ. (1 Cor. 1:9; Col. 3:15.)

In this article we have seen how God's church in the Old Testament consisted of those individuals who had rejected human thought in religion and applied as their religious standard God's precepts and judgments. This principle still holds fast in the Christian Dispensation in which we now live. All those who violate this principle, unpurposely or otherwise, are committing spiritual suicide. (Gal. 1:6-12.) The church of the New Testament knows no division within its ranks. Its doctrine and organization is divine. Christ established this church. (Matt. 16:18; Acts 2:42, 47.)

Dear reader, if you fully realize the importance of the principle discussed in this article, I beseech you in all sincerity to renounce denominationalism and all human law in religion, and ask you to plead with humanity for a complete return to the church, Christ's called out body, as revealed to us in the New Testament scriptures.

"Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." (Psa. 119:128.)

THE END OF THE WORLD

The Scriptures teach that this present world will end: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Pet. 3:10.)

No man knows when the end will be: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mk. 13:32.) Jesus said, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:7.)

No amount of love can turn error into truth.

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Modern "Isms" Briefly Defined

By Irvin Himmel, St. Louis, Missouri

In our efforts to uphold truth and refute error we sometimes miss the mark by taking too much for granted. Teachers need to be careful by not assuming that others are quite familiar with the subject at hand, for it is altogether possible that they may know very little about it.

The men who contribute articles for this paper frequently mention false doctrines and systems. In most cases they are careful to explain the terms they use in exposing these "isms." However, sometimes we refer to a particular theory or belief by its common designation, and to save space we do not take time to define the theory.

For whatever it might be worth to our readers, here is a list of a few of the many "isms" that you might find mentioned in our articles from time to time, with a brief and practical description of each.

ATHEISM — The belief that there is no God; godlessness or no-God-ism.

SKEPTICISM — The doctrine that all knowledge is uncertain; doubt and uncertainty as to the truthfulness of Christianity; unbelief.

MODERNISM — Popular name for infidelity; disbelief in the Deity of Jesus, inspiration of the Bible, resurrection, and miracles; denial of the fundamentals of Christianity.

RATIONALISM — The theory that human reason is the superior source of knowledge; rejection of divine revelation and all that cannot be explained to the satisfaction of human thinking.

CALVINISM — The doctrines originating with John Calvin, including individual predestination, limited atonement, total depravity, irresistibility of grace, and the perseverance of the saints.

UNIVERSALISM — The teaching that all men will ultimately be saved; universal salvation.

DENOMINATIONALISM — The doctrine that Christ's church consists of many or all the sects and parties professing Christianity; sectarianism.

PREMILLENNIALISM — The theory that Christ will return to earth, reign in person in Jerusalem over an earthly kingdom for one thousand years, before the judgment.

INSTITUTIONALISM — The establishing and maintaining of human organizations to do the work God has assigned to the church; church support of missionary societies, benevolent institutions, colleges, etc.

LIBERALISM — An attitude of loose and broad application of the Scriptures; opposition to being closely bound or confined to a "thus saith the Lord" in religion; the practice of doing what one pleases.

ROMAN CATHOLICISM — The beliefs and practices of those who hold to the infallibility of the "Pope" of Rome and look to him as their spiritual "Father."

SPIRITUALISM — The theory that the living can communicate with the dead; a kind of witchcraft.

PHARISAISM — The practice of binding human traditions and leaving undone the commandments of God; having the self-righteous spirit of the Pharisees.

MORMONISM — The religious system based on the Book of Mormon and the supposed revelations of Joseph Smith.

MATERIALISM — The doctrine that man is wholly a material being so that when he dies he ceases to exist;
also, the shifting of emphasis from spiritual to material things.

ECCLESIASTICISM — An authoritative governing group or hierarchy in the church; a central governing body in religious affairs; also, the practice of regarding preachers as "authorities," not servants.

SOCIALISM — The movement among churches that stresses the "whole man" concept rather than the need of salvation; the preaching of the "social gospel," or the practice of that which is for man's betterment here rather than hereafter.

The Danger of Adding to, Taking From, Or Changing What God Has Spoken

By Ferrell Jenkins, St. Louis, Missouri

Last month we studied the all-sufficiency of the New Testament. We learned that the Lord has given us a complete revelation in Christ and the gospel. We have no need for anything else in religious matters. Sometimes men are not content to leave God's word the way He gave it, but want to add something to it or change it, or take something from it, so that it will please them. This is a tragic thing and yet it is true! The Bible tells us of one man, a king of Judah, who when he heard the word of the Lord read, took it from the one reading it and cut it with a penknife and threw the pieces into the fire. (Jer. 36.) The word of God, today, has received a figurative "penknifing." People have taken away or completely disregarded the part that is contrary to what they think is right. We are sometimes prone to exalt our thinking above that of the Lord, forgetting either willfully or unconsciously, that the Lord said, "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9.) Let the Lord stay in His proper sphere and let us subject ourselves unto Him and His Word.

There are a number of Old Testament examples that teach us of the displeasure of the Lord when someone disobeys His commands by adding to, taking from, or changing what He has spoken. 2 Chronicles 26 tells of Uzziah, king of Judah. In his early days as king he followed the way of Jehovah. We learn that the Lord was with him in his battles, so that he won them. Because of his accomplishments, he became proud. He did not hold the Lord in proper esteem, but exalted himself above the Lord. Notice now verses 16-19: "But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God; for he went into the temple of Jehovah to burn incense upon the altar of incense. And Azariah the priest went in after him and with him fourscore priests of Jehovah, that were valiant men: and they withstood Uzziah, the king, and said unto him, it pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God. Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy
brake forth in his forehead before the priests in the house of Jehovah, beside the altar of incense."

From this reading it is easy to see that the Lord had appointed the sons of Aaron, of the tribe of Levi, to offer the sacrifices and serve as priests. When Uzziah attempted to perform a task that the Lord had said should be done by someone else, he was warned that it would not be for his honor, but that he was simply trespassing the law of God. In other words, it was a sin, for "sin is the transgression of the law." (1 John 3:4, King James Version. The American Standard has the same meaning when it says, "sin is lawlessness.")

If Uzziah reasoned like so many today, he probably said, "Well, God didn't say for me not to do it." When are we going to learn that when the Lord commands a thing a certain way, that eliminates all other ways? True! The Lord did not say for Uzziah or anyone else, "not to burn incense or offer sacrifices," but when He assigned this particular thing unto the priests, the sons of Aaron, that excluded all others. When the Lord says for us to do a thing and prescribes the way, then it must be done that way. When the Lord told Abraham to offer Isaac, He didn't have to say, "Now Abraham, don't you offer Ishmael and Sarah." When He said, "Offer Isaac," that excluded Sarah, Hagar, Ishmael, or anyone else. Uzziah sinned when he violated the law of God, by stepping in where God was silent. When the Lord has been silent, then we need to put a seal on our mouths and not add to, nor take from, what He has spoken.

We want to mention, very briefly, four different ways in which men have corrupted the pure and easy-to-understand gospel of Jesus Christ, by their additions to His word. Actually, when one adds to the word of God, he is also taking from what the Lord originally spoke. Someone might say, "But, I don't believe in questioning what preachers say about the Bible." Friend, if you don't believe in questioning what men say about the Bible, then you just don't have a strong faith in the Bible yourself. There is a command in the Bible that reads this way, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." (1 John 4:1.) Are you willing to follow the command of God and "try the spirits" to see if they are from God? We want to "try" some of the doctrines taught by these "false prophets," to see how well they stand up under the word of God. The four that we will mention are (1) latter day revelations, (2) traditions and church authority, (3) modern day creeds, and (4) modernism.

**Latter Day Revelations**

There have been several individuals in the last hundred years or so, who have claimed to have received a revelation from the Lord. Some say they went to heaven, and others say that the Lord spoke to them through an angel, such as the angel, Moroni—which angel the Bible doesn't even mention, or in some other secretive or mysterious way. These individuals sometimes write what they claim to have received from the Lord, and begin a cult, bearing some human name.

As we studied last month, the Bible is a complete book. There is no need for any further revelation. People were already perverting the truth of the Lord in the days of the apostles. Paul mentions this in Gal. 1:6,7: "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel; only there are some that trouble you, and would pervert the gospel of Christ." Notice now the warning that Paul gives to those who were corrupting the gospel of
Christ, by their perversion. Verse 8 says, "But though we, or an angel from heaven, should preach unto you any gospel other than which we preached unto you, let him be anathema." Yes, good people, the curse of heaven rests upon anyone who preaches anything other than the once-for-all-delivered gospel of Jesus Christ. It matters not whether it be man or angel. Both are condemned in the same verse. If there ever had been any such thing, in modern days, as an angel speaking to man to give him a revelation, then the angel would have been condemned and thus all who might believe the word spoken by him would also be condemned. If the things that we studied last month from the Bible are true, and they certainly are, then the Bible is complete and any addition that we make to it is superfluous. We simply make this statement concerning latter-day revelations, and if you have any questions we will be glad to consider them. We affirm that all revelations since the completion of the New Testament are false, and we will judge them by the following standard: If they are TRUE, then we affirm that they are NOT NEW, and if they are NEW, then we affirm that they are NOT TRUE. The Bible is a complete book and all spiritual truth is contained in it.

Traditions

The same could be said with regard to the following of the TRADITIONS of men or the authority of the living successors to the apostles. We have space now only to mention that Christ never authorized His apostles to appoint successors, nor did He ever say that His church would be the "infallible interpreter" of the Bible. Even if the apostles had selected "successors" they would have been condemned if they spoke anything other than the gospel, according to the passage from Galatians that we quoted above. Man does not need the "church" to "interpret" the Bible for him. Paul said, "when ye read, ye can perceive my understanding in the mystery of Christ." (Eph. 3:4.) The Lord made His word sufficiently plain that those who read it intelligently, without prejudices in their minds, can understand it.

Modern Day Creeds

Many people are confused, today, about religion because of the many and conflicting doctrines. The so-called "Protestant" bodies have their own creeds, or manuals, or disciplines. These are in addition to the word of God. They teach things that the Bible is completely silent on, thus they add to the Bible. They make changes in the gospel and fail to do many of the things commanded therein. This is no more right than the thing which they originally protested against. Read again the things we had to say last month relative to the creeds of man.

Modernism

The fourth thing that we wish to discuss is something that has already made its way into American religion and each year takes a stronger hold. It is commonly called "Modernism." Some refer to most recent efforts as "Neo-Orthodoxy." This teaching is held by a large portion of religious leaders today. One of its basic teachings is a denial of the "Supernatural." They deny the miracles of the Bible, including the resurrection of Jesus. They tell us that the Bible is not an "inspired book," and that "Jesus was not really the Son of God. He was just the best man who ever lived." These are the kinds of men that are now occupying the pulpits of the land. They are perverting the gospel of Christ into a "social gospel," with the emphasis on doing good to mankind in a material way. In the Bible the emphasis is on the "saving of the soul" of man. This group takes from the Bible what should
be there. They change the Bible emphasis.

**Conclusion**

Each of the four groups that we have mentioned is violating the warning of 2 John 9: "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." When we "go onward" and abide not in the teaching of Christ, we have not God. Let us all be content to return to the Bible as our sole authority, neither adding to, nor taking from. Only in this way, can we please God and escape the condemnation that God has said the disobedient would receive.

"Whose I Am, and Whom I Serve"

*By Frank Jamerson, Richmond, Virginia*

Paul had made his appeal to Caesar and was on a ship sailing to Rome. The two hundred and seventy-six people aboard were afraid for their lives because of a storm which was about to wreck the ship. In this setting, Paul spoke these words: "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and Whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." (Acts 27:22-24.)

Among the great lessons suggested in this passage, we shall discuss two: (1) ownership—"whose I am;" (2) service—"Whom I serve."

Paul said that he was the chief of sinners. (1 Tim. 1:15.) In Isaiah 59:2 we learn that sin separates man from God. When man is separated from God, he must be bought back or redeemed. The payment or ransom is the blood of Christ. "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." (Eph. 1:7.)

The record of what Saul (later called Paul) did in order to receive the blessings provided by the blood of Christ is found in Acts 9:1-10; 22:3-16; and 26:9-23. Saul was on his way to Damascus to bind Christians and cast them into prison. About noon a great light shined upon him and he fell to the ground. A voice said, "Saul, Saul, why persecutest thou me?" Saul answered, "Who art thou, Lord?" The voice answered, "I am Jesus, whom thou persecutest." Saul then asked, "What shall I do, Lord?" and was told to "Rise, and enter into the city and it shall be told thee what thou must do." Saul was led by his companions into the city of Damascus. After three days the Lord appeared to Ananias and said to him, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth." (9:11.) When Ananias came to Saul he did not ask him to state his "experience" and let the church vote to decide whether they thought he was saved or not. Neither did Ananias ask him if he felt saved. He said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (22:16.) Saul was saved when his sins were washed away, and that was when he was baptized. Paul late said, "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. 6:4.) Paul belonged to God because he had been bought by the blood of Christ. In order to receive the benefits of the blood, he was "buried by baptism into death." If we do the same thing that Paul did, we can say that we belong to God.

The life of Paul testifies to the fact that he SERVED God. (Read 2 Cor. 11:24-27.) Those who have been bought by the blood of Christ are expected to serve God. "He that saith, I love him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:4.) "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15:58.) "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.) Whose are you? And Whom are you serving?

Authority in Religion (No. 2)

By Grover Stevens, St. Louis, Missouri

"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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23.)

Are we not in Confusion?

Last month it was pointed out that the confusion and unrest existing between the churches of today is due primarily to the lack of authority to govern us religiously. In as much as the Bible will be the standard of judgment when we all stand before the judgment bar of God, it would be only wisdom to accept its sacred contents as our RULE OF AUTHORITY TODAY. We noticed that "faith comes by hearing the word of God." (Rom. 10:17.) Whatever the Bible SAYS, then, is TRUE FAITH and all that one believes that the Bible does NOT SAY, then, is FALSE FAITH which cannot save. (2 Thess. 2:9-12.)

Preacher Promises

Many preachers promise things that God's word does not promise. They teach that a person must obey God, BUT NOT EVERYTHING THAT HE COMMANDED. They boldly excuse men from obedience to God by telling them some of God's commandments are non-essential. The sad part of it is that many believe them. Take BAPTISM for example: They will admit that it is of divine origin, authorized and commanded by Christ, yet they will tell you that you do not have to do it if you don't want to. Hence, they teach people to sit in judgment over God's word, and decide for themselves according to their own wisdom and will what they must or must not do to be saved, and then, assure them that God is just as well pleased when they DON'T DO something that He has commanded as He is when they DO what He has commanded.

Modern-day preachers assure the people that a practice is all right, when the word of God has not even mentioned it. The practice of sprinkling for baptism, observing the Lord's Supper...
just any time you want to, wearing names religiously that are not found in the Bible, and belonging to religious institutions that are not mentioned in the word of God, are examples of this. When a person is taught that God is pleased with these, he is being taught that God is just as well pleased with something that He has NOT COMMANDED as He is with something that He HAS COMMANDED. Then, they promise immunity from God's condemnation and soothe the souls of those who follow them, by assuring further, that it doesn't make any difference what you believe—God is pleased with anything. This popular doctrine is preached from almost every denominational pulpit in the country. Where does the Bible say that it doesn't make any difference what one believes? Friends, is that RESPECT for the Bible? Is that preaching THE BIBLE? When we stand before the judgment of Christ, many will say, "Why, Lord, don't you know that it doesn't make any difference what one believes?"

Read Matt. 7:21-23 again.

**Authority for the Church of Christ**

Some one is ready to say, How about "chapter and verse" for what YOU believe and practice. I am happy to reply that the church of Christ believes and teaches:

1. **That the church is the body of Christ**—"And gave Him to be the head over all things to the church, which is His body." (Eph. 1:22; 3:19, 24.)

2. **That there is one body and one body**—"There is ONE BODY, and one Spirit," and "But now are they many members, YET BUT ONE BODY." (Eph. 4:4; 1 Cor. 12:20.)

3. **That all Christians are added to it by the Lord**—"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.) "And the LORD ADDED to the church daily such as should be saved." (Acts 2:47.) "But now hath GOD SET THE MEMBERS EVERY ONE OF THEM IN THE BODY, as it hath pleased him." (1 Cor. 12:18.) Hence, nobody "joined" the church in Bible times. The same thing that made them Christians, made them members of the church. By what authority, then, do people join churches not mentioned in the word of God? (Matt. 7:21-23.)

4. **That we are perfect and complete in Him**—"That we may present every man PERFECT IN Christ Jesus." (Col. 1:28.) "And ye are COMPLETE IN HIM, which is the head of all principality and power." (Col. 2:10.) If a person is perfect and complete in Christ, and he can be and IS in Christ BEFORE AND WITHOUT joining any denomination, how can they better him?

5. **That the followers of Christ should be called "Christians" and wear His name**—"And the disciples were called CHRISTIANS first in Antioch." (Acts 11:26.) "Yet if any man suffer as a CHRISTIAN, let him not be ashamed; but let him glorify God on this behalf (IN THIS NAME—Revised Version)." (1 Peter 4:16.) 

6. **That New Testament worship consists of**—Singing, Heb. 2:12; Col. 3:16; prayer, Acts 2:42; preaching, Acts 20:7; Lord's supper, Acts 20:7; giving according to prospering, 1 Cor. 16:2; 2 Cor. 9:7.

7. **That to be saved a person must believe, repent, and be baptized**—"He that believeth and is baptized shall be saved." (Mk. 16:16.) "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.) "And he commanded them to be baptized in the name of the Lord." (Acts 10:48.)

(8) That one must live a faithful life—"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

Conclusion

We can all see from this study that it is not just believing that saves us, but WHAT WE BELIEVE AND OBEY. Remember that we will be judged by what the BIBLE SAYS, and NOT what I (nor you) THINK ABOUT IT. CAN YOU FIND AUTHORITY FOR EVERYTHING THAT YOU BELIEVE AND PRACTICE RELIGIOUSLY? If you are tired of the confusion of denominationalism, then INVESTIGATE THE CHURCH OF CHRIST. You are not asked to believe nor practice a single thing that CANNOT BE READ FROM THE BIBLE. MAKE AN HONEST INVESTIGATION!

"Sin if Catholic Votes on Candidate's Faith"

By Arvid K. McGuire, Kirkwood, Missouri

An article under this heading appeared in the St. Louis Globe-Democrat, April 2, 1960. The article contains the comments of "the Rev." Nicholas Persich, C. M., S. T. D., on a statement recently made by "Redemptorist Father" Francis J. Connell of Holy Redeemer College, Washington, D. C. Connell was quoted in the current issue of the Catholic Review, published by the archdiocese of Baltimore. (Note: the titles were copied and meant as identification only, A. K. M.)

Certainly one should not vote completely on the basis of a candidate's faith. However, if the theological system to which he subscribes contradicts the constitution of the United States, then we would be perfectly justified in asking questions concerning such. A Quaker at the head of the Department of Defense or a Christian Scientist at the head of the Department of Health would have to face some serious questions. The same holds true with a Roman Catholic as President of the United States. As citizens of this country we have a perfect legal right to ask questions in this matter. Connell and Persich admit as much in the above mentioned article.

Persich is quoted as saying, "The Catholic, like any other citizen, should vote for a candidate who, so far as he can judge, will be governed by the common good in his conduct of office." Connell is quoted as saying, "Catholics are bound in conscience to vote for the candidate whom they consider best suited for the office, whatever may be his religious affiliation." Again, "A conscientious Catholic must regard it as wrong to vote for a Catholic merely because of his faith."

These statements are good statements, but this is not the issue! Our concern is execution of the office of President by a Roman Catholic. If one were elected, the question would be, "Would his first allegiance and obedience be to the Roman hierarchy or to the government?" The matter is not left in doubt, for Connell and Persich answer this question for us. Connell states, "A Catholic holding public office, must regulate his conduct by the law of God as this is proclaimed by the Catholic Church."

Persich adds, "Certainly, no one could disagree with Father Connell." There, you have it! A Roman Catholic President would
find himself torn between his loyalty to the "law of God as proclaimed by the Catholic Church" and his loyalty to the laws upon which this great nation is founded.

There are five areas of conflict between the laws of the Catholic Church and the laws of government in this country. They are as follows: (1) Separation of Church and State; (2) Marriage law and divorce; (3) Birth control; (4) Federal aid to Parochial schools; (5) Tax-exempt Church related projects.

Separation of Church and State

Some Catholic leaders in this nation affirm belief in the separation of church and state. The question resolves itself to a definition of terms. What do they mean when they use the words church, state, and separation? The Roman Catholic hierarchy must give an unequivocal answer to the question, WHERE IS THE WALL "LOCATED" THAT SEPARATES CHURCH AND STATE? The traditional view which is the official view of Roman Catholicism puts the wall squarely within the confines of their own ecclesiastical framework!

The Syllabus of Pius IX, which every Roman Catholic must accept, claims that the Church and State should be united. (Cath. Ency., XIV, 369.) Boniface VIII affirmed that the kings of earth were to listen to the Vicar of Christ, who is placed over kings and kingdoms . . . "Let not the king imagine that he has no superior, is not subject to the highest authority in the church." (Ibid., II. 666.) "The Church is a society of a higher order than the state, so that in a conflict of rights over mixed matters the Church must prevail." (A Catholic Dictionary by Attwater, p. 97.) "Though instituted for a spiritual end, the Church has the right to use material and temporal "leans to secure that end, and in the use of such means as are necessary she has exclusive authority." (Ibid., p. 41.)

Remember Connell's words, "A Catholic holding public office, must regulate his conduct by the law of God as this is proclaimed by the Catholic Church." "Certainly no one could disagree with Father Connell."

Marriage and Divorce

In the Ne Temere decree of Pius X, April 19, 1908, it is declared, "Only those marriages are valid which are contracted before a parish priest or local ordinary, or a priest delegated by either of them, and at least two witnesses." (Canon 1904.) No other ceremony is allowed before or after the one performed by the priest. Marriage is conceived to be a sacrament and only the church can dispense the sacraments. There, then, is the question of civil marriages and their validity. A Catholic candidate must give a forthright answer on this! According to Connell, he is bound by the law of God as proclaimed by the Catholic Church, and "Certainly no one could disagree with Father Connell."

Birth Control

Artificial means of birth control are prohibited by Catholic doctrine. Her hierarchy has been quite outspoken on the subject lately. Even President Eisenhower and most of the presidential hopefuls have evaded the issue on this question lately. We simply ask what Biblical principle is violated in the use of artificial means. This is a minor issue but has been made a major topic of discussion. This is a camouflage to the major issues.

Federal Aid to Parochial Schools

For a good many years Roman Catholics have been requesting Federal aid to their private parochial schools. Our constitution provides education through the states. The Catholic teaching is that education is the function of the church. Public schools should be
kept neutral. In fact, they must be so if our public school system is to survive. In Holland 4 out of 5 children go to parochial schools, and in Ireland 95% of the children go to Catholic schools and 5% to Protestant and Jewish schools. There are also "Captive public schools" in this country which have nuns as teachers on the state payroll. There are fourteen such schools in Indiana. Our question again is this: What will be the action of a Roman Catholic President on these questions? Will he defy the Bishops and uphold the constitution, or will he be governed "by the law of God as proclaimed by the Catholic Church?" "Certainly no one could disagree with Father Connell."

**Tax-exempt Church Related Projects**

Until about a year ago, Christian Brothers Wine and Christian Brothers Brandy were made in California by the Catholic Church, TAX FREE. However, the wine and brandy are still being made. No Federal tax was paid on these before because a distillery is church-related! There must be a clear unequivocal answer given to these matters by any Roman Catholic aspirant to the office of Chief Executive of the United States. Remember Connell's words, "A Catholic holding public office, must regulate his conduct by the law of God AS THIS IS PROCLAIMED BY THE CATHOLIC CHURCH."

**MARK 9:1**

Jesus said, "Verily I say unto you, 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."

One of three conclusions must be drawn from this statement:

1. The kingdom has come, or
2. Some are now living who were present when the Lord spoke those words, or
3. The word of Christ cannot be relied upon.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Phil. 2:8.)
Numbers
By Cecil Willis, Akron, Ohio

Numbers is the fourth of the five books of Moses, consists of 36 chapters, and was written about 1500 B.C. In the Hebrew Bible this book is called "Bemidbar," which is the fifth word in Hebrew in Numbers 1:1. "Bemidbar" means "in the wilderness," which gives us some insight immediately as to the material contained in the book. It relates what happened from the leaving of Mt. Sinai to the encampment in the plains of Moab shortly before the entrance into Palestine, and includes the forty years of wilderness wandering. In the Septuagint translation (a translation of the Old Testament Hebrew into Greek, made about 285 B.C), this book is called "Arithmoi." Compare the Greek word "Arithmoi" with our English "Arithmetic" which means the "Science of numbers." You will then see how the book came to be called "Numbers." The Latin Vulgate translation followed the Greek heading, but translated "Arithmoi" into "Numeri." From the Vulgate, our English translations titled the book "Numbers."

Why is the book called "Numbers?" Evidently it is called "Numbers" from the fact that it relates the taking of two censuses, one at Sinai at the beginning and one at the plains of Moab at the end of the wilderness wandering. The book logically divides itself into three sections.

SECTION I—The Preparation for the Departure from Sinai. (1:1-10:10) This period covers 19 days from the first to the twentieth days of the second month of the second year after the exodus. Encamped at Sinai, the people are numbered. Counting only those 20 years or older, and only those able to go to war, there were 603,550. (1:46) The Levites are then chosen, in the stead of the first born ones, to aid in the sanctuary service. (3:11-13) Of 22,000 Levites, only 8,580 were qualified to serve. These were classed as to families: Kohathites, Gershonites, and Merarites. (Ch. 4.)

Before leaving Sinai, after the Tabernacle had been completed, the tribes offered gifts of wagons and oxen, which were given to the Levites. (Ch. 7.) In chapter 8, the Levites are consecrated. In 9:1-14, the Levites celebrate their second Passover after leaving Egypt, on the 14th day of the 1st month of the 2nd year of the exodus. A cloud was placed over the tabernacle by day, and fire by night, to instruct the people whether to journey or to remain encamped. Trumpets also were used as signals. (9:15-10:10.)

SECTION II—The Journey from Sinai to the Plains of Moab. (10:11-13— 13— (93)
21:35.) The Israelites leave Sinai in the second year, second month, and 20th day. (10:11.) They had gone only a short distance until they murmured at a place called Taberah, and God sent a fire to burn among them. They also lusted for the provisions of Egypt, and God sent quails to provide them food. (Ch. 11.) Miriam and Aaron presumptuously assumed that God spoke through them just as through Moses. As punishment, Miriam was made leprous, and expelled from camp seven days. (Ch. 12.) From the wilderness of Paran, spies were sent to spy out the land which Jehovah was ready to give to them. They went even to Rehob, or throughout the land. Returning they brought a cluster of grapes so great it was carried between two men. They reported the land to be a land of milk and honey, but the inhabitants were strong and well fortified. The spies were but as grasshoppers in the sight of the Nephilim (giants), the sons of Anak. (Ch. 13.) This report scared the people, and they were ready to choose themselves a leader to guide them back to Egypt. Only Joshua and Caleb opposed the faithless report, but they did so in vain. God was provoked at the people, and decreed that all those over 20 years of age who murmured would perish in the wilderness. Joshua and Caleb only would be permitted to enter the promised land. (14:26-45.) God declared that the Jews must wander a year in the wilderness for each of the 40 days that the spies were gone to look out the land.

From 15:1-19:22 we have events recorded that occurred during about 37 years of the wandering in the wilderness. In chapter 16, Korah, Dathan, and Abiram commit a sin similar to the one previously reported involving Aaron and Miriam. These three charged Moses with taking too much authority to himself. Moses acted as though God was with him only, they said. Whereas, they maintained, God is among the entire congregation. Any prerogative belonging to Moses also belonged to the entire congregation, these thought. So Moses told them to bring incense before God. Because they presumed to act in the stead of a divinely chosen person, God caused the earth to open up and swallow them.

In chapter 17 we learn of the budding of Aaron's rod, to show the prominence given to the tribe of Levi. Chapter 18 tells of the service to be rendered by the priests and Levites. Chapter 19 gives the law of purification. Chapters 20, 21 relate the journey from Kadesh to Moab.

