

WRITINGS OF J C BAILEY

by J.C. Bailey

A collection of theological writings, sermons, and essays by J.C. Bailey, compiled for study and devotional reading.

43 Chapters

Table of Contents

1. S. A Challenge To The Church
2. S. A Kingdom That Cannot Be Shaken
3. S. After Baptism, What Then?
4. S. Can We Preach To The Whole World?
5. S. Faith Is The Answer
6. S. Give Attention To Reading
7. S. I Hate
8. S. I Sat Where They Sat
9. S. I Will Build My Church
10. S. Infant Baptism
11. S. Is It Scriptural To Use Instrumental Music In Worship?
12. S. Is My Natural Strength Abated?
13. S. Is The Church Important?
14. S. Is This Message For Your?
15. S. Lest We Forget
16. S. Let Us Suppose
17. S. Love
18. S. Make Your Calling and Election Sure
19. S. Not Forsaking Our Own Assembling
20. S. Others Have Labored, and Ye Have Entered Into Their Labors
21. S. Pentecost : The Day The Church Began
22. S. Restoration: A Treasure In Earthen Vessels
23. S. Restoring New Testament Evangelism
24. S. Saved By Grace
25. S. Saved By Many Things
26. S. Should We Prselyte?
27. S. Suffering
28. S. The Basic Error of the Protestant Reformation
29. S. The Church Is One
30. S. The Good Old Days
31. S. The History of the Church
32. S. The Holy Spirit
33. S. The Importance of the Written Word
34. S. The Universal Priesthood of Believers
35. S. The Use of Money In The Work of the Church
36. S. The War Is On
37. S. Think On These Things
38. S. To Whom Was The Great Commision Given?
39. S. Trying Times

40. S. Were Former Days Better?
41. S. What About Interpretation?
42. S. What Must I Do To Be Saved?
43. S. Why Not Be Just A Member of the Church?

S. A Challenge To The Church

A Challenge To The Church

Christians have been commanded by God to preach the gospel to every person on earth (Mark 16:15; Matthew 28:18; Luke 24:46-47).

Some countries have laws which prohibit or restrict the preaching of the gospel or the making of converts. Sometimes these laws are directly opposed to Christianity. In other cases, they are only intended to prevent religious fraud and enslavement as practiced by certain sects and radical groups. In the early days of the church, Christians were forbidden to preach about Christ and His resurrection. "But Peter and John answered and said to them, 'Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard'" (Acts 4:19-20). The command to stop preaching was repeated and it was answered the second time: "We ought to obey God rather than men" (Acts 5:29). As in this example, opposition to Christianity is usually for religious reasons, rather than for political reasons. Rulers have nothing to fear from true Christianity because we are dealing with two different kinds of government. Jesus said: "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here" (John 18:36). Pilate was the Roman governor who tried Jesus, but after he heard this statement he said: "I find no fault in Him at all" (John 18:38).

It is in the hearts of men that Jesus rules. "Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, 'The kingdom of God does not come with observation; nor will they say, "See here!" or "See there!" For indeed, the kingdom of God is within you'" (Luke 17:20-21). When Christ rules in the hearts of men they are better citizens of any country. Paul writes: "Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God" (Romans 13:1); "Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good" (1 Peter 2:13-14).

Governments have nothing to fear from true Christians. They are a blessing to any nation. They do good to all men (Galatians 6:10).

J. C. Bailey

S. A Kingdom That Cannot Be Shaken

A Kingdom That Cannot Be Shaken The Holy Spirit said in Hebrews 12:28 that we are receiving a kingdom that cannot be shaken. Daniel foretold this kingdom in Daniel 2:44. He said this kingdom would stand forever. In this second chapter, Daniel said there would be four world-wide kingdoms.

History reveals that there were four world-wide kingdoms before John the Baptist came preaching that the kingdom was at hand (Matthew 3:2). John was beheaded and Jesus took up his ministry and he preached that the kingdom of heaven was at hand (Matthew 4:17). He told us, Mark 9:1, how close the kingdom was, for there were those that would not taste death until they saw the Kingdom come in POWER.

