

1940

Sermons by Hogan

R. N. Hogan

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Sermons by Hogan

By R. N. HOGAN



PRICE, ONE DOLLAR

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J. P. Williams

11/26/58

Augusta, Maine

Sermons by Hogan

By R. N. HOGAN



PRICE, ONE DOLLAR

Firm Foundation Publishing House
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Sermons by H. W. H. H.

BY R. M. H. H.

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By
James L. Lovell

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Introduction

Brother R. N. Hogan reports to the Vermont Avenue Church, 7911 S. Vermont Avenue, Los Angeles, California. This congregation feels responsible for his conduct and work. Although we are unable to fully support him in the field, we have assumed the responsibility of seeing that he is adequately provided for.

Through the assistance of congregations and individuals, a large tent was purchased and furnished Brother Hogan; however, this has seen its best days and will not be used in the future. The expense of upkeep and transportation is considered too great.

We hope to continue to solicit contributions for this work. During the summer months Brother Hogan receives very satisfactory support in places where he holds meetings, but we must raise additional support to carry him through the winter months.

We are happy to recommend this Christian man to the brotherhood.

VERMONT AVENUE CHURCH OF CHRIST.

I am happy to be a member of the Vermont Avenue Church. I consider that it is one of the finest congregations in the nation—a church with a vision.

I am particularly interested in colored people, as I was reared among them. I feel that we have neglected them in the past; however, the condition is much improved today. We have a large number of colored evangelists who are bringing thousands of their race into the Lord. We should continue to encourage them in every respect.

Brother Hogan is an humble Christian man, and I am happy to give my personal recommendation to his life and this book of sermons.

JIMMIE LOVELL.

Biography

"In 1882," writes Brother Hogan, "my grandparents, Nathan and Frances Cathey, moved from the country near Columbia, Tennessee, to Monroe County, Arkansas. My mother was at that time about ten years old. The country was a wilderness, but my grandfather succeeded in clearing the land and building a home. Several years later Willie Hogan moved from Hickman County, Tennessee, to Monroe County, Arkansas, and there he met Emma Cathey. They were married in 1894 or '95. In 1897 Edward Hogan was born to this union and was followed two years later by the birth of a sister who was burned to death while yet a baby. On a Lord's day morning, November 30, 1902, I was born into this family in a little two-room cabin just a short distance from where my 65-year-old mother now resides. Five years after my birth, my father took sick and died. My mother went back to live with my grandparents, where she lived until her second marriage, this time to Joe S. Donley. She allowed me to remain with my grandparents who spared no pains in seeing that I received the proper training. When I was fourteen, my people turned me over to Brother G. P. Bowser who trained me in the way of the Lord. During the next three years, being known as the "boy evangelist," I converted seventy or more people. Then two days before I was eighteen, I was married to a Christian girl, Maggie Bullock, of Maury County,

Tennessee. After a year in Tennessee, we spent another year in Arkansas, where our first child, a daughter, was born. From there we moved to Louisville, Kentucky, where a son and another daughter were born. I had lived and gone to school in Louisville before I was married; also having attended the Silver Point Christian College at Silver Point, Tennessee. We moved next to Detroit where another daughter was born and our second daughter died. I worked in the automobile factories for six years during which time I allowed Satan to discourage me but my wife remained faithful, which finally awakened my soul and brought me to repentance. From Detroit we went to Chicago where I gave my Lord my all in helping to establish a good congregation with eighty-five members. In 1933, we established (always with the help of God) two congregations, one in Marvell, Arkansas, with twenty members and another at Wabaseka with fifty-two members, taking the preacher, building and all of the members of a Christian Church. We moved to Muskogee, Oklahoma, to work with the church there. From June to the last of September I would hold meetings sponsored by white brethren. In 1934 we established four new churches: Wetumka, Oklahoma, 6 baptisms; Shawnee, 3 colored and 2 white people baptized; Okmulgee, 175 colored and 14 whites baptized including 5 preachers, and at Haskell we baptized 36, one a preacher—total for the year, 323. In 1935, we preached only for those churches already established, baptizing 215 more. In 1936 we established four congregations: Corinth, Texas, with 96 new members; Gladewater, with 26; Guthrie, Oklahoma, 70 colored and 10 white, with 16 colored and 17 more white people obeying as a result of the meeting. Then at Langston, Oklahoma, we baptized

41 which included the Mayor, City Treasurer, Postmaster, Methodist preacher, Methodist steward, Principal of the school, a Baptist deacon, and one of the University heads—total for 1936, 359.

In 1937 we established two new congregations, one at 110th & Wilmington Streets in Los Angeles, and the other in Gilmer, Texas. In Los Angeles, we baptized 41 colored and 3 white people. Five of this number were preachers. In Gilmer, Texas, 41 were baptized and 5 restored from the Christian Church. In Marshall, Texas, there were 24 baptisms. In our meeting in Denver, Colorado, immediately following the beginning of the church, we baptized 25 and definitely established the work in this city. In Memphis, Tennessee, we had 33 baptisms and 3 restorations. In Guthrie, Oklahoma, we had 22 baptisms. In Wichita, Kansas, we had 5 baptisms.

1938—La., new congregation at 48th and Comp, 37 additions, 33 baptisms, 7 more immediately.

Sherman, 47 baptisms and 18 following.

Oklahoma City, 103 baptisms and 45 immediately, 5 preachers.

Denison, 5 baptisms.

Denton, 9 baptisms.

Total for year, 367. 8 preachers: 3 Baptists, 1 Church of God, 1 Methodist, 2 Sanct., 1 Christian Church.

1939—

Riverside, California, 2 baptisms.

Fresno, California, 8 baptisms.

Oakland, California, none.

Houston, 80 baptisms, 3 restorations, 3 placed mem-

bership, Baptist preacher, Baptist Deacon, new congregation.

Shreveport, new congregation, 17 baptisms, 3 restorations.

Lawton, 34 baptisms, 2 preachers.

Oklahoma City, 86 baptisms, 2 preachers, 4 restorations, 3 Christian Church.

Denton, 14 baptisms.

Shreveport, 46 baptisms, 2 Methodist preachers, 2 restorations."

(Signed) R. N. HOGAN,

1524 East 105th Street,
Los Angeles, California.

* * * *

Brethren, we propose to show you results from every dollar you put into this work and we ask the brethren everywhere to have a part with us in using Brother Hogan to the greatest advantage. Your contributions will be acknowledged in "Hogan's Helper" and a systematic report given you of his work and progress. We also want your assistance in booking his meetings. In any case write me further for any information you desire and supply me with names of those to whom I should send this little paper or those interested in this kind of work. "Many hands make light work." WE ARE SET TO SAVE SOULS IN THIS ENDEAVOR AND NOT JUST DO A LOT OF USELESS TALKING.

JAMES L. LOVELL.

729 So. Gramercy Drive,
Los Angeles, California.

THE ARK AND THE CHURCH

THE ARK

AND

THE CHURCH

	TYPE AND ANTI TYPE	
1. One Ark		1. One Church
2. One K. O. M.		2. One K. O. M.
3. One Door		3. One Door
4. One Window		4. One Window
5. One Family		5. One Family
6. One Name		6. One Name
7. Saved on inside		7. Saved in Church
8. Humble went in		8. Humble will go in
9. Needs supplied		9. Needs supplied
10. All outside lost		10. Lost outside

Dearly beloved:

Through the Providence of the almighty God, we are gathered together again, being prompted by the same spirit, I am sure, to learn more and more of his divine will toward us. I want to first thank you for this fine audience and the fine interest that you are showing in the very beginning of this meeting. Such fine interest tells me that even though Satan is busy trying to hinder the progress of the kingdom of God, yet in the face of it all there are yet many honest souls interested in the study of the word of God. We want to beg you to make this meeting a meeting of investigation. It doesn't hurt to investigate. In fact we are living in an age of investigation. Therefore, I beg each

of you to bring your Bibles each night as you come to study with us the word of God. I want to impress the importance of reading for yourselves. The trouble with my people is that they have put too much confidence in the preacher, and are too much interested in what "my pastor" says. That is the reason, of course, for so much error and division. Jesus said to a group of people of this kind: "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). Selfishness and ignorance of the Scriptures are responsible for the division with which we come in contact today. Therefore let us be as were those Bereans we read about in Acts 17:11. Listen to the apostle Paul complimenting them for not taking the other fellow's word. Hear him: "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether those things were so." Let us read for ourselves, for be it well remembered that we must stand before God, and answer to him for ourselves. No one can do that for us. I wish also to call your attention to the question privilege. You may notice that we have a couple of query boxes attached to yonder posts. You may write out your questions and deposit them therein and we will get them and will be glad to give you a Bible answer if possible. Not only do you have the privilege to write out your questions and put them in the query boxes, you also have the privilege of calling me in question during the highest speed of my sermon. I assure you that it will be no insult to the meeting and no one will call the police.

Now with these facts before us let us get to the subject in hand for tonight's study. The subject to-

night is the Ark and the Church. I do not know of a more fitting type of the church than the Ark. We will notice first, point No. 1 (pointing to the chart) One Ark. When we read about the Ark in the Bible everyone understands the ark to be only one ark, but it seems a bit funny that when we read about the church, we cannot understand it to mean one church. My friends, just as sure as the ark refers to only one ark, the church refers to only one church. The fact of the matter is that the Bible talks about only one church. Oh yes, I know that we have a gang of them but the Bible speaks of only one. Where did they come from? I'll tell you where they came from: they grew out of hearts dissatisfied with the plain teaching of the Bible, and to prove their dislike for the Bible they have gotten another book of guide: such as Pendleton's Manual, human disciplines of various kinds, Book of Mormon, year book guides, and various articles of faith. Friends, the Bible is the revealed will of God to man and it alone should be our only rule of faith and practice. Hear the apostle Paul: "These things brethren have I in a figure transferred to myself and Apollos for your sakes that in us ye might learn not to go beyond the things which are written: that no one of you be puffed up for the one against the other" (1 Cor. 4:6 R. V.).

Now to point two: One kind of material. God told Noah just what kind of material to use in building the ark. He specified the material. Now if God had told Noah to build the ark out of wood, Noah could have used any kind of wood, for wood is generic. He could have built it out of pine, hickory, oak or any other kind of wood, as long as he used wood; but God told

him specifically the kind of wood to use. Now friends, if Noah had been like some of the gospel butchers of our day he would have changed God's orders. Yes he would have. God told Noah to build it out of gopher wood. Now had he been like some of our present day boys he would have decided that God overlooked a bit of expediency, for to his mind there are certain places in the ark that pine, hickory, or oak would be better fitted. He would have changed the wood and no doubt the ark would have sunk. But Noah was not like our present day gospel butchers; he moved by God's orders. There is no record of Noah's altering or changing plans in the least. Noah moved by faith and in fear of God (Heb. 11:7). He believed in and feared God, but these modern preachers don't do either. Just as the ark was built out of one kind of material the church is built out of one kind of material. It is built out of the obedient self denying people who turned a deaf ear to the doctrine and commandments of men and have accepted the Book of divinity (the Bible) as their only rule of faith and practice.

Let us notice point 3: (pointing to the chart) One door—God gave Noah orders to put one door in the ark, and Noah did as he was told. All that entered the ark had to enter the same door. No matter how large or how small they were they had to come in at the same door. This is also true of the church. All who enter the church must come in the same way, or through the same door, no matter how large or how small they may be. This brings us to a story I once read concerning the ark, to this effect: One of Noah's sons was in the mountains, and saw a giraffe, and coming home, when the ark was about to be completed, he said to

his father: "Father we have made a terrible mistake in building the ark." The father said, "How is that my son?" The son said: "Why, you know that we are to take in two of every kind of beast, and I saw in the mountains some beasts with heads twenty to thirty feet high. Now they can never get into the ark through that low door, never in the world, so we will have to alter it, or disobey this command." The father said: "My son, I made that door just the size God directed, and just as he directed, and I propose to let it remain so. It will be right." The son said: "Never, father. The beast I saw can never get through that low door." The father said: "Well, son, we will wait on God and see." And when the giraffes walked up to the door, they were watched with intense interest. They halted and looked; looked into the ark, and looked at the howling storms, and raging waters outside. Then the leader, by degrees, lowered his head and got on his knees, and crawled in, and the other followed. This is the humility that the high-headed need in order to come into Christ's church—the antitype. Hear the Holy Spirit through the apostle Peter: "For God resisteth the proud and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God and he will exalt you in due time" (1 Pet. 5:5, 6). Again: "Humble yourselves in the sight of the Lord, and he shall lift you up" (Jas. 4:10). There was but one doorway into the ark. And there can be but one door into the church. Jesus said to Nicodemus, John 3:5: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." This proves three things: (1) That there is a way by which aliens can enter the kingdom of God. (2) That there is but

one way; and this applies to all men. "A man" is generic. The more liberal rendering is "any man." (3) Water is somehow connected with this entrance, and also something here called a birth. But Paul says we are baptized into Christ (Rom. 6:3; Gal. 3:27). Now, if there is but one way, and baptism is one way of entrance, then this must be the meaning of "born of water and of the Spirit." Buried in water, and coming up from it (born—ek—from the water, is the literal idea) is a birth of water. And when this is by the direction, and under the influence and prompting of the Holy Spirit, it is a birth of water and Spirit, not two births, one of water and one of Spirit, but one of water by the direction and begetting, or prompting of the Spirit through the gospel. All who will not submit to this one way will remain out of the church, which is Christ's body, and will finally be eternally lost.

We come next to point four: One window—God ordered Noah to put one window in the ark, and Noah moved by God's orders, and put one window in the ark as God commanded. How unlike the preachers of our day! No doubt had he been like our modern boys; he would have looked at all of those beasts of various kinds, and would have decided that God had overlooked another bit of expediency, and failed to give them enough ventilation. He would have decided that God overlooked old Brother and Sister Skunk. Therefore, he would have added a few more windows, and no doubt the ark would have sunk. But some one may say, Brother Hogan, how do you know that men of our day would have changed God's orders? Well, Jesus said in Matt. 7:16: "Ye shall know them by their fruits." And didn't God say in Eph. 4:5: "One Lord, one faith,

and one baptism"? Hasn't man changed that? Hasn't he? Doesn't he teach that there are three baptisms, viz., sprinkling, pouring and immersion? Hasn't he changed God's law? Yes, and he would have changed that ark 'too if he could have had a whack at it. God ordered Noah to put the one window above. So their source of light was from above, and they had only one source of light. This is true with the antitype, the church. It has but one source of light: The Bible—the word of God, and it is satisfied with this divine source of light. "Thy word is a lamp unto my feet and a light unto my pathway" (Ps. 119:105). Again: "The entrance of thy word giveth light; it giveth understanding to the simple" (Ps. 119:130).

5. One Family. You will notice that there was but one family in the ark. Had there been more than one family in that ark, there would have been more than one head in there and things would have been in a fix. God has but one family. Part of which is in heaven, and the other part is on earth. (See Eph. 3:14, 15). Christ is the head of that family (Col. 1:18; Eph. 1:23; 5:23).

6. One Name. All that were in the ark had the same name: They were all Noahs. All that are in the church that the Bible talks about wear the same name. They wear the name of the one to whom they are married. It is a mystery to me, how people can claim to be married to Christ yet refuse to wear his name. They say that there is nothing in a name, yet there is not a sane man living who is willing for his wife to wear some other man's name. They will not stand for such; yet they claim to be married to Christ, and are going around wearing another man's name, and

expect Christ to be pleased with it. If Mrs. Hogan were obeying and going around wearing another man's name, what would you think of her? It is not necessary for you to answer, for I know about what you would say. You would say that she is a bad woman, and a disgrace to civilization. Why, you would say that she is an adulteress, and she certainly would be. Now my friends, if we can understand such about Mrs. Hogan or any other woman, why can't we understand the same about any church that claims to be married to Christ, yet are obeying and wearing some other man's name. Isn't such a church a disgrace to spiritual civilization? Can you make such a church out to be any more or less than a spiritual adulteress? To ask such a question is but to answer it. But does the name have anything to do with our salvation? Let the Holy Spirit answer this question. Hear him: "Neither is there salvation in any other: for, there is no other name under heaven given among men whereby we must be saved" (Acts 4:12). The church is the bride, the Lamb's wife, we are married to Christ (Rom. 7:4; 2 Cor. 11:2; Rev. 21:2, 9). Therefore the church of the Bible wears his name.

7. Saved on the Inside. All that were saved during the flood were saved on the inside of the ark. All the saved are in the church which is Christ's body. To be in the church of the Bible is to be in Christ, for the church is his body (Col. 1:18, 24; Eph. 1:23). (1) Salvation is in Christ (2 Tim. 2:10). (2) His body is the church, therefore, the saved are in the church.

8. Humble Went In. All that went into the ark proved themselves to be submissive, by their simple obedience to the command of the almighty God. All

that are in the church are those who have humbled themselves under the mighty hand of God, who have denied themselves the things of the world, and have surrendered themselves in simple obedience to the commands of our heavenly Master (Matt. 16:24; Heb. 5:8, 9).

9. Needs Supplied. All their needs were supplied in the ark. They didn't go out of the ark for anything. In fact they couldn't go out without drowning. All the needs of a Christian is supplied in Christ (Eph. 1:3; 2 Cor. 1:20). They do not have to go out of Christ for anything. In fact none can go out of Christ without becoming lost.

10. All Outside Were Lost. All that were not in the ark were lost, regardless of whom they were. We are often disturbed about our old foreparents who died out of the church of Christ, and the question often comes to us: What-becomes of all the foreparents. Well, my friends, we can easily see what became of them back there. They were drowned because they wouldn't obey God. But let us not worry about the foreparents, for God will handle them in his own way. Let us worry about ourselves. Just as they were all lost who did not enter the ark, all will be lost who do not enter the church. "He is the savior of the body" (Eph. 5:23). "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie" (Rev. 22:15, 16). All such will have their part in the lake that burneth with fire and brimstone (Rev. 21:8). We trust that you will not be in that number. Therefore we are extending you the invitation to come on the inside while you have the opportunity. I trust that there are those in

this great company that have the courage to come forward and stand up before this great audience and make that noble confession that brought death to the Son of God. Will you come? Jesus welcomes you, and heaven is waiting for you, and mercy is pleading. Won't you come? Let us stand and sing.

CHRISTIAN BAPTISM

THE ESSENTIALITY	(1)
THE ELEMENT	(2)
THE SUBJECT	(3)
THE DESIGN	(4)
THE MODE	(5)

My heart is made to rejoice this evening to see this great company so interested in the study of the word of God. I sincerely appreciate such splendid manifestation of interest in things divine. Your fine presence tonight reminds me of the fine sermon that Christ preached on the mountain, as is recorded in Matt. 5. He opened his mouth and taught them saying: "Blessed are they who do hunger and thirst after righteousness for they shall be filled." Your very presence tells me that you are hungering and thirsting after righteousness. Our subject for tonight's study is Christian Baptism. To some of our religious friends this is the most troublesome doctrine in the entire Christian system. Surely the wisdom of God could not have devised a greater test of man's worthiness of eternal life than that of Christian Baptism.

ESSENTIALITY

Let us first study the essentiality of baptism. It has been, and is yet being taught, that baptism isn't necessary to salvation. Therefore, with minds void of prejudice, let us allow the word of the Lord to settle this much discussed subject. Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Again, John 3:5, hear Jesus, "Verily, verily I say unto you except a man is born of water and of the Spirit he cannot enter into the kingdom of heaven." This is enough to prove to the world that baptism is essential to salvation, but since so many deny the essentiality of baptism let us go farther into this study. We all agree that before we can be saved we must get where salvation is located; but its location is where the arguments rest. Therefore, let the word of God point out the location. In 2 Tim. 2:10, hear the apostle Paul: "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." Where is salvation located? The Holy Spirit says it is in Christ Jesus. But how can one get in Christ? Hear the Holy Spirit: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27. See also Rom. 6:3). The only way to get in Christ where salvation is located is to be baptized into him. Therefore baptism is essential to salvation.

I next call your attention to the fact that where salvation and baptism are mentioned together in the New Testament, baptism always precedes salvation. This is the New Testament order. Your attention is called, my friends, to six places in the New Testament where

baptism and salvation or its equivalent are mentioned. Please notice carefully the Bible order and you'll see that baptism is mentioned first, and salvation or its equivalent afterwards. Mk. 1:4: "John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins." Notice closely the order: First, Baptism; second, remission of sins. Lk. 3:3: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Again baptism first, remission of sins second. Mk. 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We have the divine order again: First, baptism; second, saved. Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Here we have baptized first and remission of sins second. Acts 22:16: "And now why tarriest thou? arise and be baptized and wash away thy sins calling on the name of the Lord." Here the same order: First, baptized; second, wash away sins. Once more: 1 Pet. 3:21: "The like figure whereunto even baptism doth also now save us (not putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." First, baptism; second, saved. These plain passages of Scripture prove beyond a shadow of a doubt that baptism is essential to salvation.

ELEMENT

There has been much discussion about the element in baptism. The one baptism of the Bible has one ele-

ment and we must know what that element is. Jesus said, Jno. 3:5: "Except a man is born of water and the Spirit he cannot enter the kingdom of heaven." The Holy Spirit being a teacher and guide instructs us to be baptized in water thus we are born of the water and the Spirit. Hear the apostle Peter now in Acts 10:47: "Can any man forbid water that these should not be baptized who have received the Holy Spirit as well as we." Here the Holy Spirit teaches through Peter that water is the element. Again we turn to Acts 8 and there we have the Holy Spirit guiding Philip to the Ethiopian Eunuch who had been to Jerusalem to worship. He was returning and reading, and I wish to say here that if we can get our people to read, the squabbling over the element in baptism will be eliminated and it will be easily seen that water is the element. Philip under the direction of the Spirit said to the eunuch, "Understandest thou what thou readest." He said, "How can I except some man should guide me." He desired Philip to come up and sit with him. Then Philip opened his mouth and began at the same scripture and preached unto him Jesus. As they went on their way they came to a certain water and the eunuch said, "See here is water, what doth hinder me to be baptized?" Philip said, "If thou believest with all thy heart, thou mayest." He answered and said, "I believe with all my heart that Jesus Christ is the Son of God." And he commanded the chariot to stand still and they went down both into the water, both Philip and the eunuch and he baptized him and when they were come up out of the water the spirit of the Lord caught away Philip and

the eunuch saw him no more and went on his way rejoicing.

Now dear frinds it can be clearly seen that the Bible baptism calls for (1) coming to water, (2) going down into water, (3) baptizing in water, (4) coming up out of water and (5) rejoicing after having thus done. Read for yourself Acts 8:36-39. In the face of this plain Bible teaching, how can anyone deny that water is the element in Christian baptism? You must admit yourself that anyone must have help to fail to see this plain teaching. Furthermore we all must agree that Christ commanded man to baptize. (See Matt. 28:19.) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Here men are commanded to baptize and we know that the only baptism that men can administer, is water baptism. Now I wonder just who is so simple that they can't see this plain teaching of the Bible? I was preaching in a meeting down in East Texas a few years ago and in my sermon I was explaining why people can't see, and after my sermon Brother Jasper Moss came to me and said, "Brother Hogan, I appreciate you giving us Bible on why people can't see, but I already know why people can't see." I said, "Brother Moss, then you tell me why people can't see." He said, "Well, Brother Hogan, you see I am a horse trader and one day I went over into the next county and traded a man a horse for a mule, and when I brought that old mule home and turned him loose in my lot,

he walked over stumps, tubs, logs and stumbled over everything that came in his way. So I concluded that I had traded for a blind mule. Therefore I caught him and took him back to the man and told him that the old mule he traded me walked over everything in my lot that came before him. I told him that old mule couldn't see. So he said, yes that mule can see, but I'll tell you what is the matter with him: He is just too mean to see, that's all." I am about to conclude that as plain as the teaching of God is those that claim that they can't see are just too mean to see that's all. Now my friends, let us move self out of the way, and we can easily understand the plain word of God. This is enough on the element in baptism. I am sure that all can see that water is the element. Therefore, we come next to the subjects for Christian baptism.

THE SUBJECT

In Matt. 28:19, after Jesus had declared that all power in heaven and earth had been entrusted in his hands, he said: (Hear him) "Go ye therefore, and teach all nations baptizing them into the name of the Father and of the Son and of the Holy Ghost, and lo I am with you always even unto the end of the world." We see here that Jesus only authorizes his disciples to baptize the taught. Surely, we can see that to baptize the untaught we baptize the wrong subjects. Hear Jesus again: "Go ye therefore, and teach all nations baptizing them." What them? Those that you have taught of course. Anyone would have to have help to keep from seeing that. Hear Jesus again: "It is written in the prophets, and they shall all be taught of God and every man that has heard, and learned of the Father

cometh to me" (Jno. 6:45). See? The taught are the only subjects for baptism. Why, it's plain enough for a blind man to see it in the dark. Why a person would be ashamed to say that he couldn't see that plain teaching. Now we have shown that the only subjects for baptism are those who have been taught; but the question may arise: Who shall we teach? Hear God through Isaiah the prophet, Isa. 28:9: "Whom shall he teach knowledge and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." Surely Brother Methodists, and those other boys that believe in baptizing babies don't know that is in the Bible. They have been teaching ever since I've been in the world, and before I came, that a man is born in sin and shaped in iniquity. But, the Bible no place teaches such. David in speaking of himself said: "Surely I was shapen in iniquity, and in sin did my mother conceive me." Now David was speaking of himself—his own personal entanglement, and there is not a hint that anyone else is even inferred. (See Ps. 51:5.) When a child is born into the world it is just as innocent and pure as was Adam when he left the hand of God after having been made by him. It is born into the state of innocence, and should it die there, or while an infant, heaven will surely be its everlasting abode. Hear Jesus in Lk. 18:16: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Infants do not have to be saved, they are safe, and will remain so until they reach the age of accountability, and leave the state of innocence. Then Jesus says to those accountable, "Except ye repent ye shall all likewise perish" (Lk. 13:3). But if one has

never been with him how can they repent? "Re" means again, and "pent" means to turn. The word means: "again turn." But how can one again turn to God if he has never been with him? To ask that question is but to answer it. Hear the Holy Spirit through the apostle John in 1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." An infant cannot transgress the law, therefore, it is not a sinner. We have proven that taught believers are the only subjects for baptism. Therefore we come next to the design of baptism.

THE DESIGN

Thousands of honest souls have been baptized without knowing what it was for. This, however, was due to the lack of study of the word of God and the proper teaching. What are we baptized for? Well let's allow the Holy Spirit to settle that question. Hear him talk through the apostle Peter: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Spirit" (Acts 2:38). In this verse it is clearly stated that it is for the remission of sins. Again, Acts 22:16: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." In the face of these plain Scriptures, can't you see what baptism is for? Surely you do. You can't keep from seeing it. But thousands say that they were saved before they were baptized. However, according to the Bible they were not. Hear Jesus: "He that believeth and is baptized shall be saved, but

he that believeth not shall be damned" (Mk. 16:16). Now let us leave it like Jesus fixed it and be satisfied.

THE MODE

We come now to the last point in our lesson: The Mode. What is it? We do not have to guess about it. It is clearly set forth in the Bible.

In Eph. 4:5 it is plainly stated that there is one baptism, therefore, more than one mode would be an impossibility. The one baptism carries with it: one subject, one element, one design, and one mode. But what is the mode? Let the word of God settle this question. Hear the Holy Spirit talking in Rom. 3:4: "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 the newness of life." Let us notice also the next verse: "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." Again hear him in Col. 2:12: "Buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God who hath raised him from the dead." With this plain Bible teaching before us, my friends, can you see any chance for a person to misunderstand the mode of the Christian baptism? Some are teaching that sprinkling is baptism, and quite a number of honest souls have been sprinkled thinking that they have been baptized. But my friends sprinkling is not baptism, and if you have been sprinkled you have been ruined. If you

have been poured your condition is just the same as if you had been sprinkled. But to speak of sprinkling or pouring a man is an outrage upon all grammatical accuracy. We may sprinkle water, blood, ashes, and sand on a man, but we cannot sprinkle a man at all. Sprinkling is not baptism, neither pouring. Sprinkle, pour and baptism are different words, and have altogether different meaning. The word sprinkle is derived from the Greek word "rantizo," meaning to scatter in drops. Pour came from another word altogether. It came from the word "cheo" meaning to let out in a stream. But baptism came from the Greek word "baptizo" meaning to dip, plunge, overwhelm, or immerse. Therefore, those who have been sprinkled or poured have not been baptized. But, loved ones, it is not necessary to go into Greek or any other language to settle this question, for one hundred and forty-eight of the ripest scholars of the world say that we are buried in baptism. Friends, I know that it is bad to make a mistake, but it is still worse to refuse to correct it after having arrived to the knowledge that you have made it. Won't you correct your mistake now? I am sure that there are those in this company who have made the mistake of submitting to an unscriptural baptism. You have the opportunity to correct it now. The Spirit and the bride say come, and while heaven waits, and mercy pleads, won't you come. Let us stand and sing the invitation selection.

THE TRUE CHURCH

Friends: I can but count myself happy for being blessed with this exalted privilege to come before such an intelligent assembly with a message of divine truth. I am indeed thankful to see such intense interest in the study of things divine. The apostle Paul said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Failure to study the word of God is responsible in a great measure for the division with which we come in contact today. There is absolutely no excuse for so much error and division today, for the Bible is one of the largest circulations of our day; and is about the least read. You can go into nearly every home, and regardless of how bad it may be, you are likely to find some kind of Bible there. But, what are the people doing with their Bibles? They are using them for a place of safe-keeping of important papers and the baby's hair. I am begging you tonight to find another place for your important papers and the baby's hair, and let us get down to a real study of the word of God. Jesus said: "Ye do err not knowing the Scriptures, nor the power of God" (Matt. 22:29). Ignorance of the Scripture is responsible for so many honest souls going contrary to God's law today.

I trust that you have brought your Bibles, paper, and

pencils tonight and are ready to make note of the many things that I may advance, and are going to compare them with your Bibles, and if you find them recorded therein, we pray that you will be honest enough to come back and obey them for they are the things that will save you should you obey, and they are the things that will damn you should you refuse to obey.

Now to the subject that we have in hand for tonight's study: The True Church. The subject alone conveys the fact that there is but one true church. Yes, friends, I know that there are hundreds of churches in our land today, but we are going to talk about the true church, and by true church I mean the church of the Bible, and the Bible talks about only one. Our sectarian friends brand my brethren and me as being narrow when we make the claim that there is but one true church. We admit that it is being narrow, but our friends seem to have forgotten that Jesus said that straight is the gate and narrow is the way that leads to life (Matt. 7:13). But some will agree that the Bible only talks about one church, but they say that these other churches are branches of the one. Now, my friends, if this were true, doesn't it look reasonable to you that the apostles would have addressed some of them as such? Doesn't it look reasonable that if these other churches were branches of the church of the Bible we would have a record of where Paul addressed the Methodist branch of the church, the Presbyterian branch of the church, the Baptist branch of the church, etc.? To sensibly speak of the church, one of three figures must be before the mind, viz: a tree with trunk and branches, a vine with stem and branches or a stream with its tributaries.

If these churches are branches of the true church when did these branch organizations shoot forth? We will omit the Catholic churches for they do not advocate the branch doctrine. According to Gibbons, the Episcopal church began in 1521, Presbyterianism began in 1537, Baptistism began in 1611, Methodism began in 1729, and you have to go to history to find them for the Bible says absolutely nothing about them. Now friends, was the church without branches for the first sixteen hundred years of its existence? and did she bring no fruit during that time? Why, loved ones, you know that neither tree nor vine can maintain its life and bring forth fruit without branches, yet if these churches are branches, then it follows that the church was a branchless, fruitless, lifeless thing until they came into existence. According to those that advocate the branch doctrine, the church was without branches for the first fifteen hundred years of its existence; since then, in one third of the time, she has put forth branches galore. Each of these branches differs in constitution, character, and fruit from all the others. Such a tree has never been heard of. Can you imagine a tree bearing peaches, pears, apples, plums, apricots, cherries, pumpkins, squashes and nuts of all description? Have you ever heard of different kinds of fruit coming from the same seed? You certainly have not. The seed is the word of God (Lk. 8:11), and these different kinds of fruit did not come from the word either. Friends, we have three great witnesses, who testify that there is but one church. These witnesses are God, Christ and the Holy Ghost. Greater witnesses than these have never testified, and those who will not accept their testimony do not want the truth.

First we will call on God the Father for his testimony, hear him: "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 into it" (Isa. 2:2). Notice, my friends, he said Lord's house, not houses, and all nations shall flow into it, not them. How many do you understand it refer to? Now that God has testified that there is but one, let us notice the Son's testimony. Hear him: "And I say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Notice, my friends, he said upon this rock I will build my church, not churches but my church, singular, if you please. Notice further: and the gates of hell shall not prevail against it, not them, but it. Can any language be employed that would make it plainer? Certainly not, for that is plain enough for a blind man to see it in the dark. I call your attention next to the testimony of the Holy Spirit: (Eph. 5:25) Hear him: "Husbands love your wives even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Again I call your attention to the language: Husbands love your wives even as Christ also loved the church, not a church, or the churches, but the church, and gave himself for it, not them. Friends, a person has to have help to keep from seeing that there is but one true church.

