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(Only churches and individuals receiving bundles are listed)

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 MONTGOMERY — Panama Street Church of Christ, Rex A. Turner, Minister.

FLORIDA

PENSACOLA — Jordan Street Church of Christ, 1213 E. Jordan St., Pervie Nichols, Evangelist.
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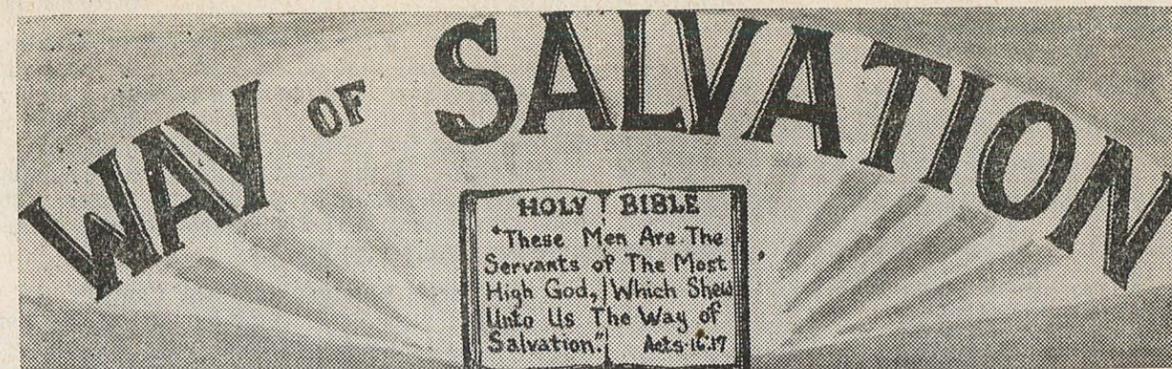
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Vol. 4

PENSACOLA, FLORIDA—DECEMBER, 1956

No. 6

PRAISE THE LORD

By Sam Binkley

One of the definitions of the word praise is: To express adoration of; laud or glorify. This seems to be the primary meaning of the psalmist in Psalms 107 where the expression, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." is found four times. This psalm is written to show God's mindfulness of the needs of man in all circumstances. It is a song of thanksgiving for deliverances from Babylon; from perils of travel, prison, sickness and escape from perils of the sea. How wonderful it would be if all men would praise the Lord for his goodness in delivering man from the perils of life.

The Goodness of God Considered

Numerous examples in the Bible show us the goodness of God in his dealings with man through the years. Let us note a few of these examples.

It was by the goodness of God that Noah and his family were saved from the flood which brought death and destruction to all other human beings upon the earth at that time. God, through his goodness, sent angels to Sodom to warn Lot of the destruction of the city, lest he should be among the number destroyed by fire and brimstone which God sent upon this city because of the wicked people there. The goodness of God is further manifested in his deliverance of the children of Israel out of bondage in Egypt and his provident care of them during their wilderness wanderings. It was by the goodness of God and his love for us that he sent his only begotten Son into the world to die for our sins. And are we not reminded constantly of the goodness of God by the blessings he continually showers upon his children?

"O That Men Would Praise The Lord"

Many people in the world do not praise the Lord as is evidenced in many ways.

Some do not believe he exists, hence do not praise him. Some believe he exists but have been made to see only the wrath of God and, therefore, question the goodness for which they should praise the Lord. To

this may be added that some do not believe in the wonderful works which he has done to the children of men as an excuse some offer for not praising the Lord.

Many think they are praising him, but are following some false doctrine of men which renders their praise vain. (Matt. 15:9).

Some members of the church live in such way as to bring reproach and dishonor rather than to express adoration for and to glorify his name.

Men can praise the Lord for his goodness by reorganizing that we love Him because he first loved us, (1 Jno. 4:19). and by living as the light of the world and the salt of the earth (Matt. 5:13-16). This, of course, would include an effort on our part to try to bring lost souls to Christ.