Then the Holy Spirit told us the power would come in Jerusalem, upon the apostles, before they left the city to preach of the resurrected Christ: "And behold, I send forth the promise of the Father upon you, but tarry ye in the city, until ye be clothed with power from on high" (Luke 24:48). Before Jesus left this earth He explained to the apostles when the power would come: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in Judaea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). So we have learned that the Lord would set up a kingdom that would last forever. John said that kingdom was at hand. Jesus said that kingdom would come in the lifetime of those people who were there with him at that time. He said that the kingdom would come with POWER. That the Power would come in Jerusalem and then we learned that the apostles would receive POWER when the Holy Spirit came.

Before Jesus left this earth he said that he had all authority in heaven and on earth (Matthew 28:18). The Holy Spirit said that Jesus had POWER when he arose from the dead: "who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord" (Romans 1:4). Then on the day of Pentecost, Peter ended up the first part of his sermon with this statement: "Let all the house of Israel know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." So if we can prove anything by the Bible, we know that the kingdom of Christ was ushered in on the first Pentecost after the resurrection of Jesus Christ.

People often ask why we do not pray the Lord's Prayer. Jesus never prayed what we call the Lord's Prayer. He gave it as a model for the apostles to pray. He said: AFTER THIS MANNER THEREFORE PRAY YE (Matthew 6:9). They were told to seek FIRST the KINGDOM and his righteousness (Matthew 6:33). Did they seek in vain? No, we have shown you that the kingdom began on the day of Pentecost. We do not pray for something that the Lord has already given us. SO NOW WE THANK GOD THAT WE CAN RECEIVE THE KINGDOM THAT CANNOT BE SHAKEN. To pray "THY KINGDOM COME" IS A MOCKERY.

The kingdom came and after the day of Pentecost it is always spoken of as something that was already in existence. Paul told the new converts that through many tribulations they must enter into

the kingdom of God (Acts 14:23). In the next verse it says that they appointed elders in EVERY CHURCH (Acts 14:23). Despite the teaching of men to the contrary, the church and the kingdom are one and the same thing. Of necessity this has to be. THERE IS ONE BODY (Ephesians 1:4). The body is the church (Ephesians 1:22-23). Jesus Christ, himself, made the church and the kingdom ONE. I quote: "And I also say unto thee that thou art Peter and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 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."

Let us read next from Colossians 1:13 : "who delivered us out of the power of darkness and translated us into the kingdom of the Son of his love." Then in Colossians 1:18 he says: "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 pre-eminence." If Jesus has the pre-eminence in ALL THINGS, he must be reigning NOW or he does not have the PRE-EMINENCE.

There are many who teach that Jesus did intend to set up his kingdom but when the Jews rejected him he set up the church instead. There is not a semblance of proof for this theory. As we have shown, the Scriptures time after time speak of the kingdom as an established fact. Someone says that Jesus will set up his kingdom on this earth. How can Jesus set up an earthly kingdom when he said in John 18:36: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews; but my kingdom is not from hence?" So this theory that Jesus some time in the future, would set up an earthly kingdom flies right into the face of the statement made by the Lord Jesus Christ.

We shall go farther. People knew that Jesus had taught that the kingdom was at hand when he first began his ministry. They knew that John the Baptist had taught that the kingdom was at hand. So they approached Jesus and asked when the kingdom was going to come (Luke 17:20). JESUS SAID THAT THE KINGDOM WOULD NOT COME BY OBSERVATION. I want to dwell on this. Those who teach that Jesus will yet set up a kingdom on this earth are going to have it come by observation but THE KINGDOM OF GOD is within you (Luke 17:21).

People say we are now living in the church age. When Christ comes we shall then be in the kingdom age. The Bible never talks about a church age or a kingdom age. It does say that the church was the eternal purpose of God (Ephesians 3:10-11). So then the church was not an afterthought as some vainly teach. There is to be NO AGE after the church. We read: "unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever." So the church is going to last eternally according to Ephesians 3:21. I would like here to inject the statement that Paul made in Acts 27:25: "I believe God that it shall be even as he hath spoken unto me." Peruse carefully all we have studied and I can say very confidently that I BELIEVE GOD THAT IT SHALL BE EVEN AS HE HATH SPOKEN UNTO ME.