SECTION III—Events in the Plain of Moab. (22:1-36:13.) Perhaps the best known story in Numbers is found in chapters 22-24. Here we learn of the prophet Baalam's effort to curse the people of God. Chapter 25 relates Israel's contamination by Moab, so that Israel worshipped the Moabite god, instead of Jehovah only. This chapter also reports the slaying of 24,000 because of fornication; 23,000 of these falling in one day. (1 Cor. 10:8.) Chapter 26 mentions the second census, this time totaling 601,730. Chapters 28, 29 are largely used to give various laws concerning offerings. Chapter 30 states the law concerning vows. Chapter 31 chronicles the war of vengeance against the Midianites in which 12,000 Israelites, by the help of God, defeat the Midianite host, slay all the males and capture all the women and children. Strangely, in this great slaughter, Israel lost not a man, so great was God's protective arm about His people.

Chapter 32 records the decision of the tribes of Reuben, Gad, and half-tribe of Manasseh to remain on the east side of the Jordan river. However, they had to leave their families and properties and go with the other
tribes to fight for the land west of the river. Chapter 33:1-49 lists the many camping places of Israel as she slowly moved around the southern end of the Dead Sea to the point opposite Jericho, from which Israel crossed the river to begin taking possession of the promised land. The remaining chapters (33:40-36:13) inform us as to how the land was divided among the tribes, of the appointment of Levitical cities and cities of refuge. Shortly before the Israelites crossed the Jordan River, both Moses and Aaron died.

The book of Numbers closes with the Israelites in the plain of Moab, ready to enter the promised land. All those above 20 years of age of those who had murmured, had died. Joshua and Caleb only remained. Israel was now ready to cross Jordan and to go into the long awaited promised land!

The Bible and The Church
By Robert C. Welch, Birmingham, Alabama

1. Is the Bible inspired by God? (2 Pet. 1:21; 2 Tim. 3:16.)
2. How does God speak to us today? (Heb. 1:1,2.)
3. Why were certain things in the New Testament written? (John 26:30, 31.)
4. Who now has all authority? (Matt. 28:18-20.)
5. Who fulfills the law given through Moses? (Acts 3:20-23.)
6. When did the law of Moses become null and void? (Gal. 3:19-25.)
7. What power does the gospel possess? (Rom. 1:16,17.)
8. Should one listen to a different gospel from that of the New Testament? (Gal. 1:8.)
9. Who are sinners, and thus need the gospel? (Rom. 3:23.)
10. Through whom is forgiveness of sins obtained? (Col. 1:13, 14.)
11. Is faith in Christ necessary to salvation? (John 8:24.)
12. Is it necessary for us to repent of our sins? (Acts 17:30.)
13. What is repentance? (Matt. 21:28,29; 2 Cor. 7:10.)
14. Is it imperative that Christ's name be confessed? (Phil. 2:9-11; Rom. 10:9,10.)
15. Is there any relation between baptism and remission of sins? (Acts 2:38.)
16. How does one get into, i. e. "put on," Christ? (Gal. 3:27.)
17. Is there any likeness between baptism and a burial and resurrection? (Rom. 6:3,4.)
18. When these things are done, who adds to the church? (Acts 2:47.)
19. Whose church is it? (Matt. 16:18.)
20. By what name was a group of these congregations called? (Rom. 16:16.)
21. Who is the head of the church? (Eph. 1:22,23.)
22. With what was the church purchased? (Acts 20:28.)
23. What is the difference in life after becoming a Christian? (Titus 2:11-14.)
24. By what name has the Lord called his people? (Acts 11:26; 1 Pet. 4:16.)
25. For what purpose does the church meet on the first day of the week? (Acts 20:7.)
26. Is it necessary for Christians to be present at the assembly of the church? (Heb. 10:25.)
27. How is it possible to worship in vain? (Matt. 15:9.)
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About the Thief

By Lawson Wallace, Thackerville, Oklahoma

When faced with the command of Acts 2:38 to repent and to be baptized for the remission of sins, some people have resorted to interesting arguments to justify disobedience to this command. One of the most common retorts I have heard is, "What about the thief on the cross? He wasn't baptized and still he was saved." This thief, who makes such a brief appearance on the stage in Luke 23:39-43, becomes the source for exemption from obeying Acts 2:38. "If the thief wasn't baptized why should I have to be baptized?"

My first reaction is amazement at the idea that somehow something in the story of the thief nullifies God's law. Laws are true and imperative upon us regardless of what may have happened to some thief.

The argument about the thief has been met and refuted many times, and yet it keeps cropping up. The answer is basically simple. Hebrews 9:16, 17 shows that the New Law was not in force while Jesus was alive upon the earth. At the time that Jesus promised the thief a place in Paradise He was obviously alive and therefore the New Law was not in force. So to say that since the thief didn't have to obey Acts 2:38 neither do I, is equivalent to saying that since Abraham Lincoln didn't have to pay Income Tax neither do I. Lincoln lived and died before the Income Tax became law, just as the thief lived and died before Acts 2:38 became law. The case of Lincoln does not justify my refusal to pay Income Tax, and neither does the case of the thief justify my refusal to obey Acts 2:38. The thief proves absolutely nothing about our obligations to a law to which he was never subject. I have never seen an answer to this argument.

Still that question interests me—"But what about the thief?" Very well, what about him? I want you to notice what the thief says in the passage in Luke. To the other thief he says, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." To Jesus he says, "Lord, remember me when thou comest into thy kingdom." Let us examine very carefully these statements. There are in particular four things the thief said I want you to ponder.

First, he says to the other thief that Jesus "hath done nothing amiss." The mob did not think so. The priests did
not think so. Jesus had been condemned by two different courts and was being mocked by both Jews and Romans, and still the thief knows of Jesus' innocence. How? Secondly, he addresses Jesus as "Lord." How did he find out Jesus was Lord? This is a part of Peter's conclusion to his pentecostal sermon in Acts 2:36. How did this thief know it? Thirdly, the thief asks Jesus to "remember" him. This dying thief actually thought another dying man could do something for him! Whence such faith? Fourthly, he speaks of Jesus coming into His kingdom. Think about that! Here is supreme faith. The apostles had forsaken Jesus and sorrowfully regarded His death as the end to any kingdom idea. Yet in the midst of such disbelief—disbelief by the government officials, disbelief by the religious authorities, disbelief by His very disciples and friends—one man speaks confidently of Jesus and His coming kingdom. Grasp the significance of that! Here is greater faith than that of the apostles! Where in the world did he learn and believe in these four things?

"But what about the thief on the cross?" Yes! What about this lonely thief in one isolated passage in the Bible? Someone volunteer to explain him fully to me, for I cannot—he is beyond me. You can see that there is more than meets the eye here. Those trying to use the thief on the cross as means to escape Acts 2:38 assume too much about him. How did he come to learn and to believe all this? Baptist preachers would do well to find the answer to this question before they boldly assert that they know that this thief could never have been baptized. In the light of the fact that the ministry of both John the Baptist and Jesus the Christ involved a huge number of baptisms those trying to duck the command of Acts 2:38 had better drop this wayward man who possessed such profound faith as if he were a hot potato.

THE BAR

The bar is rightly named. It bars the door to heaven and opens the door to hell. It bars the door to happiness and opens the door to sorrow. It bars the door to wealth and opens the door to poverty. It bars the door to respectability and opens the door to shame. It bars the door to life and opens the door to death.

—Hoyt H. Houchen.

Those who argue against weekly observance of the Lord's supper on the grounds that such makes it too commonplace ought to apply their reasoning to the act of giving. How many churches do you know that take up collection monthly or semi-annually?

Your help is solicited in getting new subscribers for Apostolic Doctrine. Why not get up a club this week?
"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Col. 1:18.) "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22, 23.)

Those who believe the Bible to be the word of God will readily profess that they believe Christ to be the head of the church. Then some will go to their church or preacher for direction! Just as our physical head directs all parts of our body, Christ directs His spiritual body. Thus when men go to another source for direction they show that Christ is NOT their head. Our spiritual head is where we get our instructions; thus if we get our instructions from a man, he is our head!

"And Jesus came and spake unto them, saying, All power (or authority, ASV) is given unto me in heaven and in earth." (Matt. 28:18.) God gave all authority to Christ, thus He has all Legislative, Executive and Judicial authority.

As Legislator, Christ is the source of the law. We are warned not to go beyond the law belonging to Christ. "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 John 9.)

Christ executed, or carried out, His will by sending the Holy Spirit to inspire certain men. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15:26.) The Spirit was to teach the apostles "all things," and guide them into "all truth." (John 14:26; 16:13.) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.) Christ's law was first carried out through inspired men, but today through an inspired book.

One day Christ will use His Judicial authority. God has "appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31.) Christ said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48.)

Often, people ask, "Where are the headquarters of the church of Christ?" The "headquarters" are where the Head "quarters." Christ is the head of the church and He "quarters" in heaven. Our directions are to come from Christ because He is head and has all authority. When man does not follow the instructions found in the New Testament, he has rejected Christ and cannot be saved.

A worldly wise lady said, "Oh, all the religions have so much good in them." A wise man replied, "So has rat poison; it is 98% corn meal, yet poison in it is enough to kill." It does not take a large amount of error to make one wrong.
"Dear God,
I wish to become a Christian. Which brand do you recommend?
Yours very truly,
A WOULD BE BELIEVER.
"I could write that letter in all reverence and sincerity, and I would be interested to know the answer.
"Both the Pope and I are concerned about it, and His Holiness John the Twenty Third has shown his anxiety over the vast array of the different forms of Christianity by calling an ecumenical council, which is a grand way of saying one united brand of worship is better than 57 varieties.

"If you go into the Christian shop and ask: 'Which brand do you recommend?' you get a very startling answer.
"Well sir, there is Church of England, which is very reliable and is under Royal patronage, or, if you come from further north, we can recommend the Church of Scotland, which has a valuable Presbyterian additive.

"Or perhaps you might incline towards what we call the 'Free Churches', which give you useful choice of being Methodist, Baptist, Congregational, or Presbyterian.

"Some of our best customers do not, however, care for the big name brands, and many of the top people insist on Quakerism or Salvation Armyism, both of which, in rather different fields, have an excellent reputation.

"If you want a particularly strong brand of Christianity—and most of the patrons, having sampled it, rarely give it up—I can sell you Roman Catholicism which has a very distinguished clientele, amounting to over 423 million customers.

"This vast company is under the guidance of Pope John, who is one of the most promising managing directors that the concern has had for several centuries.

"He is said to be engagingly human, which is no bad thing as humanity is your business.

"But if the mixture is rather concentrated—and many customers find it a little strong—we can offer you quite a wide range of other Christian makes. There are the Plymouth Brethren, the Christian Scientists, the Unitarians, the Buchmanites, the Peculiar People, the Pentecostalists, the Seven Day Adventists, the Jehovah's Witnesses, the Four Square Gospelites, the Missionary Allies, the Christadelphians, the Hutterites, the Old Believers, the Mormons and the Nameless Ones.

"Christianity is sold in many packets, and some of the cheaper varieties, which we do not recommend, have lost the old Galilean Flavour.

"But make your own choice, sir. Some of the ten chapel brands often come up to cathedral quality."

The "letter to God" which you just read appeared in the Daily Mirror, a London newspaper. When I read it my emotions were mingled. I said, "This man has no right to look upon Christianity in this way." However, after giving full consideration to what was said I had to admit that he is exactly right. But then, what a twisted concept he has of God's Holy Book! Who is to be blamed for this man's impression? I AM. YOU ARE. We are all to be blamed. It is not God's Will that has changed, but rather it is man who has changed God's Will.

I am fully convinced that a great deal of the infidelism, such as that
found in the article, is the product of the so-called "religious world." The startling thing about the article is that all these churches, even though they appeal to the same source, the New Testament, for their rightful existence, are bitterly divided, even to the point of hate. Yes, hate, whether we wish to admit it or not. Many times when a person is approached about the church of which he is a member he adopts a resentful attitude declaring he is quite contented with the religious group with which he is affiliated. He fails to recognize that his contentment may not be based upon God's Divine Will. This is truly a serious position to occupy.

We next note another interesting thought in the same article. It depicts a man "joining" a church because it suits him better. In other words, there is such a wide selection that a man with almost any kind of personality, social standing, education, or family background can find a church which will suit his purpose best in life. IN THIS TYPE OF REASONING THE LORD DOESN'T COUNT! He and His Will are pushed in the background and the person and his feelings, likes, and dislikes are made the conditioning factors upon which a man embraces a particular religious group. How ashamed we should be to be part of such thought. It is almost like buying a house.

After reading this article I was left completely paralyzed for words in answer to the fact that this man does not consider — NOT ONE TIME, MIND YOU—whether a particular church is scriptural or not. Not one time does the storekeeper in the religious shop appeal to Biblical evidence or the acceptance of a certain religious body. This reflects the mind of the composer. Note that the Roman Catholic Church is spoken of as the oldest group, but the important factor is, Is Roman Catholicism or any other religious group mentioned THE CHURCH OF THE BIBLE? Now we have hit the tack on the head! I plead with you, dear reader, never to become contented with any church whose existence is not based upon the Bible.

How wonderful it would have been to have heard the store keeper in the religious shop say, "Now here is a church which is completely founded upon the Bible. In fact, it is the church which Jesus established 19 centuries ago. It is governed by Biblical Laws and has all the characteristics of the church which was established on Pentecost. Investigate it and you will find that its gospel, even though attacked by infidels and atheists down through the years, still echoes the same truths as those preached by the apostles."

Let us note briefly Bible evidence to this last thought. The Divine Book is clear as to the establishment of the church of Christ, even to the extent that Old Testament prophecy vindicates and gives unrefuted proof to this great subject.

Jesus said, "Thou art Peter, and upon this rock I will build my church . . . and I will give unto thee the keys of the kingdom." (Matt. 16:18.) Here the terms "kingdom" and "church" are used interchangeably. They are one and the same. In the New Testament the church is spoken of as a "vineyard," a "body," a "family," a "bride," and in this passage as a "kingdom."

Now, when was this kingdom or church established? It was not established in the days of John the Baptist. John preached that the kingdom or church was "at hand" or approaching. (Matt. 3:1, 2.) And in Matt. 11:11 Jesus says that the least in the kingdom is greater than John. Why? Because John was not in the kingdom. (See GOD............................ Page 14)
The Church
By Ferrell Jenkins, St. Louis, Missouri

Already we have discussed "The Bible," the dispensations in which God hath spoken, the two covenants, the all-sufficiency of the New Testament, and the danger of adding to, taking from, or changing what God has spoken. For the next several issues we plan to study various things concerning the church that Jesus built.

In this lesson we want to discuss the church in PURPOSE, in PROPHECY, in PREPARATION, and in ESTABLISHMENT. Notice the reading of Ephesians 3:10, 11: "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." This passage states that the church was in the eternal purpose of God.

Sometimes we hear people speak lightly of the church that Jesus built, but now that we know that the church was in the eternal purpose of God, it behooves us to study very carefully the scriptural teaching concerning the church. The church was purposed or planned by God before the creation of the world. As we turn through the pages of the Bible, we find various passages referring to the redemption of man. About 700 years before Christ, the Lord spoke through Isaiah the prophet to tell people of the approaching kingdom. Isaiah said, "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of Jehovah from Jerusalem." (Isa. 2:2,3.) Here the church or the kingdom, or house of the Lord, is in prophecy. In some of our future studies we plan to show definitely that the church and the kingdom are the same. God prepared for the church through the prophets. Prophets other than Isaiah, such as Daniel, Joel, Zechariah, and Micah, prophesied of the Messianic age — the time when Christ, the Messiah, would rule over His kingdom. Space forbids that we study all of these passages.

**Preparation**

In the New Testament we learn of the period of immediate preparation for the church or kingdom of the Lord. John "the Immerser" (as it would be literally translated) was the forerunner of Christ. He was the way-preparer. His job was to bring the apostate Jews back into fellowship with God and to prepare them for the coming Christ and His kingdom. Matthew tells us, "And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying, Repent ye; for the kingdom of heaven is at hand." (Matt. 3:1,2.) Notice that John preached that the kingdom was at hand. That means that it was near by. Mark 1:14, 15 tells us of the preaching of Jesus after John was put in prison: "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." Jesus preached the same thing that John did: "The kingdom is at hand." Jesus even said that the "time
is fulfilled." In the Old Testament the prophets told of the time of the establishment of the kingdom, and Jesus said, "The time is fulfilled."

I want you to notice also, that the kingdom or church was not established in the days of John the Baptist. John had already been delivered up, and Jesus was still preaching the "kingdom at hand." You remember how that Jesus sent out the twelve, according to Matthew 10, to preach, saying, "The kingdom of heaven is at hand." They were to go only to the "lost sheep of the house of Israel." They were not to preach to the Gentiles, only to the Jews. The same was true with regard to the seventy that Jesus sent out. (Lk. 10.)

Jesus to Build Church

In Luke 19:10 we read: "For the Son of man came to seek and to save that which was lost." While Jesus was so busy, during His personal ministry, seeking and saving that which was lost, and while He was so busy preparing for the kingdom that was "at hand," He said in Matt. 16:18, "I will build my church." Yes, Jesus said that He was going to build His church. There must be some connection between the purpose of Christ on the earth, that is, to save men, and the church. There is a connection between the church and the salvation that Christ came to offer. Christ told Peter that He would give him the keys of the kingdom. (Matt. 16:19.) Jesus said that He would build the church and then said to Peter, "I will give unto thee the keys of the kingdom of heaven." Matthew 16:28 says, "Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom." Mark 9:1 records this statement: "And he said unto them, Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." Jesus declared that the kingdom would not only come in the lifetime of some of those living then, but also said that it would come with power. Now, we need to find what this power was. As we read through the gospels we learn that Jesus was crucified, buried, and that He arose victorious on the first day of the week, the third day after His death. He was with the disciples for a period of 40 days after His resurrection. Just before His ascension back to the Father, we have this reading: "And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." (Lk. 24:44-49.)

Jesus had said that the kingdom would come with power. In Luke 23, He told the apostles to remain in the city of Jerusalem until they were clothed with power from on high. The power with which the kingdom was to come was to be from on high. It was Divine power. But, just what was this power? When we turn to the book of Acts we see that Luke begins just where his gospel leaves off. According to 1:4 Jesus was assembled with the apostles, and charged them not to depart from Jerusalem, but to "wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with
water; but ye shall be baptized in the Holy Spirit not many days hence." This promise of Holy Spirit baptism was made only to the apostles of the Lord. The kingdom had not been established at this time, for the disciples asked concerning it. Look on to verse 8 for more about the power, "But ye shall receive power, when the Holy Spirit is come upon you." The power was to come with the Holy Spirit. The kingdom was to come with power. If we can find when the Holy Spirit came then we will in turn know when the kingdom came. They all came at the same time.

Pin Pointing the Establishment

We read that the disciples went out to Mt. Olivet to watch Jesus ascend to the Father, but we learn in verse 12 that they returned to Jerusalem. We then have record of their choosing one to take the place of Judas. Matthias was chosen. Notice now the reading beginning at Acts 1:26 and going through Acts 2:4: "And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder like as of fire; and it sat upon each one of them. And they were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

From this we can see that the Spirit came on the first Pentecost after the resurrection of Christ. Thus, according to the promise of Jesus, the power came. They were to receive power when the Holy Spirit came. The Spirit came and so the power came, and at the same time the kingdom came. Remember that the kingdom was to come with power. This was just as God had planned it, just as the prophets foretold it, and just as Jesus and His disciples had prepared for it.

Before the day of Pentecost there was no church or kingdom of Christ in existence, but after that time we frequently read of it. Beginning with verse 47 of this chapter and going throughout Acts we read of the expansion of the church under the preaching of the apostles and others. In Acts 11:15, Peter refers to this day as "the beginning." This was the starting point of the church. The church of Christ was established in Jerusalem on the first Pentecost after the resurrection of Christ. We might add: Pentecost always fell on the first day of the week.

As we read on in the New Testament we find some who were "in Christ." (Col. 1:2.) Paul says that these people had been delivered by God, "out of the power of darkness, and translated... into the kingdom of the Son of his love." Yes, these saints were in the kingdom of Christ. The kingdom and the church are the same. Notice Hebrews 12:28: "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe." The apostle John wrote to the seven churches of Asia and said, "I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus." (Rev. 1:9.) John was in the kingdom. He was also in the church. The church and the kingdom are the same.

We have briefly discussed the church in purpose, prophecy, preparation and establishment. Next month we plan to discuss the name, organization and work of the church.

The Bible needs to be re-read, not re-written.
Webster defines the word *calling* to mean "the action of the verb call; one's usual occupation; vocation; business; trade." According to Vine's *Expository Dictionary of New Testament Words* the word *calling* is always used in the New Testament of that calling the origin, nature and destiny of which are heavenly. Those who have heard God's call through the gospel and have obeyed the same have become the called, the ecclesia, the church, the body of Christ, the saved. The subsequent life which they are to live becomes their *calling* or *vocation*. It is what we call the entire Christian life—the Divine calling. The life of a Christian is not a part-time occupation to be engaged in periodically, much as one would engage in some favorite sport, hobby or pastime, and then to be laid aside at will until we have another whim or fancy to work at it again. It is a full-time calling to last until death. (Rev. 2:10.)

Since by very definition the Divine calling is a spiritual one, it would be good for us to delve into the nature of this calling more specifically as we turn to the pages of Holy Writ.

In Eph. 1:18, it is revealed, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of his inheritance in the saints." God is the antecedent of "his calling," therefore it is to be regarded as God's calling. In view of this we might expect that it is indeed a high calling. This is seen in Phil. 3:14, "I press toward the mark for the prize of the high calling of God in Christ Jesus." There can be no ambition more noble than this. Those who are not yet Christians should take this into consideration.

Since it is God's high calling, and since it is not characteristic of God to be partial, we certainly would expect it to be an impartial calling. Many think that God acts differently in this respect. God did not send His Son to earth to right all social and economic wrongs. He came to save sinners and to turn individuals from the way of darkness into the way of light. To the extent that men turn to the Lord, to that same extent the other matters will be resolved. However, the Lord stated it much better than man could, so let us use His words. In 1 Cor. 7:20 Paul said by inspiration, "Let every man abide in the same calling wherein he was called." He repeats this in verse 24, "Brethren, let every man, wherein he is called, therein abide with God." If a man is called and his status is that of a servant, he can serve God acceptably in that capacity. If he is called and is found to be a master over others, he can serve God in that position. His place in life is regulated by the teaching of the word of God. This applies to all, regardless of station in life, who have obeyed the gospel of Christ. The Divine calling is an impartial one.

2 Tim. 1:8,9 indicates that God "hath saved us and called us with a holy calling ..." The Christian must be pure and clean in all that he does. This is a vital part of the Christian life, God's calling. Nothing could be more foreign to the spirit of Christ than to see those who have named the name of the Lord who are worldly, sensual and vile in their daily living. It is a reproach on the church. Gal. 5:19-21 catalogs a number of things which destroy holiness in the life of a Christian. To such Paul warns "that they which
do such things shall not inherit the kingdom of God." Here it is to be noted that this was said to Christians, members of the church. Our example in this connection is pointed out to us in Heb. 3:1, "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Many overlook the fact that the Christian life is a conditional calling. "Wherefore the rather, brethren, give diligence to make your calling and election sure." (2 Pet. 1:10.) It would be superfluous indeed to command a Christian to "make your calling and election sure" if in reality he could do no other. Some think that once saved always saved or once in grace always in grace. The Christian life is a conditional calling. If a life of faithfulness is not pursued, the blessings and the hope of eternal life are forfeited. Without this blessed hope the Christian life would be meaningless. It is hope which causes us to push on in the face of difficulties and trials. Concerning this hopeful calling the Ephesian letter says, "There is one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4:4.)

In conclusion, we have learned that the Divine calling is God's calling, a high calling, a holy calling, a heavenly calling, an impartial calling, a conditional calling and a hopeful calling. A life of such nature is worthy of our pursuit. If you are not a Christian, will you consider these things? If you are already a Christian, will you strive more diligently to be what God expects you to be?

**Total Destruction By War?**

The statement has been made that some day the entire population of the earth may be destroyed as a result of nuclear explosions or possibly by war. If this statement is true, and this condition becomes a reality, it would mean that the day is coming at which time there will be no human existence on earth.

The importance of this speculation is seen when we consider it in connection with what the Bible says concerning the second coming of Christ. If humanity is destroyed before the return of the Lord, no one will be alive at the event. Notice what the Bible says about the condition of the earth's inhabitants when the end of time comes: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16, 17.) This does not sound to me as if all mankind is to be destroyed.

There may be a nuclear war and many other catastrophes before the end of time, but it is certain that all humanity will not be destroyed by any means of terror before the King of kings and Lord of lords returns, "in flaming fire taking vengeance on them that know not God, and...bey not the gospel." (2 Thess. 1:8.)

—N. Midgette.

The man who will not hear what Christ says through the New Testament would not give heed if the Lord spoke directly.

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How to Identify the True Church

By Arvid K. McGuire, Kirkwood, Missouri

The true church can be identified from the New Testament. The New Testament is the full, complete, and final revelation of God. (2 Tim. 3:16, 17; Jude 3; James 1: 25.) It is the pattern God has given for His church. (Heb. 8:1-5.)

To identify the true church one need but study the New Testament and observe all things said about the church, its characteristics, mission and work. We ask the reader to look up and study all the passages of Scripture herein cited. Get your Bible now and begin your search.

The FOUNDATION of the church is Jesus Christ. Isaiah so prophesied of Him. (Isa. 28:16.) Peter quotes this passage and applies it to Christ. (1 Pet. 2:6-8.) If Peter were the foundation, then why did he not apply it to himself? Peter and all Christians are "living stones" in the holy temple of God. (1 Pet. 2:5-9.) Paul laid the foundation of Christ at Corinth and people built on it. There is no foundation besides Jesus Christ. (1 Cor. 3:9-12.) Jesus is the foundation which the apostles laid. (Eph. 2:20.) He is also the head or chief cornerstone. (Psa. 118:22; Acts 4:11,12; Eph. 2:20.) Peter is not the foundation, nor are the apostles themselves the foundation of the church. The Roman Catholic claim that Peter is the foundation is false, and even Peter himself said that it was otherwise. (1 Pet. 2:6-8.)

The FOUNDER of the church is Jesus Christ. He built it. (Matt. 16: 18.) He shed His blood and purchased it. (Acts 20:28.) The church was not built in the days of Abraham, Adam, or during the personal ministry of Christ. It originated on the first Pente-
cost' after the resurrection of Christ. (Mk. 9:1; Acts 1:8; 2:1-47.) The place was Jerusalem. (Lk. 24: 46-49.) The time was the last days. (Joel 2:28-30; Acts 2:11-20.) Its name was given as the church "of Christ" or "Lord." (Acts 20:28; Rom. 16:16.) Salvation is in His name, and salvation is in none other name. (Acts 4:12.) The Lord gave His church a divine name and is Himself its divine builder. All human builders are excluded and all human names are without divine authority. (Psa. 127:1; Matt. 15:13-15.)

The WORSHIP of the church consists of five items. The apostles' doctrine was taught and people continued steadfastly in it. (Acts 2:42.) They gave of their means on every first day of the week, Sunday, as God prospered them. (Acts 2:42; 1 Cor. 16:1-2.) Also, they broke bread weekly—every first day of the week. (Acts 20:7,2: 42.) They engaged in prayer and sang praises to God. (Heb. 2:12; Col. 3:16, 17; Eph. 5:19.) Any other acts of worship engaged in are unauthorized in the New Testament. Can you give the passage that describes the mass, instrumental music, pie suppers or rummage sales? Where is authority for having the Lord's Supper monthly, quarterly or annually? Where is the passage that teaches us to pray to saints or to Mary? There is only one Mediator and that is Jesus Christ. (1 Tim. 2:5.)

The ORGANIZATION of the church is local congregations only. Each congregation had as their officers elders, bishops or pastors. These titles refer to the same office. There was a plurality of elders in every congregation. (Acts 14:23.) Deacons were appointed in each congregation to serve (Acts 6.) The qualifications for elders and deacons are given in 1 Tim. 3 and (See TRUE CHURCH . . Page 14)
Deuteronomy

By Myer Phillips, Prineville, Oregon

The term Deuteronomy itself simply means "second law," and was designated by the Jews as a repetition of the law. From the original Hebrew this book bears the title "These are the words." Our English versions bear the title "Deuteronomy" due to the Septuagint rendition of the Hebrew, which rendition is not a correct translation of the Hebrew; but the bad translation is of little consequence since this book is in many respects a repetition of the law and thus in a sense might be called "second law."