Allow me to further establish the fact that there

is but one true church by presenting to you more Bible truths. The church is the body of Christ. Hear the Holy Spirit talk (Col. 1:18): "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence." Notice here the body is said to be the church. Again notice (Col. 1:24): "Who now rejoice in my sufferings for you, and fill up that which is behind the affliction of Christ in my flesh for his body's sake which is the church." Here it is again, the body is the church. Again (Eph. 1:22, 23): "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Here my friends, the church is said to be Christ's body. But how many bodies has Christ? Now, loved ones, Col. 1:18 says that the church is the body. Col. 1:24 says that the church is the body, and Eph. 1:22, 23 says that the body is the church. It has been well established that the body of Christ and the church are the very same thing. Now it follows that if we can find out how many bodies there are we will know how many churches there are, for the body and the church are the very same thing. I now call your attention to Eph. 4:4: "There is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all who is above all, and through all, and in you all." How many bodies are there? The Holy Spirit says: there is one. The body and the church being the very same thing; therefore, one church. Again, Rom. 12:4, 5: "For as we have many members in one body, and all members have not the same office: So

we being many, are one body in Christ, and everyone members one of another." Notice: "So we being many are one body in Christ." How many bodies are there? The Holy Spirit says there is one. Again, 1 Cor. 12:20: "But now are they many members, yet but one body." How many bodies are there? The Spirit says there is but one. What is that one body? The Holy Spirit says that it is the church (Eph. 1:22, 23). Hence we have proven beyond a shadow of a doubt that there is but one true church. But where did the rest of these churches come from? I answer: They grew out of hearts dissatisfied with the plain teaching of Bible, and are wholly the work of Satan. But many are saying that one church is just as good as another. I am persuaded that those who make such statements do not realize what they are saying. Just think: Christ came down here in this sin cursed world in the likeness of sinful flesh, took on himself the form of a servant, and was made in the likeness of men, and while being humiliated he was robbed of just judgment, and was led to the cross, and there was made a curse for the whole world. For it was written in the law: "Cursed is everyone that hangeth on a tree." One of the soldiers with a spear pierced his side, and forthwith came there out blood and water (Jno. 19:34). He purchased the church with his own precious blood. Yet in the face of it all some people will say one church is as good as another. What a reflection! What a shame! What non-appreciation! Those who make such expressions are guilty of putting our Lord to an open shame. You are simply saying that you do not appreciate the sacrifice that Christ made for us. You are saying I know that Christ died, I know that he poured out his

life's blood. I know that he purchased the church with his blood; but Roger Williams started one in Providence, Rhode Island in 1639, John Wesley started one in England in 1729, Joseph Smith started one in Seneca County, New York in 1830, etc., and theirs are just as good as his. Shame on you. My friends, those who are expecting to be saved in these man-made institutions are going to be badly disappointed, for Jesus said in Matt. 15:13, "Every plant that my heavenly Father hath not planted shall be rooted up." Again: "Except the Lord build the house, they labor in vain that build it." (Ps. 127:1). Those that will be saved will be those that are, or will be in the church about which the Bible speaks, when Christ comes. Hear the Holy Spirit in Eph. 5:23: "For the husband is the head of the wife, even as Christ is the head of the church, and he is the Savior of the body." What has he promised to save? He said that he is the Savior of the body which is the church. Then those that will be saved will be those that are members of the body, which is the church. Friends, there is but one true church, and but one way to enter it. You must hear the gospel (Mk. 12:29; Acts 15:7). Believe (Heb. 11:6). Repent of your sins (Lk. 13:3; Acts 17:30). Confess Christ before men (Matt. 10:32; Rom. 10:10). Be baptized into the one body by the teaching of the Holy Spirit (1 Cor. 12:13; Gal. 3:27; Rom. 6:3).

Now if there be those of you in this fine company who have the courage to come and accept the precious invitation, we welcome you, while we stand together and sing, will you come? (Song, "Why Not Tonight," and two men come forward). We are indeed thankful to our Heavenly Master for these two precious souls

who have come to confess Christ before men. They did not come to profess religion, for there is absolutely no divine authority for such. They have come to confess Christ before men as Christ has authorized in Matt. 10:32, and it is to be made with the mouth (Rom. 10:10). Will the both of you stand please? (The men stand.) Do you believe with all your heart that Jesus Christ is the Son of God? (The men answer, I do.) This grand confession brought death to the Son of God, but it will bring life to you after you will have completed your obedience by being buried in baptism for the remission of your sins, according to Rom. 6:4; Col. 2:12 and Acts 2:38, and rising therefrom to walk in the newness of life, ever being steadfast and unmovable, always abounding in the work of the Lord in as much as you know that your labor is not in vain in Christ Jesus. May God bless you, and help you to live true to the confession that you have thus surrendered. Baptizing tomorrow. May God bless you all for having listened so patiently.

CAN WE ALL SEE ALIKE?

RELIGIOUS DIVISION

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|--|-------------------|
| 1. Division Is Wrong. | 1. Proper Creed |
| 2. It Is Carnal. | 2. Proper Church |
| 3. It Hinders Growth. | 3. Proper Baptism |
| 4. It Is Contrary to
Christ's Prayer. | 4. Proper Name |
| 5. It Is Condemned of God. | 5. Proper Worship |

My friends: I appreciate this fine assembly, and the fine interest that you are showing in this great meeting. I am especially happy to see so many of my white brethren and sisters present tonight, as well as so many of my group who are not members of the church of Christ. I trust that in my presentation of the word of God tonight, that I may be helpful to you in arriving at a better knowledge of your duty to God. I believe that you have all come, being prompted by the same spirit, to learn more and more of God's divine will toward us, and I pray that after we will have learned his will, we will not hesitate to do it. For Jesus said (Matt. 7:21): "Not everyone that sayeth unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who art in heaven." May God help us to keep in mind that the only passport through the gate into that celestial city is a life of obedience to the word of God.

Our subject tonight is: "Can We All See Alike?" We have often heard it said, that when it comes to religion, we cannot all see alike. Well friends there is surely a reason for it. Now when it comes to things of the world, things temporal, we can all see and understand alike; but when it comes to the word of God, in order to cover up, or as an excuse for going contrary to the teaching of the Bible, men yell we can't all see alike. Yes we can all see alike when it comes to the things of the world. Now I may say that today is the 10th of May, and be just as honest as it is possible for me to be, in believing that it is the 10th of May; but another fellow hears me say that it is the 10th of May, and believing it to be the 11th, says to me: No, Hogan, you are wrong, today isn't the 10th, today is the 11th. Now friends, we are both differing, and the both of us cannot be right. Either one of us is wrong or the both of us are wrong. But the both of us are honest. But does the honesty of each of us make the both of us right? Certainly not. There is such a thing as being honest, but mistaken. "There is a way that seemeth right to a man, but the end thereof, are the ways of death" (Prov. 16:25; 14:12). Now will we fall out because we are differing? Certainly not. We will do the sensible thing: we will consult the right authority, the calendar. But the calendar says that today is the 9th. Friends, will I still contend that it is the 10th? Will the other fellow still hold that it is the 11th? We certainly will not. But what will we do? Why we will just laugh it off and say: well we were both wrong. Friends, that is the way we deal with things temporal. We are fair when it comes to things that are temporal. But when it comes to the

spiritual realm, we are often found guilty of being unfair. Now we will all admit that we are badly divided religiously, and I must say that the word of God is not responsible for this division. All of this division grew out of hearts dissatisfied with the teaching of the word of God.

(1) Division is wrong. It is wrong because it is contrary to the teaching of our Lord, and in 2 John, verse 9, we read: "Whosoever goeth onward and abideth not in the teaching of Christ hath not God: he that abideth in the teaching hath both the Father, and the Son." Those who are divided are they who have gone beyond the teaching of Christ. Therefore they are guilty of wrong doings, and do not have either the Father or the Son.

(2) Division is carnal. Hear the apostle Paul reprimanding the Corinthians, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3:1-4). Friends, we have just such people in our land today. Some are following this man, and some that and the other. Paul says that such people are carnal, and we read in the Romans 8:6: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, and neither indeed can be."

(3) It hinders growth (Eph. 2:21). "In whom all the building fitly framed together (not divided), groweth into an holy temple in the Lord." (4) It is con-

trary to Christ's prayer. In John 17, Christ prayed for unity; hear him in John 17:20, 21: "Neither pray I for these alone, but for them also, which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou has sent me." So we see that all this division is contrary to the prayer of our Master.

It is therefore, (5) condemned of God (Rom. 16:17; 1 Cor. 1:10). Now that we see that division is carnal, hinders growth, contrary to Christ's prayer, and condemned of God, don't you think that we had better find something upon which we can all unite, and be one according to the teaching of the word of God? I am sure that all will agree that we had better become united before it is too late.

Therefore, let us start searching for that something upon which we can be united. Before we can all be united, we must have (1) the proper creed. Therefore, let us search for it, by trying as many of the creeds of our day as time will permit. Since Catholicism is the oldest "ism" of our day we will first try them. Now friends, I contend that if we can all be Catholics, and please God, we ought to become Catholics, for we must all be united to please him. I seldom have anything to say directly about the Catholics, because not very many of my group become Catholics, for my people don't believe in telling any one man all they do. In order to find Brother Catholic, we will have to go to history, for the Bible says absolutely nothing about them. And as we make this study of Catholicism I trust that you will especially notice the wonderful way that history and the Bible

agrees. In Rev. 11:3, God said: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. Now let us notice the points in this verse: (1) There are two witnesses and only two. (2) These two are witnesses, and are to testify to certain facts. (3) The Lord says, they are "my" witnesses. (4) The Lord gives these witnesses power. (5) They shall testify in sackcloth. This implies that they shall testify in sorrow, robed in mourning. (6) They shall do this 1260 days or, since a day in prophecy is a symbol of a year, for a period of 1260 years. Who, or what are God's two witnesses? Friends, I have here before me the Bible. It is divided into two great divisions, which are called Old and New Testaments. Here are then, two testaments. The term testament is a word that signifies to bear witness. It derived from a Latin word, "testor," which means, I testify. The Old and New Testaments, then, are two witnesses. They are the Lord's. Jesus said to the Jews regarding the Old Testament: "They testify of me" (Jno. 5:39). One of these witnesses testifies of the Lord in types, and prophecy; the other testifies by its history of facts. But they are to prophesy in mourning for 1260 years. Well, let us turn to history.

According to history, there was a great division between the Greek and Roman Catholics, and not long after the division had begun Justinian ascended the throne of the Eastern Empire. This was in A. D. 527. Justinian put an end to this division by force in favor of Rome. He headed a terrible persecution of the saints in order to make all conform to the papal rule. Churches with their congregations were

surrounded by Catholic soldiers, and their houses were burned with the congregations in them. Surely the blood of the saints flowed in the streets of Rome. This was in order to make the Roman government universal. God's two witnesses were surely prophesying in mourning at this time. (See Gibbon, Vol. IV, p. 528.) In A. D. 531, the churches that still protested against the rule and claims of Rome were forced by arms to surrender the whole church to the Pope of Rome by Justinian. In A. D. 533 he bestowed on him the title "Rector Ecclesiae," or lord of the church. (See D'Aubigne's Reformation, Vol. I, p. 42.) At this time, surely the man of sin was revealed. This is indeed the beginning of the Dark Ages. How long did it last? According to history it began A. D. 533, and lasted until 1793, which is a prophetic period of 1260 years, and is thus the fulfillment of Rev. 11:3. During this time the nation rose in crusade against all religion. A great convention was called by the mightiest nation then upon earth, and by national law abolished, not only the Bible, but God. Atheism became the law of the state. I now call your attention to the Bible.

In Thess. 2:3, the Holy Spirit said: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." According to history this all happened through the Catholics. Again, I call your attention to Rev. 13: 17, 18: "And that no man might buy or sell, save he

that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred, three score and six." This, my friends, has been proven to refer to the Catholics. Let us notice the 17th verse again: "And that no man might buy or sell, save he that had the mark." It has been a common thing for Catholics to be forbidden to patronize those who were not loyal to the pope. Again, it is clear that the beast had: (1) a name, (2) and that name had a number, (3) and it was the number of a man, (4) and his number is six hundred, three score and six. Now we can discover his name by counting the number. Since John wrote in Greek, let us resort to the Greek method of counting the number. The Greeks did not express numbers by figures, but by letters. I now call your attention to the letter method: 30 is L, 1 is A, 300 is T, 5 is E, 10 is I, 50 is N, 70 is O, 200 is S; total 666; the name—Lateinos. But who is Lateinos? He is the reputed founder of the Latin race. The Roman church is today called the Latin church, and the most of their sacred books are written in Latin, and their worship is conducted in every country in the Latin tongue. When a Catholic council convenes, all its conferences are conducted in the tongue of the ancient Latins. Those who surrender to the Catholic doctrine, certainly have the mark of the beast; for the mark of the beast is his doctrine. Furthermore: popes, and their system of priests, monks, nuns, divine unctions, fathers, archbishops, archdeacons, and their entire system is out of harmony with the teaching of the word of God. There-

fore, we can't all unite with the Catholics, and please God, so we must turn Brother Catholic down. Back of A. D. 325, there were no Catholic councils, no popes, cardinals, archbishops, archdeacons, monks, nuns, and as a summary, there were no Catholics at all. Then we will have to leave Brother Catholic and continue this search for that something upon which we can all be united. We must all agree that before unity can be had; we must have (1) the proper creed. (2) the proper church, (3) the proper baptism, (4) the proper name, (5) the proper worship.

The proper creed, my friends, is the Bible, the proper church is the church that the Bible talks about, the proper baptism is the baptism of the Bible, the proper name is the Bible name, and the proper worship is Bible worship. Since all these features are necessary in order to be united, let's continue to search until we find a group with all these features and unite with them. Let us keep in mind, loved ones, that in the study tonight of the various religious bodies around about us, if they cannot be traced back and identified as the church of the Bible, they are certainly not the church for which we are looking, not the one planted by the Lord.

Well, let us next try Brother Methodist. I say, friends, that if we can all be Methodists and please God, let's do so, for be it remembered that if we please him we must be united. But is the Methodist creed the Bible? Most certainly not. They have a human creed, a discipline of human origin, and in it you find things that are no where found in the word of God, such as: baptizing babies, sprinkling and pouring for baptism, and many other laws and regulations that

are out of harmony with the teaching of the word of God. This church is not the church of the Bible for the Bible says absolutely nothing about it. Methodism was unheard of previous to the days of John Wesley. Before the year of A. D. 1729, there was no such thing as Methodism in the land. The apostles never heard of a Methodist church. It is human in origin, doctrine and practice. It started at the wrong place, by the wrong man, and at the wrong time. It started in England instead of Jerusalem, by John Wesley instead of Christ, and in A. D. 1729 instead of A. D. 33. So we must leave Brother Methodist and continue the search, for he has been proven to be of human origin. And Jesus said in Matt. 15:13: "Every plant that my Heavenly Father hath not planted, shall be rooted up."

We next try Brother Baptist. We are not trying any of these religious organizations because of some grudge that we have against them. But we are prompted by a desire to know the truth, and to eliminate the division which is so eminent in this great land of ours today. I have some personal friends of long standing, who are members of the Baptist church. Their creed is not the Bible, and there is not a man living that can follow the Bible and become a Baptist, and there is not a single member of the Baptist church who can accept the Bible as his only rule of faith and practice, and remain a Baptist. Back of A. D. 1607, there was no such thing in existence as a Baptist church. It wasn't even heard of until one John Smyth, who poured water upon himself for baptism, started it in A. D. 1607. The Bible no place speaks of the Baptist church. Some however,

have tried to trace the origin of the Baptist church back to the days of John the Baptist, but they have abandoned the idea now, and for a good reason too. The reason is, because the Bible no place supports such erroneous theory; but teaches that even after the headless body of John the Baptist had been buried by his disciples, Jesus said, "I will build my church" (Matt. 16:18). Therefore, even the church of the Bible didn't begin in the days of John the Baptist. And the Baptist church didn't begin until fifteen hundred and seventy-four years after the beginning of the church of the Bible. In 1639, Roger Williams of America, and Ezekiel Holliman, with eleven others, began the first Baptist church in America, in Providence, Rhode Island. It has Pendleton's Manual as its creed; it began at the wrong place, the wrong time, and by the wrong man. They have adopted the official name of John the Baptist, giving honor to the friend of the Bridegroom rather than the Bridegroom himself. God promised his people a name better than of sons and daughters (Isa. 56:5). And they have adopted the official name of the son of Zacharias and Elizabeth. This could not be the name, for God promised a name better than of sons and daughters. The word Baptist is fourteen times in the Bible and each time it is connected to John, and is John the Baptist. I especially wish to call your attention to the definite article "the." Baptist wasn't his name. It was his occupation, and the definite article the pointed out his occupation. His name was John. Now my name is Richard Nathaniel Hogan, not Richard Nathaniel the Hogan. Friends, please don't call me Richard Nathaniel the Hogan, but you may call me Richard

Nathaniel, the preacher. The definite article the points out my occupation, and it does the same thing in connection with John. He was a baptizer. The Lord sent him to baptize. Therefore, John the Baptist. But some say that they are Baptists because they were baptized, and believe that baptizing one makes them a Baptist, and often they say: "John was a Baptist. John baptized Christ and that made Christ a Baptist." But, my friends, there is no such thing in the whole Bible as "a" Baptist. "A" Baptist cannot be found in the Bible. Now you say that John was "a" Baptist. John baptized Christ, and that made Christ "a" Baptist. Now, please tell me, who baptized John to make him a Baptist? That is logic gone to seed. But they say that there is nothing in a name; well, friends, let us see about that. In Acts 4:12, the Holy Spirit said: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." So friends, we will have to leave Brother Baptist and continue the search, for his whole system is human in origin, doctrine and practice.

Friends, I only wish that time would permit me to go farther in the way of examining the many denominations with which we come in contact today, but our time for tonight's study is up. Now, just before extending the invitation, I wish to call your attention to the fact that there is a way that we can see alike and all be united, namely: Let us lay aside our human thoughts and petty opinions, turn a deaf ear to the doctrine and commandments of men, and accept the Bible as our only rule of faith and practice. The same of which will cause us to be united in the

one body, the church of Christ. The church of which we read in the Bible, the church that began at the right place (Jerusalem), at the right time (first Pentecost after the resurrection of Christ, A. D. 33), by the right Builder (Christ, Matt. 16:18), has the right foundation (Christ, 1 Cor. 3:11), wears the right name (Christ, Acts 4:2), and renders acceptable worship (Jno. 4:24). I trust that there are those in our company who have sufficient courage to walk out in the face of this great audience and take a stand with the truth while the opportunity is yours, while it is yet day, while the blood runs warm in your veins, while the hand of mercy is stayed, and while heaven waits, we bid you come. Let us stand and sing.

CONVERSION

Dear friends: We are indeed thankful for this, another privilege, for this, another expression of God's love and kindness toward us. We are indeed happy to see so many of you present tonight, which proves your interest in the study of the word of God. I am conscious of the responsibility that rests upon me as a minister of God. Paul said in 1 Cor. 9:16, "for though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." By this I realize that if what I preach isn't in harmony with the word of God, the curse of the Almighty rests upon me. I trust that you too realize that we are dealing with things that are not to be trifled with, things not passing, nor earthly in their nature, but things that are heavenly, and eternal. May God help us to study as for eternity, and to keep in mind that the things with which we are dealing will be facing us at the final consummation of time. Jesus 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" (Jno. 12:48).

Our subject for tonight's study is "conversion." Much has been said regarding this subject, and many confusing and conflicting doctrines have been, and are yet being, advocated regarding it. But let us

study it tonight in the light of the word of God, with minds void of prejudice. First, what does conversion mean? It means a complete change, viz., a change of heart, a change of conduct, a change of state. Friends, if a man changes his heart, and conduct but refuses to change his state, he remains an unconverted man: he is probably convinced, but not converted. (2) Next, we come to the essentiality of conversion. Jesus said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). Again: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). The essentiality of conversion need not be discussed farther, for all can see that it is very much necessary. (3) We come now to the agents in conversion: This point in our study tonight deserves more time than any other, for there is much disputation regarding it. Some say that God appeared to them and told them directly what to do to be saved. Some say, Christ, some the Holy Spirit, and some say that angels from heaven appeared unto them and told them personally what to do to be saved. But friends, I am going to prove by the word of God that these testimonies conflict with the teaching of the Bible. I am going to prove that it is impossible for God, Christ, the Holy Spirit, or the angels of heaven to tell anyone directly, or independent of the word what to do to be saved, without breaking, or changing the "New Will." "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the First

Testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth (Heb. 9:15, 16, 17). If we are saved at all today, it must be according to the "New Will," and I shall prove by the New Will that God, Christ, the Holy Spirit, and angels, are not the agents in conversion.

I now call your attention to 2 Cor. 4:1-7: "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid it is hid to them that are lost: in whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of power may be of God, and not of us." The seventh verse here expresses a fact that if given due consideration would eliminate the confusion, and vain expectation of thousands who are laboring under the impression that they must wait until some supernatural agencies or power

divine apprehend or seize them. Such claim is responsible for miraculous conception, and the "better-felt-than-told" ideas that are so often expressed by so many people. Now if we would move our own petty ideas out of the way, and study this seventh verse as we would any business proposition, I am sure that we would see, and understand, how the plan of salvation is revealed unto us.

Here the apostle Paul speaks of a treasure, a thing of great value, something highly esteemed, and he said that we have it in earthen vessels (2 Cor. 4:7). What is it that is in earthen vessels? Paul said, "we have this treasure in earthen vessels." This thing that is to be appreciated, this thing of great price; we have it in earthen vessels. In Matt. 13:44-46, Jesus said: "The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Why does he sell all that he has and buy the field? Because of the treasure that is in it of course. But let us read further, my friends: "The kingdom of heaven is like unto a merchant man seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had, and bought it." Notice friends, he sacrificed, sold out, gave up, all that he had. Friends, that is what we must do: sacrifice, give up, sell out, before we can possibly accept this treasure (Matt. 16:24). Now that we have in mind fully the meaning of treasure, and Paul said that we have just such a treasure, it follows that we must next find out just what this treasure is that Paul speaks about. Is it a pearl or some of the natural resources hidden away in

mother earth? It is certainly not. Well, what is it? Let us notice 2 Cor. 4:3, 4 (Hear the apostle): "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Paul is here talking about the gospel. The gospel is then this treasure that Paul says that we have in earthen vessels. He styles the gospel as a treasure. It is a treasure, for it is the scheme of human redemption, in obedience to which men are saved (1 Cor. 15:1-4). Therefore, if necessary, we should be willing to sell all that we have; make any necessary sacrifice in the way of financial affairs, earthly entanglement, or human relationship that we might come in possession of this highly prized treasure, the gospel, by which we are saved. But Paul said that we have this treasure in earthen vessels, not heavenly vessels.

But what is meant by earthen vessels? A vessel, or the word "vessel" means a container. Something in which we bear about or carry things around. I can better bring to you just what is meant, or here inferred by earthen vessel, by calling your attention to Acts 9, Here we have a record of the Lord appearing unto Ananias, after having appeared unto Saul on his way down to Damascus, he said to Ananias: "Arise and go unto the street which is called straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold he prayeth, and hath seen in a vision one named Ananias, coming in and putting his hands on him that he might receive his sight. Then Ananias answered, Lord, I have

heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath letters of authority from the high priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." He is what? The Lord said: He is a chosen vessel. For what? To bear. That, my friends, is what a vessel is for—to carry things in, to bear it about. Now the Lord said that Saul is a chosen vessel to bear his name, or carry this great treasure, the gospel, unto the uttermost parts of the world. So then my friends, let us keep in mind that the treasure about which Paul is speaking in 2 Cor. 4:7 is the gospel, and the earthen vessels are men, of whom Paul was chief, a chosen vessel. My friends, there was a time when God communicated with the people directly through signs, dreams, and visions. But since Christ died, and by his death put the New Will in force, the agency of conversion has been delegated into the hands of men. Christ said to his disciples after he had arisen from the dead, after the New Will came in force: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world" (Matt. 28:19). Here we have Christ delegating men (earthen vessels), to tell what one must do to be saved, and since that time to this very day men have been the agents in conversion. The apostles were guided into all truth by the unerring guidance of the Holy Spirit, and we are com-

manded to walk in their footsteps (1 Cor. 11:1; 2 Tim. 2:1, 2), preach the same thing that they preached (Gal. 1:8, 9).

Therefore, we, as earthen vessels, carry on this great treasure to the whole creation. In every case of conversion in the Bible since Christ gave the great commission, men first preached the gospel, and those to whom it was preached, believed and obeyed before salvation was theirs to enjoy. There is not a case where anyone was converted without an earthen vessel's having preached the gospel to him. Not one.

I made what some call a radical statement a few minutes ago, when I said that God, Christ, the Holy Spirit, and angels cannot tell men directly what to do to be saved without breaking the New Will; I shall now prove it by the word of God. God the Father cannot tell them what to do, because he has turned all authority, rule, and power over to the Son (Matt. 28:18; Eph. 1:22; 1 Cor. 15:24, 25). Christ declared himself that all authority, both in heaven and earth, had been entrusted in his hands (Matt. 28:18). The Holy Spirit declared that God had put all things under his (Christ's) feet, and gave him to be head over all things to the church which is his body (Eph. 1:22. "When he will have put down all rule, all authority, and power, he will deliver the kingdom to God the Father" (1 Cor. 15:24-26). This proves conclusively that God the Father cannot tell men what to do to be saved without breaking the New Will. And furthermore, God is a heavenly being, not an earthen vessel. Well, say some, "now that Christ has all authority in heaven and on earth, he can tell us what to do to be saved directly." Nay, my loved ones. True

he has all authority, and having such, he has assigned the agency in conversion in the hands of earthen vessels, and could not do it himself without breaking the New Will. Christ is himself a heavenly being, not an earthen vessel.

If Christ could tell men directly what to do to be saved, why didn't he tell Saul what to have done when Saul asked him on the road to Damascus? In Acts 22, we have a record of Christ appearing to Saul while Saul was on the way to Damascus. Paul said: "As I made my journey, and came nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell to the ground and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And I said, What shall I do Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things that are appointed unto thee to do." But why send him to Damascus to get this information? Why didn't Christ tell him what to do to be saved? Here we have Saul in a personal conversation with him, and in the conversation Saul asked the Lord what to do. But why didn't he tell him? I answer: It was because Christ had in his New Will delegated the agency in conversion to "earthen vessels," and he could not have told Saul what to have done without breaking his will. Therefore, the Lord sent him into the city, and had Ananias, an earthen vessel, to go to him and tell him what to do to be saved. "Now when Ananias came to Saul he said unto him: The God of our fathers hath chosen thee, that thou shouldest know his will,

and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." But why didn't Jesus tell him to do that, while in conversation with him on the road to Damascus? I again answer: Jesus is a heavenly being, and the agency of conversion has been turned over to earthen vessels. Therefore for a man to be converted, an earthen vessel must be present, and the gospel, God's power to save must be proclaimed.

But let us continue this study. Let us notice a few more Bible examples. What about angels telling men directly what to do to be saved? Friends, angels aren't earthen vessels; they are heavenly vessels. In Acts 10, we have the record of the conversion of Cornelius, a devout man, a praying man, and a man full of hospitality. And the angel of the Lord appeared unto him and said: "Cornelius, thy prayers are heard, and thy alms are come up as a memorial before God. Now send men to Joppa, and call for one Simon, whose surname is Peter: he shall tell thee what thou oughtest to do." But just a minute angel, why don't you tell him? You are right here now talking to him; too, it is thirty miles to Joppa, and the way these men have to travel, it will take them four days to get to Joppa and back with Peter; why put off his salvation for four more days? There was a time when this angel could have possibly told Cornelius what to have done to be saved, but that time has passed. Christ, the great Maker of the Will has made the New Will and sealed it with his own precious blood, and in this will

he has delegated the agency in conversion into the hands of earthen vessels. Therefore, he told Cornelius to send for Peter, a man of the earth, and he will tell you what to do.

Again, in Acts 8, we have another case, the case of the conversion of the man of Ethiopia. This man had been up to Jerusalem to worship, and was returning and sitting in his chariot, reading the prophet Esaias. The angel of the Lord, being interested in his conversion, went to Philip, the earthen vessel. Notice the angel did not go to the man to be converted. Nay, he went to the earthen vessel. But why go thirty-six miles away to Samaria to get Philip, angel? Why don't you go to him and tell him what to do? We have this treasure in earthen vessels (2 Cor. 4:7). Therefore, the angel went to the earthen vessel, and said unto him: "Philip, arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. Philip arose and went: and behold, a man of Ethiopia, an eunuch, was sitting in his chariot reading. Then the Spirit said unto Philip, Go near, and join thyself to the chariot." But whom did the Spirit speak to? Philip, the earthen vessel, of course. You see that, friends, the Spirit did not go to the sinner, the Spirit went to the preacher, an earthen vessel, and said: "Go near and join thyself to the chariot." Here we see the Spirit worked upon the preacher rather than the man to be converted. Now friends those of you who are waiting on some heavenly vessel to come down and tell you what to do to be saved are certain to be disappointed. The Lord has selected earthen vessels for that work. "How can they call

upon him whom they have not believed? And how can they believe in him whom they have not heard? And how can they hear without a preacher, and how can he preach except they be sent?" (Rom. 10:14, 15). Christ told men (earthen vessels) to "go into all the world and preach the gospel, and he that believeth and is baptized shall be saved and he that believeth not shall be damned" (Mk. 16:16). The gospel is that treasure: it is God's power to save the believer (Rom. 1:16). "Saved by it" (1 Cor. 15:1, 2). You must hear it, believe it, and obey it (Acts 15:7; Rom. 1:16; 2 Thess. 1:7, 8). If there be those of you here tonight who have the courage, and are willing to submit to the simple plan of salvation we bid you come while we sing. Let us stand and sing.

THE IDENTITY OF THE TRUE CHURCH

Respected friends, and fellow travelers to eternity: It is with much joy, and a thankful heart that I come before you tonight. Joy because of the fine interest that you are showing in the study of the word of God, and a thankful heart because of the wonderful manifestation of God's love and kindness toward us to the extent that he has permitted us to come together again in the interest of things divine. Because of last night's subject in which we proved by the word of God that there is but one true church, and pointed out the errors in others, we have a question that comes to us tonight. I now read the question: Say preacher, why do you dominize, or condemn other churches? Friends: I am not surprised in the least when I receive questions like this one. This question is the result of not reading the Bible. Now, if my querist had been reading the Bible for himself or herself instead of just listening to the preacher, they would know why I am doing what you call dominizing. Jesus did what you call dominizing. Hear him as he reprimands the scribes and Pharisees: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead

men's bones, and of all uncleanness" (Matt. 23:27). The Master called them blind guides, and in Matt. 23:33, he called them serpents, and pronounced the damnation of hell upon them. So it looks like Jesus did what you call dominizing. Listen to Stephen in Acts 7:51: "Ye stiffnecked, and uncircumcised in heart, and ears, ye do always resist the Holy Spirit, as your fathers did so do ye." In other words he told them that they were just like their daddies before them. So Stephen, a man filled with the Holy Spirit, did what you call dominizing. You seem to try to make it sound bad by saying dominizing. It isn't dominizing; its reproving, and Paul said in 2 Tim. 3:16, 17: "All Scripture given by the inspiration of God, 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." Here we find that the Scriptures are profitable for reproof. Then should we as ministers reprove? Hear Paul again: "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:2-6). The trouble with the people now is that they cannot endure sound doctrine. The Holy Spirit said reprove, and I am going to carry out my end of it. I cannot afford to preach to please the people for Paul said in Gal. 1:10: "For do I now persuade men or God? Or do I seek to please men?"

for if I yet pleased men I should not be the servant of Christ." Thanks for the question and I hope that there will be many more.

Now for the subject for tonight's study, "The Identity of the True Church." I am happy to say that amid the many churches in our land today, the church of Christ stands unique. She has marks of identity which distinguish her from any other church in the land. Let us notice first the prophecy concerning the establishment of the kingdom, or church. About six hundred years before the birth of Christ, and during the time the Jews were held captive in Babylon, Nebuchadnezzar, king of Babylon, had a dream, through which God made known to him certain national changes that were to take place, in which were foretold the destruction of his own government, and three others which were to arise after his, and finally the establishment of the kingdom of God, which was never to be destroyed but was to fill the whole earth and stand forever. I call your attention to Dan. 2. Here we have a record of Nebuchadnezzar's dream, and how he sent out and got the wise men of his own province: the magicians, the astrologers, and soothsayers, the sorcerers, and the Chaldeans to shew the king his dream, and give him the interpretation thereof. After they had made a failure, the king decreed that they should be put to death. There was in captivity a servant of God whose name was Daniel, who was also sentenced to death. Daniel desired an opportunity to reveal the dream to the king and give him the interpretation thereof, and the same was granted. Then Daniel and his com-

panions petitioned to the God of heaven and God revealed the dream and the interpretation thereof to Daniel. Then Daniel blessed the God of heaven. Daniel was brought before the king, and informed him that the God of heaven that revealeth secrets had made known to the king, Nebuchadnezzar, what shall be in the latter days. "Thou, O king, sawest, and behold a great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king art a king of kings: for the God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heavens hath he given into thy hands, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall rise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: for as much as iron

breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to the other, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof is sure." Notice again my friends, the 44th verse: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Now let us notice Matt. 3: "In those days came John the Baptist preaching in the wilderness of Judaea, and saying, repent ye for the kingdom of heaven is at hand." In those days; what days? Surely the days of the Herods, and the Cæsars. Daniel had said or God had revealed that in the days of these kings (the Herods and the Cæ-

sars) the God of heaven would set up a kingdom (See Dan. 2:44.) And it was in the days of the Herods and Cæsars that John the Baptist came preaching that the kingdom was at hand. Friends, this is one of the identifying marks of the true church: The prophets talked about it.