"Praise The Lord For His Goodness"

Men are prompted by such divine motives as the fear of eternal punishment in the lake of fire (Rev. 20:10; Luke 16:24), the desire for eternal life in a place of rest where they can wear the crown of righteousness (Jno. 20:30-31; 2 Tim. 4:6-8; Matt. 11:28-30), some because of love in their hearts for God (Jno. 14:15; 1 Jno. 5:3), and, closely related to love, for his goodness in the past (Psalms 107).

If all men praised God in proportion to his goodness to us, our praise would increase immensely for he bestows blessings upon us far greater than is possible for us to merit by the praise we render to him. If more people would praise the Lord for his goodness there would be more Bible study, more prayers offered, more people in attendance for worship to God, more to put the church first, more with the forgiving spirit, more penitent souls and more to come to Jesus by believing in him, repenting of their sins, confessing their faith and being baptized into him for remission of sins than are doing such today.

Let us do what we can to praise the Lord more and encourage others to do the same. It will make the world a better place in which to live and assure us of a home in heaven if we faithfully so do.

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PERVIE NICHOLS — Editor and Publisher
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REAL MIRACLES VIRSUS FRAUDS

In this day and time the word "miracle" is applied to just about everything. When a brother and sister, who had been separated for twenty years, were united through a national newscast, the commentator declared, "This is a miracle". There is the story of a woman who discovered several new-born kittens in her garage. Observing that their eyes would not open, and evidently not knowing the nature of cats, she thought they were deformed, and prayed for God to heal them. The one day she discovered that their eyes were open, and hastened to tell her neighbors of the "wonderful miracle" God had performed. We hear of such things as "miracle shampoo", miracle cream deodorant, ". . . cigarette with the miracle tip" "the beer with the miracle flavor", etc. Such as the above demonstrates gross ignorance regarding real miracles.



PERVIE NICHOLS

What Is A Miracle?

A miracle is "A wonderful happening that is contrary to or independent of the known laws of nature". It means that the thing done was supernatural, or contrary to the laws known to govern the universe. God performed a miracle in giving the Israelites manna directly from heaven (Ex. 16.). Today God gives us bread (Mat. 6:9-13), but he does not do it directly; he does it through means, the laws of nature plus effort on our part. Such is not a miracle. The conception and birth of Christ was a miracle; it was contrary to the laws of nature.

All Things Originated In Miracles

All things originated through miraculous power, and is perpetuated by God's divine law. Adam and Eve were created by miraculous power, then God gave them the laws of reproduction and said "multiply (Gen. 1). Jehovah created the first oak tree by a miracle, but perpetuates it through his divine law. The first Testament or covenant given to Israel was ushered in by the miracles of Sinai. (Ex. 19-24.) But when the Old Testament was revealed and written (about four hundred

years before Christ) miracles ceased for the time being. God had said all he wanted to say under that Covenant. Having been revealed and confirmed, it was to be their guide. There was no further need for miracles, and they had none.

Likewise, in the first century the Christian age was ushered in by miraculous power. The New Testament and the church began amidst miracles. (Acts 1:8; 2:1-4.)

Miracles Common in First Century

Miracles were quite common during the personal ministry of Christ, and were for the express purpose of confirming His Sonship. (Jno. 20:30-31.) Jesus gave His apostles power to work miracles that they might be effective witnesses of him and His gospel. (Jno. 14:26; 16:13; Acts 1:8; 2:1-4; Mk. 16:19-20.) These miracles were to confirm the word as taught by them and their helpers; that the Lord was working with them; that they were sent of God. (Heb. 2:1-4.) Certain miraculous gifts were bestowed by the laying on of the apostles' hands. (Acts 8:18.) These gifts were temporary, and were to cease when all parts of the New Testament were revealed and completed. (1 Cor. 12-14.) By the close of the first century all parts of the New Testament had been revealed and the perfect and complete will of God had been received. (Jas. 1:21-25.) Hence, miraculous gifts ceased with the death of the last apostle an dall upon whom they laid their hands.