We hear a great deal of talk about a born-again Christian. If you are a Christian you are born-again. Let us look at the fact of being born again. Where are those who are born-again? Jesus said that: "Except ye be born anew ye cannot see the kingdom of God." What is the conclusion of that statement? Those who are born anew see the kingdom of God. If the kingdom does not exist how can one be born anew? Jesus further said, when Nicodemus questioned him about the new birth that: "Except one be born of water and the Spirit he cannot enter the kingdom of God" (John

3:5). So if there it not a kingdom, of necessity there is no new birth. False teaching gets people into queer predicaments.

By our study of the word of God we have learned that there is one body. That body may be referred to as a church or a kingdom. More proof is not needed but we shall speak now from the Book of Hebrews: "But of the Son he saith, thy throne is forever and ever; and the sceptre of uprightness is the sceptre of thy kingdom." The Holy Spirit says THY THRONE IS. He did not say it had been nor did he say it would be. He says it is FOREVER AND EVER. We turn now to Hebrews 12:23. "To the general assembly and church of the first born who are enrolled in heaven." The church is enrolled in heaven. However in Hebrews 12:28 calls this church of the first born A KINGDOM THAT CANNOT BE SHAKEN.

THERE IS NO SCRIPTURE THAT SAYS JESUS WILL EVER SET FOOT ON THE EARTH AGAIN. I read this about the return of our Lord: "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thessalonians 4:16-17). Ponder the statement. We shall be caught up in the air to meet the Lord and so we shall be forever with the Lord. No room for a reign with Christ on earth.

Those that teach that the kingdom is still future say that the righteous will be raised and a thousand years later the wicked will be raised. This is contrary to the teaching of our Lord for He said that THE RIGHTEOUS AND THE WICKED WOULD BE RAISED IN ONE HOUR (John 5:28-29). There cannot be a thousand years inside of one hour. Then to add to that, Jesus said four times in the 6th chapter of John that the righteous would be raised at the last day, John 6:39-40, John 4:44, John 4:54. You cannot have time after the LAST DAY. After the last day we shall have eternity and there will not be a thousand year reign of Christ after the last day.

The ascension of Jesus is told in this language: "And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight" (Acts 1:9). Daniel tells us what happened on the other side of that cloud: "I saw in the night visions, and behold, there came with the clouds of heaven one like unto the son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, which shall not pass away, and his kingdom which shall not be destroyed" (Daniel 7:13-14).

John received a message for the seven churches in Asia and the Lord assured him: "and he made us to be a kingdom, to be priests unto his God and Father, to him be the glory and the dominion forever and ever" (Revelation 1:6).

TRUTH NEVER CONTRADICTS TRUTH. Revelation 20:1-15 does not teach anything contrary to the truth we have learned. That would be impossible.

J.C. Bailey (1987, Bengough, Saskatchewan)

S. After Baptism, What Then?

After Baptism, What Then?

While I was in India the last time a man reported that in his area there had been more than 1000 baptized. After I came home I had a letter from another man telling of more than 1000 baptisms. If these people were properly taught, and if they believed what they were taught, they were saved from their sins.

There is no better way to understand what ought to happen than to read Acts 2:36-41.

"Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.' Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, 'Men and brethren, what shall we do?' Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.' And with many other words he testified and exhorted them, saying, 'Be saved from this perverse generation.' Then those who gladly received his word were baptized; and that day about three thousand souls were added to them." When these people heard, they believed in the resurrected Lord. Peter told them to repent and be baptized for the remission of their sins. Those who received his word were baptized and the Lord added them to His church (Acts 2:47). In one hour men and women of normal intelligence can learn enough to be saved, unless they have been deceived by false doctrine. If, however, they have been taught some false doctrine, for example, that men can be saved by faith alone, it usually takes longer because they first must unlearn error.

Assuming that these two-thousand in India were properly taught, that their sins were forgiven, that they were added to the Lord's church, we ask the question: What then?

Let the Holy Spirit describe what they have become: "You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:25). "You are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy" (1 Peter 2:9-10).

Read those verses again, so you can remember what you have become. To be God's special people we must follow the instructions of the Holy Spirit. "Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1).

We have been baptized: What then? "And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers" (Acts 2:42). To be saved eternally we must follow this example.

Just before He went to the cross, Jesus prayed for those who would believe through the apostles: "I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me" (John 17:20-21).