But some say that the kingdom was set up by John; but my friends, even after the headless body of John had been carried off and buried; Jesus and his disciples were still going about preaching the kingdom of heaven is at hand. In Matt. 16:18, Christ said to Peter after Peter had confessed him as being the Christ the Son of the living God: "And I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Notice friends, he said, I will build my church, still pointing to the future. In this verse, loved ones, is another identifying mark of the true church: Upon this rock. What rock? Peter had just confessed him as being the Christ the Son of the living God; therefore, it was upon the confession that Peter had made, or upon Christ himself. In 1 Cor. 3:11, Paul said: "Other foundation can no man lay than that which is laid which is Jesus Christ." So, my friends, if Christ is not the foundation of the church of which you are a member, you may rest assured that it is not the true church. But let us notice Matt. 16:19: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." We do not understand

that Christ gave Peter literal "keys" such as we use to unlock houses, but that keys such as used in this passage is a symbol of power. Peter received the power by which he made known the "how" to enter the kingdom. It is admitted that Peter used the keys of the kingdom on the day of Pentecost, and that by obeying the commands that were made known by Peter, people were added to the church. Here are two more identifying marks of the true church: Peter opened the doors on the day of Pentecost, and they have been open ever since. Peter opened the doors of the true church, and they were added to it; not voted to it. So the church of the Bible was established on the first Pentecost after the resurrection of Christ.

But more proofs: Here they are (Mark 9:1): "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." In this passage, Christ plainly declares that some of those to whom he was speaking would be living to see the kingdom of God come with power. Then, my friends, it follows that just as sure as Christ told the truth, and as sure as all those to whom he was speaking have died, just that sure has the kingdom come. Jesus did not say that all of those to whom he was speaking would not taste death till they have seen the kingdom come with power, but some would not taste death till they have seen the kingdom come with power, true it was for Judas died before Pentecost. Christ said that the kingdom would "come with power." Now if we can learn

when the power came, we will know when the kingdom came; for the kingdom was to come with power. In Luke 24:49, Christ told the apostles, after he had arose from the dead, "to tarry in the city of Jerusalem until ye be embued with power from on high." Again in Acts 1:8: "And ye shall receive power, after the Holy Ghost is come upon you." Here Jesus tells them that they would receive power when the Holy Spirit came on them. Here we have it: (1) The kingdom and power were to come together. (2) The power and the Holy Spirit were to come together. (3) The Holy Spirit and power came on the day of Pentecost, therefore the kingdom came on the day of Pentecost. So it follows, my friends, that any church that didn't start on the day of Pentecost is not the true church. This is two more marks of identity of the true church, viz.: It started at the right time, and the right place. You will notice, friends, that before Pentecost in their preaching they made such expressions as these: "the kingdom of heaven is at hand," "the kingdom of God is at hand," "the kingdom of God is come nigh unto you," and "I will build my church." But after Pentecost, we have such expressions as these: "The Lord added to the church" (Acts 2:47). "There were prophets in the church" (Acts 13:1). "Let your women keep silent in the church" (1 Cor. 14:34). "And has translated us into the kingdom of his dear Son," (Col. 1:13) and "I John, who am also your brother and companion, in tribulations, and in the kingdom and patience of Jesus Christ" (Rev. 1:9). Surely these expressions would be absurd if the kingdom has not been established. But

these expressions were made during the lifetime of the apostles. Therefore the kingdom was established during the lifetime of the apostles. But when was it established during the lifetime of the apostles? On the day of Pentecost. Where? Jerusalem (Isa. 2:2; Lk. 24:47; Acts 1:4; 2:5).

Another identifying mark of the true church is its name. It belongs to Christ, and it wears the name of its owner. Christ said that it is his. Let us turn to Matt. 16:18 (Hear Jesus talking to Peter): "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it." "I" is a personal pronoun. "Will build" is a verb phrase. "Church" is the subject. "My," in this particular, is a pronominal adjective, belonging to the possessive case by telling whose church it is. It is his because he purchased it with his own precious blood (Acts 20:28). Paul refers to it as the church of Christ (Rom. 16:16), the body of Christ (Col. 1:24; Eph. 1:22, 23), the church of the Firstborn (Heb. 12:23), the church of God (1 Cor. 1:2; 11:16). Christ is God (Isa. 9:6; John 1:1; 20:28; Heb. 1:8), and he is the God that owns the church for he purchased it with his own blood (Acts 20:28). Well, says one: "There are many other churches that wear those names you have just mentioned." True, but it is necessary that they have all the identifying marks, and wearing the right name does not make them the right church. But they cannot be the right church without wearing the right name. Just because they have the Bible name doesn't prove that they are the right church. Jesus said: "by their fruit ye

shall know them" (Matt. 7:20). I remember back in 1926 when Mr. Ford was putting out the 1926 model Fords, some of the boys would get them a Ford and bore a hole in the radiator shell and put the names "Cadillac" or "Packard" on it; but did that make it a Cadillac or Packard because they had the name on it? No indeed! For all you would have to do was raise the hood and look at its works and you would find that it was yet a Ford. The same is true when it comes to these churches that have the Bible name. In order to find out whether they are the right one or not: all you have to do is to go in and look at their works. There is salvation only in the name of Jesus (Acts 4:12).

The last identifying mark is its "law." The church of the Bible has as its only rule of faith and practice, the Bible. And she dares not to go beyond the teaching of the same (2 Cor. 4:13; 2 John 9). It furnishes us completely unto every good work, and every work not authorized by it is not a good work (2 Tim. 3:16, 17). The Holy Spirit revealed the will of God to us by special chosen men (apostles), and the wrath of God rests upon those who go beyond his revelation (Gal. 1:8, 9; 2 Jno. 9). Finally in my conclusion, friends, let me in brief call your attention again to the identifying marks of the true church: (1) The prophets talked about it. (2) Christ is its builder (Matt. 16:18). (3) It began at Jerusalem (Lk. 24:47; Isa. 2:2; Acts 1:4; 2:5). (4) It began on the first Pentecost after the resurrection of Christ (Acts 2:1). (5) Peter, having the keys, opened the doors on that day (Matt. 16:19; Acts 2:

22-38). (6) The Lord adds to it (Acts 2:47). (7) Christ is its foundation (1 Cor. 3:11). (8) It wears his name (Acts 4:12; Rom. 16:16; 1 Cor. 1:2). (9) It is governed only by his (Jesus') laws (2 John 9). Last, friends, he has promised to save only it (Eph. 5:23). I trust that there are those of you present tonight who have the courage to come and accept his laws by becoming members of this blood-bought church while you have the opportunity. Let us sing. Will you come? (One man comes forward.)

THE NEW BIRTH

(John 3:5)

1. Holy Spirit—Male-Factor (John 16:13).
 2. Seed—Word of God (Luke 8:11; 1 Peter 1:23).
 3. Regeneration (Titus 3:5; Jas. 1:18).
 4. Water the Female-Factor (Jonah 1:15).
 5. Conception, Blood-Contact (Rom. 6:4; 1 John 5:8).
 6. Born into Family (John 3:5).
 7. Wear Family Name (Acts 4:12; Eph. 3:15).
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My dearly beloved brethren, sisters, and friends, in my heart there is profound gratitude to the God of our being for the wonderful opportunity afforded me this hour. It is indeed encouraging to have so many of you here assembled tonight. I trust that you have not come for mere pleasure or entertainment, but with a sincere interest in the salvation of your souls, and having in mind the fact that we are rapidly passing into eternity. I come tonight having again only the word of the Lord to offer you, and trust that each of us will study it in view of the judgment.

We come now to the subject in hand for tonight's study, The New Birth. Friends, a more important subject has never engaged the attention of humanity than the one that we shall study tonight. Much has been said about it, but thousands are yet in the dark regarding it. I call your attention to the conversation

between Christ and Nicodemus as is recorded in the third chapter of John: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man is born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God" (John 3:3-5). Nicodemus was not unlike all other reasoning men when, in response to Christ's astonishing declaration that a man must be "born again" in order to enter the kingdom of God, he seriously raised the question, "How can a man be born when he is old?" Birth signifies beginning; the foundation of something entirely new; a state of being that never formerly existed. To be if possible more plain—to be born contemplates a delivery, a coming forth from one state into another.

Friends, I believe that all of you will agree with me that before there can possibly be a birth, there must first be a parentage, or if you please, a male factor and a female factor must first be involved, or a birth is absolutely impossible. This is true in the physical realm, and it is equally as true in the spiritual realm. Some, as you know, claim that John 3:5 has reference to two births: one of water and the other of spirit, but their claim is erroneous. When those who make such a claim wake up to the fact that before there can be a birth there must first be a male factor and female factor, I am sure that they will abandon their claim. John 3:5 refers to only one birth, and the Saviour here names both the male factor and female factor in this one birth.

The spirit is the male and the water is the female. Jesus refers to the Holy Spirit as a male factor. Hear him: "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come" (John 16: 13). This is enough to prove to the whole world that the Holy Spirit is a male factor. (Turns to blackboard). This proves point No. 1, Holy Spirit a male factor. Friends, in the physical realm we all understand that there must be first a male and female factor, (2) the seed must be planted, (3) generation or in the making, (4) blood contact, (5) birth, (6) enters family, (7) wears family name. We see that, don't we? Well, if we can see that in the physical realm, why can we not see it in the spiritual realm? They both work harmonically.

We have proven point No. 1, The Holy Spirit a Male Factor. Now to point No. 2. (Pointing to board), The Word is the Seed. Hear Jesus in Luke 8:11: "The parable is this: the seed is the word of God." Now we see that the seed in the spiritual realm is the word of God. "But," says one, "What connection has the word with the Spirit?" Let the Holy Spirit answer that question. Hear him, "And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6: 17). So we see here that the word of God is the sword of the Spirit. Therefore, my friends, it is under the direction, or guidance of the Holy Spirit, that the word is planted into the hearts of individuals, and a regeneration begins.

This brings us to our next point, Regeneration. Generate means to make, form, beget. Therefore regeneration means to again make, again form, again beget.

We are generated in the physical realm and regenerated in the spiritual realm. Let's turn to Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost." I beg of you my friends to note that he said, "He saved us by the washing of regeneration." But what is meant by washing of regeneration? Certainly it means the washing that is caused by, or follows regeneration. But what is that washing? Listen to the Holy Spirit in Hebrews 10:22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Again, hear the apostle Paul in Eph. 5:25: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." Again, hear Ananias say to 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). I am sure that you all will agree that this washing has reference to baptism, which is by the word, or according to the teaching of the word, or if you please, baptism is a result of our obedience to the word. I again quote Eph. 5:26: "That he might sanctify and cleanse it with the washing of water by the word." So then we see that washing follows regeneration, or rebegetting. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (Jas. 1:18). Again, "Having been begotten again, not of corruptible seed, but incorruptible, through the word of God which liveth and abideth" (1 Peter 1:23 A.S.V).

So we see, my friends, that washing is a result of our having been regenerated, which brings us to our next point, which is point No. 4, Water, the Female Factor. We proved in point No. 1 that the Holy Spirit is a male factor, and now if we can prove that water is a female factor, we will have both the male and female in the spiritual birth. Friends, you know that you do not personify water as a male factor. You yourself know that you do not go down to your local stream and say he is high today, he is overflowing his banks, do you? No you do not. You never refer to water as a male. But, you do personify water as a female factor. You would say she is high today. She is overflowing her banks. Now isn't that true? Now if we can find Bible references to water as a female factor, my contentions are proven. Let us turn to Jonah 1:15: "So they took up Jonah, and cast him forth into the Sea: and the Sea ceased from her raging." Notice, friends, it said her raging. Therefore we find the water being personified as a female in the Bible. This, of course, enables us to understand that John 3:5 refers to only one birth, naming both the male factor and the female in the new birth.

Let us now notice point No. 5, Conception, Blood-Contact. I believe that you all will agree with me that before one can be born he must first be conceived. So to be born of a thing we must first be conceived therein. It is agreed that the Saviour's statement that one must be born of water and of the Spirit alludes to baptism, and it is clear that the washing (baptism) is by the word, or by the direction of the word, and the word is the sword of the Spirit (Eph. 5:26; 6:17). So it follows that the Holy Spirit said through the apostle Paul in

Rom. 6:4: "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, even we also should walk in newness of life." Again, "Buried with him in baptism wherein also we are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2: 12). The Holy Spirit said that we are buried in baptism, and inasmuch as we are buried; we are conceived, and in this conception the blood contact is made. It is impossible to make the blood contact without being first conceived, and we must make the blood contact in order to get our sins remitted. I know, my friends, that it takes the blood to cleanse us from from our sins, but, the trouble is so many are trying to reach the blood without going into the water. My beloved friends, I am by the help of my heavenly Master going to prove to you by the word of God that it is a matter of impossibility to reach the blood without first going into the water. Some try to accept one and reject the other, but that is impossible. It takes the blood to cleanse us from our sins. Hear the Holy Spirit through Paul "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). Again, "And from Jesus Christ, who is the faithful witness, and the first begotten from the dead, and the Prince of the kings of the earth, Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). And again, in 1 John 1:7: "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." So we see, my friends, that we must first contact the blood in order for our sins to be forgiven. But, the Spirit, and water have a part to play also. We have

presented proof of the blood, now what about the water? Hear Peter in Acts 10:47: "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" "That he might sanctify, and cleanse it with the washing of water by the word" (Eph. 5:26). "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3:5). Here the Spirit and water are associated together. I don't know why God associated the Spirit and water together so often, but, he did. Even in the first book of the Bible they are associated together. Gen. 1:2: "And the earth was without form, and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." But, back to the water and blood. I shall point out to you, my friends, that the Spirit, water, and blood are tied together so tight that you cannot accept one and reject the other. They are connected with a coordinate conjunction. The conjunction "and" which as used in this connection, connects various things of equal rank, or places them in the same order, or class. Watch the connection. John 19:34: "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. Again, turn to 1 John 5:5: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." You see one only won't work. Notice, "Not by water only; but by water and blood." You cannot accept one and reject the other. But let us continue with this chapter. "And it is the Spirit that beareth witness because the Spirit is truth."

Here we see the Spirit is brought into the picture again. But let us continue. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." So you see, it follows: No Spirit, no water; no water, no blood; no blood, no forgiveness of sins; no forgiveness of sins, no salvation; no salvation, the soul is lost. The Bible clearly teaches that Christ shed his blood in his death, and in order to reach the benefits of the blood, we must be baptized into his death, since that is the only way that we can get into it. Rom. 6:3: "Know you not that so many of you 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 from the dead by the glory of the Father, even so we also walk in newness of life." So my friends it is clearly seen that under the direction of the Holy Spirit, we are baptized (conceived) in water, reach the blood and are therefore cleansed from all of our sins. To be more plain if possible; it is like a lady who wishes to dye a garment. She doesn't try to dye the garment with dye alone, does she? I should say not. She couldn't sprinkle the dye on the garment, and get it dyed; she must put the dye where the garment can reach it. Therefore, she has to have water, doesn't she? She can't accept one and reject the other and expect to get the garment dyed. She must first have a mind to dye the garment; then under the direction of her mind she dissolves the dye in the water, and then baptizes the garment in the water and it reaches the dye and comes out a different colored garment. So

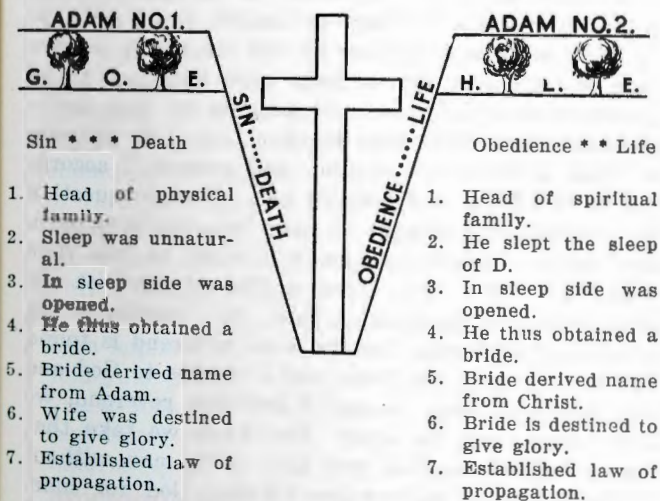
it is in reaching the blood. The spirit is to us what her mind was to her. It directs us to the water and by being baptized therein we reach the blood and come out a different person. We come out a new creature (2 Cor. 5:17), sanctified and cleansed (Eph. 5:26), a child of God (Gal. 3:26, 27), and a fit subject to live a new life (Rom. 6:4).

This brings us to the next point in our lesson. No. 6, Born into Family. We were born into the physical by a planting of seed, generation, conception, blood contact. Likewise we are born into the spiritual family. We became the "children of God by faith in Christ Jesus," for as many as "have been baptized into Christ have put on Christ" (Gal. 3:26, 27). Again: "If any man be in Christ, he is a new creature, old things are passed away and behold all things are become new" (2 Cor. 5:17). We can easily see that this new state is "in Christ" and we enter into this new state by the new birth, or in other words, the new birth is the process by which we enter into Christ, the kingdom of God, or the family of God. But what has water to do with it? I answer, it keeps everyone out until born of it. It is the dividing line between the kingdom of Satan and the kingdom of God (John 3:5). But does water mean water? It does, unless it means buttermilk, sawdust or something else besides water. If it means what it says it means water. If it doesn't mean what it says it doesn't mean anything. So we enter the family of God by being of water and of the Spirit. Therefore, we have a right to wear the family name.

No. 7, the name. When one has been born into a physical family he has a right to wear the family name, and should he refuse to do so, he dishonors the family.

The same is true of the one born into the spiritual family. He has a right to wear the family name. And if he should refuse to wear the family name he would dishonor the family, and the head of the family is so displeased with all who are guilty of wearing another name that he informs us through the Holy Spirit, that they cannot be saved. Hear him: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Therefore, in conclusion, my friends, I am wondering if there are those of you in this fine company who have the courage to walk out before this fine gathering, surrendering to the conditions of being born into this great spiritual family. Five steps are necessary, in order to be born therein. You must first hear the gospel (Mk. 12:29, Acts 15:7). Believe (Heb. 11:6; Rom. 10:17). Repent (Luke 13:3, 5; Acts 17:30). Confess Christ (Matt. 10:32; Rom. 10:9, 10), and be buried in baptism for the remission of your sins (Rom. 6:4; Col. 2:12; Acts 2:38). Baptism puts us into Christ (Gal. 3:27; Rom. 6:3). Will you come? Let us stand together, and sing.

LIFE AND DEATH (Jer. 21:8)



Ladies and gentlemen, brethren, sisters and friends: I am very much impressed with the intense interest that you are manifesting each night in the study of the word of the Lord, and may I remind you that each night brings us nearer to our eternal destiny. Therefore, let us study together the word of the Lord in view of the judgment.

I do hope that our study tonight may be exceeding-

ly pleasant and profitable. It is my earnest desire that good, and only good, may result from our study, and that the name of the Lord may be revered, and that numbers of precious souls may be led to the cross of Christ, and finally saved in the sweet by and by.

We have called your attention to the query boxes, and open question privilege each night, and I am happy because quite a number of you are taking advantage of the same, for we have some questions to be answered tonight. I do not promise to give satisfaction in answering your question, but, I do promise to stick to the word of God, and answer it according to the Bible, if I possibly can. Now to question No. 1: Reverend Hogan: "I have been baptized once, do I have to be baptized again in order to join your church?" Well, first I notice that my querist addresses me as reverend. Now, my friends, I am not Reverend Hogan, for the word reverend is found in the Bible only one time, and it applies to God and not man. So when we call a preacher reverend, we are robbing God for man. For when we take that which belongs to God and give it to man without authority to do so we are robbing God for man. Turn to Psa. 111:9; Here we have the only time in the whole Bible that the word reverend is mentioned, and, as we have said, it applies to God and not man. Hear it: "He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name." Now friends, don't you see it belongs to God? That is the trouble now; the people give men more honor and glory than they do God. Why it's true. When they get ready to talk about these

preachers, it's "reverend this, and reverend that" or "doctor this and doctor that." But when they speak of God, it's just God; Christ, Jesus. They don't even say Mr. Jesus. Let's stop honoring men so much and honor God. Hear the apostle Paul in 1 Cor. 4:6: "These things, brethren, I have in a figure transferred to Appollos and myself: that in us ye might learn not to think of men above that which is written." And it is no place written that men are to be addressed as reverend. Who ever heard of Reverend Peter, Reverend Paul or Reverend John? But, Brother Hogan, if we should not call them reverend, what should we call them? Call them brother. I call all of them brother. If I miss them in Christ, I'll get them in Adam. Hear Jesus in Matt. 23:8: "But be not ye called Rabbi for one is your Master even Christ, and all ye are brethren."

But back to the question: Reverend Hogan, I have been baptized once, do I have to be baptized again to join your church? First, I do not have a church for you to join, and if I did have, you and everybody else had better stay out of it, for you would land in the lake sure, if you joined it or any other man-made institution. I am a member of the church of Christ. I didn't join it, and neither can you join it, for we are born into it. Now regarding your baptism: My dear friend, you cannot be taught wrong, and baptized right. If the teaching that you received was not right, or if it is not found in this Bible, well you just went down dry and came out wet; for the same verse that said one baptism, says one faith, also. And that faith comes from God's word. Hear the Holy Spirit: "So then, faith cometh by hearing, and hear-

ing by the word of God" (Rom. 10:17). Now, it is clearly seen that in order to be baptized right one must first be taught right. So, my dear querist, if you can't find what you have been taught in the Bible, you had better back up and be baptized according to the Bible. I read of a group of people who had been baptized once, but they didn't have the proper teaching, and just as soon as they received the proper teaching, they surrendered to the proper baptism. So far as the record goes, they didn't complain because they had been baptized once. Let us turn to Acts 19, and start reading at the first verse. Hear him: "And it came to pass, that, while Appollos was at Corinth, Paul, having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then, were ye baptized? And they said, Unto John's baptism." Notice, friends, the moment that they said that they had not so much as heard whether there be any Holy Ghost, Paul knew there was something wrong with their baptism. Therefore, the very next question he asked them was: "Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." You see it, my friend? Just as soon as they received the proper teaching they surrendered to the proper

baptism. And that is what you must do, for there is one faith, and one baptism, but the one baptism must be according to the one faith. I want to thank you very much for that fine question.

Now let us get on to the lesson for tonight, "Life and Death." I call your attention to Jer. 21:8: "And unto this people thou shalt say, Thus saith the Lord; behold I set before you the way of life and the way of death." My friends, regardless to how little we think of it, these two ways are before us today, and we are left alone to choose our way. Jesus said (Matt. 7:13): Hear him, "Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Again, hear the Holy Spirit (1 Cor. 15:21, 22): "For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Now notice the outline on the blackboard. (Turns to blackboard.) On this side we have Adam No. 1, and on the other side here we have Adam No. 2. This square represents the garden of Eden, and the other represents heaven, eternal joy. Now I want to impress upon your minds, my friends, that death came by Adam No. 1 and life came by Adam No. 2. "But," says one, "you are preaching a speculative sermon, for who ever heard of two Adams? Or a first and second Adam?" Well, before we finish with this lesson I am sure that you will agree that this is a Bible subject, and that there is not another subject set forth in the Bible more clearly than this one.

But who are Adam No. 1 and Adam No. 2? I am sure that there is no question about Adam No. 1, for he is the Adam that God made in the beginning, and placed in the Garden of Eden. But Adam No. 2 is the Adam that usually causes questions to be asked. Now let us allow the Bible to tell us who this second Adam is. Turn to 1 Cor. 15:45: "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. You see, friends, we have two Adams here: the first Adam and the last Adam. But who is the last Adam? Well, let's read further, verse 46: "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." The first man is of the earth, earthy: the second man is the Lord from heaven. You see, loved ones, the Bible talks about two Adams, and as I have said the first one brought death and the last one brought life. (Rom. 5:12): "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all that have sinned." Now the 17th verse: "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." I think that we have presented enough to convince the whole world that there were two Adams, and that the first brought death, and the second brought life. So let's get along with the lesson.

Let us carefully notice the two Adams as we go. Your attention is called to the outline on the board again. Point No. 1: Adam No. 1 is the head of the physical family. This point doesn't need any com-

ment, for all will agree that he is the head of the physical family, for he was the first man, and Eve, his wife, was the first woman, and God told them, after having made them, to be fruitful, and multiply and replenish the earth (Gen. 1:28). So, loved ones, just as Adam No. 1 is the head of the physical family; Adam No. 2 is the head of the spiritual family. Hear the Holy Spirit through the apostle Paul (Col. 1:18): "And he is the head of the body, the church: who is the beginning, the firstborn from the dead, that in all things he might have the preeminence. Again, Eph. 1:22: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." And again, Eph. 5:23: "For the husband is the head of the wife, even so Christ is the head of the church, and he is the Savior of the body." This is enough to prove that Adam No. 2 (Christ) is the head of the spiritual family, and we the members of the body move as the head directs. That is true of the physical makeup, and it is equally true of the spiritual. Man has one body, one head, many members, and all the members move as the head directs. Christ has but one body (Eph. 1:22; 4:4), he is the one head (Col. 1:18, 24; Eph. 5:23), that body has many members (Rom. 12:5), and all the members must move by the orders of that one head (2 Jno. 9).

But let's come to point No. 2. Under Adam No. 1, his sleep was unnatural. In Gen. 2:21: "And the Lord God caused a deep sleep to fall upon Adam." Therefore, his sleep was unnatural. The same is true with Adam No. 2. "He slept the sleep of death" (Mk. 15:37). No. 3, Adam No. 1, In sleep his side was

opened. (Gen. 2:21): "And he slept and he took one of his ribs, and closed up the flesh instead thereof." This is also true of Adam No. 2. In sleep his side was opened. (Jno. 19:33, 34): "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." So in his sleep his side was opened. No. 4, Adam No. 1. He thus obtained a bride. (Gen. 2:22): "And the rib, which the Lord God had taken from man, made he a woman." This is true of Adam No. 2. In his sleep his side was opened, and he thus obtained a bride. From his side you remember, came blood and water, and in Acts 20:28, we find that he purchased the church with his own blood. The church is the bride, the Lamb's wife (Rev. 21:9, 10). (Rom. 7:4): "Wherefore, my brethren, ye also become dead to the law, by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." So then, we see that we are married to Christ, but, how many wives has Christ? Now we understand that a bride, with Adam No. 1, means only one bride, don't we? But how is it that we cannot understand that "a bride" with Adam No. 2 means only one bride? Now, my friends, if a bride means only one bride with Adam No. 1, a bride with Adam No. 2 also means only one bride. According to the contentions of some, Christ is living in adultery. Why, the church is the bride, the Lamb's wife, and if all these different churches are married to him, he is certainly living in adultery. Pshaw! Those who

are guilty of making such a claim should be ashamed of themselves.

But let us come to our next point. Adam No. 1. Bride derived name from Adam. This point doesn't need any comment, for all agree that Adam named his wife, and she wore the name that he gave her. Adam No. 2. Wife derived name from Christ. The church of Christ (the Lamb's wife), wears the name of the one to whom she is married, and she is satisfied with that name. She realizes that to wear another man's name would be dishonoring Christ, and it would bring shame and disgrace upon that great spiritual family. Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved (Acts 4:12). Adam No. 1. Bride was destined to give glory. "The woman is the glory of the man" (1 Cor. 11:7). Adam No. 2. Bride destined to give glory. (Eph. 3:21): "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." (2 Pet. 3:18): "To him be glory both now and forever." If we would give the glory to whom it rightfully belongs, I am sure more precious souls would be led aright. But as it is today, men are being held up, they are getting the glory, and the one to whom it rightfully belongs is being robbed.

But let us continue. Friends, in the physical family, through Adam No. 1, God established a law of propagation. All who enter the physical family must enter the same way. The same is true with Adam No. 2. God has established a law of propagation. All who enter the spiritual family must come in the same way.

Hear God through the prophet Jeremiah (Jer. 32:39): "And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them." Again, hear Jesus: "I am the way, the truth, and the life, no man cometh unto my Father, but by me" (Jno. 14:6). And again, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (Jno. 10:1). So we see, my friends, that we must come in the very same way. I am happy that all who are members of the family or church with which I am identified, became a member the very same way. You do not find in the church of Christ, one having come this way, and another that, this happening to this one, and that happening to the other, or this one feeling this way and that one feeling another. No siree! God could not deal with people that way without showing partiality. And the Holy Spirit said that God is no respecter of persons (Acts 10:34).

Now you know, friends, some claim that they had a hard time getting it (whatever it was they got), while others didn't have such a hard time, and some claim that they saw something, while others claim that they heard something. Now, loved ones, could God deal with people like that without being partial? Could he? I should say not! Jesus said, "Take my yoke upon you and learn of me; for I am meek, and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28). He did not say my yoke is hard and my burden is heavy. And, friends, all this having a hard time coming through, seeing this and that, and feeling

this way and that, is not the Lord's way. All who are members of this great spiritual family or church had to become members the very same way. They had to hear the gospel (Acts 15:7; Mk. 12:29). Believe (Heb. 11:6; Acts 15:7). Repent of their sins (Lk. 13:3, 5; Acts 17:30). Confess Christ before men (Matt. 10:32; Rom. 10:9, 10). Be buried in baptism for the remission of your sins (Rom. 6:4; Col. 2:12; Acts 2:38; 22:16). So I trust that there are those present who have the courage to comply with these Bible conditions of induction into this great family. It is the only way, and while the opportunity is afforded, while the hand of mercy is extended, and while heaven waits, will you come? Let us together stand and sing.

BY WHAT AUTHORITY? (Matt. 21:23)

1. Need of Authority
2. Feelings As Authority
3. Conscience as a Guide
4. Religion of My Forefathers
5. The Verdict of the Majority
6. The Pope As Authority
7. Church Councils, and Leaders
8. Christ, the Supreme Authority
9. The New Testament

Again, dear friends, we have come, I trust, in the interest of things eternal. I want to acknowledge my appreciation of your presence, which I assure you, has been both an inspiration and an encouragement. I trust that each and every one present has come with a heart open to receive the truth, for I assure you, loved ones, that the truth is all that I shall now, or ever, offer you. I also trust that you have brought with you your Bibles, paper and pencils; and are going to check up on the things that I am going to present, so that you can be sure that I am presenting the truth. Jesus said that, "Ye shall know the truth, and the truth shall make you free" (John 8:32). "God's word is truth" (John 17:17). Therefore, if we are ever made, we must accept the word of God.

The subject tonight is, "By What Authority." This is the question that the chief priests, and elders of

the people asked Jesus. Let us turn to Matt. 21:23: "And when he was come into the temple, the chief priests and elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say from heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things." Often men tried to trap the Master, but they were always defeated in their attempts.

Our first point in our lesson is "the need of authority." I believe that you will agree that a recognized standard of authority is essential to peace, and unity. What if we didn't have a recognized standard of authority in the street traffic of this city? One half of the people of this city were insisting on driving on the right hand side of the street, and the other half insisted on driving on the left hand side? Friends, you know we would be in a state of confusion. Our street traffic fatalities are ridiculous, as it is, but nothing compared to what they would be if we had no recognized standard of authority controlling the traffic. And what if we didn't have a recognized standard of authority regarding the time of day? What if one half of the people of the United States were to

insist that thirty minutes make an hour, while the other half were insisting that sixty minutes make an hour? Why, you see what a state of confusion we would be in? Our business would be in jeopardy, our train connections would be imperiled. Our country would be in a state of confusion. What if we didn't have a standard of authority in measurements and one half of the people of our country were contending that two pecks are a bushel while the other half contends that four pecks are a bushel? I am sure that you see the need of a recognized standard of authority, and I am sure that you will agree that without it we just couldn't get along. Therefore, let us search for an authority that can be accepted by all as a recognized standard.

"Feeling as authority." Let us try feeling as authority, and if we can all accept feeling as a standard of authority, and wipe out all this religious confusion and please God, let us do so. We should not wonder about all this religious confusion, when we all know that we do not have a standard of authority recognized by all. Now we know that in our business world we have recognized standards to govern our every transaction. In Washington we have a department of standard weights and measurements, and everyone's scales, and measurements are right or wrong according as they conform to the standard adopted by our government. Therefore, there is no confusion when it comes to our weights and measurements. Confusion in religion would be stamped out if all would conform to the same authority as a standard. But will feeling do as a standard of authority? I answer: It couldn't possibly do

for the drift of men's feelings is not always in parallel lines. There will be, of necessity, everlasting conflicts. To accept feeling as a standard of authority, would mean that each individual would become a standard of his own, and, therefore, the world has never dreamed of the confusion, and contradictory state of affairs that would result if feeling were universally adopted as standard authority. I do not know of anything that is more deceptive than feeling.

I called your attention to a couple of Bible characters whose feelings were wrong. Turn to Gen. 27: Here we have a record of an old man, Isaac, when he had grown old, and his eyes were dim, so that he could not see. He had two sons, namely: Esau, who was the eldest son, and Jacob the younger. Esau was a hairy man, and Jacob was a smooth man, and the old man, being blind, had to feel them in order to distinguish, or tell them apart. Rebekah overheard old man Isaac, as he sent the hairy son, Esau, into the field to hunt for venison, and she also heard Isaac promise to bless Esau, the eldest son. But Rebekah wanted Jacob, the smooth son, to receive the blessing; therefore, she sent him to the flock, and ordered him to fetch her two kids of the goats; saying, "I will make them savory meat for thy father, such as he loveth. And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death." Jacob said to his mother, "Behold Esau, my brother, is a hairy man and I am smooth. My father, peradventure, will feel me and I shall seem to him as a deceiver; and shall bring a curse upon me, and not a blessing." But his mother bade him go, and do as she had ordered; he obeyed, and she made savory meat, such

as pleased the old man; and to deceive him she took the goodly raiments of Esau and put them on Jacob, and she put the skin of the kid goat on his hands and on the smooth of his neck. When Jacob came unto his father, he first told the old man a lie. I want to say here, my friends, that a lie told, and a lie believed, will take the same effect as the truth, as long as you don't know that it is a lie. The father said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau, or not. And Jacob went near unto Isaac, his father; and he felt him, and said, The voice is Jacob's voice but the hands are the hands of Esau." So, you see my friends, he trusted in feeling and went wrong. Why, by going by feeling he blessed the wrong man, but, had he gone by hearing he would have gotten the right one, for he said, the voice is the voice of Jacob. Friends, we will certainly go wrong if we accept feeling as a standard of authority in religion.