Nature and Purpose

Deuteronomy consists of the last addresses of Moses to the people of Israel while the Israelites were encamped in the plains of Moab. In these speeches Moses recounts the history of Israel from the exodus, and he admonishes the people to remain true to God after possessing the land of Canaan. The various discourses were intended for the Israelites as they were on the verge of entering the promised land; the wilderness wandering was now behind them and the possession of Canaan lay before them.

With regard to the purpose of this book I concur with George L. Robinson who has said: "The author's interest is entirely moral. His one supreme purpose is to arouse Israel's loyalty to Jehovah and to His revealed law. Taken as a whole the book is an exposition of the great commandment, 'Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.'" Robinson also adds that the book's central thought is "Jehovah has chosen Israel, let Israel choose Jehovah."

Analysis

Deuteronomy consists of three discourses of Moses followed by his closing words and an account of his death. The first discourse sets forth a historical review of God's dealings with Israel from Mt. Horeb up to Israel's status in the plains of Moab and also Israel's failure in observing all of God's commandments during that time. (1:1-4:43.) Moses recounts the departure of Israel from Sinai and the sending out of the twelve spies while encamped at Kadesh-barnea. Regarding the spy incident Moses said, "Yet ye would not go up, but rebelled against the commandment of Jehovah your God." (1:26.) As a result of the people's rebellion they were to wander in the wilderness for a period of forty years. At the end of that time they were commissioned to begin their march forward so that they might enter into the promised land. Moses then recounts Israel's possession of the transjordan region.
the kingdom of Og and Sihon. He says, "And we took the land at that time out of the hand of the two kings of the Amorites that were beyond the Jordan, from the valley of the Arnon unto mount Hermon." (3:8.) In chapter four one reads of the exhortation given to Israel to obey God's law. Moses said, "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you." (4:2.) Israel is then warned of the sin of idolatry and of the fearful consequences of apostasy.

The second address of Moses (4:44-26:19) deals with an exposition of the ten commandments (chs. 5-11) and then with the various laws that regulated the spiritual, civil or political, and social responsibilities of Israel, (chs. 12-26.) Upon repeating the ten commandments and exhorting the people to observe God's law, Moses says, "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." (6:4, 5.) In addition to this the people are warned against being puffed up once they possess the land of plenty; Moses tells them to "beware lest thou forget Jehovah, who brought thee forth out of the land of Egypt, out of the house of bondage." (6:12.) And, it is pointed out to them that it was "not for thy righteousness, or for the uprightness of thy heart, dost thou go in to possess their land; but for the wickedness of these nations Jehovah thy God doth drive them out from before thee." (9:5.) Israel had done nothing on her own to merit God's favor in giving them the land of Canaan, thus she would have had no reason to get puffed up. Yet Moses warns her against this very thing. God's gracious dealings with Israel are then recalled and Israel is required "to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, to keep the commandments of Jehovah, and his statutes," (10:12.) After this an alternative is set before the people. Moses said, "Behold, I set before you this day a blessing and a curse: the blessing, if ye shall hearken unto the commandments of Jehovah your God, which I command you this day; and the curse, if ye shall not hearken unto the commandments of Jehovah your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." (11:26-28.) Moses begins the next section of this discourse by saying, "These are the statutes and the ordinances which ye shall observe to do in the land which Jehovah the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth." (12:1.) Robinson has said regarding this section that it is "a code of special statutes concerning worship, purity, tithes, the three annual feasts, the administration of justice, kings, priests, prophets, war, and the private and social life of the people." To this I agree and to me he has fairly well summarized what is revealed in this section. I would only add that Moses continues to stress obedience to God's law in all these statutes and ordinances; the people are not to add to or take from God's law.

The subject of Moses' third discourse is "the blessing of obedience and the curse of disobedience." (chs. 27-31.) This section is predictive in nature in that God reveals what will happen to the people in the land of Canaan if they remain faithful and what will happen if they apostatize. Israel is instructed to record the law on plastered stones to be set up on Mt. Ebal. (27:1-10.) Then the curses are to be announced from Mt. Ebal, whereas the
blessings are to be proclaimed from Mt. Gerizim. Israel is promised prosperity beyond measure "if thou shalt hearken unto the commandments of Jehovah thy God." (28:13.) Yet failure to obey God's commands brings with it the awful curses and eventually captivity into a foreign land. (ch. 27.) Israel is left to choose between life or death, between prosperity or adversity.

The closing portion of this third discourse deals with Moses' final charge to the people and to Joshua, his successor as leader of the people. Both the people and Joshua are told to "be strong and of good courage."

It should also be observed that the adverse predictions set forth in this last address were woefully fulfilled in Israel's later history. She rebelled against God, and God brought upon her what He had foretold.

The book of Deuteronomy comes to a close with the song of Moses, the blessings of Moses and an account of his death. The song of Moses contrasts God's faithfulness with Israel's unfaithfulness. It, too, is predictive in nature, as well as the blessings of Moses which are addressed to the several tribes.

Moses then goes to Mt. Nebo to the top of Pisgah and is shown the land of promise that awaited the Israelites. But he is not permitted to enter the land, for there he dies according to the word of Jehovah.

GOD................................. Continued

Further notice that the church was not established during the personal ministry of Christ. Jesus himself declared this to be so by saying it was "at hand." (Mk. 1:15.) The twelve preached it was "at hand." (Matt. 10:7.) The disciples were taught to pray for it. (Matt. 6:9, 10.) Christ promised to build it, and He said it would come during their generation. (Mk. 9:1.) Luke further records that it had not come at His ascension. (Acts 1:6.)

According to Isaiah 2:2, 3 and Luke 24:47 the church was to begin and the law was to go forth from Jerusalem and we are told that those who obeyed that law were added to the church. (Verses 41-47.) This is the first mention of the church being in existence. After Pentecost the kingdom or church is always spoken of as in existence. (Acts 5:11; 8:1; 11:22; 13:1; 14:27; 20:28; Col. 1:13; Rev. 1:9.)

My dear friends, I implore you to give the principle discussed in this article full thought and consideration. Please try to fathom the seriousness of the situation, realizing if we are to be saved and taken to Glory it will be only because we followed God's way and rejected man's.

TRUE CHURCH . . Continued

Titus 1. This is all the organization the New Testament churches had. (Phil. 1:1.) There were no "modern-day pastors," neither was there a hierarchical form of church government. Jesus is the only head of the church. (Eph. 1:22, 23; 4:4-6.) He has no representative head on the earth.

The WORK of the church is simple. The primary work is evangelizing or preaching the gospel so that people may obey the truth and be saved. (Mk. 16:15, 16; Rom. 1:16, 17; 1 Pet. 1:22, 23.) The church gave assistance to the saints in the way of relieving their wants or necessities of life. The church under its own eldership is sufficient to do all the work of benevolence and evangelizing and edification that God commanded her to do. She cannot scripturally set up any human organization to do the work God gave her to do. The local congregation is perfect in organization to do all of God's will.

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Baptism Is Immersion
By Norman Midgette, Chester, Virginia

There are four ways by which it can be shown that baptism is "an immersion" or "burial," and that it was so taught in the Bible. One way is by the definition of the word as it was used during the time of Christ and shortly after. A second way is by the testimony of historians who lived during, or wrote concerning, that period of time. Still a third way is from plain passages of scripture which state that we are "buried with him by baptism." (Rom. 6:3; Col. 2:12.) The fourth way is by noticing the firm connection that baptism has with the gospel of Christ, and most specifically with the burial of our Lord. Only the last point will be discussed at this time.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth..." (Rom. 1:16.) One cannot be saved apart from the gospel of Christ which Paul defines in 1 Cor. 15:1-4: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received... 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." Our responsibility to the gospel is presented as belief in it (Rom. 1:16) and obedience to it. (2 Thess. 1:7-10.) But how does one obey the death, burial, and resurrection of Christ? This answer is found in Romans, chapter six.

Rom. 6:17, 18 reads, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Observe these two things from the above scripture: (1) They obeyed a "form" of the doctrine they received. (2) Upon doing so, they were then, not before, made free from sin.

Since we have notified already that the gospel makes us free from sin, the doctrine they received and a form of which they had obeyed, was the gospel. The facts of the gospel are the death, burial, and resurrection of Christ, and these Christians had obeyed a "form" of this gospel.

The term form that is used here is defined, "an impression, the mark of a blow, a mould, an ensample, a pattern." They therefore had obeyed commands from the Lord which led them to conform their actions to a likeness or pattern of the gospel. Our question then is, "What did these Christians do when they obeyed a likeness of the death of Christ, the burial of Christ and the resurrection of Christ?" This same chapter gives us our answer in verses 1-5.

OUR DEATH—"How shall we, that are dead to sin, live any longer therein?" When death took place in the life of Christ, He was no longer active on this earth. Our death is to sin, and to it we are likewise no longer active. We have repented of our sins as these had done in Romans 6. Christ died for our sins and we die to our sins.

OUR BURIAL—"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..." This is why we can all know that baptism is a burial and nothing else. Until you have been buried by baptism you have in no way conformed to the likeness—15—

(111)
of His death. We are buried by baptism into His death. There is no other way of getting into His death or of getting "into Christ." (v. 3.) Being buried in baptism is the only way. Paul further emphasizes this in verse 5: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Italics mine, N. M.) I see no way Paul could have made it plainer that baptism is a burial. This word likeness is defined as, "that which is made like something, a resemblance."

OUR RESURRECTION — "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." Until you are "buried" in baptism you will never be "raised up" in obedience to that "form" of the resurrection of Christ.

This is what is included in obedience to the gospel of Christ. God has but one power on earth to save men from sins; this is the gospel of His Son. Have you believed it? Have you obeyed the "form" of it? You cannot be saved until you have done both.

It does not matter how much quibbling there may be over the definition of "baptism" nor how many historians one might try to find who believe in sprinkling and pouring as baptism. This connection that baptism has with the burial and resurrection of Christ should be sufficient to convince one of the necessity of being "buried with him by baptism into death." This is a condition of salvation and always precedes the remission of sins. No one will get to heaven who tries to substitute for God's plan. Do not try it and play folly with your soul.
The Sabbath Question
By Hubert A. Moss, Indiana, Pennsylvania

Whether the sabbath command is binding upon Christians just depends on whether Jesus Christ commanded His followers to observe it, since He said, "All authority hath been given unto me in heaven and on earth" (Matt. 28:18), and "God... hath at the end of these days spoken unto us in his Son." (Heb. 1:1,2.)

The Son speaks unto us in the word which His apostles wrote by the Holy Spirit: "The things which I write unto you... they are the commandment of the Lord." (1 Cor. 14:37.) "...by revelation was made known unto me the mystery, as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit." (Eph. 3:3-5.) "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." (Lk. 10:16.) Hence it is a question of whether there is authority in the New Testament of Christ for sabbath observance by Christians today.

The sabbath question has caused a great deal of confusion in the religious world. There are those who insist that the sabbath is an everlasting covenant from creation, that the sabbath is the seventh day of the week, and therefore observe Saturday rather than Sunday as a day of special religious significance. Then there are those who utterly repudiate the "seventh-day Sabbatarians" and insist that Sunday, the first day of the week, is the Christian day of worship. They call Sunday the "Christian sabbath" since they also teach that Christians should "remember the sabbath day to keep it holy." There is some truth and some error in both of these positions, as is characteristic of sectarianism, although the former of the two is more consistent. I shall seek to point out the error of each in the light of the scriptures, and I shall present the position which I believe to be scripturally sound. The solution of this controversy, as in so many religious controversies, can be simplified by the application of one of the first rules of biblical interpretation: distinguish between the various covenants. We must not confuse the commandments of God to the Jews through Moses and the prophets in the Old Testament with the commandments of God to Christians through Christ and the apostles in the New Testament.

Observe the following facts about the
sabbath: (1) It was observed by divine appointment upon the seventh day. (Ex. 20: 8-11.) (2) It was a day of rest; no work of any kind was to be performed. (Ex. 20: 10; Num. 15:32-36; Ex. 31:14,15; 35:3.) (3) It was a covenant between God and Israel only, not the Gentiles. (Ex. 31: 16,17; Deut. 5:1-3.) (4) God commanded the Jews to keep the sabbath in remembrance of the fact He had led them out of Egypt. (Deut. 5:15.)

The covenant of which the sabbath command was a part was done away by Christ and superseded by His own will, the New Testament. The apostle Paul declares, "Having blotted out the bond written in ordinances... he hath taken it out of the way, nailing it to the cross... Let no man therefore judge you ... in respect of... a sabbath day." (Col. 2:14-17; see also Heb. 10:9,10; 8:7-13.) We are not now living under the law of which the sabbath was a part. The law of Christ, which became effective after his death, does not command men to "remember the sabbath day." There is no authority for its observance today. There is no example of the church in the New Testament keeping the sabbath. In fact, in all twenty-one epistles of the New Testament, which contain all the duties and obligations of Christians, the sabbath is mentioned only one time and that in Col. 2:14 where it is said to have been nailed to the cross.

In the New Covenant a new significance is attached to a new day, the first day of the week, called in scripture the Lord's day (Rev. 1:10) and commonly called Sunday. It was the day upon which Christ arose. (Mk. 16:9.) It was the day upon which the church or kingdom of Christ was established. (Acts 2:1-47; Pentecost always came on the first day of the week—Lev. 23: 11-15.) It was the day upon which Christians assembled in the first century for the purpose of eating the Lord's supper (communion). (Heb. 10:25; Matt. 26:26-28; Acts 20:6, 7; I Cor. 11:20-33.) When they assembled together they made their contributions for religious purposes. (I Cor. 16:1,2.)

These texts show that in apostolic days the first day of the week, not the seventh-day sabbath, was the significant day, the day of religious worship. Secular history confirms this conclusion.

The first day of the week, Sunday, is the Lord's day, not the "Christian sabbath" or any kind of sabbath. John said, "I was in the spirit on the Lord's day." (Rev. 1:10.) The word rendered "Lord's" is from the Greek kuriakos, found only twice in the New Testament, here and in I Cor. 11:20, "the Lord's supper." Does it not seem appropriate that the "Lord's supper" should be eaten on the "Lord's day" and that it should be on "the first day of the week"? In the Lord's supper we "proclaim the Lord's death till he come" (I Cor. 11:26), which implies His resurrection. The first day of the week is the resurrection day (Mk. 16: 9), and in Psa. 118, which predicts the (See SABBATH .... Page 4)

APOSTOLIC DOCTRINE
Published Monthly at ST. LOUIS, MISSOURI
EDITOR and PUBLISHER
Irvin Haanel
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Now It Is Different
By Irvin Himmel, St. Louis, Missouri

The title of this article was suggested by a statement in Hiscox's *Manual for Baptist Churches*, p. 22. In discussing "Church-Membership," Hiscox says, "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 case, 'baptism was the door into the church.' Now, it is different..."

Many of us are aware that the practice of the Baptist denomination on several vital points is different from the apostolic order. Hiscox admits that membership in the church was on one basis in the apostolic age and is now on a different basis in Baptist churches. We want to know who authorized this change? "Now, it is different..." Yes, indeed! But why is it different? Why do Baptists claim to be governed by the Bible and not practice what the apostolic church practiced? Who gave the Baptists authority to set aside God's plan?

In a footnote on Rom. 6:3, the Catholic Bible (Confraternity Edition) says "St. Paul alludes to the manner in which Baptism was ordinarily conferred in the primitive Church, by immersion. 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." Now it is different. Gibbons says, "...since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than Baptism by immersion." *(The Faith of Our Fathers, p. 228.)*

By what authority have the Catholics changed baptism from a burial to pouring? They tell us one of the proofs that the Catholic Church is the Lord's church is its apostolicity. Gibbons says, "The true Church must be Apostolic." (P. 32.) No church is apostolic unless its practice coincides with first-century practice. Catholics admit that baptism was immersion in the primitive church, but now it is different. I suppose the same power that authorized the Baptists to change the DESIGN of baptism also authorized the Catholics to change the ACTION of baptism.

Adam Clarke, noted Methodist scholar, says in his comments on Titus 1:5, "We have many proofs that bishops and elders were of the same order in the apostolic Church..." Anyone who studies the Bible seriously would notice that the terms bishop and elder are used interchangeably. In the early church all bishops were elders, and all elders were bishops.

It is not so today in the Methodist Church. The *Methodist Discipline* lists elders and bishops as two distinct classes of officers. They are not appointed in the same manner and the work is different. Who told the Methodists they could change God's plan of government?

It is no marvel to find differences between modern religious practices and first-century practices (If such differences did not exist, we would all be united in one faith), but it is marvelous that people who profess to follow the Bible will openly admit that they have departed from the Bible! Men either follow the Scriptures or they do not. To disregard the teaching of God's
word on one point is to be guilty of showing disrespect for God's word in general. James put it this way: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (Jas. 2:10.) The law as a whole has been broken in any specific case of violation.

Reader, what about your faith and practice? Is your religion the same as that revealed in the New Testament, or is it different? To whatever extent it differs, to that extent it is wrong. Instead of explaining, "Now it is different," we should be able to say, "Now it is the same." If it is not the same, we should seek to make it the same. Only by bringing ourselves into perfect harmony with New Testament teaching can we have divine assurance of heavenly acceptance.

SABBATH...Continued

resurrection of the Messiah, the inspired writer says, "This is the day which Jehovah hath made; we will rejoice and be glad in it." (Verse 24.) The sabbath, whenever mentioned in the Bible, always, without exception, designates the seventh day of the week. Nowhere in the Bible is it affirmed that the first day of the week is given in place of the Jewish sabbath. Nowhere is the first day of the week, the day upon which Christians are to assemble for worship and communion, called the sabbath in the scriptures. It is not only unscriptural but foolish to speak of remembering the sabbath day to keep it holy NOW, and especially to speak of Sunday as the "Christian sabbath." And it is highly inconsistent to tell the "Sabbatarian" his practice of Saturday worship belonged to the Jews and not to us, and then turn right around and talk about remembering the sabbath on Sunday. "If any man speaketh, speaking as it were oracles of God." (1 Pet. 4:11.)

Apostolic Terms

CHRISTIAN. This name was given to the disciples of Jesus first in Antioch. (Acts 11:26.) It was in general use when Paul testified before Agrippa. (Acts 26:28.) The Bible never applies the name to anything other than baptized believers. Of the name it may be remarked: (1) it signifies anointed of God; (2) the one entitled to wear it belongs to the Son of God; (3) the wearing of it honors God through Christ; and, (4) it is both inclusive and exclusive as a designation—including all that needs to be admitted and excluding all that needs to be omitted. There is nothing about the name that is contemptible or scornful, but many who now wear it disgrace its meaning by their lives.

TAKE NO THOUGHT. Six times in a single paragraph (Matt. 6:24-34) our Lord spoke of taking thought. The context shows that He was warning against undue concern over the material things. When the King James Translation was made (1611) the word "thought" often meant care or anxiety. McGarvey comments, therefore, "It expresses, not the mental act of thinking, but the state of feeling which results from a despondent view of the future." The American Standard Version uses the expression "Be not anxious"; Goodspeed translates it "Do not worry." Christ did not teach that it is wrong to even think about food, clothing, and the events of tomorrow, but He taught against worrying ourselves sick over these things. In this sense we must not take thought.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:4.)
The Church—Name, Organization, and Work
By Ferrell Jenkins, St. Louis, Missouri

Last month we began a discussion of the church. We learned from the Scriptures that God purposed or planned the church before the creation of the world, and that He had His prophets to foretell certain things concerning the church. We studied about the efforts of John, Jesus, the Twelve and Seventy to prepare the people of Israel for the coming church or kingdom. We read of the establishment of the church on the first Pentecost after the resurrection of Christ from the dead. In this article we are going to continue our study of the church.

Several months back we had an article on the all-sufficiency of the New Testament. We believe that it is the only guide needed in religious matters. So, if we want to learn about the church, the only place for us to go is to the New Testament. It serves as our pattern or blueprint. We read in the Old Testament and also in Heb. 8:5 that Moses was told to build the tabernacle and all things pertaining to it, "according to the pattern." It was necessary for Moses to build all of this according to the pattern, and we believe that it is necessary for the church to be built according to the New Testament pattern. We want to discuss three points: (1) the NAME of the church; (2) the ORGANIZATION of the church; and (3) the WORK of the church. Remember, the only place that we can go to learn these things is to the New Testament. Any church that does not follow the pattern laid down in the New Testament is not the church that Jesus promised to build.

Name of the Church

Notice first, the NAME of the church that Jesus built. Jesus said in Matt. 16:18, "I will build my church." If Jesus said the church He was going to build was to be His, then we ought to call it by His name. Jesus founded the church and therefore it should bear His name. Sometimes we hear individuals say, "Oh, there's nothing in a name." My friend, the Bible cries out, "There is something in a name." Notice Acts 4:12. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." The name is an important thing. The church is the bride of Christ (Eph. 5:22-33) and therefore should wear the name of the great Groom.

The term "church" describes only one aspect of the institution that Jesus promised to build. Next month we will discuss the various aspects of this great institution. In the New Testament the church is simply referred to as "the church." (Acts 8:1.) It wasn't a church. It was the church. The church was called "the kingdom," the "body of Christ," the "house of God," the "church of God," and the "church of Christ." (Col. 1:13; Eph. 4:12; I Tim. 3:15; I Cor. 1:1-3; Rom. 16:16.) This church that Christ said He would build should wear His name. It should be Christ's church, or the church of Christ. The church never wore the name of any man in New Testament times. Martin Luther was a great man, but his name should not be used as the name of the church. The church never called itself after its form of government, as do many churches today (for example: Presbyterian, Episcopal). The Bible never singles out a particular command and tells the church to
emphasize that by calling itself by the name of the particular doctrine (for example: Baptist, Pentecostals, Adventist). If we are going to have the same church today that Jesus said He would build, then we are going to have to follow the New Testament pattern and call Bible things by Bible names. The church should wear the name of Christ, and that alone. We should not make an addition to it. The individuals who made up the church in the first century were called "Christians." (Acts 11:26; 26:28; I Pet. 4:16.) These individuals were never referred to as "a such-and-such Christian," or some other kind of Christian. They were just Christians, nothing more and nothing less. That's what we are pleading with men to be in the twentieth century—just Christians.

**Organization of the Church**

Next comes the subject of the ORGANIZATION of the church. We're not talking about how this denomination or that denomination has its government set up. We have reference to the organization of the church of Christ—the church that Jesus built. As we read the New Testament we see that it is completely silent concerning such organizations as synods, councils, general assemblies, conferences, conventions, centralized elderships and such like. It doesn't say anything about any man being head of the church on the earth. There is no pattern for any of this. All of these things are corruptions of the apostolic doctrine that came after the first century. There is only one head of the church and that is Jesus Christ. Eph. 1:22,23, speaking of Christ, says that God "put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." Col. 1:18 says: "And he is the head of the body, the church." In Eph. 5:23 we read, "For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body." Jesus Christ is the sole head of the church. He never did authorize anyone to be the head on the earth. He did, however, set up an organization for the church. The only organization that the New Testament endorses for the church is for the local congregation. The church universal has no organizational set-up. Phil. 1:1 describes the organization of the local congregation of the Lord's body. The passage reads this way: "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons." The local church which met at Philippi had bishops and deacons. The terms "bishop," "elder," and "pastor" are used interchangeably in the Scriptures. They all refer to the same work. The qualifications for this work are given in I Tim. 3:1-7 and Titus 1:5-9. The deacons are simply "servants"; they are men serving under the elders. The apostle Paul appointed elders in "every church." (Acts 14:23.) These "elders" had no authority to make new laws, but were qualified men who were appointed to look out for the flock, "among" them. They had no oversight over any other congregation. The idea of any religious organization larger than the local congregation is completely foreign to the New Testament. All such developments came too late to have the approval of God.

So, the Bible teaches that Christ is the head over the church and that the church is made up of the local congregations of the Lord's people, each of which is to have in it, elders and deacons. These men have no oversight in any other congregation. Each local church of Jesus Christ is autonomously "autonomous" we mean that it is

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self-governing. All things that are done must be, of course, in accordance with the teaching of the Bible. This explains why the church of Christ should not set up missions. A mission is under the direction of the one that set it up. The Bible teaches that elders have no right being over two or more congregations. Each congregation of the Lord's people is independent of all others and is equal, being responsible only to Christ, the head of the church. This is not my plan of church organization. It is not your plan. This is the plan of God, and since God does all things "well," we know that we could not improve it.

Work of the Church

Since we have seen that the only organization that God ever gave for the church was for the local congregation, we will have little difficulty in understanding the work of the church. God never gave a work for the church universal to perform. The only work He authorized was for the local church or the individual Christian.

When Jesus came into the world, it was to save the world. Luke 19:10 says, "For the Son of man came to seek and to save that which was lost." When Jesus established the church it was for the purpose of saving the lost. The first and foremost work of the church is to preach the gospel of Jesus Christ. We are to proclaim that which can save the soul of man. If this work is ever put subordinate to any other work, then we are doing the wrong thing.

From various Bible examples of the early church, under the guidance of the apostles, we may learn the work of the church. The church is to preach the gospel or evangelize the world. This the early church was active in doing. The local congregation, under its elders, performed its own work without forming a missionary society or any separate organization. (Acts 11:23; Phil. 4:15,16.) The church is to "build up" or "edify" or "perfect" itself in love. (Eph. 4:16.) That comes as a result of the teaching and fellowship that Christians should have one with the other. The church is also obligated to assist certain of its needy members. (Acts 4:32-34; 6:1-6; 1 Tim. 5:16.) The church is not a home, but it can provide a home for the homeless. This too, can be done by the local church without the forming of benevolent societies. The church of Christ is sufficient to do the work that God has given it to do. The benevolent work of the church is limited by Scripture to those saints who are needy. Whatever is needed can be supplied whether it be food, clothing, shelter, or whatever might be necessary. It should be remembered that this work is not the means of propagating the Faith. This should simply be a fruit of Christianity. You can put food into a man's stomach and clothes on his back, but until you have preached unto him the gospel of Christ, you haven't helped him a bit.

To sum up, we might say that the work of the church is three-fold: (1) Preaching the gospel to the world; (2) Edifying itself in love; and (3) Helping the needy members. The modern denominations have supplemented the work of the church with fund-raising suppers, church ball teams, and all sorts of entertainment and social events. Many of these things are all right in their proper place, but their place is not in the church.

Let us have the courage and determination to return to the New Testament pattern for the name of the church, for its organization and its work. If we do this and make all other things "according to the pattern," then we will have the church that Jesus built restored.

The following sign was recently noticed in front of a church house: "The man who thinks for himself does not smoke."
"In order to learn what the Catholic doctrine is concerning the duty of civil allegiance we cannot do better than consult the authoritative utterances of the popes themselves." (Cath. Ency., III, 794.)

Gregory I (590-604)
"Gregory definitely held that it was a duty of the secular ruler to protect the Church and preserve the 'peace of the faith'." (Cath. Ency., VI, 785.)

Gregory VII (1073-1085)
He wrote, "Human pride has created the power of kings; God's mercy has created the power of bishops. The Pope is the master of Emperors. He is rendered holy by the merits of his predecessor, St. Peter. The Roman Church has never erred, and Holy Scripture proves it can never err. To resist it is to resist God." (Quoted in Civilization—Past And Present, I, 383.)

Innocent III (1198-1216)
This pope "told the princes of Europe that the papacy was as the sun, whereas the kings were as the moon: One should rule the day (men's souls), the other the night (their bodies). Even as the moon derives its light from the sun, so do kings derive their powers from the Pope." (Civilization—Past And Present, I, 390-391.)

Boniface VIII (1294-1303)
He issued the Bull "Ausculta Fili" in 1301, addressing the king of France. "In it he appeals to the king to listen to the Vicar of Christ, who is placed over kings and kingdoms.... and has full Divine authority to pluck out and tear down, to build up and plant. Let not the king imagine that he has no superior, is not subject to the highest authority in the church." (Cath. Ency., II, 666.)