Frauds

Many people today claim "divine revelations," and/or miracle-working powers. Such claims are not new. Simon the sorcerer (Acts 8) bewitched or deceived the people with his sorcery, but he never performed one real miracle. When his sorcery was placed in contrast with real miracles, he himself was convinced of the truth.

Millions of people today are being bewitched by such modern frauds as Oral Roberts, Jack Coe, and A. A. Allen. Their "Faith healing" campaigns could be rightfully called "Deception campaigns", for their campaigns result only in leading precious souls into delusion and superstition. Contributing to this mass deception are such sects as the "Christian Science church", "Pentecostal Holiness church", "Nazarine church" and the "Assembly of God" church. With its millions of victims, the Catholic Church is the greatest contributor to this deception and superstition. Paul warned that "power and signs and lying wonders" would accompany the apostasy. (2 Thes. 2:7-12.)

Those claiming to perform miracles and signs today by the power of God are false teachers, wolves in sheep's clothing (Mat. 7:15), "false apostles, deceitful workers" (2 Cor. 11:13; 1 Jno. 4:1.) To believe their claims one must of necessity reject God's word. To reject His word is to be lost.

Both the false teachers and their followers should heed the Master's warning: "Many will say to me in that day, Lord Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Mat. 7:16-23.)

SERMON OUTLINE

Some Three of the Bible, 1 Cor. 13:13.

By THORNTON CREWS

- I. There are Three Personalities in The Divine Family:
 1. God the Father, Eph. 4:6; Matt. 28:19.
 2. Jesus Christ, the Son, Matt. 16:16.
 3. The Holy Spirit, Matt. 28:19; Jno. 14:26.
- II. Three Divisions of Theme:
 1. The Patriarchal or Star-Light Age-Creation to Sinai, 2,500 years (About)
 2. The Jewish, or Moon-Light Age, Sinai to Pentecost, About 1600 years.
 3. Christian-Sun-Light, Pentecost to End of World. Matt. 28:18-20.
- III. There are Three Religions Revealed in The Bible: (Or Three Systems of Worship.)
 1. Family Religion, The Father was The Priest, Priest, Altar, Sacrifice, Heb. 11:14; Gen. 8:20.
 2. National, High Priest, Priests, Altar, Sacrifice, Ex. 13:2; 29:20; Heb. 7:12.
 3. Universal, Priest, Altar, Sacrifice, Heb. 4:14; 1 Pet. 2:5, 9; Heb. 13:10; 10:8, 12.
- IV. Three Kingdoms:
 1. Nature,
 2. Grace, Col. 1:13; Rev. 1:9; Heb. 4:16; Rom. 6:14.
 3. Glory, 2 Pet. 1:11; Ps. 84:11.
- V. Three Births: Jno. 3:1-6.
 1. Of The Flesh, Jno. 3:6; Job. 14:1.
 2. Spirit, Jnp. 3:5.
 3. Eternal, Rom 8:11; Jno. 5:28.
- VI. Three Facts of the Gospel: 1 Cor. 15:1-4.
 1. Christ Died for our sins,
 2. Was buried and arose from the Dead,
 3. Ascended to Heaven, Acts 1:11; 2:32, 36.
- VII. Three Commands to Be Obeled. Heb. 5:8, 9.
 1. Three Commands to Be Obeled. Heb. 5:8, 9, 11:6.
 2. Repent, Acts 17:30; 2:38; Luke 13:3.
 3. Be Baptized for Remission of Sins, Acts 2:38.
- VIII. Three Promises: 2 Pet. 1:4.
 1. Remission of Past Sins, Acts 2:38; 2 Pet. 1:4.
 2. In-Dwelling of Holy Spirit, Acts 2:38; 5:32.
 3. Eternal Life, 1 Jno. 2:25; 5:11.