Again, in Gen. 37, we have the record of Joseph being sold into Egypt. Jacob had grown old, and because of hatred, Joseph's brethren sold him into Egypt. But they took from him his coat of many colors, killed a kid of the goats, dipped the coat in the blood of the kid, brought it unto the father, and told him that they had found it. The father knew it, and said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And all his sons and all his daughters rose up to comfort him, but he would not be comforted; and he said, For I will go down into my grave unto my son mourning." Thus his father wept for him. You see, my friends,

he heard a lie, and believed the lie and he could not have felt worse had his son really been dead.

With these examples before us, we see that we had better not trust in our feeling as a standard of authority. Therefore, let us go to the next point in our lesson, "conscience as a guide." Thousands are saying, "My conscience is my guide." Well, friends, consciences of individuals vary in such a way that to accept it as a standard of authority we would still be in a terrible state of confusion. During the time that the apostle Paul was persecuting the church of the Lord, he did it with a good conscience. He said so himself. Hear him (Acts 23:1): "Men and brethren, I have lived in all good conscience before God until this day." Now was Paul right because his conscience was good? He certainly was not. At the very time that his conscience was good, he was persecuting the church of the Lord. Our conscience is controlled by our thoughts. Solomon said (Prov. 16:25): "There is a way that seemeth right unto man, but, the end thereof are the ways of death." Again, hear Solomon in Prov. 28:25: "He that trusteth in his own heart is a fool." With these Bible warnings before us, we had better not accept our conscience as a standard of authority in religion.

No. 4. "Religion of my forefathers." Some are saying, "Father and mother were good people, and I accept them as my authority. I know the way that they went, and I am following them." To follow father and mother doesn't help conditions in the least; the fact of the matter is, it makes conditions worse, for so many fathers and mothers have gone their own way, and if everyone would follow his father and

mother, we would have about as many ways as we have fathers and mothers in our land. The apostle Paul said that he followed his forefathers. Hear him (Gal. 1:14): "And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Friends, was Paul, while following his forefathers, doing the thing that pleased God? He certainly was not, for at the time he was persecuting Christ. We cannot follow our forefathers and please God today, unless their every walk was in harmony with his will. Hear God in Deut. 27:16: "Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen." Again, hear Jesus (Lk. 14:26): "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple." And again (Matt. 10:12): "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." So, we see that following father and mother will not land us safely on the other shore. Therefore, let's give up following our forefathers.

Now to our next point, "the verdict of the majority." We have thousands that accept the verdict of the majority as a standard of authority in religion. But, my friends, the majority isn't always right. When our Savior was brought to trial, the majority was against him. Were they right just because they were in the majority? Were they? The majority put our Savior to death. Were they right? Was he guilty of the accusations because the majority said

so? Was he? Friends, with these stubborn facts before us, how can we rely on the verdict of the majority as a standard of authority in religion? Hear the Holy Spirit talking through the apostle Peter (2 Pet. 2:1, 2): "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damaging heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction. And many shall follow pernicious ways; by reason of whom the way of truth shall be evil spoken of." Again, hear Jesus (Matt. 7:13): "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." So, we see that the verdict of the majority will not do as a standard of authority in religion.

"The Pope as authority." Some accept the Pope as authority, but no one can accept the Pope as authority without outlawing God, Christ and the Holy Spirit. The Pope claims to be infallible, and when the Pope and his cardinals assemble and deliberate upon a matter, and render their verdict, such to them becomes infallible. The Popes claim that they are successors of Peter, that Peter was the first Pope. But, friends, doesn't it seem strange to you that the Bible says nothing about Peter being a Pope? In the Pope there is vested all authority of the Catholic church. He is its head, but in the church where salvation is to be found, Christ is the head, and the only head.

"Church council and leaders." To some, church

councils, and leaders are a standard of authority. Now we have so many of them, and they differ so widely, to accept them as a standard of authority we would still be in a terribly chaotic state. And God has no place authorized any church, council or leaders to legislate laws for him. He has enacted his own laws. Hear James (Jas. 4:12): "There is one lawgiver, who is able to save, and to destroy." But who is that lawgiver? Turn to Isa. 33:22: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

"Christ is the supreme authority." Friends, if we could only get the religious world to accept Christ as a standard of authority we would do away with all this confusion, and we would be members of the same church, speak the same thing. Christ has the authority all right, but, the trouble is to get people to accept him as a standard of authority. Jesus said himself: "All authority in heaven and on earth, has been given unto me (Matt. 28:18 A. S. V.). Again, hear Paul (Eph. 1:23): "And hath put all things under his feet, and gave him to be the head over all things to the church which is his body, the fullness of him that filleth all in all." Again, Matt. 7:29: "And it came to pass, when Jesus had finished these sayings, the people were astonished at his doctrine; for he taught as one having authority, and not as the scribes."

Friends, since we see that all authority has been delegated into the hands of our blessed Savior, let us all conform to his will, and those who have solemnly pledged themselves, and made a

sacred vow to support these man-made disciplines, confessions of faith, prayer books, manuals, and all other human guides, back up, and accept Christ as the only standard of authority in religion and the New Testament as our only rule of faith and practice. The Holy Spirit warns against going beyond the authority of Christ. Hear him: "Whosoever goeth onward and abideth not in the teaching of Christ hath not God, but, he that abideth in the teaching hath both the Father, and the Son. And if anyone cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh of his evil works" (2 John 9-11, A.S.V.). Again, Col. 3:17: "And all that ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to the Father by him." In the name means "by the authority." Therefore, whatsoever we do let us be sure that our Lord Jesus authorized it. And the New Testament is his revealed will to us. Are there those of you present tonight who are willing to accept Christ as your standard of authority, and devote the rest of your life to doing his will? If so, he invites you to come, and as he knocks at the door, won't you open unto him and let him in? If so, he said that he will abide with you, and you with him. Let us together stand and sing as we bid you come.

BAPTISMS OF THE BIBLE

NAME: (1) John's, (2) Holy Spirit, (3) Commission, (4) Fire.

ADMINISTRATOR: (1) John, (2) Christ, (3) The Disciples, (4) Christ.

ELEMENT: (1) Water, (2) Holy Spirit, (3) Water, (4) Fire.

SUBJECT: (1) Believing Jews, (2) All Flesh, (3) Penitent B., (4) Wicked.

PURPOSE: (1) Prepare for Christ, (2) Inspire Acceptance, (3) Remission of Sins, (4) Punishment.

I wish at this time to express to the best of my ability, my appreciation for the fine crowd here assembled, and for the fine and growing interest of each night, since the meeting started. I want to continue to impress the importance of reading for yourselves. It looks as if some people are afraid to read for themselves. The Lord said through the prophet Isaiah (Isa. 34:16): "Seek ye out of the book of the Lord and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them." Again, hear the apostle Paul (1 Tim. 4:13): "Till I come, give attendance to reading, to exhortation, to doctrine."

Again, Eph. 3:3, 4: "How that by revelation he made known unto me the mystery (as I wrote afore in few words); whereby, when ye read, ye may understand my knowledge in the mystery of Christ." (Acts 17: 11: "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." (2 Tim. 2:15): "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (Rev. 1:3): "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Friends, with all these Scriptures impressing the importance of reading; I marvel at people who deal so lightly with the things that have to do with their eternal destiny. I trust that each heart of you who have assembled here tonight is free from prejudice, and open to receive with meekness the word of the Lord.

We have promised to study tonight the "baptisms of the Bible." Christ spoke of a baptism that we will not discuss tonight: the baptism of suffering, which our Lord only, was baptized with. The baptisms of the Bible have been and are yet subjects of much controversy. But let us study them tonight in the light of Scriptures. Notice our outline on these subjects. (Pointing to outline on the blackboard.) We have here: (a) the name of the baptisms, (b) the administrator, (c) the element, (d) the subjects, (e) the purpose. These points are necessary in the study of these subjects, in order to better understand them.

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BAPTISMS OF THE BIBLE

NAME: (1) John's, (2) Holy Spirit, (3) Commission, (4) Fire.

ADMINISTRATOR: (1) John, (2) Christ, (3) The Disciples, (4) Christ.

ELEMENT: (1) Water, (2) Holy Spirit, (3) Water, (4) Fire.

SUBJECT: (1) Believing Jews, (2) All Flesh, (3) Penitent B., (4) Wicked.

PURPOSE: (1) Prepare for Christ, (2) Inspire Acceptance, (3) Remission of Sins, (4) Punishment.

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baptism. Let us turn to Matt. 3:7: "And when he saw many of the Pharisees and Sadducees come to his (John's) baptism, he said unto them: O generation of vipers, who hath warned you to flee from the wrath to come?" Again, Acts 19:2, 3: "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." This is enough, loved ones, to prove that John had a baptism. "Administrator," John. John was the administrator of his baptism. (Mk. 1:4): "John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins." Again, John 1:28: "These things were done in Bethabara beyond Jordan, where John was baptizing." This is enough to prove that John was the administrator of his baptism; therefore, let us next notice the element of John's baptism. "The element," water. The Bible teaches clearly that water was the element of John's baptism. (Jno. 3:23): "And John also was baptizing in Aenon near Salim, because there was much water there: and they came and were baptized." (Mk. 1:8): "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost." Again, Acts 1:5: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." These proofs are enough. Therefore, let us come next to the subjects of John's baptism. "Subjects," believing Jews. The subjects of John's baptism were believing Jews. (Lk. 7:29, 30): "And all the people that heard him, and the publicans, justi-

fied God, being baptized with the baptism of John. But many of the Pharisees, and lawyers rejected the council of God against themselves, being not baptized of him." So, we see that John only baptized the believing Jews, for those who believed not, refused to be baptized; that is made clear in the 30th verse. But now to the purpose of John's baptism. "Purpose," prepare for Christ. The Scriptures teach that the purpose of John's baptism was to prepare a people for Christ. (Lk. 1:17): "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

When John died that ended his baptism. But there were some who were baptized unto John's baptism after John's death; but it was necessary that they be baptized again. We have this record in Acts 19, beginning at the first verse, "And it came to pass that while Appolos was at Corinth, Paul, having passed through the upper coast, came to Ephesus, and finding certain disciples, said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. Then he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." It is very clear that these disciples did not know that John's baptism had served its

purpose and passed out, and as soon as Paul taught them properly, they were baptized again. This further shows that if our baptism is of value, we must surrender to the right one.

But now let us go to the next baptism in our lesson. No. 2, name, "Holy Spirit baptism." There is much controversy over this baptism. Let us turn to Matt. 3:11, "I indeed baptize you with water unto repentance: but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Because of the language here employed by John, thousands of people claim a baptism of the Holy Spirit today. But will the language employed by John embrace men and women of our day? Notice! "I indeed baptize you with water, but he shall baptize you with the Holy Ghost, and with fire." Friends, can any fair rule of interpretation make the last "you" include more than the first "you"? Surely not. Then it follows that those who were here promised the baptism of the Holy Ghost were among those baptized by John in water. Remember, we have a rule of grammar saying: "Pronouns must agree with the nouns for which they stand, in gender, number, and person." If we respect this rule at all, how can we make these pronouns include more, or other persons than their antecedents in the preceding part of the chapter? Again: "In oral discourse, pronouns indicating the second person must be present with the speaker." Therefore, it follows that those embraced by the language of John were present with him. The Jews who had the promise of the Holy Spirit baptism, were they who surrendered to John's baptism. Turn to

Mk. 1:8: "I indeed have baptized you with water, but ye shall be baptized with the Holy Ghost." From this verse we see that only those Jews who were baptized of John had the promise of the Holy Ghost baptism.

Next, to the administrator. "Administrator," Christ. Christ was the administrator of the Holy Ghost baptism. John makes that very clear. (Matt. 3:11): "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." John said: "He (Christ) shall baptize you with the Holy Ghost, and with fire." The "element," Holy Spirit. The Holy Spirit is the element, as can easily be seen. "Subjects," all flesh. (Joel 2:28): "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord comes. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mt. Zion and Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." This promise has been fulfilled, for God poured the Holy Spirit out on Jew flesh on the day of Pentecost, and on that very day Peter told the inquiring crowd that: "This is that

which was spoken by the prophet Joel." And he poured it out on Gentile flesh at the house of Cornelius. That is the extent of the promise of the baptism of the Holy Spirit.

We come next to the purpose of the baptism of the Holy Spirit. "Purpose," to inspire acceptance. The Holy Spirit was never poured out in any age for the purpose of saving people. It was for the purpose of inspiring acceptance. It came on the apostles, and reminded them of what Jesus had said unto them, and guided them in preaching the gospel, and going about the work of the Lord in such a way that it, through the apostles, caused about three thousand to accept the truth on the day of Pentecost. It came on the Gentiles to (a) convince the Jews of the fact that the Gentiles were accepted, (b) to break down the barrier between the Jews and the Gentiles, (c) to prove that God is no respecter of persons, (d) that the offering of the Gentiles might be accepted. (Acts 10: 44): "While Peter yet spake these words the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Friends, if it had not been for the outpouring of the Holy Spirit, those Jews could have refused to have baptized those Gentiles. But that God poured out the Holy Spirit on the Gentiles, they were con-

vinced that the Gentiles were accepted. Furthermore, "When Peter was come up to Jerusalem," there was a Jewish council that "contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from beginning, and expounded it by order unto them" (Acts 11:2-4). In Acts 11:17, 18, Peter said: "For as much then as God gave them the like gift he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Again, we read in Acts 15, that certain men had caused quite a disturbance regarding the question of circumcision, and the apostles assembled at Jerusalem to discuss this matter, and during the discussion, Peter rose up and said: "Men and brethren, ye know that a good while ago the Lord made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Once more, Rom. 15:16, hear the apostle Paul: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." These Bible quotations tell us plainly just why the Holy Spirit was poured out on the Gentiles.

We come next to the third baptism in our lesson. No. 3, "name," commission baptism. Paul said in Eph. 4:5: "One Lord, one faith, and one baptism." We

are taught by the Holy Spirit through Paul in this verse that there is but one baptism. Therefore, loved ones, you are compelled to agree that the one baptism is the commission baptism; for John's baptism passed out with him, and the Holy Spirit baptism was a promise, and that promise was fulfilled on the day of Pentecost, A. D. 33, and at the house of Cornelius, A. D. 41. But it was A. D. 64 when Paul said that there is one baptism. Therefore, my friends, you cannot help seeing that the one baptism is the commission baptism. John's baptism had passed, and the Holy Spirit baptism had passed also, and so far as the record goes, those who had the promise of the fire baptism, haven't received it yet. Therefore, the fire baptism is yet to come. So with these stubborn facts before us, we are compelled to conclude that the one baptism, and the only one of today is the commission baptism.

Now to the administrators of the commission baptism: "Administrator," the disciples. Jesus commissioned the disciples to administer this baptism. Hear him (Matt. 28:19): "Go ye therefore, and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I command you, and lo I am with you always, even unto the end of the world." But what is the element of this baptism that the disciples are commanded to administer?

This, of course, brings us to the next point in our lesson. "Element," water. Friends, the only baptism that man can administer is water baptism. The only baptism commanded is water baptism. The Holy Spirit baptism was not a command; but a promise, and the

fire baptism is a threat. You cannot obey a promise, nor a threat. You enjoy promises, and obey commands. So friends, when you read of men being commanded to be baptized, you may rest assured that the baptism commanded was water baptism, for water baptism is the only baptism commanded. I call your attention to Acts 8:36, 37, 38: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believeth with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." This, my friends, proves that (a) this evangelical disciple, was the administrator of this baptism, (b) water was the element, and (c) the penitent believing eunuch was the subject.

And by-the-way, the subject of the commission baptism is the next point in our study. "Subjects," penitent believers. Before one can believe, he must first be taught. Rom. 10:17 says: "So then faith cometh by hearing, and hearing by the word of God." One must hear the word of God before he can believe it, is generally understood by all sane people. But some are teaching that babies are also the subjects in the commission baptism. But doesn't it seem strange that the Savior didn't include them? Jesus commissioned the disciples to go and teach all nations, baptizing them. You see, friends, Jesus said, "baptize the taught," and according to the Holy Spirit, through Peter in Acts 2:38, the taught must repent before

they are the right subjects for baptism. Read Acts 2:37, 38 for yourselves. Next, "the purpose," for the remission of sins. (Acts 2:38): "Then Peter answered and said, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Also hear Jesus (Mk. 16:16): "He that believeth and is baptized, shall be saved, but he that believeth not shall be damned." Again hear the Holy Spirit, through Ananias, to Paul (Acts 22:16): "And now why tarriest thou? Arise! and be baptized, and wash away thy sins, calling on the name of the Lord." This is enough to convince you on the purpose of the commission baptism.

Let us come to the last baptism. No. 4, "Name," fire baptism. John the Baptist said, "There cometh one after me whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire" (Matt. 3:11). But it should be observed that John was talking to a mixed multitude of people. Listen to Matt. 3:7: "And when he saw many of the Pharisees and Saducees coming to his baptism, he said, O ye generation of vipers, who hath warned you to flee from the wrath to come?" This verse shows that the multitude was a mixed one. Some of them surrendered to John's baptism, while others refused, and those who refused to surrender to his baptism had the promise of fire." For Luke 7:30 says, "But Pharisees and lawyers rejected the council of God against themselves, being not baptized of him." Those who surrendered to John's baptism had the promise of the baptism of the Holy Ghost only. Friends, they did not have the promise of fire at all. The threat

of fire baptism was for those who rejected his baptism. "Element," fire. The element of the fire baptism is fire of course, therefore, let's move on to the next point.

"Subjects," the wicked. Some people today claim a baptism of fire, but according to the Bible the fire is for the wicked, or for that which is no good. John the Baptist made that very clear while talking to the mixed multitude. Hear him: "And now also the axe is laid at the root of the trees: therefore, every tree that bringeth not forth good fruit is hewn down, and cast into the fire." You see, the tree that bringeth not forth good fruit is a no good tree, and the fire is for that which is no good. Again, hear Jesus (Matt. 25:41): "Depart from me ye cursed into everlasting fire prepared for the devil, and his angels." Matt. 3:12): "Whose fan is in his hand, and he shall thoroughly purge his floor and gather his wheat into his garner; but he will burn up the chaff (the no good) with unquenchable fire." Again, 2 Thess. 1:7: "Ye who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." This is enough to prove that the claim of thousands that they are baptized with fire is false; for the fire baptism is yet to come.

We come warning you, my friends, and begging you to obey the word of the Lord that you may escape that miserable punishment of the fire baptism that awaits the disobedient, and that you may secure for yourselves that life eternal in the home of the souls, and in the

presence of the Father, and the Son, and where good-bye is never heard, and our eyes will never be dimmed with tears. Don't you want to go there? Are you willing to make the sacrifice? The invitation is extended. He welcomes you. Will you come? Let us together stand and sing.

INSTRUMENTAL MUSIC IN WORSHIP

Brethren, sisters and friends, it is indeed inspiring to see so many of you here tonight, and I trust that our study tonight will be indeed helpful. We know that Satan is busy, trying in every way to discourage, and I am sure that he doesn't like it because so many of you are so interested in the study of the word of God, and you may rest assured that he is going to use every possible means to hinder you. I want to thank you for the many questions that are coming to us, and I shall do my best to give you a Bible answer. Your questions show that you are interested, and are reading the Bible for yourselves.

I announced last night that we would study the subject of instrumental music in worship tonight. I trust that you have your paper and pencils ready to jot down the many references to the subject, and are going to read for yourselves. Now, regarding the subject that we have in hand for tonight's study, I wish to inform you at the very outset that it isn't a New Testament theme at all, for there is not a word said about it in the whole New Testament. This being true, the question of instrumental music in worship should be forever settled, with those who have subscribed to the New Testament as their only rule of faith and practice. But regardless to the New Testa-

ment's being silent on the question, there are many contentions, and confusions over it. Therefore, we are hoping that, through our study of the subject tonight that the question will be settled with us forever. The principle of divine worship is that everything that we do be set forth in the New Testament, by precept, example, or necessary inference. Mechanical instruments in worship is set forth by neither. Therefore, those who practice such, are guilty of going beyond the teaching of Christ, and the Holy Spirit says: "Whosoever goeth onward and abideth not in the teaching of Christ hath not God, but he that abideth in the teaching, hath both the Father and the Son" (2 Jno. 9). For our consideration I am going through the entire New Testament, pointing out the places where "sing" is mentioned, and since instruments in worship is no place commanded, we shall see if there is one example, or even an inference, that the singing was accompanied by mechanical instruments of music. (Matt. 26:30): "And when they had sung a hymn, they went out unto the Mount of Olives." There is not a chance to bring in your mechanical instruments of music here, therefore, let's continue the search. (Mk. 14:26): "And when they had sung a hymn, they went out unto the Mount of Olives." You can't bring it in here, so let's continue. Luke: Nothing is said about it. John: Nothing. (Acts 16:25): "And at midnight Paul and Silas prayed, and sang praises unto God." There is not a chance to bring it in here; and even if they did have some kind of git-fiddle in that prison, they couldn't have played the thing for they were fastened in the stocks. But let us continue the search. But what are you doing,

Hogan? Friends, I am going through the entire New Testament, pointing to the places where "sing" is mentioned, to see if there is any possible authority to squeeze in a mechanical instrument of music. So our search continues. (Rom. 15:9): "For this cause I will confess to thee among the Gentiles, and sing unto thy name." There is no chance to bring it in here, therefore, we will continue. (1 Cor. 14:15): "What then? I will pray with the Spirit, and I will pray with the understanding also, I will sing with the Spirit and I will sing with the understanding also." We can't bring it in here, and, loved ones, I'll strike hands with Mr. Charles H. Spurgeon, the greatest Baptist preacher that ever lived. He preached for twenty years in the Metropolitan Baptist Tabernacle of London, England, to 10,000 people every Sunday. He said that he had just as soon pray to God with machinery as to sing to him with machinery.

But let us continue our search. (2 Cor.): Nothing. Galatians, nothing. (Eph. 5:19): "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." We have in the Bible both generic, and specific commands, and in Eph. 5:19, we are told specifically, how to carry out the musical part of the service to God. To be more plain if possible, you remember that God told Noah specifically how to build the ark. He specified the wood. Now, if God had told Noah, just to build it out of wood, Noah could have used hickory, oak, pine, or any other kind of wood, for wood is generic. But God didn't tell Noah to just build the ark out of wood. He gave Noah a specific command. He specified the wood. If you

please, he told Noah to build it out of gopher wood, and that, as you well see, excluded all other wood. The same is true regarding the singing. Now, if God had told us to make music, we could resort to any kind of music, for music is generic. But he specified the music. Notice, again, Eph. 5:19; here we are told specifically how to make the music in our worship to God. Read: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." You see, my friends, the kind of music that God wants us to make is plainly specified in this verse. Notice: "Speaking" knocks out plucking, doesn't it? "To yourselves in psalms, and hymns, and spiritual songs." knocks out blues, rhythmical and jazz singing, doesn't it? "Singing," knocks out playing; and "making melody in your heart," knocks out making melody on a piano, or any other mechanical instrument. Now friends, you know that this is so plain that a person will have to have help to keep from seeing it.

But look here! We have left our search. You remember we were searching through the entire New Testament, pointing out the places that sing was mentioned, to see if we could, by example, or inference, squeeze in authority for mechanical instrumental music in our worship to God? Well, let's get back to that search. Philippians: There is nothing said about it. (Col. 3:16): "Let the word of God dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns and spiritual songs, singing with grace in your hearts to the Lord." Now, also, verse 17: "And whatsoever ye do in word or deed, do all in the name of the Lord

Jesus, giving thanks to God and the Father by him." There isn't a hint of authority for mechanical instrumental music in worship in these verses; but instead these verses condemn it. In the 17th verse, the Holy Spirit said: "All that ye do in word or deed, do all (not a part, but all) in the name of the Lord Jesus." "In the name," means by the authority, and God has no place authorized it. Therefore, those who have it in their worship are transgressors. But on with the search. (1 Thess.): Nothing. (2 Thess.): Nothing. (1 Tim.): Nothing. (2 Tim.): Nothing. Titus: Nothing. Philemon: Nothing. (Heb. 2:12): "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee. Do you see, friends? He said, "In the midst of the church will I sing praises unto thee; not play praises, but s-i-n-g praises. But Paul can't you make it a little more plain? Why! its plain enough for a child to see it as it is; but lets turn to Heb. 13:15. "By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name." Do you see it, friends? He said, "sing praises," and in Heb. 13:15, we are taught that the praise must be "the fruit of our lips." But let's continue the search. (Jas. 5:13): "Is any among you afflicted? Let him pray; is any merry; let him sing psalms." There is not a chance to bring in your mechanical instruments yet. So we continue. (1 Pet.): Nothing. (2 Pet.): Nothing. (1 Jno.): Nothing. (2 Jno.): Nothing. (3 Jno.): Nothing. Jude: Nothing. Finally, Revelation: Nothing.

There we've gone through the entire New Testament without finding a possible chance to squeeze

in mechanical instrumental music by not even an inference. But wait! wait! says one, you overlooked Rev. 14. No, my friends, I didn't overlook it: I just know that there is no authority for your mechanical instrumental music in the entire book of Revelation. But, let us look into the 14th chapter of Revelation. We are told that there are harps in heaven and if God had that kind of music in heaven, it is all right to have it in the church. But, my friends, I read in Rev. 19:11, that John saw a white horse in heaven, but you aren't going to ride horses around in these churches because John saw one in heaven, are you? There are a number of things in heaven that we are not allowed to have in the church here on earth. But are there really material harps in heaven? Why, friends, the very thought is absurd. Heaven is the home of the soul where the spirit of just men are made perfect, and can you imagine a spiritual being with a material harp in heaven? Why you are as much justified in saying that there are street cars and automobiles in heaven as you are in saying that there are material harps in heaven. And furthermore, Revelation is a book of symbols, and symbols do not symbolize themselves. These things were signified to John, and a sign cannot signify itself.

Now let us go to Rev. 14, and start reading at the first verse: we will find out if there are material harps in heaven. We'll read it first from the King James version: "And I looked and lo, a lamb stood on the Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great

thunder; and I heard the voice of harpers harping with their harps." You notice, friends, it said that he heard "the voice of harpers harping with their harps." You know that harpers do not harp with their voices, therefore, you should have given it a deeper study. Now, let's read it from another translation, for a more recent translation brings it out more clearly. Let's read it next from the American Standard Version: "I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder, and the voice which I heard was as the voice of harpers harping with their harps." You see, friends, it says that what he heard was "as" harpers harping with their harps. The trouble with many is that they have gotten "as" and "is" all mixed up. There is a lot of difference in a thing being as something and being the real thing. To be more plain, if possible, we shall read it from still another translation, the Moffatt Translation. This translation brings it down in our every day language. I know my people, and if a car were to backfire down the street, the majority of them wouldn't say: "that was as the report of a gun," but the majority of them would say, "that was like a gun shot." The most of my people use the word like instead of as. Therefore, we are going to read it from Moffatt, so we can't help seeing it: "And I heard a voice from heaven like the sound of many waves, and the sound of loud thunder; the voice I heard was like harpists playing on their harps." You will see, he did not hear harpers at all, but what he heard was like harpers playing on their harps. But what were they doing anyway? Read the next verse, for it tells us plainly what they were doing. We don't have

to guess about it. Read: "They were singing a new song before the throne." The Bible says that they were singing, not playing. Friends, you will just have to have help to keep from seeing that as plain as it is. Well, then, Hogan why were the harps mentioned? I answer, the harps were mentioned for the same reason that the waters and thunder were mentioned. As I told you, Revelation is a book of symbols, and in this chapter, the many waters symbolize rhythm, and thunder symbolizes volume, and the harpers symbolize melody. This, of course, is very clear. Think of it. There were 144,000 singing before the throne, and the rhythm of that music was as the surging of many waters, and, friends, there is not more perfect rhythm than the surging of waters. The volume of that 144,000 voices was as thunder, and the melody was as harpers harping with their harps. I know that you all can't help seeing that.

But some say, in as much as you have mechanical music in the home, and the home is supposed to be a Christian home we should have it in the church. True, we do have mechanical music in our homes, but that doesn't justify us in having it in the church; for the church is one institution, and the home is all together another. The husband is the head of the home, but Christ is the head of the church. Furthermore, the home is governed by the moral law, but the church is governed by New Testament, or spiritual law. There are a number of things that are permissible in the home, but condemned in the church. For instance: what if you were to be here on the first day of the week, when all Christians come together to break bread, and this table was supposedly veiled

with the Lord's supper, and Brother Winston would come forward to administer it; and when he unveiled it, instead of the Lord's supper being thereon, it would be hog jowl and black-eyed peas? What would you think of it, friends? Why, doubtless your eyes would stretch with amazement, for you know that such would be out of place in the church, but it would go mighty nice in the home, wouldn't it? Yes, the home is the place for it. The home is the place for your instrumental music too, friends. You can play your instruments of music, and amuse yourself and others, but, you cannot worship God with them. Hear Paul, Acts 17:24: "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." My Bible and your Bible says that God is not worshipped with men's hands. Therefore, when men play the piano, blow the flute, or beat the tambourine, they aren't worshipping God, for he is not worshipped with men's hands. John 4:24 teaches that God is a Spirit: and they that worship him must worship him in Spirit and in truth. Well, if you aren't worshipping God, whom are you worshipping? That's easy, for there is only one more for you to worship, and that is the Devil; so if you aren't worshipping God, you are worshipping the Devil. So beware! Maybe you think that the reason we don't have instrumental music, is because we can't get it; but you are wrong, for all we have to do is to pay a dollar down and a dollar when they catch us. The reason we don't have it is because we are walking

after the Spirit, and no one can walk after the Spirit, and play mechanical instrumental music in their worship to God. Paul said to the brethren of Ephesus, "And how I kept back nothing that was profitable to you, but have showed you, and taught you publicly, and from house to house" (Acts 20:20). Now listen to the 27th verse: "For I have not shunned to declare unto you all the council of God." Paul said that he kept kept back nothing that was profitable, and he declared all the council of God. But he kept back instrumental music in worship. Hence, it was not at all profitable, nor was it included in God's council. But one says: "Hogan, he doesn't say, 'not have it.' " No, God didn't tell Moses not to smite the rock either, did he? No, God told him to speak to the rock, and give the children of Israel water, but, he did not tell him not to smite it. It wasn't necessary for God to have told Moses not to smite the rock, after having told him specifically how to get water from the rock. But Moses smote the rock, and as a result of doing that which God didn't tell him not to do, he died without entering the promised land. Likewise, it isn't necessary for God to tell us not to have instrumental music in worship, for he has told us specifically how to make music in the worship.

But some of our smart boys, who don't like the way that the New Testament reads, have gone back to the Greek, and have brought forth the Greek word "Psallo" to blind the non-Greek scholars, but why bother with them when we have 148 of the ripest scholars of the world, who translated the word "sing." "But," says another, "David had it and David was a man after God's own heart. True David was a man

after God's own heart, for when he saw his mistake, he would correct it; but there are thousands today who refuse to correct their mistake, after having arrived to the knowledge that they have made it. Now David had a number of things that God didn't authorize him to have. In 2 Sam. 12:9, "David killed Uriah, the Hittite and took Uriah's wife to be his wife." Why don't you do that? David did. It is indeed funny that some folks will run to David, and accept the part that David did that they like, and reject the part that he did that they don't like. But, friends, David's music was never permitted in the holy place of the tabernacle, which was a type of the church. It was allowed only in the outer court, where the altar of burnt offerings was located, and also where the congregation gathered, and the outer court was a type of the world (2 Chron. 29:27). The world is where your instrumental music belongs today, and not in the church. The Bible teaches us clearly that the instrumental music back there was ordained, and commanded by David (2 Chron. 29:25, 26, 27). But it has pronounced a curse upon all who have music like David (Amos 6:5). "Woe"—(Notice the woe starts at the very first verse and goes on down.)—"Woe unto them, that chant to the sound of the viol, and invent to themselves instruments of music, like David." Now, you want it because David had it. Well God pronounced a curse on all who have music like David. And again, God turned down songs because they were accompanied by instrumental music. Turn to Amos 5:23. Hear God talking: "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." You see the instrument accompani-

ment was responsible for God turning away the songs, for God says so himself. Man says that the instruments make the worship more inviting. Therefore, he is proving to the world that he doesn't think that God is wise enough to devise a plan that is as inviting as it should be. So he has decided to assist God. What a pity. Poor mortal man; he needs to become a fool so far as worldly wisdom is concerned, so he can become wise unto salvation.

Will you tonight give up your unscriptural practices and accept the Bible as your only rule of faith and practice? Are there those of you present tonight who want to be saved to the extent that you will give up everything not authorized in the New Testament, and become just a New Testament Christian? Will you come to him now? Come: (1) Hearing (Mk. 12:29), (2) believing (Heb. 11:6), (3) repenting of your sins (Lk. 13:3), confessing Christ before men (Matt. 10:32), and be buried in baptism for the remission of your sins (Rom. 6:4; Col. 2:12; Acts 2:38; Acts 22:16). Let us together stand and sing.

SPIRITUAL GIFTS

THE HOLY SPIRIT Ordinary — Extraordinary Measures	Acts 2 and 10	{ Baptism (Acts 2:1-4), Jews Baptism (Acts 10), Gentiles
	1 Cor. 12:8-11	{ Word of Wisdom Word of Knowledge Faith (supernatural) Gifts of Healing Working of Miracles Prophecy Discerning of Spirits Divers Kinds of Tongues Interpretation of Tongues
Ordinary	Rom. 1:16	{ Reproof of Sin Through the Gospel
	Col. 3:16, 17 Eph. 5:19, 20	{ Spiritual Comfort.