In 1302 he issued the Bull "Unam Sanctam." It teaches: "(1) Under the control of the Church are two swords, that is two powers, the expression referring to the medieval theory of the two swords, the spiritual and the secular.... (2) Both swords are in the power of the Church; the spiritual is wielded in the Church by the hand of the clergy; the secular is to be employed for the Church by the hand of the civil authority, but under the direction of the spiritual power. (3) The one sword must be subordinate to the other: the earthly power must submit to the spiritual authority, as this has precedence of the secular on account of its greatness and sublimity; for the spiritual power has the right to establish and guide the secular power, and also to judge it when it does not act rightly..." (Cath. Ency., XV, 126.)

Leo XIII (1878-1903)
"Again it is not lawful for the State, any more than for the individual, either to disregard all religious duties or to hold in equal favor different kinds of religion; that the unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens, and is by no means to be reckoned worthy of favor..."
"There is nothing strange in attributing to the Roman Pontiff, as the Vicar of Him whose is the earth and the fulness thereof, the world and all that dwell therein, the fullest authority to lay bare, a just cause moving him, not only the spiritual but also the material sword, and so to transfer sovereignties, break sceptres, and remove crowns." (Catholic Dictionary by Addis and Arnold, p. 258.)

and support." (Great Encyclical Letters, 126.)

"But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff as to God Himself." (Great Encyclical Letters, 193.)

"Hence from all that we have hither-to said, it is clear, beloved son, that we cannot approve the opinions which some comprise under the head of Americanism." (Great Encyclical Letters, 452.)

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How to Address God

"Brother Himmel... I have a request or question I would like for you to write and answer in your paper... How should we talk to our Heavenly Father when we pray? Should we address Him as though we were talking to our earthly father? In other words, should we use terms like 'you' or talk like we would address one another?... It seems to me that it would be better to use 'thou' or 'thee.'" (J. A.)

There are two lines of thought among Christians as to the proper mode of addressing the Father in prayer. Some feel that we should be very intimate and avoid any appearance of formality. One sincere writer has stated it this way: "Alarm has been heard that some are too intimate with God when they say 'you' instead of 'thou.' 'Thou' is more dignified only because it is hoary with age; it shows no more respect. No, you cannot be too intimate with the Father who would like to walk with you as he strolled with Adam under the boughs of Eden's trees in the cool of the day (Gen. 3:8). A human can be flippant with God, and should be condemned for it. But in the sense of closeness we need to be more intimate with him of whom we are and to whom we go and who knows our frame, that we should be to the praise of the glory of his grace." (The Disciples' Prayer by Hugo McCord, p. 14.)

Others reason that there are two modes of speech—ordinary and solemn—and it is their contention that prayer to God is highly serious, therefore deserving of greater dignity, gravity, and somewhat more formal manner of address. To them the terms "thee," "thou," and "thy," while meaning the same as "you" and "your," reflect more solemnity.

Perhaps this matter is more a thing of personal taste than anything else. While prayer is certainly to be a means of closeness and intimacy with God, it should be remembered that in prayer we are speaking to Him whose very name is holy. Since God is the Creator and man the lowly creature, reason would suggest that we show more reverence in speaking to Him than would be the case in speaking to our fellow-man. In ordinary conversation we do not bow our heads, close our eyes, or bend our knees, but when praying to God we display an attitude of deepest respect and humility. I do not agree that we should address God in exactly the same way we would address our earthly father. On the other hand, I would be reluctant to criticize the person who uses "you" and "your" instead of "thee" and "thy." He may be just as sincere as I, and he may feel just as deeply reverent as I, despite the
fact that I personally prefer to use language that all English speaking people recognize as solemn.

To sum it up: One might pray, "Heavenly Father, I have sinned against thee. Wilt thou forgive?" Another would say, "Dear God, I have sinned against you. Will you forgive?" There is really no difference here, except we may not be so accustomed to the latter way of putting it. Still another might say, "Daddy-O, I have goofed. Will you let me off the hook?" I believe any fool can see the difference here.

Baptism of Fire

*Brother Himmel, I have two questions for you to answer for me. They were brought up in our Wednesday night Bible class. No. 1—Were all people who were baptized with John's baptism, before Pentecost, required to be baptized again after the church was established to become members of the church? No. 2—When does the baptism of fire take place mentioned in Matthew 3:11?* (M. L. J.)

No. 1. I do not know. The only actual record of people who had received John's baptism being baptized again is in Acts 19. However, since we are not told whether these twelve men received John's baptism before or after Pentecost, the question is left unsettled. Those that think all who had received John's baptism had to be baptized again assume that the twelve men at Ephesus were baptized before Pentecost; those who think that re-baptism was necessary only for people receiving John's baptism after Pentecost assume that the twelve men were baptized after Pentecost. Any attempt to answer this question involves supposition.

No. 2. To understand the baptism of fire in Matt. 3:11, it is necessary to study the text in its context. John was speaking to a mixed audience. People from "Jerusalem, and all Judea, and all the region round about Jordan" had come to him. Some of these were righteous and some were wicked. To the wicked he said, "O generation of vipers, who hath warned you to flee from the wrath to come?" Again he stated, ". . . the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." In verse 12 he speaks of the separation of the grain and the chaff, declaring, "but he will burn up the chaff with unquenchable fire." Since "fire" in verses 10 and 12 refers to the punishment of the wicked, it would be necessary to take verse 11 out of its context to suppose that "fire" in it refers to anything else.

To *baptize* means to *immerse* or *overwhelm*. To baptize in fire is to overwhelm with fire. This is exactly what will happen to the wicked when Christ says, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41.)

Some have thought the apostles were baptized with fire on Pentecost. The Bible says "there appeared unto them cloven tongues LIKE AS OF FIRE." (Acts 2:3.) That which is LIKE fire cannot be fire itself. John spoke of fire itself in Matt. 3:11, hence Acts 2:3 is not the fulfillment of what John promised.

—I. H.

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*Why I Left the Baptist Church*  
A 30 Page tract by  
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Box 5803, St. Louis 35, Mo.
The book of Joshua derives its title from the great leader of God's people by that name. In verse 1 of the book he is identified as "Joshua the son of Nun," and is said to have been "Moses' minister." He is first mentioned in connection with a conflict with Amalek, being instructed by Moses to select men to engage in the battle. He comes more and more into prominence as the end of Moses' life nears. He was one of the two spies who brought back a good report when Moses sent them to spy out the promised land. He and Caleb (the other spy) were the only two of that generation over 20 years old to enter the promised land.

The book of Joshua is particularly important because in it we see the complete fulfillment of the land promise God had made to Abram back in Genesis 12, and repeated in various other places. This is made clear in Joshua's last address when he says, "...and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." (23:14.) This nullifies the contention of some religionists that this promise has not yet been fulfilled completely.

This is the first of the 12 historical books of the Old Testament, and takes up where the book of Deuteronomy leaves off. That it was written by him whose name it bears admits of little doubt. In 20:26 it is said, "and Joshua wrote these words in the book of the law of God." Some have thought this refers only to the last address of Joshua and the people's response, but I see no reason to limit it to that. Some have denied Joshua's authorship of the book upon the specious basis of its recording the death of Joshua, but this is quite shallow. It is certain that this was a foot note added by someone close to him.

The book lends itself to this logical outline:

I. Joshua commissioned, instructed and assured. (1:1-10.)

II. Conquest of Canaan. (1:11-12:24.)

III. The land divided and settled. (Chs. 13-22.)

IV. Last days of Joshua. (23:1-24:28.)

V. Final scenes of Joshua. (24:29-33.)

We'll not have the space to fully develop each of these headings, but shall try to give enough to them to encourage further study of this great book.
I. Joshua commissioned, instructed and assured. (1:1-1:10.)

In this section Joshua is commissioned as Moses’ successor; he is instructed to move toward the promised land and is assured that no force shall be strong enough to impede their progress in accordance with God's wonderful plan. A warning is also delivered that rebellion against him as God's leader will not go unpunished.

II. Conquest of Canaan. (1:11-12:24.)

In chapters 1-6 is recorded the sending out of the two spies to Jericho, and the assistance given them by Rahab, the miraculous crossing of the Jordan river, and the erection of a stone monument at Gilgal in commemoration of the event. It is here also that they observe the Passover for the first time in the promised land, renew the covenant of circumcision, and cease receiving manna from heaven. Then follows the taking of the first city, Jericho.

In chapters 7,8 is recorded the taking of Ai, with its accompanying difficulties. They are defeated at first due to disobedience, but once it is discovered and punished, they are victorious.

In 8:32-34, the nation of Israel is assembled at Gerizim and Ebal and the covenant is confirmed among them.

In chapters 9,10 is recorded the trick of the Gibeonites and its punishment. Then follows the conquest of the hill country, and the standing still of the sun and moon as the Israelites avenge themselves upon their enemies.

In chapter 11, the confederated kings of the North are defeated, and Hazor, the head of the federation, is destroyed.

In chapter 12 is recorded a summary of Joshua’s conquests: East of the Jordan—the Moabites, Ammonites, and Amorites; from the Sea of Galilee to the Dead Sea—the Gergashites, Canaanites, and the Amorites; the Southern section—the Amalekites, Kenites, and Edomites; next, the Mediterranean section—the Canaanites, Zidonians, and Philistines; then, finally, the Central section—the Hivites, Canaanites, Hittites, Perizzites, and the Jebusites.

III. The land divided. (Chapters 13-22.)

In this section we have the various allotments given to the different tribes according to their sizes; the six cities of refuge set aside and the regulations concerning them given; and the cities of the Levites appointed, and the regulation for their sustenance stipulated.

IV. Last days of Joshua. (23:1-24:28.)

In this portion of the book, Joshua, the great leader, makes his final address to God's people and delivers a solemn warning against idolatry. He renews the covenant of loyalty with them and sets up a great stone as a memorial of it, and sends every man to his inheritance.

V. Final scenes of Joshua. (24:29-33.)

In this final section of the book is told the sad story of the departure of God's mighty leader. Joshua dies at the age of 110, and is buried in the border of his inheritance in Timnath-serah. We are then told of the burial of the bones of Joseph which had been brought out of the land of Egypt according to his request, and of the death and burial of Eleazar, the son of Aaron.

Conclusion and practical observations

The book of Joshua is one of the great books of the Old Testament. Many timely lessons are to be gleaned from its pages. Let us notice two:

1. OBEDIENCE. In the conquest of Canaan under Joshua is demonstrated the eternal truth that God blesses us only when we work in accordance with His plan. God has a pattern set up in His plan—this has always been true—
and any effort on man's part to alter
the pattern will result in utter defeat.
In the taking of Ai, this great lesson
is brought out most vividly. Here a
man thinks he can hide his departure
from God's plan from men and succeed,
forgetting, it seems, the all-seeing eye
of Jehovah. Sin in the camp is destruc-
tion in the making!

2. THE POWER OF TEACHING.
God's religion has always been a taught
religion, appealing to man's intellect.
This being true, the only way to assure
the loyal practice of God's way by men
is to keep them informed of its facts,
commands, promises and threats. The
persistent practice of this by Joshua
accounts for the following appropriate
compliment of his memory in the final
chapter of his book: "And Israel serv-
ed the Lord all the days of Joshua, and
all the days of the elders that overlived
Joshua, and which had known all the
works of the Lord, that he had done for
Israel." (24:31.) This is a lesson God's
people need to learn and keep. When
we cease to emphasize EVERY phase
of God's way, we are helping to develop
an apostasy. The number one rule for
keeping the purity of the faith is mak-
ing sure that those who want to practice
it know fully what it is.

God Is Not Mocked
By J. W. McGarvey (1829-1911)

The seventh verse of the sixth chap-
ter of the Epistle to the Galatians:
"Be not deceived; God is not mock-
ed. For whatever a man soweth, that
shall he also reap."

This admonition is
given by the Apostle
in immediate connec-
tion with the subject
of contributions to the
work of the Lord. He
has just said to the
brethren, "Let him
that is taught in the
Word communicate unto him that
teacheth in all good things." And he
says just below, in the same connection,
"As we have opportunity let us work
that which is good toward all men, and
especially toward them that are of the
household of the faith." So, when he
says in this connection, "Be not de-
ceived; God is not mocked; for what-
soever a man soweth, that shall he also
reap," his special aim is to enforce the
duty of liberality to the cause of Christ,
and to the wants of the poor; but you
will observe that, whilst that is his
especial object, he draws the conclusion
that such is our duty toward those who

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McGarvey
fact: "He that soweth to his flesh, shall of the flesh reap corruption"; and, on the other hand, "he that soweth to the spirit, shall of the spirit reap life everlasting." This is God's fixed and unalterable law; and the man who thinks otherwise is deceived, and imagines that he can mock God.

***

But what is meant by sowing to the flesh? I do not suppose the Apostle means merely giving money and time and energy to feeding the physical man, and furnishing it with clothing and drink; in other words, I think the word "flesh" is used figuratively, as it so often is in the Scriptures, for the baser part of our nature—our passions and appetites. To sow to the flesh, then, means to devote our time, our energies, our words, our money, and all that we are scattering along our path, to the gratification of earthly and sensual desires.

Now the man that sows thus the Apostle says shall reap. There is a reaping coming for that man just as certain as there is for the man who sows wheat or oats or any other grain; and as he sows, he shall reap.

What is it that the man shall reap who sows to the flesh? It is a very awful word — corruption! corruption! You know what corruption is — corruption of the flesh. The most hideous thing on this earth to a human being is the body of a man when it has gone to corruption. If it is the body of the dearest friend we have on earth, we desire, in the language of Abraham, to bury it out of our sight. He said of his beloved Sarah, "Give me a burying place, that I may bury my dead out of my sight."

Well, I think that this word, too, is used figuratively. The good man goes to physical corruption when he dies, as surely as the bad man does. When the Apostle says, "He that soweth to the flesh shall of the flesh reap corruption," what corruption does he mean? I think he applies the word "corruption" to the condition of the soul—a figurative application of it. But brethren, if a corrupted, decayed, putrefied, rotten body is a thing to be abhorred, what must be a putrefied, rotten, corrupted soul? I wish we could realize it. He that sows the actions and thoughts and money and energies of his life to the flesh, shall reap as his harvest a corrupted soul, is the teaching of this passage.

If men could be made to believe this, they would sow to the flesh no longer; we would every one quit our sowing to the flesh. But why don't we believe it when it is in God's word? Well, we are deceived; we think we can mock God. We think that we can go on in spite of God and sow to the flesh all our days, and some way or other escape that eternal corruption. That is what men think. If you could only make the wicked men who are sowing to the flesh every day—some of them most desperately engaged in it—realize that the harvest of a corrupt soul will be their harvest bye and bye, every one of them would stop it. But they are deceived; they think they can mock God. When that hard sinner thinks over the question, what will become of me? he says, "Well, I have been in a good many tight places, and I have gotten through; I may get into a tight place yet with God, possibly, but I think there is some way for a man to get through, and I am going to trust to my chances;" and so he goes on. He thinks that as he has gotten out of every scrape thus far, when he comes to get into an entanglement with God he can slip around Him some way or other; thinks he can mock God. Paul says he cannot do it. "God is not mocked."

The above is an excerpt from a sermon delivered by brother McGarvey on July 30, 1893, in Louisville, Kentucky —Editor.
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APOSTOLIC DOCTRINE
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Among protestantism's most accepted doctrines is that of justification by faith alone. It was preached by Martin Luther in his reaction against the Catholic system of meritorious works and has been accepted by many of the prominent churches of our time. The doctrine is based upon a misapplication of scripture, and upon an actual addition to the scriptures on the part of man. That man is saved by faith is not in question. The scriptures abundantly set forth this truth. No man can ever hope to see God in peace without believing in God and in His Son, Jesus Christ. But it is one thing to say that man is saved by faith and quite another to say that this salvation is affected by faith only.

What does it mean to say that one is saved by faith only? The word only is an exclusive term. It implies that nothing is essential in salvation except faith on the part of man. But the Bible says we are saved by grace (Eph. 2:8), by works (James 2:24), by hope (Rom. 8:24), by repentance (Acts 2:38), by confession (Rom. 10:10), by baptism (1 Pet. 3:21), and by several other things that could be mentioned. All of these play a vital role in the salvation of man. To select any one of these and say that we are saved by that only is to improperly handle the word of God.

While many passages say we are saved by faith, none says that we are saved by that alone. In fact the expression "faith only" is found only once in the Bible, and there we are told that we are not saved by faith alone. "Ye see then how that by works a man is justified, and not by faith only." (James 2:24.) It is impossible to accept this statement and at the same time give assent to the creedal statements of men to the effect that we are saved by faith alone.

A part of the difficulty has been a misunderstanding of the term works in the Bible. It is used in different ways, and the context of a passage must determine which use is made of it. We read of the works of the law of Moses. (Rom. 3:28.) We are not saved by those works inasmuch as the law had no power to take away sin. We read of works of human origin, works authorized not by God but invented by man himself. (Eph. 2:8-9.) Then we read of works which God has required. This is the kind under consideration in James 2. Faith is a work, but one commanded of God. Baptism is a work, but one re-

(See FAITH .... Page 4
Infant baptism is an accepted practice in a number of religious bodies. Most of the religionists endorsing this practice have departed so far from the Scriptures: on so many points that they seldom, if ever, make any attempt to show by the Bible that the practice is proper and right. If a believer in infant baptism can be compelled to speak out in defense of his practice, it is likely that he will say baptism is to Christians what circumcision was to the Jews, a sign and seal of covenant relationship with God, and since children were sealed under the first covenant, why should they be excluded now? The argument has been made for many generations that baptism comes in the room of, or takes the place of, circumcision. Infants were circumcised, therefore infants ought to be baptized!

It would be more correct to speak of infant baptism as infant sprinkling, for, in reality, according to God's word, sprinkling is not baptism at all; but we shall pass that point by at present and pay our respects to the question of whether or not baptism comes in the room of circumcision, and therefore whether or not infants are proper subjects of baptism.

To contend that baptism takes the place of circumcision is to argue that baptism sustains the same relationship to Christians that circumcision did to the Jews under the old covenant. If it can be shown by the Bible that baptism DOES NOT sustain the same relationship to Christians that circumcision did to the Jews under Moses' law, this whole case on behalf of infant baptism must be surrendered. I now propose to do just that.

1. Circumcision was for Abraham's offspring (and their servants), not for all races. Jehovah said to Abraham, "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised . . . He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." (Gen. 17:10-13.)

The New Testament teaches that baptism is for "all nations." (Matt. 28:18,19; Mk. 16:15,16.) Now if baptism comes in the place of circumcision, why is it not limited to Abraham's offspring?

2. Circumcision was for males only. "Every man child among you shall be circumcised." (Gen. 17:10.) Females were excluded, but not so with baptism! When the Samaritans heard Philip preach, "they were baptized, both men and women." (Acts 8:12.)
If baptism comes in the room of circumcision, thus including children as proper subjects, why is it not confined to males?

3. Circumcision was to be carried out when the males were eight days old. God said, "And he that is eight days old shall be circumcised among you . . . " (Gen. 17:12.) The Bible nowhere sets forth a specific age for baptism. This being true, how can baptism take the place of circumcision?

If baptism comes in the same room as circumcision, why do not the infants receive it at the same age?

4. Circumcision was in no way made to follow the teaching of the subjects. The fact that it was applied to Jews in infancy eliminated the possibility of teaching them beforehand. Those circumcised had to be taught later to know God. But the New Testament says, "Go ye therefore, and teach all nations, baptizing them ..." (Matt. 28:19.) Under the covenant of Christ, "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." (Heb. 8:11.) Here the point is antipodal. The Jews were taught after being circumcised; men must be taught before being baptized. This places baptism in a different room from circumcision.

5. Circumcision was never made to depend on faith. The New Testament makes faith an absolute prerequisite of baptism. Without faith, and sometimes it is lacking, baptism is of no avail. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:16.) "If thou believest with all thine heart, thou mayest." (Acts 8:37.) Here again baptism and circumcision are in different rooms!

6. Repentance was never enjoined in connection with circumcision. Infants have no sins of which to repent, and could not repent if they did. But repentance is commanded in connection with baptism. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . . " (Acts 2:38.) To be a proper subject for baptism one must hear the gospel, believe, and repent; yet not one of these things was required before circumcision. How can one say that baptism takes the place of circumcision, in view of that?

7. Circumcision was a token of God's covenant with Abraham. "And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you." (Gen. 17:11.) Baptism is an ordinance (command) of the New Testament. Those receiving circumcision were already in covenant relationship with God by virtue of their fleshly lineage, but baptism is to put us into covenant relationship with God. (Gal. 3:26,27.) How can one thing be said to take the place of another when it actually fills an entirely different place?

8. Circumcision was a cutting of the flesh of the foreskin. "And ye shall circumcise the flesh of your foreskin . . . " (Gen. 17:11.) No other part of the body was affected. Baptism is a burial of the whole body in water. "Buried with him in baptism ..." (Col. 2:12.) "And they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:38.) If baptism takes the place of circumcision, why does it not affect the same specific area of the body?

9. Circumcision identified the subject with the fleshly seed of Abraham. "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations." (Gen. 17:9.) Baptism connects one with the spiritual, not the fleshly, seed of Abraham. "For as many of you as have been baptized into Christ . . . And
if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:27-29.) If baptism takes the place of circumcision, why were Jews who had been circumcised also baptized? If they needed baptism in addition to circumcision, the latter could not have stood in the room of the former!

10. Circumcision avails nothing today. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5:6.) Baptism does avail. "The like figure whereunto even baptism doth also now save us ... by the resurrection of Jesus Christ." (1 Pet. 3:21.) All that circumcision was ever for was a mark of nationality - a token of God's covenant with Abraham and his seed. Baptism is "for the remission of sins." (Acts 2:38.) No Jew was ever told to be circumcised and wash away his sins, but Saul was told to be baptized and wash away his sins. (Acts 22:16.) The place of baptism is not the place of circumcision.

Since baptism belongs to a different covenant, serves a different purpose, is for different subjects, is an altogether different act, and stands in a different room, how can it be said that it comes in the place of circumcision? Baptism DOES NOT stand in the same relationship to Christians that circumcision did to the Jews, therefore the argument for baptizing babies is without foundation.

The following chart will summarize what we have pointed out above:

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**FAITH**

quired by God; it is not of human origin. Let us not confuse the term *works* and place upon it a meaning which the text does not imply.

Some have inferred that there is a contradiction between the writings of Paul and those of James, that there can be no harmony between faith and works. The solution is easily seen in James 2:22. "Seest thou how faith wrought with his works, and by works was faith made perfect." Faith and works are not enemies; they are friends. The one complements the other. Taken alone, neither is capable of saving. Does your faith demonstrate itself in obedience to God's will?

The unity that should exist among Christians requires the right attitude toward one another. "In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer. . . Be of the same mind one toward another. Set not your mind on high things. . ." (Rom. 12:10-16.)
In past months we have studied several things about the church of the New Testament. We learned that it was in the eternal purpose of God, that God prepared for it through the prophets, John, Jesus, and His disciples. The church was established on the first Pentecost after the resurrection of Christ. Last month our study was concerning the name, organization and work of the church. Now, we desire to look to the book of Ephesians. It would be well for you to get your Bible and open it to the Ephe-sian epistle. This letter has as its theme, the church of Jesus Christ. We simply want to notice several passages in the letter that will give us a better understanding of the church.

**Body Is Church**

Notice first, Eph. 1:22-23. The passage speaks of what God did for Christ: "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." We learn from this scripture that Christ is the head of the church, and that the church is also called the body. The church is the "fulness of him that filleth all in all." Yes, the church is the fulness of Christ. But, what does it mean — "the church is the fulness of Christ"? The word "fulness" is defined as "That which is (or has been) filled." (Thayer.) According to this, the church has been filled with something. We might be able to understand this a little better by turning to Col. 2:9 and noticing that it says with regard to Christ, "For in him dwelleth all the fulness of the Godhead bodily." Col. 1:19 says, "For it was the good pleasure of the Father that in him (Christ) should all the fulness dwell." When we read that Christ had the "fulness of the Godhead," it means that He had every attribute of Deity or every Divine Characteristic. There was nothing lacking. Any characteristic that you could ascribe unto the Father could also be ascribed unto the Son. Now, when we read that the church is the fulness of Christ, the meaning is that Christ has filled the church. All of the blessings that God has made available in Christ are to be enjoyed in the church with his fulness. We certainly should have a deeper appreciation for the church when we realize that Christ has filled it with all of His fulness, and it pleased God that in Him should all the fulness dwell. (Col. 1:19.)

**Spiritual Blessings**

Let us notice for just a moment some of the blessings that are available. Eph. 1:3 tells us that every spiritual blessing is in Christ. There is no spiritual blessing without being in Christ. This would include the life that He is able to give, as well as the redemption or salvation that the Bible ascribes unto Him. When Christ filled the church with all of His fulness He placed all of these blessings in the church. If I ever expect to enjoy any of the blessings of Christ, then I will have to be where He placed them. Christ placed them in the church. The Bible teaching sounds a lot different from the modern day teaching that one does not need to be a member of the church. No one in this dispensation will ever be saved outside of the church that we can read about in the New Testament.

**The Body of the Reconciled**

Look now to Eph. 2 where we have a description of Jew and Gentile before the love of Christ was expressed on the cross. We learn that the Jews and Gen-
tiles had enmity between them. They were not friends. They were not in harmony with one another. They needed to be reconciled, that is, made friends again, or brought into harmony again. And most of all, men needed to be brought into harmony with God or reconciled to Him. Eph. 2:14-15 teaches us that Christ took away the law of Moses, which was the thing that stood between Jew and Gentile. A part of the reason for this is given in verse 16—"and might reconcile them both in one body unto God through the cross"—Christ wanted to reconcile both Jew and Gentile. Notice where He intended to do that—"in one body." The body is the church, and so the place of reconciliation is in the church. There are no reconciled people outside of Christ's body, the church. All who have not been reconciled are lost in sin, therefore all out of the body are lost because they are not reconciled to God. Do you see the Biblical importance of the church?

**Church Is Kingdom**

Under the Old Covenant the Gentiles were "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world." (Eph. 2:12.) We have already noticed one thing that Christ did in order that He might reconcile the two in one body. Verse 19 says, "So then ye are no more strangers and sojourners, but ye are fellowcitizens with the saints, and of the household of God." The idea of one's being a citizen indicates a government. The church of our Lord is a monarchy. Christ is the King over His kingdom. All of those who are in the kingdom are citizens. As we studied previously and as this passage teaches, the church and the kingdom are the same.

**The House (Family) of God**

It was also stated in the passage that we just read that those who were in the body were "of the household of God." The word house is used in the sense of a family. We have the definite statement of inspiration that the church and the house of God are the same. Read with me 1 Tim. 3:15, "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." The house of God is the church, and as we stated the term house is not used in a material, physical sense, but rather has reference to the family. In this picture, the father of the house is God, and the children are the Christians. 2 Cor. 6:16-18 mentions this relationship: "And what agreement hath a temple of God with idols? For we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Therefore, "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." Yes in the family of God or the household of God, God Himself is the Father, and His spiritual children are sons and daughters. I want to emphasize the fact that God doesn't have any children outside of His family. Since the family or house of God is the church, for an individual to say that he is a child of God, but not a member of the church is to accuse the Holy and Just God of the universe of having children outside of His family. No intelligent, informed person would make a charge like this against God.

**Church Is Temple**

Reading further in Eph. 2, "Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building; fitly framed together, growth into a holy temple in the Lord; in whom ye also are builded.
together for a habitation of God in the Spirit." (Verses 20-22.) The church is referred to as a "holy temple." In the Mosaic dispensation the temple was the place where God dwelt. The high priest met Him there in the Holy of Holies. The dwelling place of God in this dispensation is the church. In all of these various representations of the church I certainly hope that you have been able to see that the church is not a structure of wood, stone, or some other material like that. The church is made up of living individuals. Peter has this in mind when he speaks to Christians, saying, "Ye also, as living stones, are built up a spiritual house . . . " (1 Pet. 2:5.) When these individual Christians, living stones, band together to form a local congregation they become the temple of God. (1 Cor. 3:16-17.) All Christians make up the church universal, which truly is "a habitation of God in the Spirit." God dwells in the temple, which is the church.

Eph. 3:10-11 teaches, as we have previously studied, that the church was in the "eternal purpose of God." The church was not just an "after-thought." It was not an accident or a mistake, nor even a second choice. God had the church in planning for thousands of years. God must have thought a lot of the church and must have thought that it was important. It was in His eternal purpose.