BLESSED IS HE

By CLIFFORD DIXON

This statement is made by Jesus to the disciples of John who were sent to see if he were really the Christ. Jesus showed these disciples that He was the Christ by healing many of their infirmities, plagues and evil spirits. Then he instructed them to return telling John what they had been and concluded with the verse which is our title. "Blessed, means happy. The person will be made happy here and in eternity if he is not offended in Christ.

Happy If Not Offended In His Birth, Life and Death

He is the Christian's king but he did not have a royal birth, life or death. He was placed in a manger at birth, considered to be just a carpenter's son, lived the life of a wanderer with not even an earthly home, and finally was crucified between two criminals. Yet He is the Christ the son of the Living God (Acts 2:36).

Happy If Not Offended At His Words

Many are constrained to believe that one is saved

by faith only. When someone seeks to show them that baptism is essential many are offended. Really in such cases a person is offended in Jesus Christ for he is the one who said, "He that believeth and is baptized shall be saved . . ." (Mk 16:16). We should remember that by the words of Christ we are going to be judged (John 12:48). We will be very happy that we accepted and obeyed His words when we stand before His judgment throne. We will be sorry if we did not.

Happy If Not Offended In His Church

Jesus Christ only promised to build one church. (Mat. 16:18). Afterwards we are told that there is only one body which is the church. (1 Cor. 12:20; Eph. 4:4; 1:22,23). His only promise to institutions built by man or any other being besides the heavenly father is that such will be rooted up. (Mat 15:13). The apostles gave instruction as to the worship of the church. They were to teach the gospel, sing praises to God, observe the Lord's supper on the first day of the week, give of their means on the first day of the week and pray unto God. (See Acts 2:42; 20:7; 1 Cor. 16:1, 2; Eph. 5:19).

Happy If Not Offended In His Name

In Acts 4:12 we are told that there is no salvation in any other name. We are told that whatever we do in word or deed is to be done in the name of the Lord. (Col. 3:17). Disciples were referred to as Christians. (Acts 11:26; 26:28). We are told to glorify God in this name. (1 Pet. 4:16). We should be happy to wear the name of Christ and do away with party names.

Happy If Not Offended In The Life He Expects Us To Live

He expects us to deny ungodliness and worldly lusts and live soberly, righteously, and Godly in this present world. (Tit. 2:11, 12).

He expects us to add the Christian graces of virtue, knowledge, temperance, patience, godliness and brotherly kindness and love. (2 Pt. 1:5-11).

He expects us to study His word and be faithful unto death. (2 Tim. 2:15; Rev. 2:10).

He expects us to present our bodies a living sacrifice, holy and acceptable unto God. (Rom. 12:1,2).

A Christian is likened unto a branch on a vine that is expected to bear fruit or be cut off. (John 15:1-6).

In James 1:27 we read, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

In all our relationships of a spiritual nature He expects us to seek first the kingdom of God and His righteousness. (Mat. 6:33)

Happy If Not Offended If We Are Made To Suffer For Him

In 2 Tim. 3:12 we are told, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." We are fortunate to live in a country where we enjoy religious freedom. However, there can still be persecution of attitude. Some have talked about, worked against and even boycotted Christians. I have heard of some who were Christians losing their jobs over religious matters.

We will be made happy in eternity if we do not allow any kind of persecution or trial of our faith to cause us to be unfaithful to the Lord.

Christ And The Welfare State

By Ross W. Yye

Christ had a great deal to say about compassion, benevolence, and mercy. It is suggested that one verse out of every six in the New Testament relates to money, either directly or indirectly. This emphasis upon man's proper relation to wealth is not surprising when we remember that the Holy Spirit said, "The love of money is the root of all evil" (1 Tim. 6:10). There are many today like the rich young man who allowed his love of money to keep him from accepting Christ. Certainly, we can hardly over-emphasize the evils of love of money.

There is a great hue and cry in the land today about economic anomalies, and often the name of Christ is invoked to justify efforts to redistribute the wealth. With greed and determination men demand equalization of wealth. Every one wants more, and the demand for something for nothing is becoming louder like the approach of beating drums.