Dearly beloved brethren, sisters, and friends: I must express to the best of my ability my hearty appreciation for such splendid responses to these nightly studies of the word of the Lord. Your presence each night has been both an inspiration and an encouragement. And I want to assure you, my friends,

that I appreciate the effort you make to come to these services each night, and I think that it is indeed a compliment to you that you are so disposed, and have regard for things sacred to the extent that you are willing to come each night and study with us the word of the Lord. I fully realize the responsibility that rests upon me as a minister of the Lord, and I am aware of the fact that some day I must stand before God and answer for the things that I say to you from time to time. And may God help you to also realize that some day you must stand before him and answer to him for how you have dealt with, and treated his word. Therefore, let each of us study his word in view of eternity, for we are rapidly passing into it.

We announced last night that we would study the subject of spiritual gifts tonight. This, of course, is a subject of no little importance, and it deserves close study, for there are a number of conflicting theories being advanced in our land regarding this subject today. Now because of these conflicting theories, the Holy Spirit is considered the most mysterious subject connected with the plan of salvation today. First, I want to impress upon your minds that the Holy Spirit is a person, such as God, and Christ are. These three, however, are one (1 Jno. 5:7), and the three go to make up the Trinity, or Godhead. But some are wondering how the three can have their own personality and yet be one. They are one in design, in purpose, in nature, in object, and each of them is infinitely eternal. Now all of us understand the oneness connected with the marriage relationship, don't we? The husband and wife are one, and yet

they are not robbed of their own personality and individuality. They are one in purpose, one in aim in life, and one in object to be accomplished. Yet their field of operation differs. It is the place of the husband to look after outdoor matters, solve the problem of support and livelihood along life's way. The wife's line of work is in the home. Their line of work differs but they are one in their purpose, intent and objective. Now, can we see how God, Christ and the Holy Ghost are one? Each of them has his respective field of labor. God planned the scheme of redemption. Christ executed it and the Holy Spirit revealed it. Yet the objective of each of them was the salvation of the souls of men.

I call your attention to my outline on the blackboard (pointing to the board). We have here: First, the measures of the Holy Spirit. The Bible clearly shows that the Holy Spirit was administered by measures. Let us read Jno. 3:34: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measures unto him." To Christ it was given without measure, and the apostles had a measure that no one else had. They had a measure to the extent that they could impart it to others. The evangelists had a measure to the extent that they could perform miracles, but they could not impart the Holy Ghost. We read, in Acts 8, of the work of the great evangelist, Philip, how that he went down to the city of Samaria, and preached Christ to them. And the people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles which he did. When they believed Philip, preaching the things concerning the kingdom of God,

and the name of Christ, they were baptized, both men and women. There was also a sorcerer by the name of Simon down there, who also heard, believed, and was also baptized; but in order that the Holy Spirit be imparted, the apostles came down from Jerusalem, and laid their hands on them and the Holy Spirit was given. Simon wanted a measure to the extent that he also could impart it; therefore, he offered them money, saying, "Give me also the gift, that on whomsoever I lay my hands they may receive the Holy Ghost." Peter let him know that that measure was not for him, by telling him that he had neither part nor lot in that matter. This proves conclusively that the Holy Spirit was given by measures, for the apostles had already given them one measure, but Simon wanted still another measure. He wanted a measure that would enable him to impart the Holy Spirit to others.

Back to the outline on the board. You see (pointing to the blackboard), we have two prongs in our outline, representing the two measures of the Holy Spirit. The above prong shows the extraordinary measure, and the lower shows the ordinary. Now, let us notice the above measure, the extraordinary. "Baptism of the Holy Spirit." The baptism of the Holy Spirit was a promise that God made through Joel, the prophet (Joel 2:28): "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And it shall come to pass, that whosoever

shall call on the name of the Lord shall be delivered." Thousands run to this prophecy to justify their claim that they are baptized with the Holy Ghost today, but their claim proves too much; and when a thing proves too much, it proves nothing. That this prophecy had reference to the baptism of the Holy Spirit, to take place on the day of Pentecost is certain, from the fact that Peter quotes it as fulfilled in the events of that day (Acts 2:16-19). Since it is here said that the Spirit was to be poured out upon all flesh, it is insisted that those who are living now are a part of all flesh, as well as those who lived then, and hence it must require all time to fulfill the prophecy. Now, friends, if there are to be no restrictions placed upon the phrase "all flesh," then the passage will prove too much, for Paul says in 1 Cor. 15:39: "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beast, another of fishes, and another of birds." Therefore if the phrase "all flesh" is not to be limited, we not only have all men baptized with it, but all beasts, fishes, and birds. But, says one, it means "all human flesh." But wait! Wait! You are trying to restrict the phrase "all flesh" already. Now you are saying that it means all human flesh; but that proves too much yet, for all human flesh includes the most wicked on earth, and Jesus said in John 1:17: "Even the spirit of truth whom the world cannot receive." So there is some human flesh that cannot receive it. Now, friends, we have only two cases of the Holy Spirit's being administered in a baptismal measure: On the day of Pentecost it was administered in a baptismal measure on Jew flesh (apostles) and at the house of Cornelius, it was administered in a baptismal measure

on Gentile flesh. (Cornelius household). Since these two cases are the only records of the Holy Spirit's being administered in a baptismal measure we are forced to conclude that the phrase "all flesh" is restricted to these two cases, or to Jew and Gentile flesh. Paul said that there is one baptism (Eph. 4:5). Men are commanded to administer it (Matt. 28:19), and the only baptism that men can administer is water baptism. Therefore, we are forced to conclude that the Holy Spirit baptism has served the purpose for which it came and passed away.

Now we come to the next to the other extraordinary measure of the Holy Spirit. The gift's measure of the Holy Spirit came only by the laying on of the apostle's hands. They were the medium through which the spiritual gifts were given, and there is not a case since Christ's death of the Holy Spirit's being administered in any measure, without the presence of an apostle. Jesus told the apostles in Matt. 10:8: "Freely ye have received, freely give, and Paul told the Roman brethren in Rom. 1:11: "I long to see you that I might impart unto you some spiritual gifts, to the end that ye may be established." The apostles laid their hands on the Christians of Samaria and the Holy Spirit was given them, and Paul laid his hands on the brethren at Ephesus, and they received the Holy Ghost (Acts 8 an Acts 19). But what are the gift's measures? Let's turn to 1 Cor. 12:7: "But the manifestation of the Spirit is given to every man to profit withal. 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 interpretation of tongues: but all these worketh that one and selfsame spirit dividing to every man severally as he will." Friends, you see that these different parts were given to different individuals. No one individual had all these different parts. One had the part of wisdom, another the part of knowledge, another faith, another the part of healing, another the part of miracles, another the part of prophecy, another the part of discerning the spirits, another the part of tongues, and another the part of interpreting tongues. It is very clear that no one had all of these parts, and we shall prove to you that those part gifts were only temporary. They were not designed to continue. The Bible tells us just how long they were to have lasted; we do not have to guess about it, and furthermore, the extraordinary was needed only to create, but the ordinary to perpetuate. Therefore these spiritual gifts were needed in the beginning of the church, and during its infant state, and they were for the purpose of confirming the word. I call your attention to Mark 16:16-20: "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; 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." You can easily see here, my friends, that these spiritual gifts were to confirm the word. But again, Heb. 2:3, 4: "How shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" These verses tell us conclusively that the spiritual gifts were designed to confirm the word. The word has already been confirmed, and the thing that we must do is believe and obey it. Friends, I must say that the illogical, and inconsistent manner of reasoning of some folk is amazing. Why, we are just as much justified in asking God to legislate another scheme of redemption, and asking Christ to come to this old earth, and suffer, bleed, and die the shameful, and cursed death again, as we are to ask for the Holy Spirit to come again and impart these spiritual gifts. We do not need those spiritual gifts today, for everything that pertains to life and godliness is revealed to us through the written word. If we want wisdom, the scriptures furnish that, for Paul said to Timothy in 1 Tim. 3:15: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." If we want knowledge, the scriptures furnish that, for Paul said in 1 Cor. 2:12: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." We see here that the things of God were revealed to Paul by the Spirit of God; but Paul wrote

those things that we might read them and understand them (Eph. 3:3, 4). He kept back nothing that was profitable (Acts 20:20). He declared the whole counsel of God (Acts 20:27). Then it follows that if Paul has given to us all things that are profitable to us, the things that he did not give are unprofitable.

Our knowledge is limited to the written word: we only know what is written, and our salvation depends upon our faith in, and obedience to that which is written. Hear John 20:31: "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." And faith; our faith doesn't come this day and time as it did to those of the infant state of the church. Their faith came as a result of a measure of the Holy Spirit imparted to them by the laying on of the apostles hands, which was an extraordinary measure, and was therefore miraculous. But our faith comes by hearing God's word (Rom. 10:17: "So then faith cometh by hearing, and hearing by the word of God." Friends, I am going over those gifts and pointing out the fact that we cannot receive them as did they of the infant state of the church. We come next to healing. Jesus said to a group of people in Matt. 9:12: "It is not the whole that needs a physician, but the sick." So, according to his word, if you are sick you had better get yourself a doctor. The power to heal was given to Christ's special chosen ambassadors (the apostles) and those only, on whom they conferred this power by the laying on of their hands. Turn to Matt. 10:1: "And when he had called unto him his twelve disciples, he gave them power against unclean

spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." Friends, don't you see the power to heal was given only to the twelve, and they had the power to impart it? Now listen to the eighth verse, where Christ is still talking to the twelve: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

And again, John 17:18: "As the Father hath sent me into the world, even so have I also sent them into the world." God sent Christ into the world, and gave him power to heal the sick, raise the dead, open the eyes of the blind, and also to impart the Holy Spirit (John 20:22). Christ gave his apostles the same power, and gave it only to the apostles, and all who claim such power today are making a false claim. The part of miracles. These came only by and through the apostles. The prophecy, discerning of spirits, divers kinds of tongues, and interpretations of tongues, all came through the apostles. They were imparted by them. Paul said in Rom. 1:11: "For I long to see you that I might impart unto you some spiritual gifts to the end that ye may be established." But, these spiritual gifts were only temporary as we have said. They were signs designed to follow the apostles (Mark 16:17; Matt. 10:1, 8); to confirm the word, (Mark 16:20; Heb. 2:3, 4), and when the apostles passed out, that ended these spiritual gifts, for they came only through and by them.

The apostles were instruments through whom God revealed his will to mankind by the Holy Spirit, and all the apostles did not die until God's will was fully revealed. These gifts were needed only in revealing

his will to us, and when it was fully revealed, or when the perfect came, the parts ceased. Turn to 1 Cor. 13:8-10). "Charity never faileth: but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away, for we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." Don't you see, friends? He said, "When that which is perfect is come, then that which is in part shall be done away." Who is he that will deny that the perfect has come? Who is he that will deny that God's will has been fully revealed? Who is he that will deny that this new will can make a man perfect? I must say that the new will must first be perfect, before it can possibly make a man perfect. You know, friends, that the mould must first be perfect in order that the moulded be perfect. Therefore, hear the apostle Paul in 2 Tim. 3:16: "All scripture is given by the 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." Jas. 1:25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deeds." It is evident that we have the perfect, and Paul said that when that which is perfect is come then the part will be done away. Therefore, the part has been done away. Now, if you please, notice the 11th verse, where Paul further explained: "When I was a child, I spake as a child, I thought as a child, I understood as a child; but when I became a

man, I put away childish things." Do you see it, friends? There are a number of things that are necessary for a child that are not necessary for a grown-up. For instance, toys, milk in bottles with nipples on them, and numerous other things that necessary for children, but what would you think of a man if he had to have such things? What would you think of a man if he spake as a child, and understood and thought as a child? Why, you would know that there were something wrong with him, wouldn't you? Yes, and I know that there is something wrong with those who claim those gifts that were for the church during its infant state, too. Paul said in the 13th verse: "Now abideth three, namely faith, hope, and charity, these three," not these nine, but only three. Four would be too many, for Paul said that only three abide. You can't help but see it. Finally Eph. 4:11: "And he gave some apostles; some prophets; some evangelists; and some, pastors and teachers." What for? Let's read further. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: for how long? the next verse: "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Now that just settles it, doesn't it? Now the ordinary measure is that life is to be enjoyed by all Christians. The Spirit is life because of righteousness (Rom. 8:10). "But he that soweth to the spirit shall reap life everlasting" (Gal. 6:8). "We rise to walk in newness of life" (Rom. 6:4). This is the teaching of the Holy Spirit.

In conclusion, I wonder if there are those of you present who have the courage to heed the teaching of the Holy Spirit, by coming into Christ while it is called day. Won't you come, and become a member of the church about which you can read in the Bible, and therefore be a simple Christian, and let Christ be your leader, the Bible your guide, the church of Christ your field of labor, and finally heaven your home? Will you come?

OBJECTIONS TO DENOMINATIONS

1. Christ prayed for unity (John 17:20-23).
2. The New Testament church was of one heart and one soul (Acts 4:32; Acts 2:44).
3. Divided we cannot stand (Matt. 12:25).
4. They do not walk by the same rule (Phil. 3:16).
5. They destroy the sacred marriage relation, between Christ and his church (2 Cor. 11:2, 3; Rom. 7:4; Rev. 21:9).

It is indeed quite a privilege, quite a pleasure to me to come before such a large crowd of intelligent, and interesting people, as I am blessed to come before tonight. I am very seriously impressed with the interest that you are showing in studying the word of the Lord with us each night, and I must acknowledge personally my genuine appreciation to you for this fine interest. We are indeed thankful for the precious souls who had the courage to walk out last night and surrender to heaven's will, and I am hoping, trusting, and praying that tonight there will be many more that will take the same courageous step. I am glad you are taking advantage of the question privilege, and let me beg you to continue, for it shows your genuine interest in this fine study.

My subject tonight is Objections to Denominations. As you all know, my friends, we have in this fair land of ours hundreds of different denominations, and all of them are worshipping God in a different way, each of

them has a different rule of faith, and practice; yet all of them claim to have the very highest respect for the word of God. They all try to prove that the Bible is responsible for the way that they are going. But, friends, the Bible cannot be responsible for these different ways and divisions, for the Bible teaches that there is one way, and it also condemns division. Let me give you a little illustration to prove to you that the word of God is not responsible for all these different ways. What if I were to tell you that I was about to leave home to conduct a series of meetings, and just before leaving Mrs. Hogan said to me, "Go out into the garden and plant some watermelon seed before you leave"? And what if I were to tell you that I went into the garden and made up the ground and planted the watermelon seeds therein, and then left home to conduct the meetings, and after having been gone for quite a while, I finished my meetings, and returned home? Mrs. Hogan meets me at the door and greets me as a wife should greet her husband; then she said to me: rush to the garden, and see what those watermelon seeds that you planted have done. And what if I were to tell you that those seeds that I planted in the earth had germinated and come forth, and the branches had spread all directions, and on one branch grew a pumpkin, on another a squash, on another a cucumber, on another an egg plant, on another a cantaloupe, on another a muskmelon, etc.? What if I were to tell you all of that, my friends? What would you think of me? Don't say it, friends! Don't! For I know what you would say. Why, you would say that I am the biggest little liar that has ever hit this town; you would doubtlessly ask each other the question: "Does he think

that we are ignorant enough to believe a lie like that?" Friends, I don't blame you, for I certainly would be lynig if I were to tell you that. Now you can see that, can't you? Well, if you can see that I wonder if you can see this: In Luke 8:11 Jesus said: "The parable is this: the seed is the word of God." Now, friends, do you mean to tell me that that seed which is the word has been planted into the hearts of men, and has germinated and come forth, and branched out all directions, and one branch produced a Methodist, another a Baptist, another a Presbyterian, another a Catholic, another a Mormon, another a Dancing Sanctified, etc? Do you mean to tell me that God's word did all that? Do you? If you were to tell me that God's word has done all that, I would think the same of you that you would think of me if I were to tell you that those watermelon seeds produced all those different kinds of melons. Friends, you've never known or even heard of a seed that produces different fruit, have you? Why, the very thought of such a thing is ridiculous, isn't it? We all know that a seed brings forth fruit only of its kind, and that one kind of seed can produce but one kind of fruit. Therefore, to say that the seed which is the word of God has produced all the different ways with which we comes in contact today is indeed ridiculous.

Now to our lesson. Objection No. 1. Christ Prayed for Unity. That we are divided, there is no question; but Christ prayed that we be one. Hear him in John 17:20-23 as he lifts up his voice to the Father, first for himself; secondly, for his apostles, and then for all believers. Hear him: "Neither pray I for these alone, but for them also which shall believe on me through

their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou 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." The reason for so many infidels today is the divided state of professed Christendom. According to Christ's prayer, unity will cause the world to believe on him. That being true, then the divided state of the religious people is responsible for the world's continuing in unbelief. Hear the apostle Paul (Eph. 4:1-6): "I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit, in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This, my friends, is God's sevenfold unity. Do we need a more plain teaching of God's word respecting the unity of the body of Christ? Friends, if one God means only one God, and one Lord means only one Lord, then one body means only one body, and one faith also means only one faith; not 600 bodies, and 600 faiths. Our Lord established only one church. He shed his blood to purchase but one church. He is tonight, the head of but one church. His spirit dwells in but one body, and that body is the church.

Now who is able to consistently deny these stubborn facts? I answer, no one. I admit that there are thousands who are turning a deaf ear to, and ignoring these stubborn facts, but, ignoring them does not change them at all. They are yet stubborn facts, and will remain so whether we accept them or not.

Objection No. 2. The New Testament church was of one heart and one soul. In Acts 4:32, we have a record of the unity of the church of the Bible. "And the multitude of them that believed were of one heart and of one soul: and neither said any of them that aught of the things which he possessed was his own; but they had all things common. Again, Acts 2:44, "And all that believed were together, and had all thing common." This cannot be truthfully said about denominations; therefore we are forced to conclude that they are not in any way connected with the New Testament church. But, says one, "these denominations are branches of the New Testament church." But, my friends, they couldn't possibly be a branch of the New Testament church, for if they were they would bear the same fruitage. When Jesus spoke of branches in John 15, he did not refer at all to denominations, for in the first place, the first denomination hadn't hatched out, and the first one didn't hatch out until about three hundred years thereafter. The branches to which Christ referred were his individual disciples, and not different denominations. Hear him, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abideth not in me, he is cast forth as a branch, and

is withered; and men gather them, and cast them into the fire, and they are burned." Notice, friends, he said, "If a man abideth not in me." Not a "church," but a "man" is cast forth. Christ is the body, and each individual Christian is a member of that body. Now these unauthorized denominations then are not branches of Christ's church, for his church has no such branches.

. Objection No. 3. Divided we cannot stand. Jesus said, Matt. 12:25, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Again, hear the Holy Spirit, through the apostle Paul. (1 Cor. 1: 10-13): "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" Friends, it is clear that the Holy Spirit, through Paul here condemns division in the church, and also warns against following men. Jesus also warns against following men. (Matt. 15:9): "But in vain they do worship, teaching for doctrine the commandments of men. Again, Rom. 16:17, "Now I beseech you, brethren, mark them which cause divi-

sions and offenses contrary to the doctrine which ye have learned; and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the heart of the simple." Division is condemned of God, and denominations are divided. Therefore, denominations are condemned.

Objection No. 4. They do not walk by the same rule. Paul said in Phil. 3:16, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be ye followers together of me, and them which walk so as ye have us for an example." Denominations today have different rules of faith and practice. It is maintained by some, that human creeds are necessary to a union of the church. If this be true, then Christ's church could not have been united without one. But it was; for there was no human creed in the days of the apostles. It is well known that the creed called the "apostle creed" came into existence after the apostles had completed their work and passed on. Long after, and it has absolutely no divine sanction or authority. The first creed of note was formed by the convention of Nice, and called the Nicene creed, and that was about 325 years after Christ. Divisions started then and the work of forming creeds has progressed from that day to this, until in America alone there are over 200 different denominations, and about 1,600 creeds. Therefore, instead of these human creeds bringing about unity, they tend to cause even more division. For instance, the Westminster Confession of Faith alone has formed at least 12 different kinds of

Presbyterians, the Methodist creed has produced 17 different kinds of Methodists; the Lutherans are divided into 5 general bodies and 16 independent synods, and so on with all other human creed sects. Therefore, we are forced to the conclusion that instead of the human creeds bringing about unity they are propagating division. Imagine these denominations contending that these human creeds bring about unity, when there is not a one of them that will accept the other's creed. For instance, there is Brother Episcopalian's prayer book, a composition of scholarly men, and appeals to mankind the world over. Now will Brother Methodist, Baptist and Presbyterian do away with their respective creeds and accept Brother Episcopalian's prayer book? They will not. They will say that they have scholarly men too, and that they have as much right to their human creeds as has Brother Episcopalian, even if they did copy a portion of theirs from him. The world will never unite upon a creed written by uninspired men regardless of how smart they may have been. But, friends, I have a Creed, I have a Prayer Book, I have a Church Manual, I have a Discipline, I have a Book of Rules governing the church, I have a Confession of Faith, and I am happy to tell you that the "Bible" is all that to me, and I accept it, and it only as my rule of faith and practice. Every denomination in this fair land of ours claims to believe the Bible; therefore, they too, can accept it as their only rule of faith and practice without sacrificing the faith sanctioned by God. To this they will agree. And if we only could get them to do it: division would be wiped out, and unity would pre-

vail. But, as long as they hold on to the different human creeds, which derived from human opinion, the religious world will remain divided, and therefore, condemned of God.

Objection No. 5. Denominations destroy the sacredness of the marriage relation between Christ and his church. That the church is the Bride, the Lamb's wife, there is no doubt; for the Scriptures clearly teach that Christ is married to the church (2 Cor. 11:2, 3; Rom. 7:4; Rev. 21:9). Christ and the church are often paralleled with man and his wife. In Eph. 5:23-32, we have a striking record of this parallelism by the apostle Paul. Hear him: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify, and cleanse it with the washing of water by the word, that he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Friends, have

you ever heard of a more striking parallelism than this? Marriage is said by the Holy Spirit to be honorable. We are also taught by the Holy Spirit, that it is to be holy, and it signifies the mystical union between Christ and his church. Hear the apostle Paul (Heb. 13:4): "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge. The Bible teaches clearly that a man is to be the husband of one wife, and should he have more than one, he is an adulterer. Christ is married to the church, and the claim of all these denominations accuses him of adultery. Therefore, their claim is indeed ridiculous. Furthermore, supposing that all these different denominations were married to Christ as per their claim; what sort of wife would they be? They aren't submissive to him: but they are submissive to other men. They don't even respect him enough to wear his name: but they are going around wearing other men's names. Now just what do you think of a wife of that sort? Why, you wouldn't put up with that sort of a thing, would you? No! you wouldn't, and neither would I. How then, can we expect Christ to do it. Christ will not tolerate such, for he said: "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Again, Acts 4:12, "Neither is there salvation in any other, for there is none other name under heaven given unto men whereby they must be saved." We all want to be saved, therefore, I beg you to give up these human organizations, turn from human doctrines, abandon

human names, comply with the terms of admission into that divine institution which you can read of in the Bible, which all denominations agree is the Book of God, and be just a simple New Testament Christian. I believe that you all agree with me on the terms of induction into the family of God. My brethren and I teach that you must: (1) Hear (Mk. 12:29). You also agree that one must hear before he can believe. We teach: (2) You must believe (Acts 15:7; Heb. 11:6). You also agree that one must believe. We teach, (3) that you must repent (Lk. 13:3, 5; Acts 17:30). You will also agree that one must turn from sin to live a better life. We teach, (4) that you must confess Christ (Matt. 10:32; Rom. 10:9, 10). You also agree that men ought to, with the mouth, acknowledge Christ as the Son of God. We teach, (5) that you must be baptized (Mk. 16:16; Jno. 3:5; Acts 2:38; 8:36, 37, 38; 10:47; Rom. 6:4; Gal. 3:27; Col. 2:12; Eph. 5:25; Acts 22:16). All of you will agree that a penitent believer ought to be baptized, even if we do differ on the mode and design; but if you will accept the Bible as your only guide, you will agree with us on that.

I am now wondering if there are those present tonight who will not put our Savior off any longer. I trust that you are ready now to come to him, regardless of what you have formerly believed and take him at his word; believe what he says; become what he requires; live as he directs, and trust him for the fulfillment of his every promise. Will you come while together we stand and sing? (Song, "Are You Washed in the Blood." Eleven come forward for baptism.)

THE THIEF ON THE CROSS

It is indeed delightful, my friends, to even think of the fine opportunity that has been afforded us by the Creator of all things, to come together for the purpose of studying the word of the Lord. I trust that we have set aside our petty thought, and human ideas, and have opened our hearts for the reception of God's word. Jesus said: "If any man will come after me, let him deny himself, and take up his cross and follow me" (Matt. 16:24). I am certainly elated over the many questions that are coming in to us each night, and I shall do my best to give you a Bible answer. If I cannot give you a Bible answer, I will be frank, and say so. I absolutely refuse to advance to you my opinion, for I am sure that your opinions are just as good as mine, if not better. I am sure that human thoughts and opinions are responsible for so many honest souls going contrary to heaven's will. God said that his thoughts and ways are not like man's (Isa. 55:8). Therefore, when man follows his own thoughts, or walks in his own ways, he can but go wrong, for God says that his thoughts and ways are not like man's.

Our question for tonight's study concerns the thief on the cross. The question reads thus: Preacher, the thief on the cross was saved without being baptized, why can't we be saved without it? First my querist

said that the thief was saved without being baptized. How do you know that the thief wasn't baptized? Now just because he was a thief doesn't imply that he wasn't baptized. I know of many thieves who were baptized, and John did quite a bit of baptizing back there. Therefore, we assume absolutely too much when we assume that the thief wasn't baptized, just because he was a thief. This question, to my mind, is one of no little importance, and I am sure that it deserves close and sincere study, for thousands of the religious world look upon the case of the thief on the cross as a model case of conversion under the Christian dispensation. Yea, even more, it is often referred to as a model case of salvation in the kingdom of ultimate glory. Therefore, from the case of the thief on the cross thousands are being taught, that although they may have lived in sin and open rebellion against God all the days of their lives, if they can only, in their last dying moments, view Jesus by faith, dying on the cross, shedding his blood for their sins, and call upon him as the poor, dying malefactor did, that all will be well; that as soon as the breath leaves their body, the spirit shall be wafted on the balmy wings of Jesus, and tenderly conveyed into the peaceful presence of God, and there to dwell forever. With this teaching so eminent in our land; the hand of the wicked is being strengthened and they continue in wickedness with the happy thought that just as the thief on the cross was wafted away to the ports of eternal glory, they too, when called from the stage of action, will leave with the bright assurance of future blessedness at God's own right hand in heaven. Friends, such teaching is erroneous, and

extremely dangerous. Therefore, I earnestly ask that we give this question tonight a sincere, honest, and prayerful study. Now let us turn to Luke 23:39-43. "And one of the malefactors which was hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, 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. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

Friends, I ask that we face the facts just as they are in this question, without trying to bend them about to justify some petty desire of our own. It is contended by some that the thief was saved; this we neither affirm nor deny, for the Bible teaches neither. The fact in the case is, the thief that engages our attention, did not ask Christ to save him anyway. He only asked him to remember him when he came into his kingdom. Christ said unto him: "Today shalt thou be with me in paradise." Because of this promise of Jesus, thousands think that as soon as the breath left their bodies, Christ and the thief were carried away to heaven, where the thief abides today. But, my friends, there is nothing further from the truth, than this contention; and this contention is the result of men's failure to rightly divide the word of truth. I admit that Christ said "Today shalt thou be with me in paradise": but where did they go that day? Christ surely didn't go to heaven that day; for he said so himself. Hear him. John 20:

16: "Jesus said unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father." This is at least three days after his conversation with the thief on the cross, and he says, "I am not yet ascended." Furthermore, according to Acts 1:3, he didn't ascend until forty days thereafter. This, of course, makes forty-three days, from the conversation between Christ and the thief and the ascension of Christ. Therefore, it is evident that Christ did not go to heaven that day. But, where did he next go? He went next to the tomb of Joseph (Lk. 23:51-53), and to hell (Hades), the unseen world. The thief went with him; for Jesus told him that today shalt thou be with me in paradise. As further proof that Jesus went to hell (Hades), Peter quotes David. Acts 2:31, Hear him: "He seeing this before, spake of the resurrection of Christ; that his soul was not left in hell (Hades), neither his flesh did see corruption." How could David say that Christ's soul was not left in hell (Hades) if he did not go there? This hell (Hades) seems to refer to the unseen abode of the spirits of the dead, the receptacle of disembodied spirits between death, and the resurrection. Therefore, paradise, the place, or state, in which Christ said that the thief would be with him that day, must be included in that unseen abode (Greek-Hades). It certainly could not be heaven where the Father dwells; for Christ did not go there that day himself; but he went first into the lower parts of the earth. Hear the apostle Paul in Eph. 4:8-10: "Wherefore he saith, When he ascended up on high, he led captivity captive,

and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that he might fill all things." According to history, it was understood in the past ages, that Hades was divided into two parts; first, paradise, the unseen abode of the disembodied spirits of the righteous, and secondly, Tartarus, the unseen abode of disembodied spirits of the wicked. Hear the apostle Peter (2 Pet. 2:4): "For if God spared not the angels that sinned, but cast them down to hell, (Tartarus) and delivered them into chains of darkness, to be reserved unto the judgment." This makes it very clear that Christ and the thief went to hell (Hades) but, it is also clear that about forty-three days from the time of the conversation between Christ and the thief, Christ mounted the clouds and ascended to the Father (Acts 1:3-11). But we do not have a record of Christ taking the thief with him. Therefore, so far as the record goes, the thief is still in hell (Hades) awaiting the great resurrection.

But, let us grant that the thief was saved; however, the Bible doesn't say that he was; but for the sake of a better understanding, let us say that he was saved. Friends, you couldn't be saved like him, for if he was saved, he was saved under the law, or the old covenant, and we are living under the new and living way, or the new covenant, which became effective after the death of Christ. Christ hadn't died at the time of his conversation with the thief, and the new covenant did not become effective until he did die (Heb. 9:15-17). Furthermore, while Christ

was here on earth, he had the power to forgive sins as he pleased. (Matt. 9:8): "But that ye may know that the Son of man hath power on earth to forgive sins." He could say, "Thy sins be forgiven thee, go in peace and sin no more," etc., before his new Will became effective; but since he has died, and his New Will having come into effect at his death; if we are saved today, it must be according to his Will, or by complying with the conditions of salvation, as stipulated in the New Will. There is no way around it. So we had better come out from behind that thief on the cross and obey the Lord.

My querist said that the thief on the cross was saved without being baptized, and wants to know why we can't be saved without it. In the first place, as we have said, we don't know whether the thief was baptized or not. It is pure assumption on the part of my querist, that the thief wasn't baptized. Furthermore, the thief was dead when Christ commanded baptism. Let us call the thief to record, and see what he has to say about it. Let us picture ourselves calling the thief in question regarding this matter. All right, here we go. "Mr. Thief, do you know that Christ died?" Answer: "Sure, I know that Christ died. I was crucified with him." "Thank you, Mr. Thief, but another question please. Do you know that Christ was buried?" Answer: "No, I was dead at that time." "Well, Mr. Thief, do you know that Christ rose again from the dead?" "Why no, I was dead before that time." "Well, one last question. Do you know that Christ commanded baptism?" "No, I was dead at that time." "Thank you, Mr. Thief, I know that you are telling the truth, for Christ didn't

command baptism until after he had risen from the dead." (Matt. 28:18-19): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These words were spoken by the Savior after he had risen from the dead, and the thief had been dead for at least three days. My querist wants to know why can't we be saved without being baptized. Well, you will have to see Jesus about that, for Jesus is the one who taught that baptism is a condition of salvation. Hear him (Mk. 16:16): "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Again, John 3:5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Acts 2:38): "Then Peter answered and said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 22:16): "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

So my dear friends, why not give up excuses, and stop trying to go around the word of the Lord? If you and I are ever saved, we must obey the Lord. The Savior is interested in you, and it is not his will that any should perish. Will you come to him now? I have come to your good city, my friends, to call upon you to flee from such that are purely human in every phase and feature. I am glad to present to you a church founded by Jesus Christ,

bought with his own precious blood, filled with his Spirit, and guided by his unerring council. The terms of induction into it are such as you can easily understand. I am hoping, trusting, and praying that you are willing to obey them, and then trust him for the fulfillment of his every promise. If you understand these terms, and are willing to accept them, I am indeed happy to again extend to you the precious gospel call, and I trust that you will come, putting your trust in Christ the Savior, sincerely repent of every sin, publicly acknowledge your faith in him as being the Son of God, surrendering to the divine ordinance of baptism, for the remission of your sins, and live faithfully, thereafter, to him. If such you will do, heaven will be your home. Will you come? If such is your decision, we welcome you, as we together stand and sing. (Eight come forward for baptism.)