You followed the teaching of the apostles and were baptized (Acts 2:38)? Continue in their teaching (Acts 2:42)! As I write this, it is 73 years since I was baptized (I am now 83), but it is still needful for me to follow the teaching of the apostles. We have been warned: "Now the just shall live by faith; but if anyone draws back, My soul has no pleasure in him" (Hebrews 10:30). When we truly believe, we obey. Faith comes by hearing the Word of God (Romans 10:17). The words say: "And having been perfected, He became the author of eternal salvation to all who obey Him" (Hebrews 5:9). The believers baptized on the Day of Pentecost continued in the apostles' teaching. They also continued in fellowship. With other members of the body of Christ, the church, we share our faith and our obedience. "If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:6-7).

We are to have fellowship with the brethren, and we are to have fellowship with God and with Christ. The apostle John wrote: "That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ" (1 John 1:3).

We are to have fellowship in giving as well as in receiving. "Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared [had fellowship - ASV] with me concerning giving and receiving but you only. For even in Thessalonica you sent aid once and again for my necessities" (Php 4:15-16).

God so loved that He gave (John 3:16); He gave His Son to die for us. We also must have fellowship in giving. Paul complimented the churches of Macedonia because, even though they were poor, they were willing to give. "Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality. For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing, imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints" (2 Corinthians 3:1-4).

Giving is a part of fellowship. Each Christian should be an asset, not a liability. We must realize that every baptized believer is to have fellowship in giving as well as in getting.

Each member must contribute to the building up of the body of Christ. Speaking the truth in love we are to "grow up in all things into Him who is the head - Christ - from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love" (Ephesians 4:15-16).

They who are outside of Christ are "alienated from the life of God, because of the ignorance that is in them" (Ephesians 4:18). We, however, are built up in Christ "till we all come to the unity of the

faith and the knowledge of the Son of God" (Ephesians 4:13). We help each other grow in the knowledge of Christ as we continue steadfastly in the apostles' teaching. So when we think of fellowship we should not think, "What can I get?" for God has already given to each of us, but we should ask, "What can I give?"

"And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive'" (Acts 20:35).

We cannot excuse ourselves by saying that we are poor. God gave His work to poor people. "Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?" (James 2:5).

Let every preacher do his duty in teaching. Let each believer realize his duty in learning. With Paul, this is my prayer to God, "that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height - to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God" (Ephesians 3:16-19).

Let every preacher learn these wonderful lessons. Let him teach them. And let every Christian realize that these lessons are for him. If we really imbibe the teaching then we will have much to give to one another. There will be true fellowship and we can reach out to the world around us and let them see what Christ has done for us.

After baptism, what then? We are to grow to maturity, till we come "to the measure of the stature of the fullness of Christ" (Ephesians 4:13).

Every member of the body should be an asset. Christ dwells in our hearts by faith. We are to be rooted and grounded in love. We are to love God. We are to love the brethren. We are to love the truth. As each of us realizes our inheritance in Christ, each one will become an asset. No longer will we ask, "What can I get?" but we shall want to give. The church will grow to the extent that we realize that we are all living members of the body of Christ, and that Christ lives in us by faith. We will grow by the love of Christ that passes knowledge.

"Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:20-21).

J. C. Bailey

S. Can We Preach To The Whole World?

Can We Preach to the Whole World? With our lips I suppose most of us would say it is possible, but by our actions we deny it. This need not surprise us for when Jesus told His followers to make disciples of all nations 'some doubted' (Matthew 28:17-20). The very people who saw Him after He arose from the dead doubted their very eyes.

"Afterward He appeared to the eleven as they sat at table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen" (Mark 16:14).

Yet to these very people Jesus said: "Go into all the world and preach the gospel to every creature" (Mark 16:15).

Thank God they changed. Faith came and the task was accomplished. When writing to the Colossians Paul could say that the gospel "was preached to every creature under heaven, of which I, Paul, became a minister" (Colossians 1:23).

False teaching was what stopped world evangelism. Despite handicaps the gospel was preached to the Jews, to the Samaritans, and then to the Gentiles. Then false doctrine came. Some said the Gentiles had to be circumcised and to keep the law of Moses in order to be saved (Acts 15:5). The elders of the Jerusalem church gathered with the apostles to consider this matter for it had been carried far and wide.

"And certain men came down from Judea [to Antioch] and taught the brethren, 'Unless you are circumcised according to the custom of Moses, you cannot be saved'" (Acts 15:1).