In this same chapter, verses 20 and 21, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever." We often hear people say that they want to glorify God; and yet they say that they are not in the church. The Bible teaches, as we have just read, that glory is to be given unto God in the church. You cannot glorify God outside of the church that we are studying about here in the book of Ephesians.

**Only One Church**

In Eph. 4:4 we are taught that there is only one body. Now since the body is the church, the passage states that there is only one church. There is no such thing in the Bible as "the church of your choice." There is only one church mentioned. The fact stated here is just as certain and true as the statements: "one Lord" and "one God."

We have already mentioned that the church is also called the body and that Christ is the head of the body. A body indicates members. "But now they are many members, but one body." (1 Cor. 12:20) The members of the church make up the body, and Christ is the head. All instructions come from Christ, the head. Eph. 5:23 says that Christ is the saviour of the body. This means that if an individual plans to be saved, he must be in the body that Christ is going to save. The church is important!

**Conclusion**

To sum up: The church is the fulness of Christ. It is also called the body. All of the reconciled are in the church. It is made up of citizens, indicating a kingdom, and it is the household or family of God. The church is referred to as the temple. We learned that it was in the eternal purpose of God, and that glory is to be given unto God in the church. Christ is the saviour of the church and there is only one church. This is the church that Jesus said He would build. (Matt. 16:18.)

It would be just as right to substitute Pepsi-Cola for the fruit of the vine on the Lord's table as to substitute sprinkling for baptism.

A number of churches are buying bundles of Apostolic Doctrine each month. A bundle of fifty may be purchased for $5 per month.
Its doctrines are opposed to the precepts of God, thus it is a false system. "Through thy precepts I get understanding; therefore I hate every false way." (Psa. 118:104.)

**Name**

*Catholicism:* "It is this very common line of argument which imposes upon Catholics the necessity of making no compromise in the matter of their own name. The loyal adherents of the Holy See did not begin in the sixteenth century to call themselves 'Catholics' for controversial purposes . . . We use the name ourselves and ask those outside the Church to use it . . . " (Cath. Ency., XIII, 123.)

*God's precept:* "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." (Pet. 4:16.)

**Worship**

*Catholicism:* "There are at present two ways in which the Church allows public worship to be paid those who have lived in the fame of sanctity or died as martyrs. Of these some are beatified, others are canonized." (Cath. Ency., II, 597)

*God's precept:* "The Lord thy God shalt thou serve." (Matt. 4:10)

**The Bible**

*Catholicism:* "The Bible itself is but a dead letter calling for a divine interpreter . . ." (The Question Box, Conway.)

*God's precept:* "For the word of God is living and efficient and keener than any two-edged sword . . ." (Heb. 4:12.) "All Scripture is inspired by God and is 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.)

**Our Intercessor**

*Catholicism:* "The Church exhorts her children not only to honor the Blessed Virgin, but also to invoke her intercession." (The Faith of Our Fathers, Gibbons, 154.)

*God's precept:* "For there is one God, and one Mediator between God and men, himself man, Christ Jesus . . ." (1 Tim. 2:5.) "Therefore he is able at all times to save those who come to God through him, since he lives always to make intercession for them." (Heb. 7:25.)

**Religious Titles**

*Catholicism:* "The priest's very purpose in life is to serve the spiritual needs of his parish, just as a father does the temporal needs of his family, and hence merits the title 'Father'." (Father Smith Instructs Jackson, 2.)

*God's precept:* "But do not you be called 'Rabbi'; for one is your Master, and all you are brothers. And call no one on earth your father; for one is your Father, who is in Heaven." (Matt. 23:8,9.)

**Foundation of Church**

*Catholicism:* "It is Peter who is the
rock of the Church." (Cath. Ency., XII, 261.) "Therefore, any church that does not recognize Peter as its foundation stone is not the Church of Christ ...." (The Faith of Our Fathers, Gibbons, 82.)

God's precept: "For other foundation no one can lay, but that which has been laid, which is Christ Jesus." (1 Cor. 3:11.)

(Scripture quotations used above are from Catholic Bible, Confraternity Ed., showing that their own translation of God's precepts is contrary to Catholic teaching—Editor)

The Ten Commandments

By Hubert A. Moss, Indiana, Pennsylvania

Let there be no mistake concerning the fact that the ten commandments (the Decalogue) have been done away. In Ex. 34:27-28; Deut. 4:13; 5:2; 9:9-11, and 1 Kings 8:9,21 the ten commandments are identified as the "covenant of God" which He made with Israel (and with Israel, the Jews, only) at Horeb when they came up out of Egypt. If, then, it can be shown that the covenant God made at Horeb was fulfilled and removed, it will have been shown that the ten commandments are not the covenant under which men live today.

Jehovah promised to make a new covenant: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah." (Jer. 31:31.) The entire prophecy of Jeremiah concerning the new covenant is quoted in Heb. 8, and the writer declares that Jesus Christ fulfilled God's promise: "For if that first covenant had been faultless, then would no place have been sought for a second ... In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." (Verses 8 and 13.) But what covenant does the writer refer to as "old"—"that first covenant" which Christ took away for "a better covenant"? Here is the answer: "I will make a new covenant . . . not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt." (Heb. 8:8-9; Jer. 31:32.) Notice: The covenant God made with the fathers when he brought them out of Egypt was in the ark. (1 Kings 8:21.) But there was nothing in the ark save the two tables of stone, the ten commandments, which Moses put there at Horeb when they came out of Egypt. (1 Kings 8:9.) Therefore, the covenant God made with the fathers at Horeb when He brought them out of Egypt was the one containing the ten commandments. And hence the ten commandments were the covenant taken out of the way by Christ and are not now the covenant under which men live. The ten commandments, AS A COVENANT, are not binding today.

It does not follow, however, that men have been released from the moral principles reflected in the ten commandments, the covenant God made with Israel. God speaks unto us in these last days by His Son. (Heb. 1:1-2; Matt. 17:5; 28-18.) The Son speaks through the apostles. (John 13:20.) Christ set aside the old covenant that He might establish His will, the new covenant. (Heb. 10:9,10.) God's character, and so the moral principles that reflect that character, do not change (Mai. 3:6;
Heb. 13:8); but God has changed His covenants with men from time to time, and so the positive requirements thereof.

All things in the old covenant having to do with the eternal, divine principles of right are also given, but with deeper spiritual meaning (See Matt. 5:27-28), greater emphasis and more clarity, in the new covenant, “the perfect law of liberty” (James 1:25) given by Christ. Observe the following comparisons with the Decalogue: (1) "Thou shalt have no other gods before me." (Ex. 20:3.) "We bring you good tidings, that you should turn from these vain things unto a living God." (Acts 14:15.) (2) "Thou shalt not make unto thee a graven image... thou shalt not bow down thyself unto them, nor serve them." (Ex. 20:4-5.) "My little children, guard yourselves from idols." (1 John 5:21.) (3) "Thou shalt not name the name of Jehovah thy God in vain." (Ex. 20:7.) "But above all things my brethren, swear not, neither by Heaven, nor by the earth, nor by any other oath." (James 5:12.) (4) "Remember the sabbath day, to keep it holy." (Ex. 20:8.) There is no command in the law of Christ for any man to keep the sabbath, the seventh day of the week. This was a positive, not a moral requirement under the old covenant. (5) "Honor thy father and thy mother." (Ex. 24:12.) "Children, obey your parents in the Lord: for this is right." (Eph. 6:1.) (6) "Thou shalt not kill." (Ex. 20:13.) "For let none of you suffer as a murderer." (1 Pet. 4:15) (7) "Thou shalt not commit adultery." (Ex. 20:14.) "Neither fornicators, nor idolaters, nor adulterers... shall inherit the kingdom of God." (1 Cor. 6:9-10.) (8) "Thou shalt not steal." (Ex. 20:15.) "Steal no more." (Eph. 4:28.) (9) "Thou shalt not bear false witness against thy neighbor." (Ex. 20:16.) "Speak ye truth each one with his neighbor." (Eph. 4:25.) (10) "Thou shalt not covet." (Ex. 20:17.) "Covetousness, let it not even be named among you." (Eph. 5:3.)

We are to respect these principles of righteousness revealed in the new covenant, not because they were embodied in the ten commandments, as such, but because they are in the supreme law of God given through Christ.

Call Bible Things by Bible Names

By Nat Cooper, Coleraine, North Ireland

We are familiar today as to who owns a particular business, because the owner's name is usually displayed on the front of the business premises. This rule is found even on the front of many of our houses. If we awoke one morning to find that our neighbor across the street had taken our name down and put his up, I wonder how we would react? Stop! Just think on that point for a moment. Now, how would YOU feel? We would be emphatic that the house was ours and not his.

Yet it is distressing to find that that which we would not allow our neighbor to do to our house, we have allowed him to do to Christ's. Our neighbor's action would hurt our feelings terribly. I wonder how Christ's feelings are? Do you think they might possibly be hurt since men have proceeded to push His name to the side and to wear names which have not been prescribed by God? Stop! Just think on that point for a moment. Now, IS THE NAME
YOU ARE WEARING ONE WHICH HAS BEEN GIVEN BY CHRIST IN HIS WORD?

In the New Testament, as we have proved in previous articles, the church is spoken of as the body of Christ. Now we all know that a body is a complete physical unit governed by a mind or head. It is stated in Eph. 1:22,23 that Christ is the head of the body, and the body is the church. Therefore, since the church is the body and Christ is its head, the body of necessity should be called by His name. Nowhere in the New Testament do we find a church designated by a human name! And, to do such is a violation of the Word of God. (1 Cor. 1:10-13.) What we would not do to our neighbor, let's not do to Christ's church.

Christ said He would build His church. (Matt. 16:18.) Surely it belongs to Him! His church is designated in the New Testament as the "church of God" (Acts 20:28); as the "churches of Christ" by Paul in Rom. 16:16. In some instances it is simply called "the church," or the "church of the first born." (Col. 1:18,24; Heb. 12:23.)

From all that has been said it is evident that the church BELONGS to Christ. All these names we have cited from God's Word were prescribed by God's authority. You will mark their similarity in that they all give the glory to Christ or God. BUT MANY OF THE NAMES WORN TODAY GIVE ALL THE GLORY AND PRE-EMINENCE TO HUMAN BEINGS.

Mark these words well: It is safer to stand upon the Bible, call things by Bible names, and do things in Bible ways. I plead earnestly with you, dear reader, take that human name down. Wear the name which gives Christ the glory. After all, it's HIS church.

What You Will Find at the Church of Christ

By Grover Stevens, St. Louis, Missouri

God said, "Let all things be done decently and in order." (1 Cor. 14:40.) You will find our services characterized by reverent order.

**Congregational Singing**

We begin our worship by singing praises to God. The entire congregation joins in the singing. We have no choir, nor special numbers, just simple congregational singing.

**Orderly Prayer Service**

After, singing a few gospel hymns some brother leads the congregation in prayer unto God.

**Sound Sensible Sermons**

After we have sung and prayed, then we have a sermon. The sermon is designed to teach a lesson from God's word, and is not an effort to get people drunk with emotion. The congregation sits reverently and listens to the discourse, which is presented in an intelligent manner.

**No Propositions**

When the sermon is delivered, an opportunity to obey the Lord and become a Christian is given while the congregation sings a hymn. However, no one will embarrass you by coming to talk to you at your seat, or crying on your shoulder. After hearing the sermon, and considering the condition of your soul, you should be able to decide what you want to do without such.

**No Collections**

No collections are taken at any of the services, except on Sunday when saints are expected to give "as pros-

(See WHAT .... Page 14)
TEST
YOUR
KNOWLEDGE

Name the Disciple

1. Who asked Pilate for body of Jesus? .................................................................

2. Whom Peter raised from the dead at Joppa? ....................................................

3. "An old disciple" from Cyprus? ........................................................................

4. Whom Paul circumcised because of the Jews? ...................................................

5. Whose brother was Simon Peter? ....................................................................

6. Called "a thief" who had the bag? ....................................................................

7. In Jerusalem others believed not that he was a disciple? ..............................

8. Whom the Lord sent to Saul in Damascus? ......................................................

9. Who said, "My Lord and my God."? .................................................................

10. Whose fear caused him to sink? ......................................................................

The patriarchs—Abraham, Isaac and Jacob, received promise of (a) an abundant posterity, and (b) the land of Canaan in which to dwell. Exodus shows the fulfillment of the first promise and Joshua demonstrates the fulfillment of the second promise. The "retaining of the land" by Israel was on condition of her faithfulness to the covenant of Jehovah. (Cf. Deut. 28-30.)

The book of Judges presents Israel on probation. The theme is Jehovah proves Israel in the days of the Judges. This book covers Israel's history from the days of the conquest of Canaan to the judgeship of Samuel. Jehovah had fulfilled His promise (Josh. 21:43-45; 23:14-16); will Israel remain faithful to Jehovah? Judges answers this question for us.

### Outline of the Book

**I. Israel forsakes Jehovah.** (Judg. 1-2.)

**II. Outward result: Oppression.** Observe the oft repeated cycle. (Judg. 3-16.)

- **A. Relapse—Apostasy.**
- **B. Retribution—Oppression by a heathen nation.**

- **C. Repentance—Deliverance (by means of a "judge" or "Savior").**
- **D. Rescue—Peace.**

**III. Inward result: Corruption.** (Judg. 17-21.)

- **A. Idolatry.** (17-18.)
- **B. Immorality.** (19-21.)

### Comments on Outline

By way of introduction we are presented with a summary and recapitulation of the conquest of Western Palestine. Israel failed to keep part of the covenant of Jehovah by not expelling all the original inhabitants of the land. God then left the foreigners to be "thorns in the sides of Israel."

In the period of oppression we note apostasy, oppression, deliverance and peace. The "Judges" and their work are as follows:

1. **Othniel** delivered Israel from the hand of Cushan-rishathaim.
2. **Ehud** slew Eglon, the king of the Moabites, and delivered Israel.
3. **Shamgar,** with an "ox-goad," gained a victory over the Philistines.
4. **Deborah,** the only woman Judge, accompanied Barak, her captain, and gained victory over Jabin, the Canaanistish king. Jabin was killed by having a tent pin driven through his temple while sleeping. This was done by a woman, the wife of a Kenite chief.
5. **Gideon** and his "three hundred"
gained a victory over the Midianites and lifted the yoke of oppression from Israel's neck.

6. Tola and Jair are briefly mentioned as successive Judges in Israel for 23 and 22 years respectively.

7. Jephthah, who is remembered for his "vow," led a successful battle against the Ammonites and delivered Israel from her oppressor.

8. Ibzan, Elon, and Abdon were Judges for 7, 10, and 8 years respectively.

9. Samson, a Nazarite who was strong physically but much weaker morally, engaged the Philistines in battle. He never completely lifted the yoke from Israel. It seems he only fought for selfish reasons or purposes.

From the standpoint of the inward result of their apostasy, corruption is manifested in Israel's practice of idolatry and immorality.

1. The episode of Micah the Ephraimite and the young Levite who was made a priest in Micah's house. (17-18.)

2. The sin of the men of Benjamin with the concubine of the Levite. The vengeance taken on Benjamin by other tribes in Israel. Only 600 men were left of the tribe of Benjamin.

These were the "iron days in Israel's history" when "every man did that which was right in his own eyes." Judges presents Israel on trial.

"Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.)

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A safe maxim for life is, profound confidence in the Lord's plan for Christianizing the world, and devotion thereto with a whole single heart, but deep distrust and jealous watchfulness of all human expedients to aid that plan.

—Moses E. Lard, 1865

The sermon of many sectarian preachers is divided into two parts: (1) telling how bad they used to be; (2) telling how good they are now. I am always inclined to believe the first

—Gus Nichols.
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APOSTOLIC DOCTRINE
P. O. Box S803
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The Purpose of the Church

By Nat Cooper, Coleraine, North Ireland

What is the purpose of the New Testament church? This question, like the others we have discussed, is very important, and one which is often misunderstood by the religious world. The work of the church is neither political nor social. Christ never established His church to dictate politics or provide entertainment for the family. When churches engage in such they become unscriptural and thus violate the New Testament's teachings on God's purpose for the church.

Firstly, the church is to uphold the teaching of God. In Eph. 3:10 Paul says it is the plan of God for His wisdom to be made known through the church. He again says to Timothy that "the church of the living God" is "the pillar and ground of the truth." (1 Tim. 3:15) In other words, the church upholds, maintains, and propagates God's teaching—the Bible. Like a beast protecting its young, so should the church show an emphatic, uncompromising attitude towards those who would dare change or belittle the doctrine of Divine Truth.

Secondly, the church is to take the gospel to the world. The principle in this paragraph should really be directed towards those who are members of the church of Christ. Brethren, I feel we have yet to learn this part of the church's mission. Matt. 13:3-9 sets the church forth as an instrument of God sowing the gospel seed. In another parable Jesus speaks of the church as the vineyard where men are hired or recruited to work. (Matt. 20:1-16.) It should be noted that the church is to carry out this work according to the divine pattern found in the New Testament. God knows only one agency through which this work may be carried out, and that is His church.

The divine pattern shows us that each local congregation worked as a unit and independently. Each has its own task of taking Christ to the world. Note some of these: the Jerusalem church (Acts 8:1-5); the congregation at Philippi (Phil. 1:3-5; 4:14-20); and the supreme example of the churches of Macedonia. (2 Cor. 11:8-9.) Since these are divine examples and binding, any other method is a violation of Supreme Intelligence.

Thirdly, the church is to propagate unity on the basis of God's word. In Acts 2:41-42 the Jerusalem church was united—"they continued steadfastly in the apostles' doctrine." The church at
Rome was told to "mark" and "avoid" those that would cause division contrary to "the doctrine." (Rom. 16:17.) Paul tells the Corinthians, "I beseech you . . . that ye all speak the same thing . . . that there be no divisions among you." (1 Cor. 1:10.) The Ephesians were told, "There is one body" and "one faith." (Eph. 4:4-5.)

The church is NOT made up of denominations which practice and teach contrary to one another, but it is composed of local congregations, such as the above, who all believed, taught, and desired the same thing—to follow the teachings of Christ.

My friend, what is your stand religiously? Do you stand fast on the WORD? Are you pleading with men to return to the church in the New Testament as it was nineteen centuries ago? Are you a member of that church yourself? Why don't you obey the gospel as did the early Christians and take the gospel to others?

"My Mind's Made Up"

How many times have you made or heard the above statement when religion was being discussed? Those words usually come from this attitude: "My mind's made up; don't confuse me with the facts."

Christ found the same kind of prejudice when He came to this earth. Men had made up their minds regarding the Messiah and when He did not fit their fantasy, instead of changing their minds, they crucified Him.

God's word reveals that baptism is a burial (Rom. 6:3,4; Col. 2:12), and is for the remission of sins. (Acts 2:38; 22:16.) It also reveals that Christ built the church and is head of it. (Matt. 16:18; Eph. 1:22,23; 4:4.) When men obey the Lord, He adds them to the church. (Acts 2:41,47.) Thus, the same thing that saves a person makes him a member of the Lord's church. When the Lord comes the second time He will take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7-9.) The New Testament also reveals that one can "depart from the faith" or "fall from grace." (1 Tim. 4:1; Gal. 5:4; 2 Pet. 2:20-22.)

Is your mind too made up to accept these facts?

—F. Jamerson.

November Issue

We have some excellent articles coming up in the next issue of Apostolic Doctrine. Included are the following: "The Church in God's Plan" by Arvid McGuire; "Is the Church a Denomination?" by Grover Stevens; "Church Succession" by Connie Adams; "How to Enter the Church" by Ferrell Jenkins; "An Honest Doubter" by Frank Jamerson; "Synopsis of First Samuel" by L. Griffin Copeland.

If you can use extra copies of this issue or the November number, order them now. Bundle rate: 10c per copy in any number.
Righteousness is an individual matter. John wrote, "... he that doeth righteousness is righteous, even as he (Christ) is righteous." (1 John 3:7.) Peter said, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 34,35.)

Although one man cannot be counted righteous in God's sight on the basis of another man's goodness, the righteousness of a few may be the means of blessing for many. The presence of ten righteous persons would have saved Sodom from destruction by fire and brimstone. (Gen. 18.) The righteousness of the ten could not have been transferred or credited to the multitudes of wicked, but the city as such would have been spared, therefore blessed.

In His moral government of the world God is not unmindful of those who submit to His spiritual rule. We cannot determine the extent to which God has a hand in the rise and fall of nations, but Divine Providence plays a vital role. He "hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.) Daniel said, "Blessed be the name of God for ever and ever ... he removeth kings, and setteth up kings ..." (Dan. 2:20,21.)

Jehovah uses nations to punish other nations. For example, God used Babylon to punish Israel, then He used the Medes to punish Babylon. As long as Israel did right she prospered and flourished, but when righteousness disappeared the nation felt the wrath of heaven. How true is the proverb, "Righteousness exalteth a nation: but sin is a reproach to any People." (Rev. 14:34.)

The righteousness of a nation is measured in terms of the uprightness of its people. The survival of a nation does not depend necessarily on its size, its wealth, its political leadership, nor its military strength. History illustrates how nations powerful in these things have fallen through lack of righteousness. Moral laxity, increase in crime, corruption in government, growing infidelity, waning spirituality, materialism on the rise—here are the real threats to national security.

The humble, faithful Christian who does whatever he can to influence others to be sober, godly, and righteous, does more for his nation than could be accomplished in any war, treaty, political election, or scientific discovery. The man who preaches righteousness will never be given a purple heart, presidential citation, or battle star, though his work may demand sacrifice, courage, and personal loss; notwithstanding, Christians are in a position to do more for the pre-

(See SECURITY .... Page 7)
The very fact that you are reading this indicates your interest in spiritual things. You realize that only the truth of God can make man free from sin. Jesus said, "And ye shall know the truth, and the truth shall make you free." It is our intention to teach nothing else to you save the truth. We know that anything else would be completely useless so far as your soul's salvation is concerned. The eternal soul of man is his most valuable possession. Again, it was Jesus who said, "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16:26.) Your soul is important, and we have been discussing some important subjects that deal with the soul of man. We have studied about the church that was in the eternal purpose of God. We learned that Christ is the saviour of the body, the church. If I plan to be saved then it is imperative that I be in church. We also noticed that the church is a "holy temple," and we mentioned that the temple under the Old Covenant was a place of worship. The church is the place of worship today. By this we do not have in the mind the church building or meeting house. The church is composed of individuals, and one must be a part of this Divine body in order to offer acceptable worship unto God. Glory is to be given unto God in the church (Eph. 3:21.) In our allotted space let us study the worship of the church that Jesus said He would build. Since we are talking about that church of Christ, it will be necessary for us to turn to the New Testament. It is our pattern in all things. We must make our worship conform to the inspired pattern.

The word "worship" is defined in the following way: "to make obeisance, do reverence to" and "to serve, to render religious service or homage." (Vine.) WORSHIP IS AN ACT. It is something that is done. You cannot worship God without doing something, and as we have stated, the something that is done must be in accordance with the New Testament pattern.

False Worship

There are two major kinds of types of worship, TRUE and FALSE. As one readily recognizes, true worship is acceptable unto God and false worship is not acceptable. Very briefly we would like to discuss three kinds of false worship. The three are Vain, Will, and Ignorant. Notice now the Biblical condemnation concerning these types of false worship.

In Matthew 15 we have the record of one of the discussions that Jesus had with the Pharisees and scribes. These Jewish people had developed traditions which were contradictory to the commandments of God, and Jesus said to them, "Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." (Verses 7-9.) Jesus said that their worship was VAIN. The reason was that they were teaching the doctrines and commandments of men. The same principle would hold true today. When men lay aside the commandments of God and take in their stead the teachings of men, even their worship is vain or empty and useless. We must
return to the Bible if we expect our worship to be acceptable.

Another kind of false worship is WILL worship. Notice Colossians 2:20-23, which tells of WILL worship: "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances? Handle not, nor taste, nor touch (all thing which are to perish with the using), after the precepts and doctrines of men! Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh."

The apostle Paul possibly had in mind the asceticism that was so prevalent among certain groups of his day. This practice is still prevalent among some. The idea is to exclude one's self from the world. A Christian must not exclude himself from society, for it's only in mingling with others that we convert them and set the example of a Christian life. This is not to be taken to mean that we should engage in worldly practices. Such is not the case. We are not to engage in the sinful things of this life. All such action as Paul described is, "after the precepts and doctrines of men." All of these things have a show of wisdom in will-worship. Will worship is defined as "voluntarily adopted worship, whether unbidden or forbidden, not that which is imposed by others, but which one affects." (Vine, An Expository Dictionary of New Testament Words.) When an individual performs an act of worship simply to suit himself, then that is will-worship and is sinful. We can not perform an act of worship, just because we happen to like the act. It must be in accordance with the will of God and not the will of man.

The third type of false worship mentioned in the Bible is IGNORANT worship. Paul told the idolatrous Athenians who had constructed an altar "TO AN UNKNOWN GOD" that they were worshiping the true God in IGNORANCE. (Acts 17:23.) When people are ignorant of the will of God they set up their own teachings and try vainly to make themselves righteous. Notice Paul's description of Israel, "For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." (Rom. 10:2-3.) Thus, when people are ignorant of the way of God, they set up their own doctrines and then are guilty of vain worship. These doctrines are according to their own liking and thus they are guilty of will-worship.

All three of these types of worship are false and therefore not acceptable to God.

True Worship

Jesus gives us a description of TRUE worship when He says, "But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth." (John 4:23-24.) This true worship has as its object, God. The character of it is spirit, and the standard of it is truth. Suppose that one is directing worship unto God, the proper object of our worship, and is doing it sincerely in spirit. That worship is not acceptable unless it is according to truth, or as we have said before, "according to the pattern." Are you a true worshipper?

What was the place of worship for the New Testament Christians? There was no definite place assigned for worship. Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them."
We read that the New Testament churches met in houses, upper rooms, temples, etc. The place was incidental. The worship performed was the important thing. And so it should be today.

Now one asks the question, "What are the acts whereby one may worship God acceptably?" Turn in your Bible to Acts 2. This chapter records the first gospel sermon and the establishment of the church. After the people assembled had obeyed the command of the Lord to repent and be baptized in the name of Jesus (v. 38), we are told that "they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42.) This church of Christ in Jerusalem had a regular program of teaching. They broke bread or observed the Lord's Supper, and they prayed. In all things they had fellowship or communion one with the other. Further on in this chapter we read of their liberal giving.

There are several passages in the New Testament with regard to the music of the church. There are only two kinds of music: vocal and instrumental. When the Lord specifies one thing all others are excluded. The Lord has specified vocal music and our pattern for church worship is as silent as the tomb with reference to instrumental music. To use it in our worship would be adding to what God has spoken and we discussed the danger of that in an earlier article. Listen to the Biblical teaching concerning the music of the church: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5:19.) Good friend, a mechanical instrument can not "speak," nor can it "sing" nor "make melody" with its heart. Only the human being can do all of this. Col. 3:16 says, "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." The heart of man is the instrument to be used in worship unto God. One cannot go to the Old Testament for authority to use instrumental music, for that Covenant was abolished. We would be most happy for anyone to send us the Biblical authority for the use of instrumental music in the church. Space forbids that we discuss the point any further here.

Christians can teach and be taught the word of God, sing, and pray at any time of the night or day. The observance of the Lord's Supper and the giving of our means is to be on the first day of the week. In Acts 20:7 we read, "And upon the first day of the week, when we were gathered together to break bread ..." The main
reason for the church at Troas meeting was to break bread. "This doesn't say which 'first day,'" someone argues. No, and the Lord didn't say which sabbath when He said, "Remember the sabbath day, to keep it holy," but the Jews knew that He had reference to every sabbath. Since there is a first day every week, that is the day we are to observe the Lord's Supper. Annual, quarterly, or monthly observances are completely foreign to the New Testament pattern, and are therefore wrong.

Concerning giving, Paul said, "Upon the first day of the week let each one of you lay by him in store, as he may prosper." (1 Cor. 16:2.) The first day of the week is an important date. It is not only the day of the resurrection of Christ, but also it is the birthday of the church. The day of Pentecost always fell on the first day of the week.

It is necessary that we leave this plan of New Testament worship just as unique as it is. We must make no change in it. The church of Christ, in the first century, met on the first day of the week to engage in worship. They taught the word of God. They prayed and had "a capella" singing. The Lord's Supper was observed, and they gave liberally of their money.