SPIRITUAL ADULTERY

TYPE

ANTITYPE

GOD—ISRAEL

CHRIST—THE CHURCH

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| 1. Attraction (Ex. 4:30, 31). | 1. Attraction (Rom. 1:16; 1 Cor. 15:1-4). |
| 2. Courtship (Ex. 34:10; 39:43). | 2. Courtship (H. B. R. C. B.). |
| 3. Marriage Contract (Ex. 34:27). | 3. Married (Rom. 7:4; 2 Cor. 11:2; Rev. 21:9). |
| 4. Marriage (Jer. 3:14). | 4. Name (Acts 4:11, 12; 1 Peter 4:16). |
| 5. Wife untrue (Jer. 3:6). | 5. Subjection (Eph. 5:22). |
| 6. Marriage vow broken (Ez. 23:35, 37). | 6. True. |
| 7. Marriage disannulled (Heb. 7:18; Col. 2:14; Rom. 7:4; Eph. 2:15). | 7. Saved. |

We are indeed thankful to our heavenly Master, for this another privilege, for this another fine interest in the things that may be said here tonight. I do so much appreciate your encouraging presence from time to time. You know, it is inspiring in times like these, to see so many interested in the word of God. But why shouldn't we be interested? It has to do with the

things that pertain to life and godliness. It saves (Jas. 1:21); it sanctifies (John 17:17); it cleanses (Eph. 5:26); it begets (Jas. 1:18); it gives light (Ps. 119:105); it gives understanding (Ps. 119:130); and we are ultimately judged by it (John 12:48). How can one deal carelessly with anything that carries with it all these benefits? But, what should we do with it? We should preach it (2 Tim. 4:2); hear it (Acts 15:7); receive it (Jas. 1:21); obey it (Heb. 5:9); keep it (Luke 11:28); and not add to it (Rev. 22:18, 19). I am sure that with all these fine references to the word of the Lord, we are going to give to it our best and most sincere study.

The subject for tonight's study is Spiritual Adultery. Adultery is condemned of God regardless of what kind it is. One of the ten commandments of the old covenant was, "Thou shalt not commit adultery. God condemned it under the old covenant regime, and under the new will it be more severely condemned. Hear Jesus in his sermon on the mountain as is recorded in Matt. 5:27, 28: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "Thou shalt not commit adultery" (Rom. 13:9). Adultery is a work of the flesh (Gal. 5:19), and they who do such things shall not inherit the kingdom of God (verse 21; 1 Cor. 6:9, 10). These references are enough to prove to you that to commit adultery is to displease God. I now call your attention to the outline that we have on the blackboard. (Points to outline on blackboard). As you see we have on the left side God and Israel, and the right we have Christ

and the church. Now bear in mind that the things that happen to Israel were for our examples, and they were written for our admonition, Hear the apostle Paul in 1 Cor. 10:5, 6: "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted." Verse 11: "Now all these things happen unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Verse 12: "Wherefore let him that thinketh he standeth take heed lest he fall."

Inasmuch as it is clear to us that Israel, and the things that happen to them are our examples, let us go over in the Old Testament, and study God's dealings with them. (1) Attraction — Miracles of Moses. God's being married to Israel is beyond questioning; for God himself said that he was married to her. (4) Hear him in Jer. 3:14: "Turn now O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and will bring you to Zion." This settles it for God said that he was married to backsliding Israel. "I was a husband unto them" (Jer. 31:32). Usually before a marriage, (2) a courtship takes place, and Ex. 34:10, 11 and 39:43 tell of the beautiful courtship that existed between God and the children of Israel, also the thirty-third chapter of Exodus; (3) Marriage Contract. In Ex. 34:27, we have a record of the marriage contract. Hear God speaking to Moses, "Write thou these words: for after the tenor of these words have I made a covenant with thee and with Israel." Now verse 28, "And he was there with the Lord forty days and forty nights;

he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." In the tenth chapter of Exodus we have the record of the ten commandments.

But No. 4. Wife Was Untrue. Yes, in the face of God's goodness to her, she was untrue. God said, "They are all adulterers," (Hosea 7:4). God said unto them, "Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God" (Hosea 9:1). They are all adulterers, and assembly of treacherous men (Jer. 9:2).

No. 5. God Displeased. Certainly God was displeased with the conduct of Israel, his wife; for the things that she was doing was a disgrace to the name that she was wearing. Being the wife God, she wore the name of God, and that name was Israel. Israel is a Hebrew word meaning soldier of God. It has that which refers to God incorporated therein. It spells Isra-el. "El" refers to God, and the name was first given to Jacob, after having wrestled with an angel at Peniel (Gen. 32:28), afterwards became the national name of the twelve tribes collectively. But Israel disgraced that name, by her adultery, and therefore displeased God. God said unto Jeremiah, "Hast thou seen that which backsliding Israel hast done? She hast gone upon every high mountain, and under every green tree, and there hath played the harlot" (Jer. 3:6). Now, verse 8: "And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass that thru the lightness of her whoredom she defiled the land, and

committed adultery with stones and with stocks." Friends, God put his wife away because of her unfaithfulness to him, and gave her a bill of divorce. But listen to God as he further expresses his displeasure in unfaithful Israel. "Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms" (Ez. 23:35). Now verse 37: "That they have committed adultery, and blood is in their hands, and with their idols they have committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. (6) Israel broke the marriage vow, and God therefore (7) disannulled the marriage (Heb. 7:18; Col. 2:14; Rom. 7:2-4).

Friends, I call your attention to Rom. 7:2-4. Hear the apostle Paul speaking as he was directed by the Holy Spirit: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit to God." Now that God was married to Israel, or had been formerly married, in order that the marriage to Christ be legal, a death had to take place. Therefore, by the death of Christ they were separated from the law, and the marriage of God to Israel was completely abolished, which left the

matter of former marriage unquestionably settled. And all this was done so that we could become married to Christ. Rom. 7:4: "Wherefore, my brethren, ye are also become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead." This, however, brings us to Christ and the church. The church is the bride, the lamb's wife (Rev. 21:9; Rom. 7:4; 2 Cor. 11:2).

But usually, before a marriage takes place, there is first a (No. 1) attraction. Then, what is Christ's means of attraction? Friends, I want to impress upon your precious hearts tonight, that the gospel of Christ is his means of attraction. Yes, siree, the gospel is his only means of attraction. It has three important factors connected therewith: they are (1) the facts, (2) the commands, and (3) the promises. These three factors are enough to attract the whole world, and if the world isn't attracted by them, God has no other means of attraction. In order that men and women be attracted, Christ has ordered that men preach the gospel to the whole world (Mark 16:15; Matt. 28:19).

No. 2. Courtship. After the attraction, a courtship begins. Well, how does the courtship between Christ and the world perform? The gospel is first preached to the world, and men and women (1) hear it; (2) they believe it by having been attracted thereby; (3) they repent of all their sins or in other words: they forsake the way that they were going, and turn and go Christ's way; or as we sometimes put it: they start going with Christ. (4) They confess with their mouth that he is the Son of God, or acknowledge their faith in him, and the proposal is therefore made, and the (No.

3) marriage contract set forth; for he said in 2 Cor. 6: 16, 17: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." Thus the attraction, the courtship, the proposal, and the marriage contract.

But they are not married yet; for the ceremony hasn't been said, and the marriage isn't complete until after the ceremony has been said. But when is the ceremony said? It is certainly said in the act of baptism: for Jesus told his disciples to go and teach all nations, "baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." This is certainly the ceremony, and no one is married to Christ until after the ceremony is said. When they will have been baptized, the ceremony will have been said, and the (No. 4) marriage completed. This is true even when it comes to our temporal marriages. No one is married before the ceremony is said. After God had married Israel, she became unfaithful, which displeased God, and caused him to divorce her. When we become married to Christ, we honor him by wearing his name, and obeying him. A good wife delights in wearing her husband's name; but what would you think of a woman who would refuse to wear her husband's name? What would you think of her? Why, you would think that she was a pretty bad woman, wouldn't you? Certainly you would. Why you would look down on a woman that would do a thing of that kind. She would be a detriment to the com-

munity in which she lived, and to the whole country, as to that matter. Any woman who refuses to wear her husband's name, and goes around wearing some other man's name, brings shame and disgrace upon that family with which she is connected. We have in this fair land of ours today men and women who claim to be married to Christ, yet they are going around wearing some other man's name, or some name given by some other man. Of course, we know that according to the word of God, they are not married to him; but their very claim reflects shame and disgrace on them: for they are claiming to be married to one man, and are going about wearing the name of another. Shame on you. Those of us who are married to Christ are happy to wear his name, and we realize the fact that we cannot be saved if we do not wear his name. Hear the apostle Peter in Acts 4:12: "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." This settles it so far as the name is concerned. Israel wore God's name all right; but they brought shame and disgrace upon that holy name by having committed adultery.

When a man becomes married to a woman, she is supposed to be (No. 5) subject unto him (Eph. 5:22). She is supposed to be subject to her husband, the one to whom she is married, and not some other man. Any woman who is subject to a man, or men other than her own husband, is a bad woman, and a disgrace to the community in which she lives. Now the church of Christ is subject to Christ, the one to whom she is married, and if she should start flirting around with the devil: she would be a pretty bad wife. I know that we have

some members in the church who are flirting around with the devil, and according to the word of the Lord, he is not pleased with it. Hear the apostle Paul in Rom. 1:18: "For the wrath of God is revealed from heaven against all ungodliness, and unrighteous men, who hold the truth in unrighteousness." Again, James 4:4: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is an enemy of God." We get from this warning that to be friendly toward the world is to be an enemy of God, and those who are friendly with the world, and are partakers of worldly things; are adulterers and adulteresses. Read it for yourself; it is found in James 4:4. We have too many in the church who are partakers of worldly things to the extent that they are doing the church more damage than good. They aren't willing to deny themselves of the momentary fleshly pleasures of the world, that they may please the Lord. When the church wakes up to the plain command of God, and withdraw herself from all those that walk disorderly (2 Thess. 3:6; 1 Cor. 5:9-13), you will see a greater growth, and God will be well pleased.

We are often guilty of allowing personal feeling to stand between us, and the discharge of our duty to God. There are too many liars, drunkards, backbiters, busybodies, and revellers in the church for its own good. Friends, such is no less than spiritual adultery. I want to ask a question here: "Why are so many professed truth-loving disciples, and those who are leaders in the church, tolerating such in the church of our Lord? Is it because they are allowing themselves to be used to Satan's advantage?" Breth-

ren, God knows best, and let us discharge our duty to him even if we have to trample on personal feelings to do so. Let us rid the church of the evils that we have allowed to creep in, clean up, and we will have a clean place in which to invite honest, interested, precious souls of the world. Those that love the world don't love God anyway; for the Holy Spirit said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

If there are those present tonight who have turned aside to the things of the world, we gladly extend the precious invitation to you, begging you to come back to the Lord; he doesn't want you to perish. Come and acknowledge the error of your way, and pray that God may forgive you. Those of you who have never entered this great family: if you have been attracted by the gospel call, we invite you to come, while it is day, while the opportunity is yours, we bid you come. Let us stand and sing.

THE DIVIDING LINE (No. 1)

BONDAGE	R.	FREEDOM
1. Noah and family	W A T E R	1. Saved
2. Isræl obtained		2. Freedom
3. Naaman		3. Cleansed
4. Eunuch		4. Rejoicing
5. Blindman		5. Receives sight
6. Saul		6. Pardon
7. Man		7. Christ
H. B. R. C.	B.	N. C. N. L.

Again, dear friends, we are blessed with another fine privilege to study together the word of the Lord. This is indeed an exceedingly great crowd that has here assembled in the interest, we trust of things eternal, and I want, at this time, to personally acknowledge my genuine appreciation of your presence. Christ said, in Luke 8:11, that the seed of the kingdom is the word of God. Therefore, my beloved, it is my prayerful objective to sow the seed of the kingdom each night as I am privileged to come before you, with a sincere hope that it will find enlargement into good and honest hearts, and will germinate, spring up, bringing forth fruitage to God's name, honor and glory.

God being our helper, we shall study tonight the

subject, "The Dividing Line." From the very beginning of time, there has been a "dividing line" between righteousness and unrighteousness, God and Satan, bondage and freedom, life and death. God has always left man alone to make his own choice as to which side of the dividing line he is pleased to occupy. The dividing line between life and death in the Garden of Eden was the tree of knowledge of good and evil. God told Adam that the day he ate of that tree that he would surely die. Adam did eat, and therefore crossed the dividing line to the other side, where there is found death, disappointments, distresses, anguish, and ultimately eternal punishment (Rom. 5:12; 6:23). Since the fall of man, God has provided ways of deliverance from the state into which man fell. When he obeyed the Lord, and followed the way of deliverance provided by the Lord, he was always brought safely over on God's side of the dividing line, therefore escaping the curses that befell all those who were disobedient, and remained on Satan's side.

There is a dividing line today between bondage and freedom, the kingdom of Satan and the kingdom of God, life and death, the alien sinner and Christ. God, however, has provided a way by which the alien sinner must comply if he ever gets over on God's side of the dividing line. There is quite a bit of controversy regarding the dividing line today, relative to what it is, where it is, and what is required of man in order to cross it.

But first let us go back under the Old Testament, and notice a few examples, which I am sure will help us to better understanding of what is required of us under the New Testament today. Let us notice, as

our first example, the deliverance of Noah and his family (pointing to the blackboard). Noah and family saved. Yes, the Bible plainly teaches that Noah and his family were saved (Heb. 11:7; 1 Pet. 3:20). But how were they saved? From what? What was it that separated them from their lost state and the state of salvation? The Bible tells us how they were saved. Hear the apostle Peter (1 Pet. 3:20, 21): "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing where-in few, that is, eight souls were saved by water." The apostle Peter here tells us how they were saved. He said, "They were saved by water." From what was he saved? He certainly was saved from the sin and corruption that surrounded him while in the old world. Turn to 2 Pet. 2:5, "And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." Water, therefore, was the dividing line between the eight souls and the sinful and ungodly world. When the eight souls were privileged to walk out of the ark on the ground again, they walked out freed from sin; but what became of the sin? Friends, you know that it was washed away in the water. But did water alone save Noah and his family? It did not. Noah believed God, and did just what God told him to do; therefore, God used water to separate him from a sinful and corrupt world, to a clean and undefiled world. It should be remembered that Noah's faith in God was responsible for his salvation; but it was the kind of faith that we must have today if we please God. The faith which Noah had caused him to get up and do

what God told him to do. It was a working faith. The faith that doesn't cause men to get up and do what God commands is not the faith of the Bible. We have pointed out that water was the dividing line between the old world and the new, and it separated Noah and his family from a sinful and corrupted world to a clean and undefiled world. Water was the dividing line.

We come now to the next point in our lesson. (2) Israel obtained freedom. Just as the salvation of Noah and his family is a striking type of our salvation, the deliverance of the children of Israel from the Egyptian bondage is a striking type of our deliverance from the bondage of sin. Since time and prudence will not allow me to tell or rehearse to you the whole record of the deliverance of the children of Israel, I shall briefly touch the high points. Now just as Moses was sent to deliver the children of Israel from the Egyptian bondage, Christ was sent to deliver us from the bondage of sin. Therefore, we are forced to the conclusion that Moses was a type of Christ. Hear the apostle Peter as he quotes that great leader, Moses, in Acts 3:22: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Friends, Christ was that prophet, and he was anointed Prophet, Priest and King by the Holy Spirit, when he came up out of the water after having been baptized of John. He was anointed a Prophet like Moses, Priest like Melchise-

dec, and King like David. Moses was the spokesman for the children of Israël, but Christ is our spokesman. Turn to John 1:17: "The law was given by Moses, but grace and truth came by Jesus Christ." Or as some render this verse, "The grace and reality came by Jesus Christ." Moses was the law-giver to the Jews; Jesus Christ is law-giver in his kingdom. The law given by Moses was a type, or shadow of the gospel of Christ (Heb. 10:1).

But back to the dividing line. "As the children of Israël were being led by Moses from bondage, they came between two mountains to the Red Sea, and there they encamped by the sea." But God hardened old Paraoth's heart, and he made ready six hundred chosen chariots with their captains, and pursued after them, and overtook them encamping by the sea. When they lifted up their eyes, and saw the Egyptians marching after them, they murmured against Moses, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show you today: for the Egyptians whom ye see today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, speak unto the children of Israel that they go forward: but lift up thy rod, and stretch out thine hand over the sea,

and divide it: and the children of Israel shall go through on dry ground in the midst of the sea. And Moses stretched out his hand over the sea; and God caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them in the midst of the sea, and God looked through the pillar of fire and of the cloud unto the Egyptians, and troubled them. He took off their chariot wheels, and they drove heavy, so that the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea that the waters may come again upon the Egyptians. In obedience to the command of God, Moses stretched forth his hand over the sea and the waters returned to her strength, and the Egyptians were drowned in the midst of the sea." Now, friends, I want to ask you a few questions. What was the dividing line between the bondage and freedom of the children of Israel? What separated them from their enemy? Friends, you know as well as I do that water was the dividing line. Water separated them from their enemy. Water is today the dividing line between the bondage of sin, and the freedom which is found in Christ Jesus. When we comply with the other requirements, baptism in water separates the sinner from that terrible enemy, which brings eternal death, known as sin. But another question: What became of the enemy? Why, they were

washed away in the water. The same is true today. The sinner who complies with the conditions of salvation has his sins washed away in the water. Hear Ananias (Acts 22:16): "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." So, according to this, we are separated from our enemy in baptism. Yes, the precise way that the children of Israel were separated from their enemy was by means of baptism. Paul said so in 1 Cor. 10:1, 2. Hear him: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." We have offered enough proof for anyone that water was the dividing line between the children of Israel's bondage and freedom.

Therefore, let us move on to the next point in our lesson. No. 3, Naaman cleansed. In 2 Kings 5, we have a record of Naaman being cleansed of that dreaded disease known as leprosy. This disease was a type of sin; for like sin, only the power of the almighty God is a sure cure. All indications show that Naaman was a man of plenty so far as worldly goods are concerned, for when he went to the man of God to be cleansed he took with him ten talents of silver, six thousand pieces of gold, and ten changes of raiment. Yet, with his wealth, he had to go to God before he could be made clean. The prophet of God told him to "go and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shall be clean." Naaman was wroth, because God did not go about to cleanse him as he thought he should have. Friends,

our human thoughts are our trouble today. No man can go right, following his human thoughts; for God's thoughts are not like ours. Therefore, we will have to abandon our human thoughts if we ever get on God's side of the dividing line (Isa. 55:8). Naaman got mad, saying, "Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." Friends, Naaman got mad because God didn't do as he humanly thought that he should have done; but note this one thing: regardless to how mad Naaman got, and what he thought about it, the leprosy remained until he did what God told him to do to get rid of it. Another note worthy of thought is: God didn't change his command because Naaman didn't like it. Another: Naaman had to do what God told him to do before he was cleansed whether he liked it or not. May God help us all to bear in mind that God's commandments must be obeyed if his promises are ever to be enjoyed, whether we like them or not, and regardless to what we think of them. But the servants of Naaman seemed to have had better judgment about it than Naaman; for they said unto him: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he said unto thee, Wash and be clean?"

Friends, the trouble with the most of the "big boys" is: God's plan of salvation is too simple for them, they want to do things which are humanly great. Therefore, the apostle Paul said, in 1 Cor. 1:26-29: "For ye see your calling, brethren, how that not many wise men after the flesh, not many

mighty, not many noble are called: but God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." Again, 1 Cor. 3:19: "For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness." Naaman was a big man, rich, had servants, and he was captain of the Syrian army. So he seemed to have felt that even God should have considered his thoughts. Why, he even thought that he had found better water than that to which God had directed him; for he said, "Are not the waters of Damascus better than all the waters of Israel?" And he went away in a rage. But finally, after his servants had reproved him, he decided to go on and obey the Lord. Therefore, he went on his way to dip as God commanded.

Friends, it was a good thing that none of our modern preachers were back there, for by chance, one of them might have met Naaman, and said: "Where are you going Naaman?" Naaman would have said, "I am going to dip in the water of Jordan to be cleansed of my leprosy." Then the modern preacher would have said, "Why Brother Naaman, that would be water salvation." And as they are doing today, he would have caused Naaman to disobey God, and he would have remained a leper; but, thank God, there were none of such preachers as we have today back there. After Naaman had

completed his obedience, he was a clean man. But, what was the dividing line between Naaman diseased, and Naaman cleansed? Friends, you see it, I know you do, for you can't help seeing it. Water was the dividing line wasn't it? Yes, and it is the dividing line today between man lost in sins, and man saved in Christ (Mk. 16:16; John 3:5; Acts 2:38; Gal. 3:27). Since time and prudence will not allow us to finish this subject tonight, I extend the invitation now, and finish tomorrow night. If there is a precious soul present who has the courage to come forward and take a stand with the truth, we bid you come, while we stand and sing the invitation selection. Will you come? (Three come forward for baptism.)

THE GOSPEL OF CHRIST

My friends, brethren and sisters, we are thankful that God has seen fit through his all-wise providence to permit us to come together again, we trust, for spiritual enlightenment and development. We, as a people, indeed ought to be grateful to our heavenly Master for the wonderful blessings that he continually showers upon us from time to time. We are the recipients of so many blessings from his bountiful hand, that I sometimes wonder if we are as grateful as we should be. As we study the word of the Lord together tonight, I trust that the heart of every one here represented is open to receive with meekness the word of eternal truth.

Our theme tonight is one of no little importance; therefore, we ask that you give us your sincere and prayerful attention. "The gospel of Christ." This is an important subject, for the gospel of Christ is something that Christ wants preached to the whole creation. Hear him (Mk. 16:15): "Go ye into all the world and preach the gospel unto every creature." Just as soon as Christ had risen from the dead, and in his first conversation with his disciples he gave them to understand that the gospel was something that he wanted preached to the whole creation.

But what is that gospel that Christ wants preached unto the whole creation? It isn't just merely gospel

that Christ wants preached unto the whole world; for gospel literally means "good news," and any kind of good news would be gospel. If someone would tell you convincingly that you were going to receive five thousand dollars, I am sure that such information would be gospel (good news) to you: but it would not be the gospel of Christ. It would not be that gospel that is so important that Christ wants it preached to the whole creation. The gospel that Christ wants preached is the gospel of Christ. Preaching the gospel of Christ is so important that Paul said (1 Cor. 9:16): "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" Paul did not go about preaching as do the modern preachers of our day. He recognized the fact that the curse of heaven rested upon him if he should have failed to preach the gospel of Christ in the way that Christ had authorized or commanded it preached. The preachers of our day are proving that they are not interested in proclaiming the gospel of Christ; for when they (the sectarian preachers) mount the pulpit they preach about matters that are purely social, secular and governmental in their nature. They spend their time playing upon the emotions and passions of frail humanity.

Paul tells us just what the gospel of Christ is. Hear him (1 Cor. 15:1-4): "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all

that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." Paul said, ladies and gentlemen, that the gospel is the death, burial and resurrection of Christ for our sins. These are the principle basic facts of the gospel of Christ, and Paul preached them unto the Corinthian brethren, telling them that they, by receiving it, were saved. Paul further said, in Rom. 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." Here we have a positive statement from an inspired apostle that the gospel of Christ is the power of God unto salvation to the believer. Now then, if the gospel of Christ is God's power to save the believer, then nothing else is. What, then, is God's power to save? Paul, who spoke in words which the Holy Spirit taught, said, "It is the gospel of Christ." Is this satisfactory, or do you ask, "Are there other ways in which God puts forth his power to save?" Why seek another way or power? This is the power of God; why not be satisfied with it? Furthermore, it seems that Paul confines the power to save to the gospel, for he says: "It is the power." Not only this, but he says: "To the Jew first, and also to the Greek." Does this not embrace all and show that the gospel of Christ is God's power to save all that believe? Do you know of another power? If so, whose power it is, since Paul says the gospel is God's power? But if there is another power, would it not be reasonable to conclude that there must be another gospel also? That we may not come to

such a conclusion, Paul says: "I marvel that you are so soon removed from him that called you into the grace of Christ into another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But, though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9). Neither apostles, angels, nor men are allowed to preach any other gospel than that preached by the apostle Paul, and which he declares, "is the power of God unto salvation to all that believe." In this way God protects his power and prevents people from being deluded. To preach another gospel is to preach another power, and to fail to preach the gospel is to fail to preach the power of God to save the believer. But Paul said: "There are some that would pervert the gospel of Christ."

What is it to pervert the gospel of Christ? "Pervert" means to turn from truth or from right; misinterpret; corrupt. Now, if one teaches that something else other than the gospel of Christ is the power of God unto salvation, does he not pervert the gospel, and, in perverting the gospel, does he not pervert the power of God? Now if one claims that God's power to save is dependent on a direct operation of the Holy Spirit, or on anything else, does he not pervert the gospel? The man who ascends the pulpit, and perverts the gospel of Christ may be assured that he is exposed to the wrath of the almighty

God; for Paul said: "Woe is unto me if I preach not the gospel" (1 Cor. 9:16).

Not only does God want the gospel preached to the whole creation as the apostles preached it, but it is something that he wants men to obey; and further it is something that man must obey or be eternally lost. Hear the Holy Spirit: "Ye who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9). Again, the Holy Spirit said, in 1 Pet. 4:17: "For the time is come that judgment must begin at the house of God; and if it first begins at us, what shall the end be of them that obey not the gospel of God?"

The gospel of Christ has connected therewith three important factors, viz: First, facts; second, commands; and third, promises. We must believe the facts, obey the commands, and enjoy the promises. There are three facts, three commands and three promises of the gospel of Christ. The three facts are the death, burial and resurrection for our sins; the three commands are faith in the Lord Jesus Christ, genuine repentance of all our sins, and burial with him in the name of the holy Trinity upon a confession of our faith. And finally, the three superb promises are: the forgiveness of all our sins, the reception of the Holy Spirit, and everlasting life in the home of the souls.

There are also three important natural factors of man that guide him in this life, and to which the gospel of Christ appeals, viz: Intellect, will and sensibility. There are three functions of the intellect, three of the will, and three of the sensibility. The three functions of the intellect are: It thinks, understands and believes. The three of the will are: It intends, purposes and obeys. And the three of the sensibility are: It desires, loves and trusts. The three factors of the gospel of Christ certainly appeal to the three natural factors of man. The three facts of the gospel certainly appeal to that natural part of man known as the intellect. He thinks about them, reasons concerning them, and ultimately accepts them.

The command of the gospel comes as a challenge to that natural part of man known as will. They entreat men to surrender to their demand, and thus be able to stand upon the promises. The promises connected with the gospel appeal to that natural part of man known as sensibility. They challenge his desire, affection and trust.

But where are these promises located? The Holy Spirit answers: "They are in Christ" (2 Cor. 1:20; 2 Tim. 2:10; 1 Jno. 5:11). I call your attention also to Col. 1:14: "In whom we have redemption through his blood, even the forgiveness of sins." Now, when we understand that, over eighteen hundred years ago, our Lord Jesus offered himself on the cross, gave his body, his life, his own precious blood, to provide salvation for fallen humanity, and, by the offering of his body once for all, provided redemption for the entire human family, we will see that this state exists, and all that now remains to be done is for man to be

led by the gospel of Christ (which, "is the power of God unto salvation"), to come, according to its requirements, into this state, where God, through the merits of the blood of his Son, will forgive his sins.

God created an intelligent being, endowed him with reason, and sets motives before him to induce him to obey, that he might live. In this way he is made responsible to God. By proper use of his God-given faculties, he appreciates the promises of the gospel, and is led by them to obey the gospel and be brought into this state of salvation. On the other hand, by an improper use of his superior endowment, he rejects the gospel, rejects Christ, rejects salvation, and is ultimately lost.

But one may ask, "How are we brought into this state of salvation which is in Christ?" Let us allow the Holy Spirit to answer that question, for it is an important one, and I am sure that the opinions of men will not do. Hear the Holy Spirit: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). Again, "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). As Jesus died for our sins, the gospel leads us to become dead to sin; as Jesus was buried, the gospel leads us to be buried with him in baptism; as Jesus rose again for our justification, the gospel leads us to rise from baptism, to walk in newness of life (Rom. 6: 1-5).

When he is lead to become dead to sin, to be buried with Christ in baptism, and rise to walk in newness of life, what power is it that so leads him? Now all

must agree that some power has influenced him to do this: but what power was it? Will not all agree that it was the power of God? Who leads people to believe on the Son of God? Is it God? It is God. Who leads people to repent of their sins? It is God. Who leads people to confess Christ before men? It is God. Who leads people to be buried in baptism for the remission of sins? It is God. Who says this brings the person thus led into Christ, where he has redemption through his blood, even the forgiveness of sins? It is God. Yes, it is God who does all this, through the gospel of Christ, which is the power of God unto salvation unto everyone who believes it. So we cannot help seeing that God's power to save is located in the gospel of Christ. God himself, placed it there, and what God has joined together, let not man put asunder.

Are there those in this fine company who are willing to accept the gospel of Christ, and be brought into the rich enjoyment of its rich and precious promises? Do you believe the facts of the gospel of Christ? Are you willing to obey the commands that are incorporated therein? Do you want to enjoy the promises of the gospel? If your answer is, "Yes," I am happy to extend unto you the gospel call. I am happy to invite you to come to him who has done so much in order to make the precious gospel call possible. He tenderly invites you to come, and while mercy is extended, while it is called today, will you come? I beg you, while we together stand and sing, to come.

SALVATION BY GRACE THROUGH FAITH

My dear friends, and fellow travelers unto eternity, I am thankful for this fine assembly tonight, and I am becoming more and more convinced that the mass of humanity is made up of honest, sincere, and truth loving people. It is indeed encouraging to see so many here of different congregations of the body of Christ, both far and near, and I take the advantage of this opportunity to thank you one and all for this fine cooperation, and I shall do my best to prove myself worthy of such fine cooperation by living as best as I know how to please the Lord, and by dealing with his word in an honest and upright manner. It is my ambition and chief objective to deal with lessons that are elementary, with principles that are primary in their nature, to help those of you who I have right and reason to believe, are interested to see the simplicity of the truth as it is in Christ Jesus. There are so many conflicting theories, and human conceptions regarding salvation, that thousands of honest souls are in darkness, being blinded by the same. Yet, amid all these conflicting theories and human conceptions, the truth that is in Christ Jesus still shines out, and glitters as a precious diamond.

We shall study tonight, "salvation by grace through faith." Because the Scriptures teach that "By grace

are ye saved through faith" some who repudiate the plain commandments of God contend that they are saved by faith only. By this they mean an assent of the mind apart from and without obedience to that which God commands. This contention openly conflicts with the word of God. Now, why just take a part of what the Bible says regarding salvation? Why not be honest and take all that the Scriptures teach on how we are saved? Friends, to accept the part of the word of God that we like, and reject the part that we dislike, is a partisan, and dishonest way of handling the word of the Lord. The Bible says that we are saved by grace (Eph. 2:8). I believe and accept it. It says that we are saved by believing (Jno. 5:24; 3:16). I believe and accept it. It says that we are saved by the blood of Christ (Col. 1:14, Rev. 1:5). I believe and accept it. It says that we are saved by doing the will of God (Matt. 7:21). I believe and accept it. It says that we are saved by repentance (Acts 11:18; Lk. 13:3). I believe it. It says that we are saved by confession (Matt. 10:32; Rom. 10:9, 10). It says that we are saved by baptism (1 Pet. 3:21; Mk. 16:16), and I believe that also. Friends, I plead with you to accept all the Bible says.

The fact that one or two scriptures say we are saved by believing, does not prove that there is no other essential to salvation. Those who take one essential and reject all the rest of the essentials contend that they are saved by faith only, and as we have said, this conflicts with the teaching of the word of God. The Scriptures teach: "Even so faith, if it hath not works, is dead, being alone. Yea, a man may

say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father justified by works, when he offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:17-26). The phrase, "not by faith only," settles it with all who appreciate and accept God's word. An assent of the mind that neglects or refuses obedience to God's commandments is not the faith that saves. The faith that saves is not a dead faith. It is not inactive. The faith of the Bible, or the faith that saves, is a living and active faith, it is a working faith. Hear the Holy Spirit (Gal. 5:6): "For in Christ Jesus neither circumcision availeth anything not uncircumcision; but faith which worketh by love." The Scripture teaches here that the faith that availeth anything, is the faith which worketh. A faith that doesn't work is a dead faith, and anything dead is no good.

Many of the Jews believed on Christ; but they feared being put out of the synagogue, and therefore refused to confess him, for they loved the praise that is of men, more than the glory that is of God (Jno.

12:42, 43). Again, John 1:11-13, says: "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become the children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This shows that "faith only" does not save. To them that belived, he gave "the right to become the children of God." They were not children at the time he gave them the right to become children. After believing, they had to exercise "the right to become children of God," before they were children of God. Man's dislike of baptism is responsible for his contention that faith only will land him safely over on the other shore. But regardless to his contentions, the Bible clearly teaches that baptism is the dividing line between the kingdom of darkness, and the kingdom of God's dear Son. It stands between man and his salvation, and regardless of how he has twisted, turned, complained, and ignored it, it is still there, and will remain there until time shall be no more. Baptism follows the faith of the Bible, as sure as darkness follows light, and all those who reject the ordinance of baptism, are they who do not believe the Bible way.

They who were saved in New Testament times did more than just believe. Yes, sirree! They did more than just believe; for Christ demanded more. Hear him: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." So, you see, according to the words of Jesus, salvation follows baptism; therefore, to reject baptism means to reject salvation; for the conditions of salva-

tion are faith and baptism. Not faith only, but faith and baptism. Baptism followed faith in every New Testament conversion. Let us notice a few examples. (Acts 11:21): "And the hand of the Lord was with them: and a great number that believed turned unto the Lord." They were not saved or pardoned until they "turned." They "turned" after they "believed," their faith leading them to turn. (Acts 26:20): "That they should repent and turn to God, doing works worthy of repentance." Again, Acts 3:19: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." My friends, this shows that when a man believes and repents he is not yet pardoned, but that after believing and repenting he must "turn to God" in order to be forgiven and saved. The turning act is baptism. The faith that God accepts is the faith that trustingly obeys what God commands. Hear the apostle Paul (Heb. 10:39): "We are not of them that draw back unto perdition; but of them that believe to the saving of the soul." No man has the faith that saves who refuses to obey. "And why call ye me, Lord, Lord, and do not the things which I say?" (Lk: 6:46). "If ye love me ye will keep my commandments" (Jno. 14:15). When the Scriptures refer to the disciples as believers, they carry with them the idea or understanding that their faith manifests itself in the overt act of obedience. Those that we read of in John 12:42, 43, who believed; but would not confess him for fear of being put out of the synagogue, were not numbered with believers: for they did not have the kind of faith that God recognizes. "And all that be-

lied were together, and had all things common" (Acts 2:44). These believers had obeyed Peter's command to "repent and be baptized" (vs. 38) and were afterwards engaged in continuing "steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers" (vs. 42). Had they not so done, they would not have been numbered with the believers.