One day a man said to Jesus, "Speak to my brother, that he divide the inheritance with me" (Luke 12:13). Jesus answered, "Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:14, 15). Jesus did not advocate equalization of wealth. Certainly Jesus had sympathy for the poor, but he knew that they would not be benefited by public doles. He sought to help them by inculcating in them the virtues of industry, thrift and frugality. In Christ's teaching, the dole is for the helpless. Others should help themselves. Paul Harvey said, "You never hear of Jesus worrying about moving people out of the slums. He walked the squalid streets from end to end—getting the slums out of the people."

A preacher went to a rural area and met one man who was not too pleased that he had come. The man asked the preacher, "Why do these farmers need Christianity?" The preacher replied, "It will help them raise better pigs." That statement is true. Christianity will get people out of the slums by getting the slums out of the people. You can't make a well behaved house cat out of a hog by moving it into the parlor. Neither can you do much real good for people by doing for them what they ought to do for themselves. Taking from one class to give to another only incites more greed and leads to worse evils. The rule of the Bible is still best: "If any would not work, neither should he eat" (2 Thess. 3:10). We can never cure sin by exalting folly to great dignity, and by putting servants upon horses while princes walk as servants (Eccl 10:6, 7). When a people are converted to Christ, the capable help themselves, and the wants of the helpless are cheerfully supplied.

What we need in our land is less dole and more honest work, less covetousness and more love of God and man, and more treatment of causes and less attention to effects. The cause of all our

disturbances is sin. Legislation and social reform can never cure sin. "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). The answer is not in legislation, but in the gospel of Christ. Let us put our faith in Christ. Christ is the answer. —Firm Foundation

WHY ARE YOU NOT A CHRISTIAN?

When you present that question to yourself, you may reply: "It is too hard." All right. Bring in the most devoted Christian you know in your city or community. Let us look him over and see if he looks as if it were a hard life he is living. Look at his clear eye. Look at the unworried look upon his face. See the confidence and the trust and faith there. Does that look hard?

Look at his health. No excesses to sap his strength and destroy his body: no wounds that come from brawling and drunkenness; no cold or undernourished body because of sinful living.

Ask him about it all. Is it really as hard as you heard it was? Is the Christian life distasteful? Don't you want to quit it? What an answer you will get!

Now look at the most devoted servant of sin. Which is serving the harder Master? Look at his face, wrinkled and care worn, tired and sad. Look at his clothes, at his bank account, at his heart. Ask him a few questions. Do you think I should follow your example? Should I take up the drink habit, or the cigarette habit? Should I run the gait of the world? What man ever insisted on your becoming a drunkard? What thief ever told you that there was the ideal way to obtain happiness?

No Sinners themselves know that sin is not the way to have happiness. Real happiness is found on the other side of the ledger. Where are you trying to find it?

Another will say that the Christian life is too binding, that it offers too many restrictions on thought, conversation, business and conduct. But remember this: the life of a Christian permits and includes everything that is good for a person. Every restriction that God has placed upon man is for man's, not God's welfare. It neither hurts nor helps God for you to get drunk, but it ruins you. Therefore God forbids drunkenness for your own welfare.

The same is equally true of stealing, lying, adultery, indolence, or of any other sin.

TRACT PRINTED

The material in the June issue on **HOW TO FIND THE NEW TESTAMENT CHURCH** has been printed in tract form. This tract could be used effectively in personal work. It is written primarily to instruct the average person, who knows little or nothing about the Church of Christ. This booklet contains 24 pages. Its overall size 3½ inches by 6 inches. The price \$5.00 per 100.

Free sample copies of tracts and papers will be sent upon request.

THE BIBLE, GOD'S COMPLETE REVELATION

By R. C. Welch

A "modern gospel for modern people" is not needed. Yet this is the appeal being made for the purpose of discrediting the Bible as a complete and final revelation of God's will to man. Neither are we to suppose that the Bible is no more inspired than the writings of modern and classic authors. Yet people are heard to say about certain statements in the Scriptures, "But Paul wrote that, and he was nothing more than a man, just like us." Paul wrote because he was inspired of God.