We would have thought that these false teachers would have recognized the authority of the apostles chosen by Jesus, that they would have recognized the authority of the Holy Spirit sent by Christ. Sadly, this was not true. They carried their false doctrine wherever the gospel was preached. Such men led churches into apostasy. In rebellion to Christ they exalted themselves. One main cause of apostasy was the failure to preserve the universality of the priesthood of believers (1 Peter 1:5). "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light" (1 Peter 2:9).

God never intended for there to be a clergy class in the church. "But Jesus called them to Himself and said to them, 'You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mark 10:42-45).

Secular history reveals how quickly this concept was lost. But it was not lost without at least some protest as the years went by. In time the light of New Testament Christianity grew dim indeed. The

Bible was taken away from the common people. People were punished who even dared to read it. Sword and flame silenced many brave souls who saw a glimmer of light in the midst of a sinful and perverse generation.

Because of fierce opposition little evidence is found during many centuries of those who remained faithful to the Lord.

We cross the pages of history to a more recent time when again voices can be heard saying: We will follow Christ and Him alone, speaking where the Bible speaks and being silent where the Bible is silent. We will "contend earnestly for the faith which was once for all delivered to the saints" (Jude 1:3).

It is sad, but many of our religious neighbours, though far astray in many ways, have recognized better than we that the gospel is universal, and have put us to shame in preaching their message to the whole world. While they have done much good, what they preach is a perverted gospel. The fact that in the plan of God there is only one church can not be taught by these people for they do not believe it (Isaiah 2:2-3). Do we believe it?

I remember the first radio sermon I ever heard and I remember one thing the speaker said. He said there is always a crisis. It may not be the crisis but there is always a crisis. More than 60 years have rolled by since then and there has not been a day that the church and the world have not been in crisis. Today is no exception. On the other hand more people will obey the gospel now than ever in the history of the world. And there is no one to take them that gospel but us. In all countries where the gospel is being preached precious souls are believing and being saved. In some countries, such as India, Nigeria and South America, thousands are looking for a better way. Did the hope of world evangelism ever look so bright as it does now? Look at the transportation and communication means at our disposal! When Moses sent twelve men to spy out Canaan, two said they could go up and possess the land, and ten said it could not be done. Which side are you on?

J. C. Bailey

S. Faith Is The Answer

Faith is the Answer

A Letter to Indian Preachers

What is the answer? I had a letter not long ago signed by 50 preachers from Khammam District, saying they got no support from overseas funds. I suppose there are two preachers who get no overseas support for every one who does. As time passes, there will be more. New congregations are started almost every week. There are new preachers who think they should be supported. With or without support, we must evangelize India.

What a bright picture! In 1963 there were three small congregations. There are now more than 3,000 congregations; some estimate the number baptized at about 5 lakhs (500,000). We are told to preach the gospel to every ethnic group. There are more than 240 different ethnic groups in India and we do not know how many of them have been reached by the gospel. While this is wonderful, it represents such a small part of the 800,000 villages and a population of more than 775,000,000. By faith we have come this far; by faith we can continue the job.

Let us all pray as the disciples prayed in Luke 17:5 : "Lord, increase our faith." Let us so believe and act that the Lord can say to us as He said to the centurion in Matthew 8:10, "Great is thy faith." James laid down this challenge to us: "Yea, a man will say, thou hast faith and I have works, show me thy faith apart from thy works, and I by my works will show thee my faith" (James 2:18). We talk glibly about New Testament Christianity but listen to this: "...your faith is proclaimed throughout the whole world" (Romans 1:8), "Remembering without ceasing your work of faith and labor of love..." (1 Thessalonians 1:3). Then he says further in the same chapter, "For from you hath sounded forth the word of the Lord not only in Macedonia and Achaia but in every place your faith to God-ward is gone forth..." (1 Thessalonians 1:8).

Despite this wonderful commendation Paul wrote in his second letter to this church "...for that your faith groweth exceedingly..." (2 Thessalonians 1:3). So faith is the answer to our problem. Have we enough faith to believe: "And my God shall supply every need of yours according to his riches in glory in Christ Jesus" (Php 4:19)?