But, Hogan, says one, We are saved by grace through faith, and we don't have to do a thing but believe; for the Bible says, "And that not of yourselves; it is the gift of God: Not of works, lest any man should boast." Well, my friend, I agree with you that we are saved by grace through faith; but I do not agree that we can be saved without doing something. For Jesus said: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). I have already proven to you by the word of God that faith without works is dead. Yes, we are saved by grace: but how? Paul said (Titus 2:11): "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world." Notice, friends, Paul said that the grace of God that bringeth salvation, teaches. Then, how can we expect to be saved by the grace of God when we deliberately refuse to accept the teaching of grace? Another thought: It was the grace of God that revealed to us the condition of salvation, and how can we expect to be saved when we refuse to comply with the conditions of salvation as brought

to us by the grace of God? The grace of God brought to us the word of God; therefore, to reject the word of God is to reject the grace of God.

Now for a little sensible illustration to better acquaint us with how we are saved by the grace of God. Suppose that I was upon an exceedingly high mountain where there was no water, and I was about to perish with thirst: but water was raining down in the valley. What would I have to do to get water? You know I would have to come down to where the water was raining. All can see that, and all will agree to that. Well, neighbor, if you can see that, you ought to be able to see this also. Now, if I am ever saved by the grace of God I must come down off my mountain of human opinions, to where the grace of God reigns. But where does it reign? Let the Holy Spirit answer that question, through the apostle Paul. Hear him (Rom. 5:21): "That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Where does grace reign? Paul said it reigns through righteousness. But what is righteousness? David said (Ps. 119:172): "My tongue shall speak of thy word: for all thy commandments are righteousness." David said that all God's commandments are righteousness, and Paul said that grace reigns through righteousness, therefore, grace reigns through God's commandments. Hence, we are forced to the conclusion that those who are saved by grace are those who obey the commandments of God. Furthermore, man didn't do one solitary thing to bring about this grace. What works did any man or any group of men do to bring about this grace? None. Therefore, he has nothing

about which to boast. It was purely God's love that brought it about, and no works of man. But Paul was talking to baptized believers when he said: "For by grace are ye saved through faith." However, we can find out how they were saved by grace. Yes, siree! If we learn what they did, we will know how people are saved by grace through faith. The Ephesians "heard the gospel" (Eph. 1:13). "They believed" (Eph. 1:13). "They repented" (Acts 20:21). "They confessed" (Acts 19:18). "They were baptized" (Acts 19:5; Eph. 4:5). This is very clear. The Ephesians were saved by grace through faith; but they heard, believed, repented, confessed, and were baptized. There is no other way to be saved by grace. All who will be saved by grace must hear, believe, repent, confess, and be baptized. There is no other way.

I wonder if there are those in this great assembly tonight who have the courage to walk out before this great audience in compliance to the conditions of salvation. Will you come, believing with all your heart that Jesus is the Christ, that suffered death on the tree of the cross, was buried, and rose again for our justification? Will you come, having repented genuinely of all your sins, and before this great assembly confess with your mouth what you sincerely believe in your heart, and surrender to the ordinance of baptism in the name of the holy Trinity for the remission of your sins? Are there those of you here tonight that have the courage to thus do? If you will do this and live faithfully until death, heaven will ultimately be your home. While together we stand and sing I beg you to come. (Song, "Why Not Tonight." Five come forward for baptism.)

SEEKING GOD AFTER THE DUE ORDER

I am wonderfully impressed with this magnificent audience tonight, and it is indeed impressive and inspiring to see so many of you here assembled out of regard for Jehovah, and respect for his holy word. I trust that each of us is conscious of the fact that we are rapidly passing into eternity, and that we are left alone to make our choice between eternal life and eternal damnation. We are certainly thankful for the fine response to the truth, during the past week, and we pray and trust that the response of this week will be even greater.

The subject that we shall study tonight was presented to me by a good friend and brother in Christ of mine back in east Texas, Brother Basil Shilling. It has become one of my favorite subjects. "Seeking God after the due order." Friends, I do not know of a subject that we, as ministers of Christ, should impress more or that should engage the attention of the people more than the one that we shall, by the help of God, study tonight. God has, from the beginning of time, given man a law, and the order has been that man comply with that law, without changing it in the least. There has never been a time when man ignored God's law that God did not cause something to happen to him to remind him that God is still God.

With these stubborn facts before us, let us go into the lesson, "Seeking God after the due order." The text for this subject is found in I Chron. 15:13: "For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order." David, the king of Israel, spoke these words, after he had arrived to the knowledge that they had ignored one of God's orders. He had tried to do a thing which was contrary to the order of God, and his attempt to do that thing was met with disastrous defeat. This should be a real lesson for all of us.

Now, let us notice the circumstances that surround the words that were spoken by David, and I am sure that they will convey to us the lesson. God commanded Moses to make several pieces of furniture for the tabernacle, among which was the ark; which was also called the ark of the covenant, the ark of the testimony, and the ark of God. The construction thereof was somewhat on the order of a box, and was two and one half cubits long, one and a half cubits wide, and one and a half cubits deep. It was overlaid with gold within and without. There were securely attached to each side, staves, by rings of gold, which were extended at each end, and served as handles, by which the ark was carried. When it became necessary for the ark to be moved, God gave order that the sons of Kohath move it. The sons of Kohath were men belonging to the tribe of Levi, and it was their burden to bear the ark. This order came from God (Num. 4:15) and let us, therefore, remember that this is the way and manner that God ordered the ark to be moved at any time.

Ultimately there came a time during the sojourn of the children of Israel that they became sinful and disobedient, and because of their sinfulness and disobedience, God suffered them to be taken captive by the Philistines. The Philistines also took the ark of God back to their country; but because the ark seemed to have given them quite a bit of trouble, they decided to send it back to the land from which they had taken it. After having shut the calves up in a barn, they hitched a couple of milch cows to a cart and placed the ark thereon, and turned the cows loose. The cows went directly into the country of the Israelites, as if they were guided by power divine. The ark was received and placed in the home of a man named Abinadab, where it remained for the next twenty years. David, after having become the king of Israel, decided to bring it back to the capital city which was Jerusalem. Ignoring the order of God as to how the ark was to have been borne, David had the people to place it in a new cart, which was drawn by oxen, and driven by Uzzah and Ahio. All went well until they came to the place called the threshing-floor of Chidon. The old oxen stumbled and almost upset the ark, therefore, Uzzah put forth his hand to hold it, to keep it from falling off the cart on to the ground, and the anger of the Lord was kindled against Uzzah, and he smote him, because he put his hand to the ark; and there he died before God. David recognized at once that Uzzah's sudden death was not caused by heart attack, or some other physical disease; but that the hand of the almighty God was in it. This, however, brought fear upon David, and he was completely baffled respecting the how he could bring the ark home

(1 Chron. 13:7-12). So David decided that he had better not bring the ark home to himself to the city of David: but he carried it aside in the house of one Obedom the Gittite. The ark remained in this man's house for three months, and the Lord blessed the house of Obedom, and all that he had. And when three months had passed David learned the cause of all his trouble, and wherein he had failed. Therefore, he called all the people, and said, "None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister to him for ever" (1 Chron. 15:2). David then called in the men that were descendants of the tribe of Levi, and told them to make ready to go down and bring back the ark to Jerusalem, "For because ye did it not at the first the Lord made a breach upon us, for we sought him not after the due order." David gave them and the people to understand that the breach to which he had reference was the death of Uzzah. This, he declared, was due to the fact that they did not follow the due order in bringing the ark back; in other words they failed to move the ark in the way that God said that it should be done. David went to work to bring the ark back, which was right; but he tried to do the right thing the wrong way. God had given the order as to how the ark was to have been carried: but David ignored God's order, and decided to do it his own way. But his attempt to do it his way was met with disastrous defeat and tragedy.

He ultimately looked back to his defeat, and tragic failure, and declared that it was all because they did not observe the due order. Now from this story, we

learn three lessons. (1) To do that which God commands is to seek after God. (2) When God has given man an order to do a thing, and how to do that particular thing, should man fail to do it exactly according to God's orders: he will ultimately be tragically defeated. (3) When men set aside God's orders, and go after their own way, God is not pleased with them, and he is not found of them.

The principle of "seeking God after the due order," which means to do what God has commanded in the way he commanded, is one that the Lord has insisted upon on the part of man from the beginning of time. It was because he did not observe "the due order" that the sacrifice of Cain was not accepted. It was because he did not observe the "due order" in bringing the water out of the rock that Moses was compelled to give up the leadership of the children of Israel, and died without having entered the land of promise. God gave Moses and Aaron, his brother, a plain order or command, one very, very easy to be understood, and I want to add here, my friends, that all of God's orders are simple and plain; the truth of it is, they are too simple for the majority of people.

But let us turn to Num. 20:7-12: "And the Lord spake unto Moses saying, Take the rod, and gather thou the assembly together, thou, and Aaron, thy brother, and speak ye unto the rock before their eyes; and it shall give forth its water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation before the rock, and he

said unto them, Hear now, ye rebels, must we fetch you water out this rock? And Moses lifted up his hand, and with the rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore, ye shall not bring this congregation into the land which I have given them." You see, my friends, God's order to Moses was very, very plain; it was simply speak to the rock: but Moses disobeyed, and smote it.

There were things involved in Moses' actions that are really displeasing to God. (1) He did not do what God plainly told him to do. (2) He manifested displeasure in the thing commanded, or in other words, he showed that he wasn't pleased with what God told him to do. (3) He held himself and Aaron up before the people, giving honor to themselves instead of God: for he said, "Hear now ye rebels, shall we fetch water out of this rock?" See, he said, "Shall we fetch you water out of this rock?" He left God completely out of it, as thousands do today. (4) He failed to sanctify God in the eyes of the people; but instead sanctified himself and Aaron. Therefore, it was because he did not observe the "due order" that "he went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, over against Jericho, from which the Lord shewed him the land of promise: but said unto him, Thou shalt not go thither." So Moses died, and was buried in the land of Moab, and it was all because he did not observe the due order (Ex. 34:1-8).

It was because he did not observe the due order that Saul was rejected as king of Israel. God told him to go down and smite the Amalekites, to utterly destroy all that they had, and told him to spare not, but slay man and woman, infant and suckling, ox and sheep, camel and ass. But Saul went down there and did a part of what God told him to do; for he and the people spared Agag, the king of the Amalekites, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not destroy them: but everything that was vile they destroyed utterly. Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. This, however, grieved Samuel, and he cried unto the Lord all night. When Samuel met Saul, Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. But Samuel said unto him, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul told Samuel that the people brought them back to sacrifice unto the Lord; but Samuel told him that to obey is better than sacrifice, and that because he had rejected the word of the Lord, the Lord had rejected him as king over Israel. Remember that Saul was rejected as king of Israel all because he did not observe the "due order," and all who fail to regard the due order today, are not pleasing to God. Cain, David, Moses, and Saul, all disregarded the way that God had given for doing things, and used a way of their own, but were all defeated in their attempt, and finally suffered

for having disregarded the due order. Today, as well as in the days of Cain, David, Moses, and Saul, when we fail to seek God after the due order, we will be defeated and punished for our disobedience.

We have people in this fair land of ours today who are disregarding the due order in becoming a child of God. For they (1) go to the mourner's bench, (2) pray for pardon, (3) get religion, (4) tell their experience, (5) church votes on the candidate, and (6) they are baptized without knowing what they were baptized for. This, my friends, is not according to the due order, and unless we seek God after the due order, we will not be found of him. The due order for an alien to seek God in the forgiveness of his sins is: (1) Hear the gospel, Mark 12:29; Acts 2:22; Acts 15:7. (2) Believe, John 8:24; Acts 16:31; Heb. 11:6; (3) Repent of sins, Lk. 13:3; Acts 17:30, 3:19; (4) Confess Christ, Matt. 10:32; Rom. 10:9, 10, and (5) be baptized, Mark 16:16; John 3:5; Acts 2:38; Acts 22:16. This is the due order, and for an alien to seek God in some other way is to seek him not after the due order. The "due order" of seeking God in obedience to his commandment to be baptized: is to be buried in baptism. Rom. 6:4: "Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life." Col. 2:12: "Buried with him in baptism, wherein we are also risen with him through the faith in the operation of God, who hath raised him from the dead. Any other way than a burial is not the "due order," so those who have been sprinkled, or had water poured on them, have not complied with the due order.

Therefore, we come persuading you to back up and comply with the due order. We have pointed out to the alien sinner the due order to seek after God in the forgiveness of sins, and I come again to ask of you: Are there those of you in this company who appreciate the due order to the extent that you are willing to follow it? Do you believe that Christ died, was buried, and rose again from the dead, establishing the due order by which all that will enjoy eternal life must comply? Are you willing then to render obedience to his commandments tonight, and spend the remnant of your life in the enjoyment of that religion that is pure and undefiled, in the relationship of that branch clinging to the vine? If you will follow his footsteps here below, he will ultimately take you home to glory and give you a crown that is incorruptible and undefiled and that fadeth not away. Therefore, we beg you, while truth instructs, while mercy pleads, while heaven waits, and while it is called today to come to him. Won't you come while together we stand and sing? We gladly welcome you.

(Six came forward for baptism.)

THE DIVIDING LINE (No. 2)

Dear beloved friends, brethren, and sisters, this is indeed an exalted privilege that we have to come together from time to time to study the word of the Lord, and it is certainly encouraging to see so many of you so very interested in the great scheme of redemption. I am convinced that the greater number of the human race is made up of honest, truth-loving, and truth-seeking people. I am also convinced that the responsibility of getting the truth to such people rests wholly upon that church for which Christ gave his own precious blood, and I am happy to announce to you that the white congregation of this fine city of yours is in the knowledge of that great responsibility, and is therefore sponsoring this great gospel meeting, with a hope that honest souls may hear the gospel of the Son of God, and be saved by its easy terms. I want those of my group to know that this meeting is being sponsored by the white congregation of the church of Christ of this city for you, and I trust that you will feel free to come in and take advantage of these seats that have been so neatly arranged for you. I also trust that you will feel free to call me in question, even during the highest speed of my sermon, and rest assured that it will be definitely no insult to the meeting, no one will call the police. Furthermore, don't think that you will disturb the meeting in the least,

or hinder my sermon; for I do the kind of preaching that I often style as the hydrant kind. You know, the kind that you turn "on and off." You ask me a question, and I'll turn her off, and when I will have finished with you, I'll question, and I'll turn her back on, and "no harm done." Kindly keep in mind that this is a meeting of investigation, and it doesn't hurt to investigate.

Time and prudence would not allow us to finish this subject last night, therefore we will continue the subject tonight, "The Dividing Line." Now let us keep in mind that from the beginning of time there has been a dividing line between God and Satan, life and death, bondage and freedom, and righteousness and unrighteousness. We pointed out several examples in Dividing Line No. 1, and we shall continue to do so in No. 2.

Today, there is a dividing line between the kingdom of God, and the kingdom of Satan, life and death, bondage and freedom, righteousness and unrighteousness, the alien sinner and Christ. God has placed the dividing line there, and there is not a power on earth that can move it. Some have tried to move the dividing line that is between the alien sinner and Christ, from faith, repentance, confession, and baptism, to just "faith only"; but friends, it will not work. Now we can get as mad as Naaman about it, and try to find another way; but before we get on God's side of the dividing line we must surrender to the conditions that are set forth in the Bible.

We come next to the examples that are found in the New Testament. No. 4. Eunuch Rejoicing. In the eighth chapter of Acts, we have a record of the fine work of an evangelist of Christ by the name Philip.

Because of the persecution of the church at the hand of Saul, the disciples were scattered abroad, and they went everywhere preaching the word. During this time Philip went down to the city of Samaria, and preached Christ unto them. When they believed Philip preaching the things concerning the kingdom of God, they were baptized both men and women. Later an angel of the Lord became interested in the conversion of a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come up to Jerusalem for to worship. Therefore, the angel ordered Philip to "Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." Philip arose and went, and there he saw the eunuch returning, and sitting in his chariot reading Esaias the prophet. Then the Spirit intervened, and said unto Philip: "Go near, and join thyself to the chariot." Philip ran near to him and said, "Understandest thou what thou readest? And he said, How can I except some man should guide me? And he desired Philip that he should come up and sit with him. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Notice, friends, he preached unto him Jesus. He did not preach "Dry bones in the valley," "the eagle stirred her nest," "it aint gonna rain no more," and "what makes you do me like you do, do, do?" Friends, no minister of God ever resorted to such nonsense as do the modern gospel butchers of our day.

"As they went on their way they came unto a certain water, and the eunuch said: See, here is water; what doth hinder me to be baptized?" Now I want to ask

a question. How did he know that he was supposed to have been baptized? We don't have a record that Philip even mentioned baptism. The record just says that he began at the same scripture and preached unto him Jesus. This makes it very clear that in preaching Jesus, we preach baptism. No man living can fully preach Jesus without preaching baptism. When a man fails to preach baptism, he also fails to preach Jesus. Another point that I trust that you will note, is the phrase, "See, here is water." When it comes to the subject of water baptism, those who do not like it, often yell "spiritual water." Now, ladies and gentlemen, I want you to know that when spiritual water is mentioned in the Bible, it is defined as such. It is always called "living water" or "water of life." Furthermore spiritual water is not water that you can see. The eunuch said: "See, here is water"; therefore we are forced to the conclusion that the water in which men are to be baptized today is not spiritual water, and there is no record of men's being baptized in spiritual water in the whole New Testament. Christ commanded his disciples to baptize the taught nations (Matt. 28:19); but if the water be spiritual water, how could the disciples obey that command? But the eunuch said, "See here is water; what doth hinder me to be baptized?"

Friends, do you know what Philip would have said, had he seen a Baptist or Methodist preacher? Why he would have said, "Why, hold on here now, Brother Eunuch. Now, we will have to go back to Jerusalem, and find out what is the pleasure of the church." I don't mean any harm, Brother Baptist, and Brother Methodist: but you know I am telling you the truth.

You know, sir, as well as I do, that you couldn't meet a man and baptize him, without first voting on him, and stay in line with your doctrine and practice. Now had Philip been one of you, he would have taken the eunuch all the way back to Jerusalem to be voted on. You know the procedure as well as I do if not better. Furthermore, if Philip had been one of you, after having taken the man back to Jerusalem, he would have insisted upon a testimony of some previous experience, signifying that God had had some direct dealings with him, showing him that his sins were forgiven. Then, after the testimony, the preacher would have said, Now you have heard the testimony, what is the pleasure of the church? Then some deacon would have arisen in the "amen" corner, and said, I move that he be received as a candidate for baptism, and after baptism, be given the right hand of fellowship. Friends, such procedure is wholly unscriptural, and if you have been voted on you have been ruined.

Ladies, and gentlemen, Philip was a minister of the Lord, and he did not resort to such human absurdity. When the eunuch said "See here is water what doth hinder me to be baptized," the minister of the Lord said, "If thou believeth with all thine heart thou mayest," and the eunuch made that good confession. He said, "I believe that Jesus Christ is the Son of God." Then he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he bapized him.

Now, Brother Methodist, I believe that you will appreciate it, if we pause here and drop a few things for your personal consideration. First I ask that you consider that little four-letter word B-O-T-H. Now

this knocks out the idea that the preacher went down and got the water, and came back and sprinkled it on his head, doesn't it? This says that the both of them went down into the water. Brother Methodist would have us believe that to sprinkle a little water out of a glass will do for baptism: but he overlooks the fact that Jesus said that except a man is born of water and of the spirit he cannot enter into the kingdom of God. I want to ask you a question, Brother Methodist, for your contentions have me a bit puzzled. How can a man be born of a glass of water, when he is larger than the glass of water? How can a man be born of a substance smaller than himself? I am sure that you see the absurdity of such claim. But back to the thought, verse 39: "And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more: and went on his way rejoicing.

Now when did this man go on his way rejoicing? Certainly it was after he had been baptized. Here water is again set forth as the dividing line, and the eunuch did not rejoice until he crossed over on God's side. Friends, water baptism is the dividing line, and you just cannot get around it. Why shouldn't the eunuch have rejoiced? He had crossed the line from bondage to freedom, from Satan to God, from death to life, from condemnation to salvation. Who wouldn't rejoice? He had obeyed from the heart that form of doctrine, being then made free from sin, he had become the servant of righteousness, having his fruits unto holiness, and the end eternal life (Rom. 6:17, 18). Water baptism was the dividing line.

No. 5. Blind Man Receives Sight. In the ninth chap-

ter of John, we have a record of a man who was blind from birth receiving his sight. Again water is the dividing line. When we read of the many occasions upon which God used water to deliver man, we wonder how men can question God regarding the use of water in the plan of salvation. Here we have a blind man who received his sight by obeying the Lord, and God has never allowed man to enjoy a special blessing at his hand, since Adam, without first doing something for it. After Jesus had anointed his eyes with clay, he told him to go and wash in the pool of Siloam. Now, my dear friends, there is no record whatever, of the blind man balking on Jesus, nor calling him in question about the water to which Christ had sent him. No, siree, he did not question Jesus, or even complain because he couldn't see anything in the water. He simply went and washed and returned seeing. Before he washed, he was blind, after washing he had his sight. Therefore water was the dividing line.

No. 6. Saul Pardoned. We read in the seventh and eighth chapters of Acts of a young man by the name of Saul who was a persecutor of the church of our Lord. He was standing by during the stoning to death of Stephen, a servant of God, who was filled with the Holy Spirit, and was consenting to his death. In Acts 8:3 we read of Saul's making havoc of the church, entering into every house, and hailing men and women, and committing them to prison. In Acts 9 we find him "yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest," and desired of him letters of authority to go to Damascus to bind the servants of the Lord, and bring them back bound to Jerusalem, for to be punished. And as he

journeyed, he came near Damascus: and suddenly there shone round about him a light from heaven. We have Paul's own testimony of his conversion in the twenty-second chapter of Acts. Hear him: "And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And I said, What shall I do, Lord?" I want to ask a question here, ladies and gentlemen. Wasn't that a good time for Christ to have told Saul to "go in peace and sin no more"? Now, wasn't it? You know that there are those in our land who make such a claim today. Doesn't it seem a bit strange that he didn't speak peace to his soul right then, and there? Doesn't it seem somewhat strange that he didn't send Paul to a mourner's bench some place? Doesn't it appear a bit disappointing that Christ didn't send him to an altar some place to tarry for the baptismal measure of the Holy Spirit? You are forced, loved ones, by the influence of intelligence, to the conclusion that there is something wrong, either with these modern day conversions, of the religious world, or the conversions of the Bible; for they could not both be right, and differ so widely.

But what did Christ tell Saul to do? Friends, Christ did not tell Saul what to do directly, but sent him to the preacher, and when the preacher came to him he said, "Brother Saul, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Again, I ask, where is the dividing line? Why, it's baptism, of course. He said, "Arise, and be baptized, and wash away thy sins." Therefore, according to this, we are separated from our sins in

baptism. Baptism is the dividing line. We just can't get around it.

Now to the last point in our lesson. No. 7. Man—Christ. Baptism is the dividing line between man and Christ, and this fact is set forth so plain in the Bible that it is beyond reasonable questioning. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Again, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3).

Examples

Baptized—Put on Christ (Gal. 3:27).

Baptized—Benefits of Death (Rom. 6:3).

Baptized—New Life (Rom. 6:4).

Baptized—New Creature (2 Cor. 5:17).

Baptized—Remission of Sins (Acts 2:38).

Baptized—Wash Away Sins (Acts 22:16).

Baptized—Saved (Mark 16:16).

Baptized—Rejoicing (Acts 8:39).

These and many others to which I could refer, show beyond a shadow of a reasonable doubt, that baptism is the dividing line between man and Christ. In 1 Cor. 12:13, we find that it puts us into the body of Christ, the church and Eph. 5:26 teaches that we are sanctified, and cleansed by it. John 3:5 teaches that we cannot enter into the kingdom of God without it. So that settles it. I am now wondering if there are those in this great company who have sufficient courage to walk out in compliance to the conditions, that will put you on the Lord's side of the dividing line.

I believe that you want to be on the Lord's side; but the question is: Are you willing to make the necessary sacrifice? Will you come now that you have heard? Faith, repentance, confession, and baptism, are yet necessary. As we shall be standing, will you come?

THE FIGURE SEVEN OF THE BIBLE

GOD'S SEVENFOLD UNITY

SEVEN GREAT BIBLE QUESTIONS

(1) One Body.

(2) One Spirit.

(3) One Hope.

(4) One Lord.

(5) One Faith.

(6) One Baptism.

(7) One God.

7

(1) What shall the End
be?(2) How shall we es-
cape?(3) What is a man's pro-
fit?(4) Who will be able to
stand?(5) What doth hinder
me?

(6) What shall I do?

(7) What shall we do?

(1) (2) (3) (4) (5) (6) (7) (1) (2) (3) (4) (5) (6) (7)
P. W. H. B. R. C. B. V. K. T. P. G. B. C.

My dear friends, and sisters, and brethren in Christ: We are again gathered together before our heavenly Master for another study of his holy word. I am indeed thankful to God for his all-wise providence, and I wish to express to you my appreciation for your presence, and the deep interest that you are showing in things spiritual. We have no other interest than to plainly made known to you what the will of the Lord is, with a hope and sincere prayer in our hearts that after you will have learned what the will of the Lord is, you will gladly do it; for be it well remembered that Jesus said: "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth

the will of my Father which is in heaven" (Matt. 7:21).

We purpose to speak to you tonight on the subject, "The Figure Seven of the Bible." It seems to me that the figure seven is the perfect figure of the Bible. It seems to represent the whole, or the complete. Besides the known signification of this word, it is also used in the scriptures as a number of perfection. In the sacred books, and in the religion of the Jews, a great number of events and mysterious circumstances are set forth by the number seven. God consecrated the seventh day, on which he ceased from his work of creation, as a day of rest and repose. The rest of the seventh day according to the apostle Paul intimates the eternal rest (Heb. 4:4-10). And not only was the seventh day honored by the Jews by the rest of the sabbath; but, every seventh year was consecrated to their rest, by the name of a sabbatical year; as also the seven times seventh year, or forty-nine years, is the year of Jubilee. In prophetic style, a week often stands for seven years (Dan. 9:24, 25). Jacob served his father-in-law, Laban, seven years for each of his daughters (Gen. 29:20, 27). In Pharaoh's dream he saw seven fat kine come up out of the river, and seven lean; seven full ears of corn on one stalk, and seven blasted ears; which represented seven years of plenty and seven years of famine. The golden candlesticks had seven branches, and we read of the seven trumpets, and the seven priests that sounded them; seven days to surround the walls of Jericho (Josh. 6:4, 6, 8, 15). In Revelation we read of the seven churches of Asia, seven golden candlesticks, seven spirits, seven stars, seven lamps, seven seals, seven angels, seven vials, seven

plagues, etc. I think that this is enough to establish in your hearts that the figure seven is an important figure of the Bible.

Therefore, let us go further into the study of the figure seven of the Bible. First I call your attention to "God's Sevenfold Unity." The record of God's sevenfold unity is found in Eph. 4:4: (1) There is one body; (2) There is one spirit; (3) There is one hope; (4) There is one Lord; (5) There is one faith; (6) There is one baptism; (7) There is one God.

Now let us study God's sevenfold unity in the light of the teaching of the Bible. First, there is one body. Friends, I want to impress upon your hearts tonight that the one body is the church of our Lord, "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). Again the 24th verse of the same chapter: "Who now rejoice in my suffering for you and fill up that which is behind the affliction of Christ, in my flesh, for his body's sake which is the church." Once more, Eph. 1:22, 23: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Loved ones, this proves conclusively that the church is the body of Christ. The body and the church are one and the very same thing. Then to know how many bodies there are according to the word of God, is to know how many churches there are; for the body and the church are the same. But Eph. 4:4 teaches that there is one body: hence one church.

I know that we have a number of churches in our land today: they cannot be the Lord's churches for the

Lord has but one. Then all the other churches of our land belong to men. Jesus said in Matt. 15:13: "Every plant that my heavenly Father hath not planted shall be rooted up." Again hear David: "Except the Lord build the house, they labor in vain that build it" (Ps. 127:1).

(2) There is One Spirit. Romans 8:10 teaches us that "the Spirit is life, because of righteousness," and James tells us that the body without the Spirit is dead (Jas. 2:26). Therefore the Spirit is the life element in the body, the church. Friends, there is no spiritual life out of Christ. Life is to be found only in him. Hear the apostle John in 1 John 5:11: "And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." It is clearly understood from this that spiritual life is in Christ only. The work of the one spirit is to lead, or direct man into Christ where the spiritual life is located.. Therefore the "gift" of the Holy Spirit is life; for it give us the way of entrance into Christ where spiritual life is to be found. "If any man be in Christ he is a new creature, old things are passed away and all things are become new" (2 Cor. 5:17). But how must man enter Christ? Man can enter Christ only by accepting the teaching of the Holy Spirit through the apostles, as recorded in the Bible, the Holy Book of God. There is absolutely no leading or guiding of the Holy Spirit, separate and apart from the written word.

(3) One Hope. Every precious soul in Christ Jesus has the very same hope, which Paul says in Heb. 6:19 is an anchor to the soul, both steadfast and sure, and which entereth into that within the veil; whither the

forerunner is for us, entered, even Jesus Christ, made an high priest for ever after the order of Melchisedec. Hope simply means desire and expectation, and every Christian desires that happiness in the home of the soul, and we are certainly expecting it. God is not slack concerning his promises (2 Peter 3:9).

(4) One Lord. God has raised up Christ from the dead, and made him Lord and Christ (Acts 2:36). "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." The one Lord is the head of the body the church (Col. 1:18); and you will agree with me that the orders are supposed to come from the head. The body is supposed to move by the orders of the head, therefore, the Holy Spirit said, "All that ye do in word or deed, do all in the name (by the authority) of the Lord Jesus, giving thanks to God and the Father by him." There we have it: one head, one body. Friends, that is the way it is, and that is the way it should be. Whoever heard of one head over six hundred different bodies? Or a bunch of heads on one body?

(5) One Faith. The Bible says there is one faith, and the Bible is right; there is absolutely no sane doubt about it. But according to the present statistics, there are over six hundred different faiths in this fair land of ours. Now if there are exactly six hundred different faiths in our land, five hundred and ninety-nine of them are wrong; for the Bible says that there is one faith. This one faith doesn't come by human thoughts and human teaching. No, siree. The one faith comes by hearing the word of God. Hear the Holy Spirit guided apostle Paul: "So then faith cometh by hear-

ing, and hearing by the word of God" (Rom. 10:17). So, my friends, if your faith doesn't come from the word of the Lord, you have just got the wrong faith, and you should back up and accept the one faith that comes by hearing the word of the Lord.

(6) One Baptism. The Holy Spirit teaches that there is one baptism; but the same verse that says one baptism says also one faith. Therefore the one baptism must be according to the one faith. It is impossible to be taught wrong and baptized right. Properly taught subjects are the only scriptural subjects for baptism (Acts 19:1-5). In order to the right baptism, we must have (a) the right element; (b) the right subjects; (c) the right mode; and (d) the right design. The right element is water (John 3:5; Acts 8:36-39; 10:47; Eph. 5:26; Heb. 10:22). The right subjects are taught penitent believers (Matt. 28:19; John 6:45; Luke 13:3). The right mode is a burial (Rom. 6:4; Col. 2:12). The right design is for the remission of sins (Acts 2:38; 22:16; Mark 16:16).

(7) One God. "There is one God and Father of all who is above all, through all, and in you all."

I call your attention next to seven great Bible questions.

(1) What Will the End Be? We have quite a number attending this meeting, who have thus far refused to respond to the precious gospel call. I trust that you will sincerely consider this great Bible question. In 1 Peter 4:17, the Holy Spirit said, "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall be the end of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner

appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." Friends, are you afraid to commit the keeping of your souls to him? Now the apostle Peter by the Holy Spirit asked the great question: What Shall Be the End of Them That Obey Not the Gospel of God? and the postle Paul answers that question by the Holy Spirit in 2 Thess. 1:7-9: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. We can clearly see, my friends, that those who refuse to obey the gospel are heading for everlasting punishment.

(2) How Shall We Escape? This is the great question that was asked by the apostle Paul in Hebrews 2. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Friends, you are allowing the commandments of the almighty God to slip by you each night; but hear Paul further: "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" It can be clearly seen that when those who transgressed, and

disobeyed when God conveyed his messages by angel instrumentality, they received a just recompense of reward: now that we have one who is indeed superior to angels (Jesus Christ) the question is: "How shall we escape if we neglect so great salvation?" Friends, there just isn't a way of escape.

(3) What Is a Man's Profit? This is indeed another great Bible question. Thousands are running headlong after the things of this world, and I have known of men who couldn't see Jesus because of their greed for the momentary things of this world, and they spent their entire life grasping after worldly things, and some of them, as soon as they got the things in which they were interested, were called from the stage of action by the chilly clutches of death. Here the question may be again asked: What is a man's profit if he should gain the whole world and lose his soul? Jesus Christ, the precious Son of God asked that question in Matt. 16:26. Friends, I beg of you to consider your way, for in this life you are to shape your destiny.