The church of Christ today engages in these same acts of worship the first day of each week. We invite you to attend our services.

SECURITY................. Continued

Servasion of a nation than can be done by any other group. When there is not enough righteousness left to save our nation, its downfall will be inevitable.

—I. H.
That unity has been enjoined, and
division condemned in the New Testa-
ment cannot successfully be denied.
Those who serve Christ are admonish-
ed to "stand fast in one spirit, with one
mind striving together for the faith of
the gospel." (Phil. 1:27.) We are to en-
deavor to "keep the unity of the Spirit in
the bond of peace." (Eph. 4:3.) Paul de-
clares that where division exists, car-
nality is present. (1 Cor. 3:3,4.)

While many accept these statements
as true, the question as to how unity
may be affected, and what it is, brings
forth a multitude of conflicting opin-
ions. How can we tell the world about
the unity in Christ, when those who
profess to follow him are divided so
many ways? One thing is certain:
"God is not the author of confusion
but of peace." (1 Cor. 14:33.) In or-
der to find the answer we seek, some-
thing more authoritative than the opin-
ions of men must be called upon to
settle the problem. The scriptures
alone can furnish the answer needed.

In John 17, we read the prayer of
Jesus our Lord, not only for the unity
of his apostles, but also for all those
who would become his servants by
accepting the teaching of the apostles.
"Neither pray I for these alone, but
for them also which shall believe on
me through their (the apostles') word," that they
"may be one." That this not only in-
cluded those who became believers in
the first century, but also all in our
time who become believers, is seen in
the fact that it is the testimony of the
apostles which convinces us that Jesus
is the Son of God. John the Apostle
said: "Many other signs truly did
Jesus in the presence of his disciples
which are not written in this book;
but these are written that ye might
believe that Jesus is the Christ, the
Son of God; and that believing ye
might have life through his name." (John 20:30,31.) All those who thus
accept the testimony of these apostles
are required to be united. As long as
religious division exists among those
who claim to believe in Christ, this
part of our Savior's prayer is being
defeated.

The nature of this "oneness" is
also set forth in this prayer. Believers
are to be one as "thou, Father, art in
me, and I in thee, that they also may
be one in us; that the world may be-
lieve that thou hast sent me. And the
glory which thou gavest me I have
given them; that they may be one,
even as we are one: I in them, and
thou in me, that they may be made
perfect in one; and that the world
may know that thou hast sent me, and
hast loved them, as thou hast loved
me." (John 17:20-23.) Let us study
carefully this prayer of our Lord.

1. Notice that he prayed for those
"which shall believe on me through
their (the apostles') word," that they
"may be one." That this not only in-
cluded those who became believers in
the first century, but also all in our
time who become believers, is seen in
the fact that it is the testimony of the
apostles which convinces us that Jesus
is the Son of God. John the Apostle
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accept the testimony of these apostles
are required to be united. As long as
religious division exists among those
who claim to believe in Christ, this
part of our Savior's prayer is being
defeated.
individuel's will to the divine will. Can we truthfully say that all who claim to believe in Christ are united as the Father and Son?

3. The place where this unity is to be found is shown in this prayer. "That they also may be one in us." This is unity consummated by bringing all believers "into Christ" in the divinely appointed way. Outside of Christ, there can be confusion and division, but no unity. In the Ephesian letter, Paul shows that the body of Christ, the church, is the place where both Jew and Gentile are reconciled unto God. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:16.) We learn in Gal. 3:26,27 how one enters Christ and becomes a child of God by faith. "For we 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." This unity cannot be achieved by a merger of denominations, as such; it must be based upon the word of God. Christian unity must be scriptural, else it is unreal. "There is one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God." (Eph. 4:4-6.) Efforts to bring about unity on any other ground than this would not produce the unity for which Jesus prayed.

4. Such unity as that for which Jesus prayed must be visible. Some have the conception of one great invisible church which is composed of all the denominations. But Jesus prayed that we all "may be one that the world might believe." How can there be invisible unity when there is visible division? A unity that will convince the world must be visible unity. The clamor and heat of partisan strife has turned many away from all religion and left them groping in uncertainty. If the world is to be won to Christ, division must go, and all who love Christ must be one as Jesus prayed.

Jesus knew that "a house divided against itself" would be ineffective in winning the world to him. Hence, he left this prayer on divine record that all might know his will and earnest desire in the matter. Christ does not approve the existing divisions in the ranks of those who claim to follow him. Will you not study carefully this matter and see if you are helping fulfill the prayer of Jesus "that they all might be one"?

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Ruth

By Charles Boshart, Rogers, Arkansas

The eighth book in the Old Testament is a short four-chapter book named Ruth. It is a delightful book to read. The story is told that Benjamin Franklin was once invited to read a paper at a meeting of international luminaries and, curiously enough, read a romance. When he had finished, the chairman of the meeting stated that it was the greatest romance he had ever heard or read and asked Mr. Franklin's permission to have it printed.

The American statesman replied, "I cannot grant your request, Sir."

When asked by the chairman, "Why not?" Franklin said, "It is already in print, Sir."

"Where can we find it?" inquired the host.

"In the Bible, Sir," answered Franklin. The romance he had read was the book of Ruth.

Name of the Book

The book derives its name from its main character, Ruth. She was not an Israelite or a Jewess, but a Moabitess. She became one of the ancestors of David and is one of the four women mentioned by Matthew in the genealogy of Christ. (Matt. 1:2-16; esp. 1:5.)

Hebrew scholars tell us that the Hebrew term which our word Ruth translates may be a term signifying "comrade" or "companion." The term has also been explained as an abstract noun equal to "friendship." A reading of this book is enough to convince us that this Moabitess was appropriately named, for these qualities, in their best and most beautiful connotations, adorned her character and commend her as a didactic example to us in regard to these qualities.

Purposes of the Book

This book does not state its purpose or purposes, so we are left to infer them from its contents. It appears to have two, and possibly three, purposes.

1. The book of Ruth has a historical purpose. It traces the ancestry of David to the Moabitess, Ruth, showing how she became an ancestress of his. It shows, further, a history of this woman as to the nature of her life. As stated in one scholarly work, this book is "intended to show how the ancestors of this great King (David, C. B.) walked uprightly before God and man in piety and singleness of heart, and in modesty and purity of life." We are also given an insight into the workings of God's law along with the social and domestic customs in that ancient society.

2. The book of Ruth has a didactic purpose. It teaches us of loyalty and
devotion—in this case filial in nature. We see a loyalty unsurpassed in Ruth's reply to Naomi in Ruth 1:15,16: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and whither thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me."

We also learn, from reading this book, that "a sincere and generous regard for the claims of duty and affection leads to prosperity and honor." Ruth's dedication to the religious ideals of her dead Jewish husband (which she acknowledged as truth) and her love for her mother-in-law resulted in her being in that genealogical line through which came King David and the Messiah, Jesus Christ.

Along with these afore-mentioned things, we learn that God's reward for righteous dealing is not dependent solely on race or nationality.

3. The book of Ruth may have a prophetic purpose. Does this Old Testament book contain a hint of a coming message which is to be supra-national in scope? If the Holy Spirit intended this, then the gospel of Christ which was to be preached to the whole creation (Mk. 16:15) was its fulfillment.

Analysis of the Book

In analyzing the book of Ruth we find that it is divided as follows:

I. Ruth comes to Bethlehem. (Ch. 1.) In the introductory paragraph we learn (1:1-5) that a Jew of Bethlehem-Judah (Elimelech), with his wife, Naomi, and two sons, Mahlon and Chilion, went to live in the land of Moab because of a famine in Bethlehem-Judah. The sons married Moabite women, Orphah and Ruth. Time passed and death took Elimelech, Mahlon, and Chilion. In 1:6-18 we learn of Ruth's determination to return with Naomi to Bethlehem, and 1:19-22 describes their return.

II. Ruth meets Boaz. (Ch. 2) Ruth suggested to Naomi (in harmony with the law, Lev. 19:9,10) that she glean in the fields for their sustenance. Chapter 2: 1-7 informs us that "her hap was to light on the portion of the field belonging unto Boaz." Boaz's kindness to her (2:8-16) resulted in enough for her and Naomi (2:17-23.)

III. Ruth's appeal to Boaz. (Ch. 3) According to Naomi's advice (3:1-5) Ruth went to Boaz for purposes of marriage (3:6-13) in the hope that (1) a son would be born to carry on the family name of Elimelech and Mahlon (See Deut. 25:5,6), and that (2) Naomi's land would be redeemed. She followed this advice and then returned home to her mother-in-law. (3:14-18.)

IV. The marriage of Ruth and Boaz. (Ch. 4.) There was a nearer kinsman than Boaz who, according to the law, was to discharge the afore-mentioned obligations but renounced his obligation (4:1-6) according to the provisions of the law. (Deut. 25:7-10.) After his renunciation (4:7-12) Boaz took Ruth for his wife (4:13-17), "and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David."
What Church Should I Join?
By Grover Stevens, St. Louis, Missouri

The Bible was inspired of God, written for and adapted to mankind. In the Bible we are told all we know about Jesus Christ and the beginning of His church, the kingdom of God — Christianity.

Conditions Today
Most of us were born and reared under the impression that it doesn't make any difference which of the many churches we belong to, or whether we belong to any of them or not. When we came into the world, we found "Christendom" to be divided into over 250 different denominations, each teaching a different doctrine and practicing things differently, and each in competition with the others. People are told it doesn't make any difference what you believe, nor which church you belong to, so long as you are honest. To some this is entirely satisfactory, but to others this situation furnishes many perplexing problems. How can all churches be different in doctrine and practice, and all be right? Why does the Bible not speak of all these different churches? Is God the author of confusion? Does God call preachers to preach conflicting doctrines?

What to Do
Do you find yourself bewildered and frustrated as to just what to do religiously? Don't you think the proper thing to do is to take the Bible and learn the characteristics of Christianity during the time of the Apostles, then search for the same characteristics today?

Establishment of the Church
Jesus promised to build His church. (Matt. 16:18.) The church was established with power (Mk. 9:1) at Jerusalem (Isa. 2:2,3; Lk. 24:46-49) on the day of Pentecost. (Acts 2:1-4.) Three thousand souls were added to the church that day, and the Lord added daily such as should be saved. (Acts 2:41-47.)

The word church simply means the "called out." There are two spiritual kingdoms—the kingdom of Satan and the kingdom of Christ. (Col. 1:13, 14.) When an individual becomes a Christian, he is "called out" of the power of darkness and translated into the kingdom of Christ. Hence, all those who have been redeemed, saved or "called out" were translated into the kingdom of Christ which is simply called the "church." Church is never used in the Bible to refer to a denomination.

Visible or Invisible?
Many people agree that the "called out" is God's kingdom of saved people, but they say that this kingdom is invisible and the only way that one can get into the "visible kingdom" is to join some denomination. No such idea can be gleaned from the Bible, but quite the contrary. Three thousand people were added to the church (called out) at Jerusalem on the day of Pentecost and "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42), yet they joined no denominations. It was visible enough to be persecuted and scattered abroad. (Acts 8:1) The church at Troas was no denomination, yet they came together on the first day of the week for preaching and the Lord's Supper. (Acts 20:7.) All the "called out" in every city met on the Lord's day and worshipped God, yet they joined no denomination. They were simply "call-
Can It Be Done Today?
All agree that a person can be saved, be in Christ, have sins forgiven, and go to heaven when he dies without belonging to ANY DENOMINATION. But a person MUST belong to the "called out," the kingdom of God, the body of Christ, if he is to be saved. (Acts 2:37; John 3:1; Eph. 1:7; Rom. 8:1; 2 Tim. 2:10.) Can these saved people who are members of the kingdom of God come together to worship God after the New Testament pattern WITHOUT JOINING ANY DENOMINATION? If not, why not?

Conclusion
It is possible, therefore, to be a Christian and only a Christian, a member of the kingdom of God, and to meet with fellow Christians for worship on the Lord's day WITHOUT BELONGING TO A SINGLE DENOMINATION ON THIS EARTH. This is exactly what the church of Christ IS and is pleading for. BE A CHRISTIAN AND ONLY A CHRISTIAN, and worship God according to the Bible without addition, subtraction, or alteration WITHOUT JOINING ANY DENOMINATION. Make an honest investigation.

Sound Doctrine Is Bible Doctrine
(From Searching The Scriptures, July 1960)

Sound doctrine is simply Bible doctrine, doctrine that a man can verify with chapter and verse in the New Testament. Sound words are, in the same manner, Bible words—words that are found and taught in the Word of God. To be more specific, no doctrine is sound if it cannot be found in the New Testament. We are living under the New Covenant, or the New Testament, and no permission of God is given to go back of the cross for the doctrine of the New Testament church. Paul, in the second chapter of Colossians, verse 14, tells us that the old law was "nailed to the cross." He also argues in the ninth chapter of Hebrews that Christ had to seal the New Testament with his blood, that his testament was not in force as long as he lived, but became of force after he died. In another place he points out that even a man's covenant, if it be confirmed, "no man disannuleth, or addeth there-to." Hence, sound doctrine would not be the commandments of Moses, but the teaching of Christ. To be more definite, the sound doctrine to which Paul refers is the teaching or doctrine of the apostles. In the second chapter of Acts, verse 42, we find this expression used concerning the church at Jerusalem, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Here we have the matter clarified even further: Not only is sound doctrine New Testament doctrine, but it is also the apostles' doctrine. The apostles of Christ, speaking for him, bound sound doctrine on all men, and hence Paul writes to Timothy in 2 Tim. 2:1,2: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." What things had Timothy heard of Paul? The answer is clear: Sound words and sound doctrine, the apostles' doctrine, the things that the apostles taught.

Let me suggest to you that every God-fearing man should examine every teaching to see if it is sound doctrine.
If such teaching can be found in the Bible, then follow and practice it. If it is not found in the Bible, then abandon it. This simple rule would purify religion as the filter purifies the stream. We would be able to disregard all the teachings of men that are not found in the Bible, and all of the people of God could unite in the doctrine of our Lord. The Savior’s prayer cries out for unity, and a careful examination of the word of God is necessary if men are to walk together.

—Jas. P. Miller.

The Conscience
By Frank Jamerson, Richmond, Virginia

Webster defines conscience as, "Sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character, together with a feeling of obligation to do right or be good." One has summarized the conscience in this way: "It is the good feeling that results from doing that which you have been taught is right and a bad feeling that results from doing that which you have been taught is wrong." It should be understood that the conscience acts only on the basis of knowledge. If a person's knowledge is wrong, his conscience will not correct him. Saul of Tarsus said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26:9.) Yet he said, "Men and brethren, I have lived in all good conscience before God until this day." (Acts 23:1.) Saul was doing what he thought was right when he persecuted followers of Christ, therefore his conscience approved his actions.

Truth May Cause Bad Conscience

Although Saul was "satisfied with his religion," he was a sinner. (1 Tim. 1:12-15.) The Lord appeared to him on the road to Damascus and disturbed his peace of mind. "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:6.) After three days, Ananias "was sent to Saul and 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.)

Saul regained his good conscience by obeying what the Lord, through Ananias, said for him to do. The apostle Peter said, "Baptism, which corresponds to this (Noah's family saved by water, F. J.), now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ." (1 Pet. 3:21, Revised Standard Version.) When Saul was taught that baptism would wash away his sins, he obeyed the teaching and received a good conscience. Thus his baptism was "an appeal to God for a clear conscience." If he had rejected the truth he would have judged himself unworthy of eternal life." (Acts 13:46.)

Some people have a clear conscience when they "pray through" or "have a religious experience." This good feeling which they have is a result of doing what they have accepted as right. However, from the example of Saul we can see that having a clear conscience
is not a sure sign that one is right. God's word is the only infallible standard.

Baptism and Conscience

The New Testament teaching which we have just noticed shows the folly of baptizing babies. The only result of putting a baby under water is that the body is washed. An infant has no sin and cannot know the purpose of baptism, therefore cannot appeal to God for a clear conscience.

Likewise, those who claim to be saved before baptism are not scripturally baptized. When a person understands that baptism is to "wash away" sins (Acts 22:16), and is baptized for that purpose, he receives a clear conscience which results from a knowledge that he has obeyed God's word. (Mk. 16:16; Acts 2:38.)

Jesus taught His disciples, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:8-12.)

Titles of distinction have no place in the church of Christ. Our Lord plainly taught against their use and said, "all ye are brethren." Even the apostles did not wear religious titles. Peter addressed Paul simply as "our beloved brother Paul." (2 Pet. 3:15.) No preacher in apostolic times was spoken of as "Reverend." The word reverence is found only once in the Bible (King James Version), and there it refers to God. (Psa. 111:9.)

It takes a great deal of imagination to hear the early Christians saying, "Father Peter," "The Reverend Timothy," "The Right Reverend Bartholomew," "Most Reverend Barnabas," or "His Eminence Father Philip." Instead of such high-sounding titles as these, the New Testament speaks of men of God as follows: "Paul and Timotheus, the servants of Jesus Christ" (Phil. 1:1); "Simon Peter, a servant and an apostle of Jesus Christ" (2 Pet. 1:1); "Jude, the servant of Jesus Christ" (Jude 1:1); "James, a servant of God and of the Lord Jesus Christ" (Jas. 1:1); "Tychicus, a beloved brother and faithful minister in the Lord." (Eph. 6:21.)

If we are following the will of Christ, such titles as "Rabbi," "Father," "Reverend," and "Master" will not be applied to any man to distinguish him religiously. There is an honor due to the Father and His Son that does not belong to mortal man. All true servants of Jesus Christ are brethren, and one should not be elevated above the others by titles of distinction.

Jesus was not condemning the use of the word father to describe a relationship, whether physical or spiritual. Paul addressed men who had begotten children physically as "fathers." (Eph. 6:4.) I can call no man my father in a physical sense except the one man by whom I was begotten. In like manner, the one by whom I was begotten spiritually is my father, but the only one who is "father" to me in that sense is the one who taught me the gospel. Paul said to the Corinthians, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers . . . Why did they not have many fathers in that sense? ... for in Christ Jesus I have begotten
you through the gospel." (1 Cor. 4: 15.) Only Paul had begotten them through the gospel, hence he alone could be called their "father" in the sense of that spiritual relationship. If ten thousand others, like Apollos and Cephas, came along and instructed them, they would not be their "fathers," for only Paul had begotten them through the gospel. To use the word father to describe a relationship is one thing; to use it as a title of distinction and honor is another thing. There is no greater honor on earth than for one to be called a servant of Christ. The man who seeks to be higher than a servant needs to humble himself.

Apostolic Terms

APOSTLE. This term refers to one who is sent; a messenger. When we see the word apostle we usually think of the twelve sent by Christ. However, there are others called "apostles" in the Bible. Notice these cases: (1) Christ is called "the Apostle and High Priest of our profession." (Heb. 3:1.) In this same connection He is compared to Moses. God sent Moses to Israel, and Christ to the world. Both Moses and Christ were apostles (messengers) of God. (2) Christ sent the twelve and later Paul. (Matt. 10:1-5; Acts 26: 15-17.) These men were apostles (messengers) of Christ. (3) The churches sent out men who were called apostles (messengers) of the churches. (2 Cor. 8:23.)

FALLEN FROM GRACE. Christianity is a system of grace. God's grace teaches us, and the exercise of faith gives access into it. (Titus 1:11,12; Rom. 5:1,2.) To embrace Christianity and then abandon it is to fall from grace. The brethren in Galatia had been "called into the grace of Christ." They had exercised faith by being "baptized into Christ." (1:6; 3:26,27.) False teachers were influencing them to leave the gospel and go back to Moses' law. Paul wrote, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (5:4.) It is evident that none can fall from grace except those who have been in grace. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.)

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That salvation is a conditional matter is a proposition established clearly by the Bible. Matthew 7:21 says, "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my father who is in heaven." Hebrews 5:8,9 states, "Though he was a son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation."

The Bible is equally clear on the matter of what the conditions of salvation are, but this is a field of great controversy. It is alleged by some that one is saved at the point of faith before and without water baptism. "Baptism," it is claimed, "is not a condition of salvation. We are baptized because we are already saved." However, we affirm that the Bible teaches that water baptism is for (in order to) the forgiveness of past sins. As evidence, you are pointed to 1 Peter 3:20,21. This article is a study of those verses.

To expedite the clearest understanding of these verses we include the rendering of them in three different translations.

1. The King James Version (1611):
   "Which sometimes were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

2. The American Standard Version (1901):
   "... that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a god conscience toward God, through the resurrection of Jesus Christ."

3. The Revised Standard Version (1946):
   "... who formerly did not obey, when God's patience waited in the days of Noah, during the building of (the ark, in which a few, that is eight persons, were saved through water. Baptism which corresponds to this, now saves you, not as a removal of the dirt from the body but as an appeal to God for a clear conscience."
The words "figure" of the KJV, "likeness" of the ASV, and "corresponds" of the RSV are all translations of the Greek word "antitupos." This word, according to Thayer's Greek-English Lexicon of the New Testament, p. 51, means, "a thing resembling another; its counterpart; something in the Messianic times which answers to the type prefiguring it in the Old Testament." There is therefore, in verse 21, something answering to the type prefiguring it in the Old Testament as stated in verse 20. This Old Testament type and its New Testament counterpart can be discovered by a comparison of the similarities in verses 20 and 21.

Note, first, that there is a similarity in means or instrumentality. Verse 20 says "through (by, KJV) water." Verse 21 says "through (by, KJV) resurrection."

There is a similarity as to deliverance of people. Verse 20 says "eight souls were saved." Verse 21 says "save you (us, KJV)." There is a similarity as to that which is saved. Verse 20 says "the ark" and verse 21 says "baptism." A diagram of the Old Testament type and the New Testament counterpart looks like this:

Ark . . . saved . . . eight souls . . . through water
Baptism . . . saves . . . us . . . through resurrection.

We do not see how the Bible could be any clearer in teaching that baptism is necessary to salvation.

Reader, which of the following statements do you believe?

1. Baptism doth also now save you.
2. Baptism doth also not save you.

Number 1 is what the Bible plainly says. Number 2 is a flat contradiction of Number 1. If you believe Number 1 you believe the Bible. If you believe Number 2 you believe that which is a contradiction of the Bible. Why not believe the Bible teaching and act on this faith? Why not do it now?

Which Is Your Class?

There are two classes of people to whom the gospel is preached: (1) those who hear; (2) those who refuse to hear. The latter class will be lost, for Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him . . . " (John 12:48.)

There are two classes who hear the gospel: (1) those who believe; (2) those who disbelieve. The Lord said, "He that believeth not shall be damned." (Mk. 16:16.)

There are two classes of believers: (1) those who obey; (2) those who do not obey. Some of the chief rulers of the Jews were in this second class. Although they believed on Jesus, "they did not confess him, lest they should be put out of the synagogue." (John 12:42.) Those who do not confess Jesus will not be confessed by Him in the presence of the Father. (Matt. 10:32, 33.)

Every person who reads these lines is in one of these classes. To be saved one must be a hearer and an obedient believer.
Many people feel that sincerity is enough to make worship pleasing to God. The error of such an attitude is easily seen by the mention of vain, ignorant, and true worship.

**Vain Worship**

"But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) *Vain* means "empty; devoid of real value; useless; worthless." (Webster.) Thus, worship that has no higher authority than the commandments of men is devoid of real value. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.) The only way we can know what pleases God is for Him to reveal it to us. The New Testament is our law and must be followed if we hope to please God.

**Ignorant Worship**

Paul said to the Athenians, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:23.) Paul said concerning the Jews, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:1-3.)

**True Worship**

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:23,24.) What kind of worship are you offering to God?

Man is a free moral agent, before and after conversion. If man cannot fall after conversion, he is not free, but is no more than a machine.

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How To Enter the Church

By Ferrell Jenkins, St. Louis, Missouri

In our concluding lesson of this particular series we want to study about how one may enter the church that Jesus promised to build. If we asked men "What must I do to be saved?" or "What must I do to become a Christian?" we would get many conflicting answers. The danger of asking men the question is that men are fallible and might possibly give us the wrong answer. As has been true with all the subjects that we have studied, again we must go to the Word of God for the answer to our question.

We sometimes hear someone say, "Oh, I believe that you must be in Christ, but I don't think you have to be in the church." This is a common idea, but the fact that it is common does not make it any less false. A man cannot be saved without being in Christ. Eph. 1:3 says that "every spiritual blessing" is in Christ. These spiritual blessings cannot be enjoyed outside of Christ. Now, just how does an individual get "into" Christ? The scriptural answer is given in Gal. 3:26, 27, "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." The Bible teaches that one must be baptized "into Christ." There is no other way of getting "into" Him. Any person who has not been baptized according to the teaching of God, is not in Christ.

We noticed in a previous study that the church is the spiritual body of Christ. (Eph. 1:22-23.) Let us now raise this question: "How can we enter the body of Christ, the church?"

Turn to 1 Cor. 12:13. The passage says, "For in one Spirit were we all baptized into one body." How does one get into the body or church? He must be baptized into it. But I thought that was the way an individual got into Christ. It is. The same thing that puts a person into Christ, puts him into the church at the same time. And the thing that does all of this is baptism. That is not my plan for being saved. That is God's plan!

We hear all sorts of teaching that is contrary to the Biblical teaching. In fact, I have heard people say that all a person needed to do was to repent and then believe. Get that now. Repent first and then believe and you will be saved. They cite the famous case of the thief on the cross. I don't know whether the thief was baptized or not. The Bible doesn't say. So far as our salvation is concerned it just doesn't matter. Why does a person use the case of the thief as "proof," so they say, that a person does not have to be baptized? Is it because they know that Jesus said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned"? (Mk. 16:16.) The Command that Jesus gave to us had never been given at the time the thief died. The command concerning baptism was not even applicable to the thief. The New Covenant did not come into effect until after the death of Christ. It was under the Old Covenant that Jesus forgave the thief. Jesus could do whatever He wanted while He was on the earth, but now He has given us a Covenant and we must not change it. Luke 5:24 is the passage that explains this for us: "But that ye may know that the Son of man hath authority on earth to forgive sins . . ." If
Jesus chose to forgive the thief in the manner that He did, that was perfectly all right, for He had the power to do so. Today, His will commands us to be baptized. People who use that as an example to prove that we do not have to be baptized to be saved prove too much. They prove that the church that they are members of is a useless institution, which is exactly right. I have before me, as I prepare this article, a copy of a manual for use in Baptist churches which says that baptism is "prerequisite to the privileges of a church relation; and to the Lord's Supper." Some of the preachers who teach this doctrine say that the church was established in the days of John the Immerser. Now I want you to notice something. According to them the church was in existence, but the thief was saved without being in it. The thief died without even having the fellowship of the church, because he had not been baptized. Good reader, even though their manual teaches that baptism is a prerequisite to church relation, they surely do fellowship the thief today. The whole point is this: The thief lived during the personal ministry of Christ before the Will of Christ ever came into effect. They have the wrong example!

The Manual (of the Baptist church) that I mentioned, as well as a Discipline (of the Methodist church) and a Confession of Faith (of the Presbyterian church) that I have before me, teaches that salvation is by faith only. This does not contradict my doctrine, for I have no doctrine. They all are contrary to the Bible. Let no man say that I think one is saved by works of merit. I do not believe that. Notice Eph. 2:8,9, "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." This teaches that man is saved by grace through faith. I affirm that man has nothing to boast or glory about when he is baptized. The reason is that he is simply obeying the command of God. The kind of works that we are not saved by, are works of our own merit that we have a right to boast about. This passage cannot be teaching that when a person does what God commands, he is wrong. Jesus taught that belief or faith was a work. He said, "This is the work of God, that ye believe on him whom he hath sent." (John 6:29.) Belief or faith is a work. But, can you boast about believing? Most certainly not, for God has commanded it. Neither can you boast about being baptized, for it also is a command of God. We do not have space to discuss this any longer at this point, and we certainly don't want you to think that this is all the Bible teaches along this line. We would be most happy to discuss these vital issues either publicly or privately, either in person or by correspondence.

Let us turn now to the Bible and read the accounts of the "Great Commission," given by Jesus after His resurrection from the dead. Here is the way Matthew records it: "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in Heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.) Jesus told these disciples to make disciples and then baptize them. Turn again to Mark's account: "And he said unto them. Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth
shall be condemned." (Mk. 16:15, 16.) Jesus told them to preach the gospel. He said that the person who believed it and (notice the co-ordinate conjunction) was baptized would be saved. Do you not believe what Jesus said? The one who does not believe the gospel can not be saved. Jesus did not have to say, "And he that is not baptized shall be lost," because a person cannot be scripturally baptized unless he is a believer. "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarer of them that seek after him." (Heb. 11:6.)