First, we need to understand that the Bible is inspired, that it is God's revelation, and not merely the product of the wisdom of men. To say that it is inspired means that by the power of the Holy Spirit it was given. The fact of its inspiration is shown in the following passage; "Knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Pet. 1:20, 21). It did not come from private interpretation, or the will of man; it came from God, by the Spirit. These facts are again verified, "But unto us God revealed them through the Spirit . . ." (1 Cor. 2:10). The very words uttered were selected by the Spirit in this revelation: "But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (1 Cor. 2:12, 13).

That it is a complete revelation since the writing of the New Testament can be understood from the promise made by Christ to his disciples just before his death. They were sorrowing at his warnings that he would be leaving them, hence this reassurance: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14:26). Again he gives them this reassurance: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (John 16:13). If they were guided into all truth as the Lord promised, then certainly it is complete. We shall see later that the promise was fulfilled.

The Old Testament is not excluded as a part of God's revelation. It may have its specific and limited purpose now, but it does come from God. Christ places his stamp of approval upon the Old Testament as God's word when he speaks to those who studied it. "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." (John 5:39, 40).

The entire collection of inspired writings is embraced in Paul's statement to Timothy: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:16, 17). In this passage is declared the fact of the complete adaptability (profitable) of the

A HARD LESSON TO LEARN

"And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies speaking things which they ought not." (1 Tim. 5:13.)

It is most surprising that idleness is a thing which one must learn? It is not natural to be idle; idleness is something that must be cultivated. Are children idlers? How surprising it is that they run from morning until night! One reason they aggravate parents so greatly is that they want something to do. And if they become idlers, must they not learn to become such?

Idleness is a dangerous thing in any group of society. It is dangerous in a family, nation or in the church of our Lord. And, it must follow that the one who does the work of an idler, tattling and busybodying, is the idle one! If not, why not?

The only cure for idleness is work. What we need is to be doing with our hands and hearts "the thing which is good" that we may have to give to them that are in need.

A mule that is pulling with all his might never kicks. It is impossible. When he quits pulling in order to kick, the load ceases to move. So it is in the Christian life. When a member of any congregation is doing more "talking about things in general" you may rest assured that this individual is not doing much of the pulling of the heavy load.

Brethren, are we busy in the vineyard of the Lord? Or, are we tattlers and busybodies?—Selected.

One way to keep your bills down is to use a paperweight.

"Paying attention to a yapping dog is not only time wasted: it also encourages him to louder barking."—Deacon Hornblower.

Scriptures to the understanding and needs of man. Nothing is omitted for the perfection of man. This same truth is declared in other words by another inspired writer: "Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue." (2 Pet. 1:3). Hence these inspired writers declare that the promise of Christ has been fulfilled, the disciples were guided into all truth, and it has been recorded for us. It is the Bible.

The finality of this revelation is positively declared in the Bible itself. Jude is describing the gospel, or the system of faith, when he says: "I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3). When Jude wrote, it was already delivered, and not to be revealed later.

There are no such things as progressive revelation, latter day revelations from God, or faith as defined by some creed or council of men. Men need to study the Bible, understand it, believe it, obey it; to be saved, to live righteously, to be united with all of like disposition, to gain eternal life. IT IS GOD'S COMPLETE REVELATION AND WILL TO MEN.

—The Sentinel

“IS IT FROM HEAVEN OR FROM MEN?”

By Bill Crews

The grandest privilege and most exalted duty of every accountable person is to worship—to honor, adore, bow down to, venerate—the God of Heaven. Jesus quoted: “Thou shalt worship the Lord, thy God; and him only shalt thou serve.” (Matthew 4: 10). Man is not left to worship whom he will nor through whom he will. Man is forbidden to worship either his fellow man or the angels of heaven (Acts 10:25-26; 14: 11-15; Revelation 22: 8-9).