(4) Who will be able to stand? John the apostle, and servant of God, while exiled on Patmos, visualized this great question's being asked. He saw when the Lamb opened the sixth seal, "Lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig tree cast her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every

freeman, hid themselves in dens and in the rocks of the mountains; and said unto the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who will be able to stand?" My friends, Jesus Christ, the blessed Son of God, answers this great question in Matt. 7:24: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not: for it was founded upon a rock." The ones that will be able to stand are the ones that heareth the sayings of the Master and do them: but what about the other fellow? Hear Jesus further in verses 26 and 27: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the wind blew, and beat upon that house, and it fell, and great was the fall of it." Great will be the fall of all who will not obey the Lord.

(5) What Doth Hinder Me? In the eighth chapter of Acts we have the record of Philip being sent to the Ethiopian eunuch, and preaching Christ unto him, and when they came to a certain water, the eunuch said, "See, here is water, what doth hinder me to be baptized?" And he made the good confession and was baptized. Friends, allow that question to appeal to you tonight. For some you have been listening to the word of the Lord being proclaimed, and now I ask, What Doth Hinder You? Some doubtlessly, are ready to say I know that it is right, but mother and father

went another way, and I am going the way that mother and father went. I beg of you, loved ones, to consult the word of God before you make a decision of that kind. I don't doubt that your mother and father were good honest people: the Bible teaches that "there is a way that seemeth right unto a man; but the end thereof are the ways of death" (Prov. 16:25). The Bible further warns against following mother and father in Deut. 27:16: "Cursed be he that setteth light by his father or his mother." Again hear Jesus in Luke 14: 26: "If any man come to me and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also he cannot be my disciple." We must forsake every one, and every thing before we can be his disciples. "If any man will come after me let him deny himself, take up his cross and follow me."

(6) What Shall I Do? This is the great question that Saul asked our Saviour on the road to Damascus. He had been to the high priest, and had received letters of authority to go to Damascus and bind the servants of the Lord that were in that city, and bring them back bound to Jerusalem, for to be punished, and on his way as he drew near unto Damascus, a light shone around about him, and the Lord said unto him Saul, Saul, why persecuteth thou me? Saul said unto him, Who art thou, Lord? And Jesus said unto him: I am Jesus of Nazareth whom thou persecuteth, and Saul said, What Shall I Do, Lord? The Lord told him to go into Damascus and it would be told him what to do. The Lord sent his minister, Ananias unto him, and he told Saul to Arise, and be baptized and wash away his sins, calling on the name of the Lord. Friends, if your

sins are ever forgiven, you must surrender to the ordinance of baptism. Saul had to do it (Acts 22:16); about three thousand had to do it on the day of Pentecost (Acts 2:38-42); the Corinthians had to do it (Acts 18:8; the Samaritans had to do it (Acts 8:12); the eunuch had to do it (Acts 8:38); the house of Cornelius had to do it (Acts 10:48); the jailer had to do it (Acts 16:33); and, my friends, you will have to do it if you are ever saved (John 3:5; Mark 16:16).

(7) What Shall We Do? After Peter had preached the gospel to the Jews on the day of Pentecost, calling their attention to the fact that the same Jesus that they had crucified God had raised him from the dead and made him both Lord and Christ, they cried out unto the apostles, and said, "Men and brethren, What Shall We Do?" They did not ask what shall be done unto us, or how shall we feel, or what shall we see; but what shall we do? They were told by Peter to "Repent and be baptized in the name of Jesus Christ for the remission of sins. If you are to enjoy the blessedness of heaven, my friends, you will have to do the same.

Are you willing to do it now? Are there those here tonight who believe the gospel? Are you willing to at this time obey its commands, and ultimately be ushered into heaven and there enjoy the sweet promises of the same? Seven things are necessary in order to bring one to Christ: 1. A preacher (Rom. 10:14); 2. He must preach the word (2 Tim. 4:2); 3. You must hear the word (Acts 15:7); 4. You must believe (Heb. 11:6); 5. You must repent (Luke 13:3); 6. You must confess Christ (Matt. 10:32; Rom. 10:9); 7. You must be buried in baptism for the remission of your sins

(Rom. 6:4; Col. 2:12; Acts 2:38; 22:16). This puts you into Christ (Gal. 3:27), and after having entered Christ, there are seven things that we must do to enter heaven. We must add to our faith (1) Virtue, (2) knowledge, (3) temperance, (4) patience, (5) godliness, (6) brotherly kindness, and (7) charity (2 Peter 1:5-8). Those of you who will take these steps, will be finally blessed in the home of the souls. Will you come, while together we stand and sing?

(Song, "The door of God's mercy is open," and six come for baptism.)

FOOT WASHING IN THE CHURCH WORSHIP

The privilege that I have to come before you again, my friends, is indeed an inspiration and encouragement. I trust that our study of the word of the Lord tonight will be indeed profitable and pleasant. I assure you, my friends, that I count myself happy to be blessed with the fine privilege of coming before such an intelligent audience, and I here acknowledge my sincere appreciation of the fine interest that you are manifesting in this great meeting. Quite a number so far have responded to the blessed gospel call, and I trust that there are those in this fine assembly tonight who are waiting for the privilege to be granted, to make that grand confession that brought death to the Son of God. I am indeed thankful that so many of you are taking advantage of the question privilege, and I trust that you will keep it up; for it shows that you are reading for yourselves, that you are interested in knowing what the will of the Lord is. The only way that you can be sure, is to read for yourselves. The things which are written were written that we may read them, and thereby learn what the will of the Lord is (Eph. 3:3, 4). "Read," says the apostle Paul to Timothy. Hear him (1 Tim. 4:13): "Till I come, give attendance to reading, to exhortation, to doctrine." He

also complimented the Bereans of old, because they searched the Scriptures daily, to see if the things spoken by Paul were so (Acts 17:11). So, read, my friends, and continue to call us in question.

The question for tonight's consideration is, "Why don't the church of Christ wash feet?" We do wash feet, my friends; why, I just washed mine this morning. We wash them where we are supposed to wash them, at home, and not in the church. There is absolutely no Bible authority for washing feet in the church, in our worship to God. Every record that we have of washing feet, shows that it was done in the home, and not one record do we have of foot washing in the church; and let us keep in mind the fact that the home is altogether a different institution from that of the church. They have different heads; the husband is the head of the home; but Christ is the head of the church. The home is circumscribed by the moral law; the church is circumscribed by the New Testament, or Spiritual law. There are a number of things that are permissible in the home, but condemned in the church. In 1 Cor. 11, we have a record of some assembling themselves together ahead of the rest, and making a feast out of the Lord's supper, and Paul condemned it in the church; but said unto them, "What? have ye not houses to eat and drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not" (1 Cor. 11:21, 22). Here was a thing that was condemned in the church, yet it was permissible in the home, according to the language of the apostle Paul.

Now, with these facts clearly before us, let us examine some of the Scriptures that are relied upon to prove that we are to wash feet in the church worship. The main one is John 13. Now let us turn to John 13 to see if we can get any authority to wash feet in the church. We shall start with the first verse. "Now before the feast of the pass-over, when Jesus knew that his hour was come that he should pass out of this world unto the Father, having loved his own which was in the world, he loved them unto the end. And supper being ended, the devil having put in the heart of Judas Iscariot, Simon's son, to betray him; Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. And after that he poureth water into a basin, and began to wash the disciple's feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord doth thou wash my feet? Jesus answered and said unto him, What I do thou knoweth not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord not my feet only, but my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto

them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord, and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you. Verily, verily, I say unto you, The Servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of all of you; I know whom I have chosen."

We have read from the first down to the 18th verse, and now I want to call your attention to a few facts in this reading. Those who wash feet in the church worship, contend that the supper from which the Lord arose, was the Lord's supper which was instituted to commemorate his death; but this contention is far from the truth. The very first verse knocks that contention higher than a kite. It says, "Now before the feast of the passover": you see it, friends? It said "before" the feast of the passover; therefore, it could not have been the Lord's supper; for the Lord's supper was instituted after the feast of the passover. This foot washing took place two days before the feast of the passover. (Matt. 26: 1, 2): "And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." When did the foot washing take place? It was before the feast of the passover (John 13:1). How long before the feast of the passover? Two days (Matt. 26:2). Where did it take place? In Simon the leper's house (Matt. 26:6). But when was

the Lord's supper instituted? It was not instituted until after the feast of the passover; therefore, Jesus did not rise from the Lord's supper and wash feet. Furthermore, Christ said to Peter: "What I do thou knoweth not now; but thou shalt know hereafter." Friends, would you say that Peter didn't know that Christ was washing feet? Certainly, he knew that Christ was washing feet; for he was there looking at him, and he was in personal conversation with him; then he most certainly knew that Christ was washing feet. But Peter didn't understand the lesson that Christ was teaching. There had arose a contention among the disciples, relative to who should be the greatest in the kingdom, and Jesus taught them a lesson of humility, by giving them an example. He was their Lord and Master, and he washed their feet to show them, or teach them, if they would be great that they must humble themselves and become the servants of all (Lk. 22:24-27; 9:46; Mk. 9:34; Jno. 13:13-16). But Peter said unto the Lord, "Thou shalt never wash my feet," and Jesus answered him, "If I wash thee not thou shalt have no part with me." What do we get from the words of the Lord here? What does Jesus mean by his answer to Peter, "If I wash thee not, thou hast no part with me"? Why, he simply meant that if you refuse to allow me to wash your feet, you will have no part with me in this great lesson of humility that I am teaching. Friends, the context of the lesson of foot washing in John 13, teaches that Peter was about to hinder a lesson of humility that Christ was teaching his apostles, and Christ told him, "If I

wash thee not thou hast no part with me." No part with you in what Jesus? Why, according to the context, you will have no part with me in teaching this great lesson of humility. Peter then said, "Lord, not my feet only, but also my hands and my head." Jesus said unto him, "He that is washed needeth not save to wash his feet, but is clean every whit": If you are in Christ you have been washed, and the washing took place when you were baptized (Acts 22:16; Eph. 5:26; Heb. 10:22).

It is well, my friends, to note that the foot washing took place before the church was established, and there is not one record of washing feet in the church. Christ hadn't died at the time he washed the disciples' feet; therefore, it took place before the New Will became of force; for the New Will did not become of force until after Christ died (Heb. 9:16, 17). It took place under the law, for the law was not taken out of the way or abolished until Christ died (Col. 2:14; Eph. 2:15). Those who wash feet in the church today don't know whether they are doing it the right way or not. They are divided over the time that they should be washed. Some wash them when one enters their church, and they don't wash them any more. Others think that they should be washed once a month, therefore, they have feet washing once every month. So, you see, those who wash feet are divided. I have never found one yet that can give a good reason for washing feet. They surely don't wash them to clean them, for no one ever goes to church with dirty feet to get them washed. No, siree! They usually wash them at home first. For what pur-

pose then do they wash them? They washed them back in the days of Christ's personal ministry to clean them.

According to the history of feet washing, it was their custom to wash their feet upon entering the house to clean them and rest them. Their means of travel was mostly by foot, and they wore sandals, and the dust and dirt would accumulate on their feet, and between their toes, and it was necessary to wash their feet to clean them. We have only one example of feet washing after the establishment of the church, and it shows that it is an act to take place in the home, and not in the church. (1 Tim. 5:9, 10): "Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works; if she has brought up children, if she has lodged strangers, if she has washed the saint's feet, if she has relieved the afflicted, if she has followed every good work." It is clearly seen that the washing of feet is an act of love that is to take place in the home, the same as bringing up children, lodging strangers, relieving the afflicted, and following every good Christian work. You will agree that we don't lodge strangers in the church worship, and you will also agree that we don't bring up children nor relieve the afflicted in the church. Now, if you can see that these acts of service take place in the home, why can't we see that the washing of feet takes place in the home? Why, it is here classed along with the other good works that you agree are to take place in the home. Yes, sir, every act of foot washing that we have a record of, took place in the home.

Let us now notice the records of foot washing. The first record that we have is found in Gen. 18:1-5: "And the Lord appeared unto him (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree." Here we have feet washing as an act of humble hospitality, at his home, the tent. Next, we have it in Gen. 19: 1, 2: "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in I pray you, into your servant's house, and tarry all night, and wash your feet." Here it was to have taken place in the home also. In Gen. 24:31-33, it took place in Laban's house. In Gen. 43:24, it took place in Joseph's house. In 2 Sam. 11:8, David told Uriah to "Go to thy house and wash thy feet." That is what these feet washers should do today; go home and wash your feet, instead of washing them in the church worship, contrary to the teaching of the word of God. In Judges 19:21, it took place in the home. It took place in the Pharisee's house (Lk. 7:37, 38).

So, loved ones, in my conclusion, I appeal unto you to refrain from going beyond the teaching of the Lord. Paul said, in Acts 20:27: "For I have not

shunned to declare unto you all the council of God," and in the 20th verse he said, "I kept back nothing that was profitable unto you." But Paul you kept back washing feet in church worship. Yes, he did, friends, which goes to prove to you and me that it was not, and is not profitable, and that it was not, and is not God's council. That settles the question of washing feet in church worship with every honest soul who appreciates the word of the Lord.

THE CHRISTIAN WARFARE

It is indeed an inspiration and an encouragement to see so many here assembled tonight, and we are thankful to our heavenly Master for this fine interest, and for his divine providence; yes, we are thankful to him for having blessed us to the extent that we are privileged to come together again for another investigation of his holy word. We shall use as much dispatch as possible in presenting the lesson for tonight's study.

The subject for tonight is "The Christian Warfare." Friends, I believe that you will agree with me that we are living in a warring world, and that the world is at an unrest, both Spiritually and carnally. Why, this country of ours is right at this time uneasy because she is afraid that she will be plunged into a foreign conflict at any time. The leaders of this country of ours are constantly making speeches to public assemblies, and over the radio, accusing, disproving, and defending in this tense time of unrest. Thousands of the Jews have been driven from their homes, and robbed of their personal belongings, and made to become vagabonds by the hand of the ruthless dictators of Germany, according to our daily papers. They are also being persecuted in Italy. And while the leaders of this great country of ours have their attention focused on what is going on in for-

eign countries, right in their very doors, in a great measure, the same thing is going on; yes, right here in our own country, we are having robbings, kidnappings, fraudings, lynchings to the extent that there is an unrest, and constant warfare going on. But, my friends, I am going to talk to you about a warfare tonight, about which we should be more concerned than we are about carnal warfare. This warfare that engages our attention tonight is the spiritual warfare. This warfare has to do with our eternal destiny, and I am sure that we are more concerned about the things that have to do with our eternal welfare than we are the things that are passing, that are earthly in their nature, that are temporal.

The cause of the Christian warfare is that we have enemies, yes, sirree! Hear the apostle Paul in Eph. 6:12: "For we wrestle not against flesh and blood, but against principialities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Friends, with such forces in opposition to us, and fighting so forcibly against us, our Master is today calling for strong and brave soldiers. Songs of war are ringing out throughout the length and breadth of the land. Fighting words constantly come from the enemy, and in the face of it all we have some who have enlisted in this great army who are the worst kind of cowards. Yes, siree! We have those who claim to be on the Lord's side, who claim to have on the whole armour of God, who claim to know just what God says about fighting, and yet they are continuing to turn their backs on the enemy, and yell "Don't fight."

But before we go too far into that part of the

subject, let us study the characteristics and needs in the Christian warfare. (1) A leader is needed, and I am happy to say that Christ, our blessed Lord, is the leader in this great warfare. Listen to Peter as he quotes the great prophet, Moses (Acts 3:22, 23): "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet shall be destroyed from among the people." Christ is indeed a great leader. David said, "He leadeth me in the path of righteousness for his name's sake, and I will fear no evil." Loved ones, with such a great leader as Christ, there is no need to fear the enemy. In this great warfare, we have the greatest captain ever named to mankind; Christ Jesus our Lord is our captain. Hear the apostle Paul in the letter to the Hebrews (Heb. 2:10): "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." So we see in this great Christian warfare, Christ is our great leader; he is our captain, and he is our commander. Turn to Isa. 55:4. Hear God talking through his prophet, Isaiah: "Behold, I have given him for a witness to the people, a leader and commander to the people." This great leader and commander has all power, for he said, "All power in heaven and on earth has been given unto me" (Matt. 28:18). Again, hear the Holy Spirit, through Paul, Eph. 2:22: "And hath put all things under his feet and gave him to be the head over all things

to the church which is his body, the fullness of him that filleth all in all." Here we see that he is the head of this great army (Col. 1:18; Eph. 5:23).

In the Christian warfare, enlistment is necessary, and there must be volunteers; no conscripts are accepted. The call for volunteers is held out by the head of this great warfare, Jesus Christ. Hear him (Matt. 11:28): "Come unto me all ye that labor, and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me and ye shall find rest to your souls. For my yoke is easy, and my burden is light." Again, Rev. 22:17: "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Again, Rev. 3:20: "Behold, I stand at the door and knock: if any man will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This proves that only volunteers are accepted in this great Christian warfare.

Now, let us notice the conditions of enlistment. The gospel call for more soldiers has been sounded out, and you must: (1) "hear the gospel," (2) "believe it" (Acts 15:7), (3) "repent of your sins" (Lk. 13:3), (4) "confess Christ" (Matt. 10:32), and (5) "be buried in baptism for the remission of your sins" (Rom. 6:4; Col. 2:12; Acts 2:38). This baptism "puts him into Christ" (Gal. 3:27). When you will have complied with these conditions of enlistment you are then in this great Christian army. The time of enlistment is now. (2 Cor. 6:2): "Behold now is the acceptable time; now is the day of salvation."

But, friends, there are some things that prevent

one from being a soldier; and now let us study some of the things that will prevent one from becoming a soldier in this great Christian warfare. (1) He must be strong for God, enough to comply with the enlistment requirements. (2) In order to be strong he must be free from disease. Let us notice some of the diseases that keep one from enlisting. There is a disease that is extent in our land today known as "hydrophobia," meaning "hydro," water and "phobia," fear. It means "a deadly fear of water." So, then, "hydrophobia," or the deadly fear of water is preventing thousands from enlisting into this great army today. Others refuse to enlist simply because water is in the enlistment requirements, and they cannot see anything in the water, and they, therefore, refuse to surrender to that requirement; and they, therefore, reflect on God as not knowing how to plan an enlistment requirement. They, therefore, remain out of the great army of God.

There is another disease that seems to keep people from qualifying as a good soldier; this disease is known as "photophobia" — "photo," light; "phobia," fear. The meaning is "deadly fear of light." People who are afraid of light also refuse to enlist, and therefore, cannot qualify as a good soldier, and will not, therefore, enter this great Christian warfare. Our Savior said, "Men love darkness rather than light for their deeds are evil" (Jno. 3:19). Christ in us is the great light that radiates through our lives, and influences men to come over on the Lord's side. Those in the world who have the disease known as "photophobia" hate the army of the Lord, and their deadly fear of the light keeps them from enlisting in

this great army, and becoming a strong soldier for Christ; but Christ said unto his disciples, in John 15:18, 19: "If the world hate you, ye know that it hated me before you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We learn from the words of the Master that the world is our enemy, and they of the world hate those of us who are the children of light; therefore, we are at war with the world who has as its commander, the devil.

But we have some of our own rank who are opposed to fighting, why they want to be friendly with the world. The trouble with such brethren is, they aren't as yet converted. Can you even imagine Uncle Sam calling out men, and arming them with fighting equipment such as guns, bombs, bayonets, swords, etc. and placing them on the battle field confronting the enemy, and then telling them: "Boys don't hurt the enemy; be friendly with them"? Can we possibly conceive of such an idea? Why, such an idea would be wholly ridiculous, wouldn't it? It most certainly would. Well, I tell you, the Christian who is found guilty of advancing such an idea, is a ridiculous soldier and a poor Christian. He doesn't even have a promise of a crown that fadeth not away; for that crown is promised to those who fight the good fight of faith (2 Tim 4:7).

There is another disease that prevents thousands from enlisting in this great warfare. This disease is known as "myopia" which means nearsightedness. Yes, sir, this disease has prevented, and is yet prevent-

ing thousand from enlisting in this great Christian warfare. Those who have the disease known as myopia, or nearsightedness, are those who cannot see beyond mother and father. You often hear them say, "I am going this way because mother and father went this way." Those who are guilty of going a way just because their mother and father went that way, are suffering from a serious case of myopia. Others who are suffering from the same disease, refuse to turn from error because "they have been going that way a long time." They don't recognize the fact that the longer they go wrong, the further wrong they go. Others who have the same disease say that there are Christians in all churches, and we can't all see alike, and there is nothing in a name anyway. Friends, this nearsightedness has for some time kept people from enlisting in the great army of the Lord, and from fighting in this great Christian warfare. If they would read Acts 11:26, they would learn that the followers of Christ were called Christians—not followers of John Wesley, Roger Williams, C. H. Mason, Ellen G. White, Mary Baker Eddy, Aimee McPherson, etc., but, the followers of Christ. The followers of Christ are Christians only, and the only Christians. I admit that there are good folk in all churches; but, you can be a good moral person, and still not be a Christian (Acts 10:1-4). So far as the name is concerned: there is absolutely no salvation in human names. The saved are those who wear the name of the Christ, the one to whom they are married (Rom. 7:4; Acts 4:12). We can all see alike, speak the same thing, and be in union if we would all lay aside our

human thoughts and petty human opinions, and accept the Bible as our only rule of faith and practice (1 Cor. 1:10; Matt. 16:24; Isa. 55:7, 8; 65:2).

There is another disease that is keeping hundreds of precious souls out of this great Christian army. This disease is known to the medical profession as "cataplexy," which means the "loss of will" or "stay put." Those who have this disease usually stay where the devil has put them, regardless. They are the ones that you often hear saying, "I don't believe in jumping from limb to limb." Of course, I don't believe in jumping from limb to limb either, as long as I am on a solid limb; but it would be foolish to sit on a rotten limb until it breaks. My people believe in staying where their Pastor has put them, and they will stay there regardless of what the Lord has said.

In order to be a strong soldier, one must get the right kind of food (Matt. 6:34; 4:4; Lk. 4:4; Deut. 8:3; 1 Pet. 2:1-2). He must put on the whole armour of God (Eph. 6:11). His loins must be girded about with truth, he must have on the breast plate of righteousness, his feet must be shod with the preparations of the gospel of peace, he must have the shield of faith, he must have on the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph. 6:10-17). In this great armour there is not a single protection for the back; for we must not turn our back on the enemy; but face him and fight. Deserting and going back is a disgrace, and those who are guilty of going back will be punished (2 Tim. 2:4, 5; 2 Pet. 2:20-22). There is no retreat in this great Christian warfare; we must go forward (Phil. 3:13, 14). By and by, there will be

a great reunion for those only who will have fought the good fight of faith, until death, those who will have overcome (Rev. 7:9-17; 21:7; 2-10; 1 Tim. 6:12, 2 Tim. 4:7).

I wonder if there are those in this fine gathering who wish to enlist in this great army. Are you willing to comply with the enlistment requirements? Does the promise of God for having fought appeal to you? Will you come to him now? The invitation is to you. Let us stand together and sing.

WILL GOD HEAR ALIEN SINNERS PRAY?

Friends, brethren and sisters, I want, at this time, to acknowledge my genuine appreciation of your presence and faithfulness throughout the meeting thus far. I am thankful to my heavenly Master, that so many of you have studied the word of the Lord with us each night thus far, with apparent high interest. It is my sincere heart's desire to build up in this fair land of ours a greater reverence for God, a greater and more profound respect for his word, and a higher regard for that church purchased with the precious blood of his dear Son. Your presence from time to time shows that you are interested in those things which we are endeavoring to do. I am happy that questions are continuing to pour in and that many souls are obeying the truth. I trust that tonight many more precious souls will respond to heaven's call.

The question that engages our attention tonight is, "Will God hear alien sinners pray?" It reads as follows: Reverend Hogan, "Will God hear alien sinners pray?" First, I notice that I am again addressed as reverend, and I wish to remind you that the word reverend is found in the Bible only once, and it doesn't apply, and never has applied, to man. (Psa. 111:9): "He sent redemption unto his people: he hath com-

manded his covenant for ever: holy and reverend is his name." You see, my friends, it applies to God; so let us not take that which belongs to God and give it to man, unless God so authorizes.

But, back to the question. Will God hear alien sinners pray? Now friends, if I were to tell you that my little boy or girl asked me for a favor before having been born into my family, what would you think of me? You would think that I was somewhat off, wouldn't you? Certainly you would; for such a thing is an impossibility and wholly ridiculous. Everyone can see that, and all of you agree to it, don't you? Well, my friends, don't you see that it is equally as absurd even to think of sinners approaching the Father for a favor, before having been born into his family? Furthermore, the answer of prayer is a spiritual blessing, and all spiritual blessings are in Christ; not part of them, but all of them. Hear the apostle Paul, Eph. 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Therefore, if we are to enjoy spiritual blessings, we must first get in Christ, where they are all located. And the only way that one can get into Christ, is to be baptized into him. Hear Jesus, John 3:5: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." You see, the only way to get into Christ, is to be baptized into him; to be in the kingdom of God, is to be in Christ; for the church or kingdom is his body. We are born into the family of God by faith and baptism, and therefore, become the children of God, and, being children

of God, we have a right to go to God our Father for favors. Hear Paul, Gal. 3:26, 27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." I am sure that all of us can see this plain teaching. The Holy Spirit said through the apostle Peter, in 1 Pet. 3:12: "The eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is against them that do evil." Again, Luke 6:46: "And why call ye me Lord, Lord, and do not the things which I say?"

The Savior goes on in that chapter, teaching that whosoever heareth his sayings, and refused to do them, is likened unto a foolish man, who built his house upon the earth without a foundation, against which the streams did beat vehemently, and immediately it fell; and the ruin of that house was great. So it isn't praying that counts, according to Jesus, but doing is that which counts.

But more, the Bible answers your question in so many words. (Jno. 9:31): "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." Friends, notice he said: "Now we know that God heareth not sinners." I raise the question: how did they know that God heareth not sinners? I answer. They knew it because it was taught under the law. And allow me to add here, that God never has, in any age, and at any time, heard an unclean person. Now that may seem to you to be a broad statement, but its out there, and I'll guarantee that it will stand the acid test. Yes, siree, the reason that they knew that God wouldn't hear sinners was that it was taught to them

under the law. Turn to Isa. 59:1: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Again, Prov. 28:9: "He that turneth away his ears from hearing the law, even his prayer shall be abomination." Again, Prov. 15:29: "The Lord is far from the wicked: but he heareth the prayer of the righteous." (Isa. 1:15): "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doing from before my eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat of the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

The trouble with the majority of people is, they don't want to wash: but you noticed that the Lord said first to wash, and after having washed, he said, "Come now, and let us reason together." But they don't want to do that; they want to reason before they wash: but God never has had it that way. Wash first; then reason. Not reason first, and wash because you have already reasoned, as some would have you believe.

We have a record in the Bible of a man who was trying to reason with God before he had washed, but God sent his preacher down there to tell him to wash, and then call on the name of the Lord. Turn to Acts 22:1-16. Here we have the record of Saul on his way down to Damascus with letters of authority from the high priest to bind the saints of our Lord, and bring them back to Jerusalem, to be punished. And on the way the Lord appeared unto him, and he fell on the ground, blinded by the brightness of the light, and he heard the voice of the Lord as he said unto him: "Saul, Saul, why persecutest thou me?" And he said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest." Saul said: "What shall I do, Lord?" And the Lord said unto him, "Arise, and go into Damascus and it shall be told thee of all things that are appointed for thee to do." Saul, according to Acts 9, went down there, and started fasting and praying (Acts 9:9-11). Notice, my friends, we do not have a record of Saul's being told to fast and pray. Therefore, surely he did this without being told, and those who pray today before they wash do so without being told to do it.

The Lord sent his preacher to Saul to tell him what to do, not how he must feel, or what to see, but what to do. Saul was down when Ananias reached him. He said unto him: "Brother Saul, receive thy sight. The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. And thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on

the name of the Lord." You see, my friends, he put calling on the name of the Lord after washing. In the washing one becomes a child of God, and only the children of God can approach him for favors. (Acts 22:13-16): We wash in baptism. (Eph. 5: 27): "That he might sanctify and cleanse it with the washing of water by the word." (Heb. 10:22): "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Furthermore, my friends, for what should a sinner pray anyway? (1) Not for light, and understanding; for Psa. 119:130 says, "The entrance of thy words giveth light; it giveth understanding to the simple." (2) Not for God to love him; for John 3:16 says, "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." (3) Not for mercy; for Prov. 28:13 says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (4) Not for grace; for Paul said, in Titus 2:11, 12, "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Why pray for that, which has already appeared unto us? (5) Not for the forgiveness of sins; for Peter said, in Acts 2:38, "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." (6) Not for God to purify his soul; for Peter said, in 1 Pet. 1:22,

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” If a sinner wants to become pure, he must obey the truth, not pray. (7) Not for faith, for faith doesn’t come by prayer. Paul said, Rom. 10:17, “So then, faith cometh by hearing, and hearing by the word of God.” (8) Sinners shouldn’t pray for Christ to come down; for Christ said, in Matt. 11:28, “Come unto me, all ye that labor, and are heavy laden, and I will give you rest.” Those who pray for Christ to come down, ask Christ to do that which Christ has already commanded them to do. And they that resort to such nonsense, don’t mean it when they ask Christ to come down; for if Christ were to hear such nonsense, and come down, they would be about the first to run over someone getting out of there. Friends, the condition for obtaining everything, for which a sinner could sensibly pray, has been provided.

The only thing necessary for the sinner to do is to comply with the condition. “But,” says one, “Brother Hogan, do you pray for sinners?” I certainly do; but I do not pray for them short of obedience on their part to God. I can but pray that opportunities may be multiplied, and that circumstances might be such as would lead them to obey the gospel of Christ; I do not pray for God to save a soul short of that soul’s having obeyed heaven’s Will. The apostles did not spend their time praying for sinners; but they did spend it persuading men to obey the Lord. Hear Paul, “Knowing the terror of the Lord, we persuade men” (2 Cor. 5:11; Acts 17:2-4; 18:4). Therefore, our

time is spent in persuading, in begging, in pleading with men to render obedience to the Son of God. Friends, we do not have to beg God to be ready to save the sinners; we do not have to beg Christ to be merciful and longsuffering toward them; we do not have to pray for the Holy Spirit to make known the plan of salvation unto them. No! God is willing, Christ is anxious, and the Holy Spirit is pleading. The trouble is in the sinners. The task is to get the sinners to accept salvation, which God has provided, Christ has executed, and the Holy Spirit has made known. The only thing that will hinder universal salvation is the fact that all men will not accept the gospel of Christ.

"But, Brother Hogan, God heard the Pharisees and publicans; and the publican was a sinner, for he said so himself." Doubtless, my friends, God heard them, but you have got the two classes of sinners mixed up. Your question was regarding an "alien" sinner, and now you bring the "erring" sinners. You see, my friends, there is a difference between the alien sinners and the erring sinners, and there is a law of pardon for each of them. The law of pardon for the alien sinner is, "Repent and be baptized" (Acts 2:38); but the law of pardon for the erring sinner is, "Repent and pray God" (Acts 8:22). The alien sinner is one who hasn't been born into the family of God, a foreigner, one who hasn't been naturalized, one who belongs to another kingdom. The erring sinner is one who has been born into the family of God, who has been naturalized therein, who has become a child of God, and wandered away from God. This sinner (the erring) can return to God, pray to

him and get forgiveness. Hear the Holy Spirit, through the apostle John (1 Jno. 2:1, 2): "Little children, these things write I unto you, that you sin not: but if any man sin, we have an avocate with the Father, Jesus Christ the righteous." To be more plain if possible: My son may do so bad that I would disown him, but he can come to me and beg me to forgive him, can't he? But he couldn't do it before he was born in my family, could he? Certainly not. Neither does the sinner have a voice with the Father before he has been born into the Father's family.

Now, the Pharisee and publican were erring children of God, not alien sinners. Why, they went into the temple to pray, and that proves that they were erring children of God, for only the children of God were permitted to go into the temple. Hear God talk, through the prophet Ezekiel (Ezek. 44:9): "No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary." This, I am sure, answers your question. "But," says one, "what about Cornelius? God heard him." True. God did hear Cornelius, but Cornelius was not a sinner. The Holy Spirit said, in 1 John 3:4, "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." Now Cornelius was not under the law, and how could he transgress a law which he was not under? Again, Rom. 3:19: "We know that what things soever the law saith, it saith to them who are under the law." The law was not to Cornelius, for he was not under it (Rom. 2:14). "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves."

Until the conversion of Cornelius, the Gentiles were alienated from the "commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Friends, we have proved that it is absurd, even to think of God's hearing sinners, and that there is nothing for which a sinner should pray anyway.

Therefore, in conclusion, I wish to appeal to those of you who are out of Christ to come in, and become a child of God, that you too may come to the thorne of grace boldly, that you may obtain mercy, and find grace to help you in the time of need. You do not have to pray to comply with the entry requirements. (1) You are required to hear the gospel (Acts 15:7). And you do not have to pray to hear. (2) You must believe (Heb. 11:6). You do not have to pray to believe, for faith doesn't come by prayer (Rom. 10:17). (3) Repent of your sins (Lk. 13:3; Acts 17:30). You do not have to pray to repent. You didn't pray to start following Satan, and you do not have to pray to stop; you started yourself, so you stop yourself. (4) You must confess Christ before men (Matt. 10:32; Rom. 10:9, 10). And (5) you must be buried in baptism for the remission of your sins (Rom. 6:4; Col. 2:12; Acts 2:38; 22:16). This baptism puts you into Christ (Gal. 3:27; Rom. 6:3). You don't have to pray to do any of those things; just deny yourself of the things of the world, and walk out in obedience to the word of God. If you will come, while it is called day: the gospel call is freely and humbly extended to you. Will you come? While together we stand and sing, we bid you come. (Four precious souls come forward for baptism.)