Luke gives us this account of what Jesus said: "And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Lk. 24:47.) Repentance and remission of sins was to be preached for the first time in the city of Jerusalem. We find the record of this preaching in Acts 2. Peter had preached concerning the death, burial and resurrection and exaltation of Christ and had convicted the Jews of their sin and convinced them, that Jesus was the Christ, the Son of God. The Jews assembled on that day asked, "What shall we do?" The answer that Peter gave was the fulfillment of what Jesus said would be preached for the first time in Jerusalem. Notice the words of this inspired man (Verse 38), "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Peter said that these people must repent. Notice that they were already believers. They had been convinced by his sermon. Now he says they must repent and be baptized so that they might have remission of sins, or as Jesus put it, so they might be saved. Salvation comes after a person is baptized, and not before. In every case in the New Testament where baptism and salvation are mentioned together baptism always precedes salvation.

The same thing was preached at the household of Cornelius when the gospel was first proclaimed unto the Gentiles. Acts 10:48 tells us that Peter "commanded them to be baptized in the name of Jesus Christ." In every detailed case of conversion in the New Testament, baptism is mentioned. Faith and repentance are not always mentioned. We do not take that to mean that they are non-essential. If the Lord just said a thing one time that would be sufficient, but the point is this: the denominations spend all their time talking about faith and running down the God-given command for baptism, whereas the Bible does not always mention faith but does always mention baptism in the examples of conversion that we have.

Yes, we believe that faith is essential to salvation, but not "faith only." James 2:24 says, "Ye see that by works a man is justified, and not only by faith." Faith only is not sufficient to save man. When one has a living and active faith he will do the things that God has commanded without questioning them.

Are you a Christian? Are you a member of the church that Jesus promised to build and bought with His blood? (Acts 20:28.) Are you "in Christ"? Remember that the same thing that puts one into Christ also puts one into the church of Christ. If you are a believer in God and His Word, and if you are willing to repent of your sins, that is, turn from them and turn to God, we would like to say to you as Ananias did to Saul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16.)
Is The Church of Christ a Denomination?
By Grover Stevens, St. Louis, Missouri

Is the church of Christ a denomination? Members of the church of Christ say "no." Members of denominational churches say "yes." So, who is right about it? Can it be determined who is right, and if so, how? I answer that we certainly can tell who is right, and that it can be determined in several different ways—definition of terms, a scriptural study of the church and denominations, also a historical study of them, and furthermore, by the unwitting admission of the denominations themselves.

One false teacher recently declared that the word "denomination" means to give a name to, and then triumphantly asserted that the church of Christ was a denomination in spite of our denial, because we had a specific name. Such assertions show both ignorance and prejudice.

The Encyclopaedia Britannica defines denomination thus: "The most general use of 'denomination' is for a body of persons holding specific opinions, usually religious, and having a common name, or for the various sects into which members of a common faith may be divided. 'Denominationalism' is thus the principle of emphasizing the distinctions, rather than the common ground, in the faith held by different bodies professing one sort of religious belief." (Vol. I p. 217.)

The words denominator and denomination came from the same root word and bear the same basic meaning—"to divide." Both Webster and the Britannica use the word sect in defining this word. Webster defines "sect" this way: "In religion, a party dissenting from an established or parent church; a denomination."

It should be apparent to all from this that a denomination is a body of people dissenting from the true New Testament church in doctrine and name. This is the exact definition given by the Holy Spirit in the New Testament. Hear Him, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1.) Denominations are, therefore, nothing less than departures from the faith. That is God's definition!

Doctrine and practice are the factors that make a denomination. A church becomes a denomination when it teaches, or practices, ANYTHING that CANNOT be found in the "doctrine of Christ." Let's look at an example or two.

In Galatia the brethren who added circumcision to the "gospel of Christ" were accused of "perverting the gospel," and were to be "accursed" for thus "falling from grace." Let's read it from the Bible: "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." (Gal. 1:6-8.) Now chapter 5, verses 2 through 4: "Behold, I Paul say unto you, that if ye be circumcised. Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace."
Another case is the church at Ephesus. This church split up after a big church fuss (the Bible calls it a "trial") because some of the elders were making false claims of power, and teaching false doctrine—doctrine which the apostle Paul called, "perverse things." Do you doubt it? Let's read it from the Word of God, Acts 20:28-30. Paul said to the elders of the church at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own 'selves shall men arise, speaking perverse things, to draw away disciples after them." There is the prophecy; now let's look at Revelation 2:2, "Unto the angel of the church of Ephesus write ... I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." There you have it. When men began teaching "perverse things" the brethren rose up against it. A big church fuss followed. The church was divided. One group remained the true church, and God commended them for their opposition to the other group, who became a denomination — differing from the parent church in doctrine and then taking a specific name to identify it—which God condemned. Of course each group CLAIMED that it was right. The true church did not "settle" (?) the dispute by saying that they were both right, but rather by "trying" their claims and doctrines, and finding them false.

From these two examples it should be most clearly seen that ALL DENOMINATIONS ARE SIMPLY DEPARTURES FROM THE FAITH, as the Holy Spirit declared in 1 Tim. 4:1, ". . . in the latter times some shall depart from the faith." You will notice, too, that these "departures" were not in forsaking religion, but in "giving heed to seducing spirits and doctrines of devils," hence false doctrine. Furthermore, all such is plainly condemned in the Bible. Look at 2 John, verses 9 through 11, "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. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed."

There are so many denominations today and so many different doctrines that the true church founded by Jesus Christ is lost sight of, and people are told that all these denominations are churches of Christ. All admit that when a person is born again or saved (John 3:5; Mk. 16:16) that he is therefore a member of the body of Christ—the true church (Eph. 1:22, 23), and that he belongs to Christ, BUT that he should join some denomination in order to have a "church home" in which to worship and serve Christ. It is true that when a person is born again he is "translated into the kingdom of Christ" (Col. 1:13, 14) or "added to the church" by the Lord, but it is NOT true that one should join some denomination—some departure from the faith. RATHER, when the people on the day of Pentecost of Acts 2nd chapter believed in Christ, repented and were baptized for the remission of their sins, God added them to His church, the body of Christ. (Acts 2:27-41, 47.) These joined NO denomination, but rather, met together simply as Christians to worship and serve the Lord. (Acts 2:42.)

If there were not a Christian on earth today, YOU could become one by doing exactly as these did, and
GOD would add you to the same church He added them to. (Acts 2:47.) Then meet together with others who do this and you will be simply a Christian, a member of the true church of Christ. The church of Christ today is the true church of Christ to which God added the saved then and does so now, because, though 1900 years have gone by, we still teach the same DOCTRINE, WORSHIP the same way, obey the same terms of SALVATION, wear the same NAME, and have the same ORGANIZATION.

The church of Christ is NOT A DENOMINATION, but rather, it is simply the church Christ founded, unchanged by the commandments and doctrines of men. Make an honest investigation. Write for additional information.

Reverend John Doe, Pastor
By Norman Midgette, Chester, Virginia

In the King James Version of the New Testament the word "Pastor" appears only one time. That one time is in Ephesians 4:11. "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ..." The object of this study is to see if we can determine what persons are referred to by this word.

The common practice of many today uses the term in a way that was never intended in the Bible. It is now used to refer to the preachers who stay at one place for a period of time. Most of the churches today have one, and on their signs and announcements you can often read, "Rev. John Doe, Pastor." Is that right or wrong when compared with what the Bible teaches? This practice has become so commonly followed that few, if any, would ever think to question its scripturalness. However, the wide practice of an act such as this does not make it right, does it? I hope all of you who believe you are following the teaching of Christ will welcome an investigation of this question and almost universal practice.

The twentieth chapter of Acts and 1 Peter 5:1-3 will serve as a foundation for this inquiry. There two apostles of the Lord are speaking.

Acts the twentieth chapter begins the story of Paul's final journey to Jerusalem before being taken to Rome. On this journey he stopped at Miletus and sent word to a group of men at Ephesus that he wanted to talk with them before continuing his trip. Acts 20:17 tells who these men were. "And from Miletus he sent to Ephesus, and called the elders of the church." In the original language the word here for "elders" is "presbyters." When they came Paul exhorted them earnestly, knowing this would be the last time he would see their faces. In conclusion he gave them this charge found in verse 28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." This time Paul refers to these same men as "overseers," which, in the original language (See PASTOR .... Page 14)
First Samuel

By L. Griffin Copeland, Tampa, Florida

The book of First Samuel begins with the birth of Samuel and ends with an account of the death of Saul, the first king of Israel. A man named Elkanah had two wives, Hannah and Peninnah. Hannah was barren and her rival chided her concerning this fact. One year when Elkanah carried his family to the solemn feasts at the tabernacle at Shiloh, Hannah poured out her soul in prayer to God for a son. In answer to this prayer, God opened her womb and she bore a son and called him Samuel which has been interpreted to mean “asked of God.” When Samuel was weaned Hannah kept her vow to God and left Samuel at the tabernacle with Eli, the priest, that he might minister unto the Lord.

Eli’s sons, who were priests serving at the tabernacle also, were evil men. They had stolen the chiefest of all the offerings from Jehovah, and Eli restrained them not. He restrained them later for other evils, but it was too late. God told him that he would cut off his house from standing before the altar and would raise him up a faithful priest who would do all that was in His heart and mind. This priest was Samuel.

In the last days of Eli the Philistines attacked the Israelites and Israel was smitten before them. In the battle the ark of the covenant of God was captured by the Philistines and the sons of Eli were killed. The Philistines took the ark and set it up in the temple of their god Dagon. Then Jehovah put forth His hand against the Philistines and smote them until they sent forth the ark into the land of Israel.

Samuel then called upon Israel to return to God. When the Philistines again came up to war against Israel they were subdued and came no more into the coast of Israel during all the days of Samuel.

When Samuel was old he made his sons judges over Israel. They walked not in his ways but turned aside after lucre, took bribes, and perverted judgment. Because of this all the elders of Israel came to Samuel and asked that he make them a king to judge them like all the nations round about. Their request for a king to judge them grieved Samuel, but Jehovah told him to hearken unto his voice. After explaining to them the kind of King that would reign over them, Samuel, under the direction of God, anointed Saul, the son of Kish, king over Israel.

Soon after Saul’s anointing, the Ammonites encamped against the city of Jabeshgilead to subdue it. Saul called the men of Israel together, slew many of the Ammonites and scattered the others so that no two of them were left together. This victory made Saul
a great hero in the eyes of Israel. Later, Samuel called all Israel together and told them that their king was now walking before them. He solemnly appealed to them concerning his own integrity as their former ruler. He reminded them of how the Lord had punished their fathers when they forsook Him, and how He had delivered them when they repented and turned to Him.

Early in Saul's reign he began to disobey the word of Jehovah. When Samuel was late in arriving at Gilgal, Saul himself proceeded to offer a burnt offering to Jehovah. Because of this Samuel told him that Jehovah would, take the kingdom from him and give it to another.

Later, God told Saul to go slay all the Amalekites and not spare anything alive either of man or beast. Again Saul disobeyed, and Samuel departed from him and came no more to see him.

Then Jehovah sent Samuel to anoint David king over his people. After this the spirit of Jehovah departed from Saul and an evil spirit from Jehovah troubled him. His servants suggested that a skillful player of the harp be brought in to play before him and make him well. David was chosen as the musician, and later he became Saul's armor-bearer also.

Through all the days of Saul there was war against the Philistines. On a previous occasion Israel had killed many of the Philistines, but now Goliath, the giant, challenged any Israelite to come out and fight him. If Goliath won, the Israelites would become servants to the Philistines. If the Israelites won, the Philistines would become servants to the Israelites. This put fear into the heart of Israel.

When David came into the camp to see how his brethren fared, he heard Goliath's challenge, accepted it, and by the help of Jehovah slew him. Saul then placed David over the men of war, and David and Jonathan, Saul's son, became intimate friends. Because of David's many victories, the women began to sing, "Saul has slain his thousands but David his ten thousands." This saying made Saul jealous of David and from that day forth he sought to kill him. David fled to Samuel in Ramah. Saul learned of his whereabouts and sent men to take him, but they failed. Jonathan made a covenant with David to warn him of his father's feelings about him. They parted and David went to Nob and persuaded Ahimelech, the priest, to give him the showbread. Then he asked for a sword and the priest gave him the sword of Goliath, and David went to Gath.

When Saul learned that Ahimelech had aided David, he had one of his men kill Ahimelech and 85 other priests.

The Philistines then invaded Keilah and David slew them. When Saul learned of David's abode, he sought to kill him. Jehovah delivered Saul into David's hand, but David spared his life. They made peace and each went his separate way. About this time Saul died, and David went down to the wilderness of Paran.

While David was in the wilderness he sent servants to Maon and asked provisions of Nabal, the Carmelite. Nabal, being a churlish and base man, refused to give anything to David. David prepared to destroy Nabal, but Abigail, Nabal's wife, brought many provisions to David and David was appeased. About ten days later Nabal died, and David married Abigail.

The Ziphites notified Saul that David was hiding in the hills of the wilderness of Ziph. Saul went down to capture David, and Jehovah delivered Saul into David's hands, but David would not lay his hands upon God's anointed. After talking the spear and
cruse of water from near Saul's head, David went up to the top of a mountain afar off and called to Saul, letting him know how easy it would have been for him to kill him if he were seeking Saul's hurt. A temporary peace was made.

David then escaped into the land of the Philistines so that Saul would despair of hunting him in all the land of Israel. He gained the confidence of Achish and abode there a year and four months.

Again the Philistines encamped before the Israelites and Saul was sore afraid. As God had departed from him and Samuel was dead, Saul sought out a woman that had a familiar spirit to talk to Samuel to see if Jehovah would give him victory in this battle. Samuel told him that on the morrow he and his sons would be with him, and that Jehovah would deliver Israel into the hands of the Philistines. Thus Saul, a humble man when he was anointed king over Israel, died in disgrace, having been disobedient to God.

Church Succession

By Connie W. Adams, Newbern, Tennessee

In order to establish their claims of being the same church revealed in the New Testament, some religious bodies have appealed to what they call "church succession." They mean by this that they can establish historically an unbroken succession of ordained preachers, bishops or churches back to the New Testament era. The Catholic Church claims to be the oldest church and avows that it can trace its history back to the time of the apostles. The Baptist Church has made similar claims, as have others. Such a task has repeatedly proved impossible and unnecessary.

Just suppose a group could trace a continuous line back to primitive times. Would that prove it the true body of Christ? To the elders from Ephesus Paul said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29-30.) There was to be a general falling away from the truth. Suppose that group which fell away maintained an unbroken line of succession to the present. They could certainly claim succession, but would they constitute the true church on that ground alone? Suppose both groups, one the apostate, the other the genuine article, should remain until the present with an unbroken line of succession back to apostolic times. Both could point to that continuous line but both could not be the true church of the Lord. How could we distinguish between the true and the apostate? The only possible way would be to take the divine blue-print, the New Testament, and compare the faith, practice, organization, name and worship of the two groups, with that of the church revealed in the New Testament.

Succession does not reside in such a unbroken line as we have discussed, but in the word of God. In Gen. 1:11-12 God decreed that the grass, herbs and trees yielding seed should bring forth "after its own kind, whose seed is in itself." This is true in both the plant and animal kingdoms. It is also true
the realm of spiritual matters. Jesus said in the parable of the sower that "the seed is the word of God." (Lk. 8:11.) The life is in the seed. The seed is the channel through which it is preserved, perpetuated and transferred. Wheat seeds deposited in the tombs of the ancient kings of Egypt 4,000 years ago have been found, planted, and germinated and produced the same kind of wheat grown in Egypt thousands of years ago. Is wheat seed more enduring than the seed of the kingdom of heaven? "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you." (1 Pet. 1:24-25.) This but gives emphasis to the prophecy of Daniel that "the God heaven shall set up a kingdom that shall never be destroyed" and to the statement of Paul that the Hebrews were "receiving a kingdom which cannot be moved." This is all true because the seed, the word, is eternal and incorruptible.

Seed must be planted in the kind of soil to which it is adapted before it can germinate and bear fruit. In spiritual matters, the soil is the human heart. The prophet Jeremiah had said, "I will put my law in their inward parts and write it in their hearts." When that seed fell into "good and honest hearts" in New Testament days, it bore Christians. It was incapable of producing anything else. In any given community where a number of people received and obeyed that word, they collectively constituted the church in that place. They then submitted themselves to the law of Christ in all matters relative to the church. Even so, in modern times, if a religious body is governed by the same authority, is called by the same name, has the same organization, proclaims the same message, receives members the same way and worships as revealed, it is without question the same church. This is the position we occupy. We invite our friends to examine thoroughly this ground and stand with us upon it.

(An Honest Doubter)

Thomas is known as "the doubter" because he did not believe the report concerning the resurrection of Christ. (John 20:24-29.) That he was an honest individual is evidenced by the fact that he assembled again with the apostles after eight days. If he had closed his mind to further evidence he would not have gone to a place where he was likely to hear more discussion of the resurrection.

Those who do not believe what they hear find it convenient to shun the source of testimony, if they are unwilling to change their minds. Had Thomas refused to change his mind concerning the resurrection of Christ, that would not have changed the fact that Christ arose. When people close their minds to truth, that does not change the truth—it results in condemnation of the unbeliever.

God expects us to have a certain amount of doubt. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John 4:1.) We must "prove all things; hold fast that which is good." (1 Thess. 5:21.) We must reject the things that cannot be proved by the Bible, but we must be careful lest we reject the truth because of prejudice.

—F. Jamerson.
is "episkopos." This word appears again in 1 Timothy 3:1 where it is translated "bishop." We must therefore conclude that the words, "overseer," "bishop," and "episkopos," from which the word "episcopal" comes, refer to the same person. There is a third word here that has a more direct bearing on our study at the present. This word is "to feed." Paul instructed these overseas "to feed the flock of God . . ." The word here in the original language is the same word as is translated "pastor" in Ephesians 4:11. The only difference is that here in Acts 20 the verb form is used and in Ephesians 4 the noun is used. Paul thus told these men that they were to "pastor" or "shepherd" the church of the Lord at Ephesus of which they were a part.

Here it is easy to see that Paul used, several words while referring to the same men. They were elders or presbyters, bishops or overseers, pastors or shepherds. Their work and some of their qualifications are indicated by these words. The congregation at Ephesus had several of them and every congregation that had elders in the New Testament had more than one. These men were not the preachers, or ministers, or evangelists. Their work was different and so were their qualifications. The elders' or pastors' qualifications are given in 1 Timothy 3 and Titus 1.

Let us notice three verses in 1 Peter 5. "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being examples to the flock." (verses 1-3.)

In verse 1 the word "elders" is translated from "presbyters." In verse 2 the word "oversight" is translated from "episkopos," and just as in Acts 20, the word "feed" comes from the same word as "pastors" in Ephesians 4:11. As for the words used by Peter and Paul to refer to these men, they are identical.

By both of these apostles there is complete agreement on (1) who the overseers of the different congregations are to be; (2) the work of these men; (3 the terms to be used to refer to these men who are to oversee God's heritage; this includes the use of the term "pastor" to refer to the elders, not preachers; and (4) the limit of their oversight and control. It extends only to the flock among them and of which they are a part.

In conclusion it can be said truthfully that both Paul and Peter have answered the question that was raised at the beginning of this study. In the New Testament men like Timothy and Titus who were preaching the word were referred to as "preachers," "evangelists," or "ministers," but never "pastors." Each congregation had a plurality of "pastors" who were also the elders and overseers.

Today it would be as scriptural to be called "apostle" as it would to be called "pastor." One of these terms refers to the preacher as scripturally as the other.

If you want to follow Christ and the Bible today, you can, but not while you are supporting and fellowshipping that which is contrary to God's will. The statement, "Rev. John Doe, Pastor," is not scriptural even when viewed from either end. The term "Reverend" was never applied to any man, and the term "pastor" was used by the apostles of the Lord to refer to the (See PASTOR .... Page 16)
The Church In God's Plan
By Arvid K. McGuire, Kirkwood, Missouri

The church of Christ exists today and has done so since its establishment (Acts 2), because God's eternal purpose has been fulfilled. (Eph. 3:8-11.) The mission of Christ and the existence of the church belongs to the eternal purpose of God and is a demonstration of the manifold wisdom of God.

Jesus Christ was raised from the dead by the power of God, exalted to His right hand in heavenly places, and made head over all things to the church. (Eph. 1:19-22.) The church is the body of Christ, the fulness of Christ that filleth all in all. (Eph. 1:23.) Since the church is the fulness of Christ, then all that God has provided for man in Christ is found in the church, His body. None of the fulness of Christ is outside the church. Unless one belongs to or is a member in the body of Christ, he cannot partake of the blessings provided in Christ. Contrary to modern denominational teaching, the church is essential and one must be a member of the body of Christ to be saved.

The same act, i. e., baptism, puts one into Christ and into His body, the church. (Gal. 3:27; 1 Cor. 12:13.) It is impossible to be in Christ and not be in His church. This also shows the denominational idea of being in Christ, i. e., saved, and then joining the church of your choice to be false! There is only one true church and you do not gain admittance into it by the vote of its members! You are baptized into it; added to it by the Lord. (1 Cor. 12:13; Acts 2:47.)

The church is the body of all people reconciled unto God. (Eph. 2:16.) A sinner becomes a new man in Christ when he obeys the gospel by faith, repentance, and baptism into Christ for the remission of sins. (2 Cor. 5:17; Gal. 3:26-29.) He is reconciled in Christ Jesus. (2 Cor. 5:18-21.) Every reconciled person is in Christ. There are no reconciled people outside Christ. But to be in Christ is to be in His body, the church. People are reconciled unto God in the "one body," the church. (Eph. 2:16.) If the church is composed of all reconciled people, then there are no reconciled people outside the body of Christ. Again, it is demonstrated that one must be a member in the body of Christ to be saved, reconciled to God. You cannot be reconciled in Christ and not be in His body, the church. The same act of baptism puts one into Christ and His church. (Gal. 3:27; 1 Cor. 12:13.) A reconciled person is a citizen in the kingdom, a son in the family, and a priest in the holy temple who offers up spiritual sacrifices unto God which are acceptable through Jesus Christ. (1 Pet. 2:5-9.)

The church is the one body of Christ. (Eph. 4:4; 1:22,23.) There is only one church and Jesus is the only head. (Col. 1:18.) Preeminence belongs solely to Him. It belongs to no man. (3 John 9.) Christ does not have many bodies and neither does the Bible reveal two heads of the church i. e., Jesus in heaven and the Pope on earth. In the platform of Christian unity there are seven planks. The one body is the church, the fulness of Christ, the body of the reconciled, and the bride of Christ. There is one Holy Spirit, one hope, one Lord, one faith, one baptism, and one God.

The church of Christ exists today because God's purpose has been fulfilled. One must be a member of the
body of Christ, His church, in order to be saved. Man-made churches and man-made Christians are but substitutes for the will of Christ. The church is the fulness of Christ, the body of the reconciled, the bride of Christ, the one body. It has divine organization: elders (Acts 14:23; 1 Pet. 5:1-4; 1 Tim. 3:1-8); deacons (1 Tim. 3:8-13; Acts 6:1-6; Phil. 1:1); and saints. (Jude 3; 1 Cor. 1:1-3; Phil. 1:1.) Its acts of worship are simple: singing, prayer, teaching, giving, and the Lord’s supper. (Acts 2:42; Heb. 2:12; Eph. 5:19.) Friend, if you desire to partake of the fulness of Christ, to be reconciled to God and to be in the one body, then obey the gospel and become a Christian.

Decide to Start

"Did Alexander Campbell 'Start' the Church of Christ?" is the title of an article by Connie Adams in our next number.

Nat Cooper discusses "Salvation in Christ’s Church."

Charles Boshart writes on "The Works of Romans Four."

These and other interesting subjects plus a complete index to Volume 1, will appear next month. Don’t miss it!

(PASTOR .... Continued)

men in each congregation that were to oversee the flock. It never referred to the preachers no matter how long they stayed at one place nor how soon they moved.

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APOSTOLIC DOCTRINE
P. O. Box 5803
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Here in chronological order is a list of the events connected with the conversion of Saul, who was later called Paul. You should read the inspired historical account of Saul's conversion in Acts 9:1-19 and Paul's own account in Acts 22:3-16 and Acts 26:9-23. Study these carefully, along with each Bible reference given.

I. What Happened on the Road to Damascus?
A. Saul and other men were on their way from Jerusalem to Damascus to bind Christians and put them in prison.
B. About noon: (22:6.)
   1. A bright light out of heaven shone upon Saul. (9:3.)
   2. Saul fell to the earth and heard a voice saying, "Saul, Saul, why persecutest thou me?" (9:4.)
   3. Saul answered: "Who art thou, Lord?"
   4. The voice answered: "I am Jesus, whom thou persecutest." (9:6.)
   5. Saul said: "What shall I do, Lord?" (22:10.)
   6. Jesus said: "Rise . . . enter into Damascus and there it shall be told thee of all things which are appointed for thee to do." (22:10.) "Rise, and enter into the city and it shall be told thee what thou must do." (9:6.)

NOTE: In these two accounts we learn that Saul was to be told in Damascus what he must do. He was not a saved man at this point.
7. Saul was now blind and was led by his friends into Damascus. (9:8.)

II. What Happened in Damascus?
A. Saul went to the house of a man named Judas, who lived on Straight Street. (9:11.)
B. For three days Saul was without sight. Neither did he eat or drink. (9:9.) He was praying. (9:11.) Please keep in mind that this was not the thing that saved Saul. He was still a lost man.
C. Ananias, a gospel preacher, was told by the Lord to go unto Saul, and after a little hesitation did as the Lord commanded.
1. Ananias said to Paul: "The Lord, even Jesus, who appeared unto thee in the way which thou earnest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit." (9:17.)
2. Saul received his sight, but still was not told what he must do. (9:18.)
3. Ananias explained why the Lord appeared to Saul: "And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard." (22:14,15; read also 26:16.) It was necessary for the Lord
to appear to Saul in order that he might be an apostle for the Lord. Acts 1:21,22 states that an apostle must be a witness of the resurrection of Christ. Saul was now a witness, for he saw the Lord after the resurrection. He says: "And last of all, as to a child untimely born, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (1 Cor. 15:8,9.) NOTICE: The reason Christ appeared unto Saul was to qualify him to be an apostle, and not to save him.

4. The Lord had told Saul that what he would be told in Damascus was what he must do. Ananias now says: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name." (22:16.) Saul was not saved before this, for he was told to be baptized to "wash away thy sins." He still had his sins.

5. Saul was baptized. "And he arose and was baptized." (9:18.)

a. This baptism was immersion (a burial). Paul says: "Or are ye ignorant that all who were baptized unto Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:3,4.) Notice that Paul says that we were buried by baptism.

b. This was the thing that Saul "must do."

6. After his baptism, Saul took food and was strengthened. (9:19.)

III. Saul Was Not Saved on the Road to Damascus.

Notice the consequences of saying that he was. If Saul was saved on the road to Damascus:

A. He didn't know it, for he said to the Lord, "What shall I do, Lord?"

(22:10.)

B. The Lord didn't know it, for He told Saul to "rise and enter into the city, and it shall be told thee what thou must do." (9:6.)

C. Neither Luke nor the Holy Spirit knew it, for they record the facts. They say that Saul was told to be baptized to wash away his sins. (22:16.)

D. The Lord misled Saul, for He told him: there (in Damascus) it shall be told thee. (22:10)

E. He was saved without doing what must be done. (9:6; 22:16.)

F. He was terribly miserable for a saved man. He was blind and did not eat or drink for three days. (9:9.)

G. Ananias did not know it, for he went to him and told him what he must do. (22:16.)

Conclusion

Saul was saved after he believed in Jesus, repented of his sins and was baptized for the remission of sins. Saul (Paul) later taught, by inspiration, that baptism would put a man (See SAUL............................ Page 14)
Many of us are inclined to rely heavily upon suppositions in the realm of religion. To "suppose" means to imagine, believe without proof, guess, assume, or take for granted. In most realms we are not willing to depend on suppositions, but in religion we take things for granted and feel insulted if someone challenges the validity of our beliefs and practices.