No Choice

Man is not left to do just whatever he deems right and acceptable in worshipping God. The God who placed within man’s heart the desire to worship a divine being did not leave man to express himself as he sees fit in answering that desire. God, rather, in all ages and at all times has specified what man must do in worshipping God. Such was true in the times of the Patriarchs, under the Mosaical Law and in the Christian dispensation. To alter God’s plan results in vain worship (Matthew 15:9). Making changes or doing the unauthorized has at times even brought forth wrath from heaven (Leviticus 10: 1-2).

Scriptural Worship

Under the New Testament all of God’s children (Christians) are priests (1 Peter 2:5, 9) and are to offer up spiritual sacrifices unto God through Christ who is high priest (Hebrews 4: 14-16) and the one mediator between God and men (1 Tim. 2:5). Acceptable worship must not only come from the heart; it must be in accord with what God has specified as to worship (Matt. 15: 8-9; John 4:23-24). The worship of early Christians is the pattern for all Christians. Early Christians worshipped under the direction of inspired men, and their examples are recorded in an inspired book (the New Testament). They met regularly on the first day of the week (Acts 20:7; 1 Corinthians 16:2), as well as on other occasions from time to time. Their worship, which was simple—non-elaborate, far from display—consisted of: Prayer (Phil. 4:6; Acts 12:12; 21:5); singing (Col. 3:16; Eph. 5:19); teaching and studying (Acts 20:7; 11: 26); eating the Lord’s Supper (Acts 20:7; 2:42; 1 Cor. 11:23-27) and giving as they had been prospered (1 Cor. 16:2; 2 Cor. 9:7). These outward “forms” were of God, not of men. Such worship was lacking in pomp and ceremony and void of everything except that which would please God and appeal to man’s higher nature.

Innovations

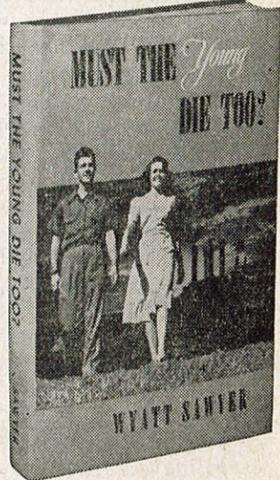
But innovations soon came in, and such God knew and declared would arise (2 Tim. 4:1-4; 1 Tim. 4:1-4; Acts 20: 28-30; 2 Thess. 2). The use of Holy Water arose early in the second century. Penance was put into practice about A.D. 157. Aceticism also arose in the second century. The Latin Mass, “the unbloody sacrifice of our Lord,” originated in A.D. 394. The worship and adoration of Mary began with a feeling of love or reverence, but came into full bloom in the fourth century. First she was called the “mother of the Lord”; then the “mother of God”; then the “queen of heaven.” The use of images and pictures in worship came into practice in the middle of the fifth century. Extreme Unction was unknown until A.D. 588. The doctrine of Purgatory arose in A.D. 593. The use of instruments of music in

worship was introduced in A.D. 666 by Pope Vitalian 1, was withdrawn because of protests, and began again in A.D. 757 when an organ was presented to Pepin by the Byzantine Emperor. Transubstantiation arose in the eighth century, was made an article of faith in A. D. 830, but was not authoritatively named and established until the council of Lateran in A.D. 1215.

Celibacy originated on a small scale in the fourth century, but was not a regulation until the eleventh century. The sale of Indulgence had an early beginning, but flowered in A.D. 1190. Auricular Confession was established once for all by the council of Latern in A.D. 1215. Sprinkling for baptism was practiced from the third century in cases of sickness, but adopted as the universal practice rather than immersion not until A. D. 1311 in the council of Revenna. On and on we could go with the scores of innovations that arose since the death of the apostles and the close of the New Testament. It is freely admitted that many of these were lifted from Pagan religions while others are attributed to Judism and many to the imaginative minds of men. The man does not live who would claim, and seek to defend his claim, that these things have ever been practiced and taught in the church, that they were introduced by the inspired apostles themselves in the beginning of the church. They are no part of “the faith once for all delivered unto the saints” (Jude 3) for which all Christians are told to contend earnestly.

Friends, we plead with you to ask of everything that you do in worshipping God, “Is it from heaven or from men?” Why not take your stand with us in our determination to go back to the very fountainhead of Christianity in worshipping God as early Christians were taught to worship Him.

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Forbidding Water

By W. C. Graves

“Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.” (Acts 10:47,48.)

Peter’s remarks, “Can any man forbid water?” were addressed to the six Jews that had accompanied him to the home of Cornelius. (Acts 11: 12.) And the language strongly implies that some were “forbiddingeater”, that is, forbidding the preaching of the gospel to the Gentiles and their being baptized. And I am of the judgment that Peter himself was or had been among that number. But the Lord had shown Peter while he was on the housetop and in a trance that “What God hath cleansed, that call not thou common.”

But the “six brethren”—Jews that Peter took with him had not experienced this miracle; hence, Peter’s remarks were addressed to them. Certainly Cornelius and his house were not “forbidding water,”—for salvation was what they were wanting and on the Lord’s terms, and “water”—baptism was in the Lord’s plan to save them.

But are there not those today who “forbid water”—baptism—Let’s see. Do not sprinklers and pourers “forbid the quantity of water it takes to Scripturally baptize—immerse one? If you don’t think so, then try out a Methodist preach, a Presbyterian preacher, an Episcopalian priest, and others who sprinkle and pour and see what they say. They will tell you that a “few drops sprinkled or poured on your head is as good as an ocean full.” Do not such preachers “forbid water”—the quantity of water it takes to bury your entire body in, and which alone is baptism.

“Know ye not, that so many of us as were baptized into Christ Jesus, were baptized into his death? Therefore we were buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of God the Father, even so we also should walk in newness of life.” (Rom. 6:3,4.) “Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” (Col. 2:12.)

And that’s not all: The same preachers, including the Baptist, “forbid water”—baptism, for the purpose God appointed it. The Holy Spirit through the apostle Peter in Acts 2:38 says that baptism in the name of Jesus Christ is “for the remission of sins.” And the same Holy Spirit through the same apostle in 1 Pet. 3:21 says, “baptism doeth also now save us.”

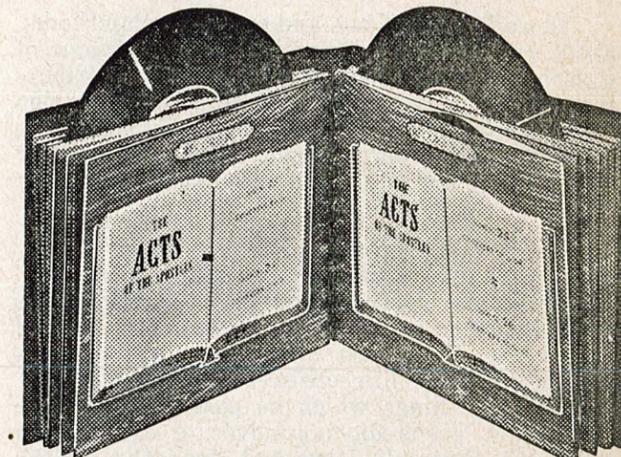
But these preachers will tell you that baptism is not “for the remission of sins”—that baptism does not save us; that we are saved by “faith only”—that baptism is “because of” and not “for the remission of sins; that good people die every day and go to heaven and not baptized. And thus

both the quantity of water it takes to Scripturally baptize, and the purpose of water-baptism, are forbidden by many.

“Can any man forbid water?” Yes, many do. But the day of reckoning is coming: God will see to that in due time. —Truth In Love

A CORRECTION

On page six of the November issue there appeared an advertisement of the Talking Bible, which included a Catholic edition. A hasty choice between two ready-made ads, and a last minute delivery to the printer without sufficient markings resulted in a mix-up. The following ad was the dealer’s choice.



THE TALKING BIBLE

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