Bible Examples

1. Joseph and Mary. (Lk. 2:41-46.) When Jesus was twelve years of age, His parents went up to Jerusalem for the feast of the passover, one of three annual Jewish festivals. As they began the return trip, Jesus tarried behind in Jerusalem, but Joseph and Mary knew not of it. Supposing Him to be in the company, they went a day's journey. After being unable to find Him among their kinsfolk and acquaintance, they returned to Jerusalem and found Him in the temple, hearing and asking questions to the astonishment of the doctors. Mary asked, "Son, why hast thou thus dealt with us?" He replied, "Wist ye not that I must be about my Father's business?"

It was customary for the Jews to travel in large caravans when going to and from their feasts at Jerusalem. This was done for two reasons: (1) protection against robbers; (2) social advantages. No doubt there were numerous relatives and close friends from Galilee in the company with Joseph and Mary. They felt no occasion for alarm when they first missed the boy Jesus. They assumed He was in the group and would sooner or later turn up. But their taking it for granted that He was there did not make it so. Many of us now suppose that we are Christians and that Jesus is with us as we travel the journey of life. If we would begin looking around and comparing what we practice with what the Bible teaches, we might realize that Jesus is not with us at all. It is possible that we might not find Him even among our relatives and close friends. In that case, we, like Joseph and Mary, would need to go back to Jerusalem. I do not mean this literally, but I mean back to the old Jerusalem gospel. Jesus was not lost because He had strayed; Joseph and Mary had simply left Him behind. If Jesus is not with us now, it is because we have left Him. Christ can always be found when men return to the ancient gospel and submit thereto.

2. Mary Magdalene. (John 20:11-15.) Very early in the morning on the day of our Lord's resurrection Mary Magdalene came to the sepulchre and saw the stone removed. It never occurred to her that He had arisen. She took it for granted that someone had removed the body. She ran to tell Peter and "that other disciple" about it. They came to the tomb, examined it carefully, were convinced that the body was gone, and went home. Mary remained at the sepulchre weeping. She looked inside and saw two angels, then turned back and saw Jesus standing nearby, but she knew not that it was Jesus. Supposing Him to be the gardener, she said, "Sir, if thou have bourne him hence, tell me where thou hast laid him..." She believed so strongly (without any proof) that someone had removed the body, that the thought of His resurrection never entered her mind. One
supposition leads to another. Supposing His body had been removed, she supposed that the gardener would know something about it, and when Jesus appeared she supposed Him to be the gardener. It was not until Jesus called her by name that she recognized His true identity.

Skeptics now suppose that there is some natural explanation for the disappearance of Jesus' body from the tomb. Their suppositions become so strong that they are blinded to the overwhelming evidences that He arose by divine power. We should not guess at the true identity of Jesus of Nazareth; we should form our conclusions on the basis of the documented facts at hand.

3. The Apostles. (Lk. 24:36-43.) After appearing to Mary, Jesus appeared also to a group of women, two disciples on the road to Emmaus, and Simon Peter. The apostles were assembled in Jerusalem discussing these very matters when suddenly Jesus stood in their midst and said, "Peace be unto you." They were terrified and affrighted, and supposed they were seeing a spirit. The literal, bodily resurrection was more than they could grasp. But the Lord said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." On that same occasion, He took food and ate to show them that they were not seeing a ghost, as they supposed, but the same flesh-and-blood body that had been nailed to the cross.

4. Mockers on Pentecost. (Acts 2:1-15.) Ten days after Christ's ascension the apostles were in Jerusalem. After they were filled with the Holy Spirit, they began speaking in other languages as the Spirit gave them utterance. Jews were in the city out of every nation under heaven, and when every man heard them speak in his own tongue, all were amazed and marvelled. But there are usually doubters and skeptics in the crowd, and this was no exception. Some mocked and said "These men are full of new wine." They assumed that there was some natural explanation for this unusual event. Yet how ridiculous was their assumption. How could drunkenness empower a man to speak in foreign languages — tongues he has never studied? Most men under the influence of intoxicants do well to speak their own tongue, much less foreign languages! But any sort of wild speculation advanced by infidels to explain away the supernatural or miraculous, no matter how perfectly absurd that supposition may be, has appeal to those who are of a skeptical turn of mind.

When Peter stood up to speak, his first point was in answer to the mockers. He said, "These are not drunken, as ye suppose, seeing it is but the third hour of the day." After reminding them that it was too early in the morning for drunks to start appearing, Peter proceeded to show that these events were in fulfillment of Joel's prophecy about the outpouring of the Spirit in the last days.

5. The jailor. (Acts 16:25-30.) It was when Paul and Silas were in jail at Philippi, where false charges were brought against them, that the stillness of the night was broken with a great earthquake. The doors flew open and every man's bands were loosed. The keeper of the jail awoke out of his sleep, saw the doors open, supposed that his prisoners were gone, and started to take his own life. Knowing the strictness of Roman law at that time, his life would be required if his prisoners escaped, so he would spare disgrace by killing himself. Paul cried with a loud voice and said, "Do thyself no harm: for we are all here." These events form the setting for the conversion of the jailor and his house.

This example shows the danger in
depending on mere supposition. Here was a man about to take his own life because he took something for granted and did not investigate. His only evidence was the open doors. However, the doors being open did not prove that the prisoners were gone. Before we censure the jailor for staking his life on what he supposed, let us ask ourselves if we are staking our souls on something just as flimsy—a thing we have supposed to be all right.

Present-day Examples

With these Bible examples of suppositions before us, let us now look at some modern cases.

1. One church as good as another. We have heard it preached time and again that "one church is just as good as another, therefore join the church of your choice." A lot of us have taken it for granted that this is true. Supposing that church membership makes no difference in reality, we have "joined" some group we like.

Now take another look at this matter. Is one church actually as good as another? Jesus bought His church with His own blood. (Acts 20:28.) Other churches have been started by men for various reasons. Is a man-made church just as good as the divinely-planned church? If I went out and started some new denomination, would that be just as good as that for which Jesus laid down His life? If not, then one church is not as good as another. Here is a point on which we need to think seriously and study carefully. Don't presume a thing to be right just because many are echoing it.

2. Sprinkling and pouring for baptism. A great host of people have had water sprinkled or poured on them in some kind of religious ceremony, and take it for granted that they have been baptized in accordance with God's will. Actually, they have not been baptized at all, in the Bible sense of the word "baptize." Bible baptism is a burial (Rom. 6:3-5; Col. 2:12) in water (Acts 8:36-38) unto the remission of sins. (Acts 2:38.) It is easy to suppose we have complied with God's will because we have followed what some preacher prescribed, but we should not depend on such an assumption. The Bible furnishes neither command nor example of sprinkling and pouring for baptism. My supposing that I have been scripturally baptized does not make it so.

3. Instrumental music in worship. Most churches use some type instrument to play in worship. It has never
occurred to many folks that there might be anything wrong with such. It is generally imagined that music is music, be it singing or playing, and whatever type we have is all right. Notwithstanding, the New Testament clearly specifies singing as the kind of music to be used in worship to God. (Col. 3:16; Eph. 5:18,19; 1 Cor. 14: 15.) When God specifies a certain act, that excludes other acts of the same class. Since baptism is a burial, sprinkling and pouring are excluded. The music specified in the New Testament is singing, so playing is excluded from worship.

But some suppose instrumental music is acceptable in worship today because David used it in the Old Testament. Do you suppose it is all right to have a plurality of wives today because David did? To offer animal sacrifice? To practice circumcision as a religious rite? To keep the Sabbath? To go to Jerusalem to worship? To burn incense?

4. Missionary Societies. Many denominational churches have missionary organizations of various kinds through which they work. Some suppose that if one opposes a missionary society he is opposed to mission work. This is not true, however. Others assume that these societies must be good because of the good work they do. This is to suppose that any sort of arrangement is all right as long as the end result shows good fruit.

The only missionary society that the Bible knows anything about is the church itself. God equipped each local church with the organization needed to accomplish every phase of the work assigned it. The setting up of other organizations for congregations to work through is a reflection on the wisdom of God. Missionary societies may do good, but much money is consumed in the super organizational setup that could be saved if God’s plan were followed. To suppose that human societies are better than God’s organization for preaching the gospel, is to assume that man is wiser than God.

5. Time enough yet. There are people who have had opportunity to learn the truth and who know exactly what they must do to be saved. If asked about it, these individuals will tell you they intend to obey the will of God. What hinders them? They suppose there is time enough ahead of them. They really do not intend to die in sin, but they have become victims of supposition. They believe (without any proof whatever) that they have many more years in which to become Christians. They take it for granted that death is a considerable distance away.

The devil delights in seeing men and women put off obedience to the gospel. The longer we wait, the greater are the chances that we will die without Christ. The only time of which we are assured is the present. It is folly to gamble with our souls.

Conclusion

To suppose a thing does not make it true. One cannot go to heaven by following his own assumptions. We must study, investigate, think, read, and make sure we stand on solid ground.

What would a patient think if his doctor said to him, “I presume this is your trouble ... I suppose you need the following medicine ... I take it for granted that this medicine will not be harmful... I guess you should take a dose every hour.. I imagine this sickness will not prove fatal.. ”? Most of us regard our health as of such importance that we would not risk it on suppositions. How much more important is the salvation of the soul! How foolish to rely on opinions, assumptions, and guess-work in religion!
There is an unscriptural idea being taught today by a great majority of people claiming to be close followers of the New Testament. They state, "God never linked salvation with His church." We wish now, by the use of scriptures, to prove that such thinking is foreign to Divine teaching.

There are several strong reasons why one must be a member of Christ's church to be saved. Just as the ark of Noah was the medium through which a man was saved from the pursuing waters of God's anger, so the church is God's plan for the safety and keeping of all those who, in this present dispensation, obey His teaching. Let us now note a few of these basic reasons.

Salvation cannot be found outside Christ's church because this would be contrary to God's decree. Paul said that at one time the plan of God was a mystery but Christ revealed the mystery. (Eph. 1:9.) Now, what was the plan in this mystery? To gather the Jew and Gentile into "one" body. (V. 10; 2:16,17.) Also, in Acts 2:41,47 people were added to the church by the Lord. These continued working as a church, preaching the apostles' doctrine. (V. 41). If a reader can produce one single example in the New Testament where a Christian WAS NOT affiliated with the church of Christ, working and worshipping with it, there stands the offer of this writer's car. Every person in the New Testament who became a child of God belonged to the Lord's church, working as part of an independent, local congregation.

Another reason, and a very important one, is that Christ is the head of the church. (Eph. 4:15.) If Mr. Brown is head of a yacht club and I want Mr. Brown to be my head, I must become a member of the yacht club. I have no legal right to stand outside the yacht club and call Mr. Brown my head. Neither has any man the right to stand outside Christ's church and declare Christ his head. Christ is the head only of those in his church. (Col. 1:18.)

Did you know, dear reader, that Christ is the Saviour of the church? He is. (Eph. 5:23.) This is a very outstanding reason why salvation is linked with Christ's church. Now it stands to reason, if Christ is the Saviour of the church and I want Christ to be my Savior, I must then become part of His church. Just as God was a Saviour to those inside His ark (Gen. 6), so Christ is the Saviour only to those inside His church.

Lastly, but not least, Christ died for His church. (Eph. 5:25.) Am I to suppose, as many do, that the institution for which Christ gave His life is unimportant? Dear reader, is this the position you wish me to stake my salvation upon? Even the thought of contradicting Eph. 5:25 shudders me! The popular statement, "Join the church of your choice," is made in direct violation of Eph. 5:25. Christ never gave anyone the choice of joining a church. Christ established His (Matt. 16:18) and all who obey the simple gospel of the cross (Acts 2:38) are added to it. (Acts 2:47.) Have you obeyed? Are you still lost in your sins? Do you need a Saviour? Then Christ can be yours. Obey Him today.
The second book of Samuel is but a continuation of the history of the people of Israel in Canaan, which history finds its beginning in the book of Judges. The two books of Samuel, according to commentator Adam Clarke, were originally one book and seem to have been divided into two without either reason or necessity. Thus, the second book of Samuel properly begins where the first closes, namely, with the death of Saul at the hand of the Philistines and David's subsequent rise to being king of Israel.

Outline

Adam Clarke further gives the second book of Samuel the following logical division into three parts:

I. The account of the beginning of David's reign over Israel. (Chapters 1-10.)

II. The fall of David by reason of his sin with Bathsheba and the consequences that follow. (Chapters 11-18.)

III. The restoration of David to divine favor and the re-establishment of his kingdom. (Chapters 19-24.)

Analysis

In such a brief synopsis as this it would be impossible to note in a very detailed way the events of the book, hence we shall call attention to those highlights of the chapters that we feel will best enhance the student's comprehension of the events that are recorded.

I. The account of the beginning of David's reign over Israel. (Chs. 1-10.)

David learns of the death of Saul and executes his slayer. He affirms himself as king of Judah, but Abner makes Ishbosheth to be king over Israel, and David and his servants rout them in battle. Abner then forms a league with David to make him king over all Israel. Abner is slain by Joab. Ishbosheth is then slain and his head brought to David who promptly avenges his death by executing his killers. David is then made king over all Israel and he erects his house in Jerusalem. Hence, in the first five chapters we have David's rise to kingship.

Attention is now called to some of the cardinal events of the first part of his reign. First the ark of the covenant is recovered from Kirjath-Jearim, where it had fallen into the hands of the Philistines. David is promised by God that his son shall build a house for Jehovah in Jerusalem. Following this, in a series of battles, David subdues the Philistines, the Moabites, the Ammonites and the Syrians, and thus reaches the peak of popularity and prosperity in his reign. This is in essence the account represented in chapters six through ten.

II. The fall of David by reason of his sin with Bathsheba and the consequences that follow. (Chs. 11-18.)
David in his lust for Bathsheba lies with her and she conceives. At David's injunction her husband, Uriah, is sent to the forefront of the battle that he might be killed. The Lord's displeasure is voiced through Nathan the prophet, and the consequences of it are pronounced. In the events that follow the consequences were as follows: The child of Bathsheba dies; David's son, Amnon, lies with Tamar, his own sister; Absalom, another of David's sons, slays Amnon and thus is estranged from his father, but he is restored to favor and then plots a revolt against David; he wrestles the kingship from David and forces him to flee the city. Absalom sets in pursuit of David and in the battle that results Absalom is slain, despite David's request that he be spared, and David mourns for the death of his son. Thus chapters eleven through eighteen record David's fall and the terrible results of his sin with Bathsheba.

III. David's restoration to divine favor and the re-establishment of his kingdom. (Chs. 19-24.) David ceases his mourning for Absalom and returns unto Jerusalem. He grants pardon unto Shimei, the one who had cursed him as he fled Jerusalem. He grants pardon unto Shimei, the one who had as he fled Jerusalem. Sheba, the Benjamite, stirs the men of Israel into an insurrection against David, whereupon Joab pursues him and is beheaded. The Lord then allows a famine of three year's duration to come upon the land because of Saul's slaughter of the Gibeonites in violation of the oath between them and Israel. The Gibeonites desire seven of Saul's immediate descendants for a reprisal and when David grants this God is intreated and the famine is relieved. Then follows four battles between the forces of David and the Philistines, and when Israel prevails, David gives forth a Psalm of thanksgiving. Then the inspired writer gives a resume of the last sayings of David and a record of the events performed by his mighty men. Finally, in the concluding chapter is recorded the sin of David in numbering the people. The Lord sends a pestilence upon Israel as a result, which pestilence is removed when David offers a sacrifice on an altar erected on the threshing floor of Araunah, the Jebusite. At this point the second book of Samuel closes.

Practical Lessons

There are many good and practical lessons that are emphasized by this book, and we shall note two or three now. First of all, in the case of David's sin with Bathsheba, there is illustrated the age-old principle that prosperous times are dangerous times. I say this, for David was riding the crest of his popularity and prosperity at that time. During the time when he was being constantly pursued by Saul and in danger of his life, when by reason of this trial he is moved continuously to place his trust in God, he was a better man by far. But his prosperity had evidently caused him to become insensible to the drastic consequences of such an act.

Further, when God's displeasure is voiced by Nathan it is also made known to David that God has put away his sin that he would not die. But it is to be observed that God did not remove the consequences that would follow such an act. We should bear this in mind in our own time and case. We, too, can obtain forgiveness from God, but the consequences of our transgressions must still be recognized.

Last of all, there is the value of influence. The Lord informed David that the child of Bathsheba would not live. The reason for this was because David in his sin had given the enemies of the Lord great occasion to blaspheme. So it is ever true, that when
Did Alexander Campbell "Start" the Church of Christ?
By Connie W. Adams, Newbern, Tennessee

The title of this article implies that some believe the church of Christ to have been founded by Mr. Campbell. Indeed, this is stated by many as though it were a matter of record. The charge has been answered many times, yet occasionally we hear it. In the light of this, we raise the question: Just what do we teach or practice which originated with Mr. Campbell?

The Name?
The name we wear, "church of Christ," did not originate with him. It was Jesus who said, "Upon this rock I will build my church." The church is said to be "his body." In Rom. 16:16 we read of "churches of Christ." All of these statements were spoken or written nearly 1800 years before Mr. Campbell began to teach, therefore could not have originated with him.

The Worship?
The worship we offer did not originate with him. Jesus said the Father seeks men to worship "in spirit and in truth." To worship "in truth" is to worship in accordance with that which is written, for Jesus said, "Thy word is truth." Truth reveals that in worship the church sang, prayed, had teaching from the word, and on the first day of the week ate the Lord's Supper and gave as prospered. These are the same acts of worship we offer to God now. They existed nearly 1800 years before Mr. Campbell's time.

The Government?
The government of the church did not originate with Mr. Campbell. Long before his time, Paul wrote of Christ, "And he is the head of the body, the church." (Col. 1:18.) To serve under the will of Christ and to see that his word is faithfully adhered to by the flock, Christ willed that there be elders in each congregation. Paul passed through a certain region and "ordained elders in every church." God fixed the limits of their oversight when he said, "Tend the flock of God which is among you." (1 Pet. 5:2.) This is the form of church government to which we hold. It was in practice by divine authority long before the time of Mr. Campbell.

The Terms of Membership?
The terms of membership in the church are not the product of Mr. Campbell. On the birthday of the church the gospel was preached to sinners, they believed the message and were told to "repent and be baptized ... for the remission of sins." Those who did so were added to the church. Read Acts 2. These terms were divinely given. When we teach these in modern times, we are not presenting the doctrine of Mr. Campbell, but doctrine which originated long before his era.

The Attitude Toward Scriptures?
The attitude toward scripture stated by Thomas Campbell and followed by his son Alexander contained in these words: "Let us speak where the Bible speaks, and remain silent where it is silent," and not new with them. Peter said as much in the first century: "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) We are taught not to "transgress" or go beyond what scripture teaches. We are not to be "wise above that which is written."

That Mr. Campbell was a man of unusual ability, we stoutly believe. That he erred respecting several questions we also believe. It was his aim and that of other men of his time, both in this country and abroad, to
follow the New Testament as a pattern for what the church of the present should be. He did not found a church. He urged men to return to the one founded on Pentecost. When it is urged by our friends, or enemies, as the case may be, that Mr. Campbell "started" the church of Christ, we insist that those who parrot this untruth produce one, not ten,

five or even two, but one thing we teach or practice which originated with Alexander Campbell. If the item under question cannot be established by scriptural authority we will abandon it. We continue to plead with our friends to forsake that which is human in religion and return to the "old paths."

The Works of Romans Four
By Charles Boshart, Rogers, Arkansas

"Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.

Even as David also pronounced blessing upon the man unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin."

(Rom. 4:4-8.)

The above passage has been pressed into service many times in an attempt to prove that an alien sinner is saved at faith before and without any and all kinds of works. The contention is that since baptism is a work, and since the alien sinner is saved without any works, he is saved without baptism. He is alleged, further, to be saved without any works that might follow baptism. While we believe every word of Romans 4:4-8, we do not believe the doctrine that men have attempted to force into it and which we have stated in this paragraph. A demonstration of the falsity of its claims to a basis in Romans 4:4-8 forms the body of this article.

If Romans 4:4-8 means that all works have nothing to do with salvation, then faith is excluded, for it is a work. John 6:28,29 says, "They said, therefore, unto him, What must we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." The "works of God" or the "work of God" means the work required and approved by God. The work required and approved by God is to "believe on him whom he hath sent." Hence, believing or faith is a work. If, then, Romans 4:4-8 teaches that the alien sinner is saved before and without any and all works, it teaches that he is saved before and without faith. Will the opponents of water baptism as a condition of salvation have this?

If the passage we are studying means that any and all works are excluded from the reception of salvation, then God's inspired word contradicts itself in the process of two chapters. In Romans 2:6,7 the Bible speaks of "righteous judgment" and "of God who will render to every man according to his works: to them that by patience in well doing seek for glory and honor and incorruption, eternal life." At the judgment of all men those who "seek for glory and honor and incorruption" will
receive "eternal life." But, those who have sought "glory and honor and incorruption" will have sought it "by patience in well-doing." The word doing is from the Greek, term ergon and is the same word given "works" in Romans 4:6. Hence, "works" stand between man and the reception of eternal life. Following the exegetical principle that a given passage of scripture is to be understood in the light of others that deal with the same subject, Romans 4:4-8 does not mean that any and all works are excluded from the reception of eternal life.

Again, if the scripture under consideration means that any and all works are ruled out, then faith is not necessary to salvation. Romans 5:1 declares, "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." But, before faith can avail, it must work. Galatians 5:6 states, "For in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith working through love." Hence, the work that is "faith working through love" is work that is necessary to salvation or justification. Further, James 2:17-24 says, "Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith. Thou believest that God is one; thou doest well: the demons also believe and shudder. But, wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified and not only by faith." So without works, faith is (1) dead; (2) not shown; (3) the faith of demons; (4) barren; (5) a faith that does not justify; With works, faith is (1) alive; (2) fruitful; (3) perfected; (4) justifying faith. Whatever Romans 4:4-8 means, it does not mean that one is justified without works of faith "which cometh by hearing and hearing by the word of God." (Rom. 10:17.)

Again, if the passage we are examining means that any and all works are left out of the process through which we are saved, then God's righteousness has nothing to do with our salvation. But the apostle Peter said in Acts 10:35, "... but in every nation he that feareth him and worketh righteousness, is acceptable to him." The word worketh here is from ergadzomai and is the same word translated "worketh" in Romans 4:4. Of the Jews the inspired writer stated in Romans 10:2, 3, "For I bear them witness that they have a zeal for God but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." Hence, the "righteousness" that one must work in order to be "acceptable to" God is "God's righteousness." Psalm 119:172 says, "Let my tongue sing of thy word; for all thy commandments are righteousness." Working the "commandments" of God which are the "righteousness" of God stands between one and being "acceptable to" God. But water baptism is a commandment of God. "And he commanded them to be baptized in the name of the Lord Jesus." (Acts 10:48.) "And Peter said unto them, Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Therefore, water baptism stands between one and being "acceptable to" God. So,
Romans 4:4-8 does not teach that water baptism is not a condition of salvation to the alien sinner.

But what does this passage (Rom. 4:4-8) mean? What kind of works are under consideration here? Note carefully verses 6 and 7 of Romans 4. "Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." The man unto whom "God reckoneth righteousness apart from works" is the man "whose iniquities are forgiven." Hence, in order for a man to be justified by the works of this passage he would have to be a man who had no "iniquities" or sins to be "forgiven." He would have to be a man whose works (deeds or actions) had been perfect and who had never sinned. This kind of man could claim righteousness or salvation on the merit of his own works, deeds, or actions. But once he sins, he must be forgiven and his claim for righteousness or salvation then rests on the merits of the grace of the one who forgave him. But, all men must be made righteous or saved by having the "iniquities" of which they are guilty "forgiven." "For all have sinned and fall short of the glory of God." (Rom. 3:23.) When men obey God, complying with conditions he has specified in order to their being "forgiven" of their "iniquities," they are made righteous or saved by God's grace and not by the "works" of Romans 4:4-8.

The Divine Standard

By J. Wiley Adams, Fairmont, West Virginia

Webster defines the word standard to mean "that which is set up and established by authority as a rule for the measure of quantity, weight, extent, value or quality." Since the word Divine means "that which proceeds from God, we conclude that the Divine Standard is that rule or measure which is ordained and established of God.

We live in a world of standards. Without standards, chaos and confusion would prevail. In this country the government has set up standards of money, weights, quality and quantity. Since government is ordained of God (Rom. 13), it is right for us to go by these standards. With them we have uniformity. Without them we have tumult.

Whereas many would agree with us on the former kinds of standards, it is evident that in the realm of religion and the spiritual that many discard their reasoning and begin to do that which is right in their own eyes. In religion today the standard is whatever one wants to do. God's will in the matter is not considered. Is such pleasing and acceptable to the God of Heaven?

In the realm of religion God's Word is declared to be the standard. In the Revelation letter (11:1,2) it is written: "And there was given me a reed like unto a rod: and the angel stood saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles."

We must, of course, take into consideration that much of the Revelation letter is figurative. In 1 Tim. 3:15 we learn that the house of God today is the church. In Eph. 2:21,22 members of

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the church are said to be "fitly framed together unto an holy temple in the Lord." From this we determine that the "reed" (or "rod") is to be used to measure God's people. Those without the church (figuratively, the Gentiles) are already condemned by the reed or standard.

But what is this measuring reed which God will use as a standard? Rev. 20:12 indicates that it is the Word of God. The dead will be judged by "those things written in the books, according to their works." That is, those living under the Old Covenant will be judged by it and those living under the New Covenant will be judged by that which is written in it. Suffice it to say that we shall all be judged by those things "which are written." This is the word of God.

If we are to be judged by such a standard, does it not become necessary as a condition of pleasing God to comply with this standard? What would happen to all the confusion in the religious world if every person should decide to meet God's measure in religion? Would there be confusion or uniformity? Tumult or peace? Surely we can agree as to what the answer would be.

View the state of affairs as it is today. There is confusion. There can be only one answer. People are not meeting the standard of God. God is not the author of confusion. (1 Cor. 14:33.) The only answer to religion division is to MEET GOD'S STANDARD.

Not only would adherence to the Divine Standard solve all differences among religious people as a whole, but within the church itself we would have unity. We have some vital issues before the church today which cause us to wonder if some are meeting the standard of God. There could not possibly be so much difference existing among brethren today if all were going by the standard, the Word of God. God does not say one thing to one group of brethren and something else to another group. The answer is to get back to the standard, the Divine Standard. Much of our trouble lies in the fact that many do not know what the standard requires. Either they have not learned to begin with, or they have stopped studying and are thus poorly equipped to work in the Lord's vineyard.

In conclusion, we sum up the matter by saying that we must have a standard in religion, that standard is the Word of God, it says the same thing to all and we must become familiar with it in order to make the necessary application to our own lives.

(SAUL.......................... Continued)

"Into Christ." (Rom. 6:3,4; Gal. 3:26, 27.) Baptism also puts a man into the one body. (1 Cor. 12:13.) The body is the church. (Eph. 1:22, 23.) When one obeys the word of God, the Lord adds him to the body, the church. (Acts 2:47.)

Are you a Christian? If you haven't done what Saul did, then you are not. Will you obey this simple New Testament teaching and then work and worship in the undenominational church of Christ? By doing this you can be saved like Saul.

(The foregoing article is available in tract form and may be ordered from Apostolic Doctrine at the following rates: $1.50 per 100, $6 per 500, or $10.00 per 1,000.)

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6:16.)
the people of God fail in living up to that standard of holiness unto which they have been called, the enemies of the Lord are given occasion to speak reproachfully. How strenuously should we guard our activities so as not to fall into such as this, and what a high price we should place on the value of our influence.

ATHEISM

The thing formed says that nothing formed it; and that which is made is, while that which made it is not! The folly is infinite.

— Jeremy Taylor

A Reminder

This is the last issue of the first volume of *Apostolic Doctrine*. Our subscription rate goes up to $2.00 with the next issue. Send in your renewal now and take advantage of the old rate of $1.75.

Our bundle rate remains at 10c per copy for five or more to a single address. In clubs the paper may be had for $1.50 per year. Our group plan rate remains the same — send a list of 50 names, we mail them the paper and bill you for $6.25 per month.

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