Let us see this beautiful picture of faith: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again into a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while if need be, ye have been put to grief in manifold trials. That the proof of your faith, being more precious than gold that perisheth, though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ: Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your soul" (1 Peter 1:3-9).

The proof of our faith is more precious than gold that perisheth. Few of us in India have had our faith really tried. The church in U.S.A. went through a civil war. The church in Nigeria went through a civil war. There was one village when the armies went through the village five times. Members of the church were shot by both armies. Preachers continued to preach in the Philippines though they could be shot as American spies if they were caught. We would say this is terrible but the Holy Spirit tells us that such trials are more precious than gold. Let us face then, the fact that more and more we must work without support from overseas. Before we can get to heaven our faith must be proved. Listen again to the Holy Spirit: "But my righteous one shall live by faith; and if he shrink back, my soul hath no pleasure in him" (Hebrews 10:38).

The teaching is plain: Our faith must be tried. It should be more precious to us than gold that perisheth. If from the proving we turn back, the Lord has no pleasure in us. I want to hear the Lord say: "Come ye blessed of my father, inherit the kingdom prepared for you from the foundations of the world." We will not hear it if our faith is not proved and we are not overcomers.

The parable of the sower is one of the most familiar passages of the New Testament. Jesus said: "And those on the rock are they who for awhile believe, and in time of temptation they fall away" (Luke 8:13).

Hundreds have approached me in the last 23 years, with the statement: "I am a poor man." Then you are one of the Lord's special people. Listen to this: "Hearken, my beloved brethren; did not God choose them that are poor in the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?" (James 2:5). So the Lord assures the poor people that they have extra help. Jesus read this in the synagogue at Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor" (Luke 4:18). I am very happy that quite a few preachers are now preaching to the Tribals. Keep it up. God will bless you. You sacrifice everything to see that your children get a secular education. That is good. Should you not show the same zeal in preaching the gospel?

What are we to believe? We are to believe that Jesus Christ is the Son of God. Jesus asked for a confession from His disciples and Peter made this confession: "...Thou art the Christ, the Son of the living God" (Matthew 16:16). Jesus said that upon this rock (truth) He would build His church and he said that the gates of hell would never prevail against it (Matthew 16:18). The Holy Spirit said that the church and Christ would remain forever: "unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever" (Ephesians 3:21). We believe in the person of Jesus Christ. We believe that He arose from the dead. We believe that He sits at God's right hand. We must also believe what He says: "So then belief cometh of hearing and hearing by the word of Christ" (Romans 10:17). So we not only believe in the person of Christ but we believe what He said. Here is how Paul expressed his faith: "Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it hath been spoken unto me" (Acts 27:25). Our faith comes by the written word: "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in His name" (John 20:30-31).

We have learned two things. We must believe in the divinity of Christ and we must believe His word. There is a third thing that we are to believe. We must also believe in the name of the Lord Jesus. Listen as we read from the Word of God: "But as many as received him, to them gave he

the right to become the children of God, even to them that believe on the name" (John 1:12). Then Peter as he stood before the Jewish council declared: "And in none other is there salvation: for neither is there any other name under heaven given among men, wherein we must be saved" (Acts 4:23). Men say there is nothing in a name but the Bible teaching is that salvation is in the Name of Christ. One more verse along this line: "But if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Peter 4:16).

Further we learn there is one faith (Ephesians 4:5), and that faith was once for all delivered to the saints (Jude 1:3). So what we cannot learn in our New Testament is not of faith for the faith was once given and at the time Jude wrote, it was delivered once for all. Let me give you one illustration. Some years ago no denomination, or at least few denominations, used instrumental music in their worship. Now the church of Christ is practically the only one that does not use it. Why? Did the Bible change? No. Did men find some new truth in the Bible? No! It is exactly like Jesus said of the people of His time: "This people honoreth me with their lips but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." Instrumental music was introduced in the worship of the denominations, not because it would please God, but because it pleased men. Jesus adds this: "Ye leave the commandment of God and hold fast the tradition of men" (Mark 7:6-9). Instrumental music does not belong to the faith that was once delivered to the saints.

People often say that they do not see any harm in it. I am sure that when Nadab and Abihu offered strange fire, they did not see that there was any harm in it until it was too late, and they were dead (Leviticus 10:1). Instrumental music is not in the New Testament so we have this solemn warning: "Whosoever goeth onward and abideth not in the teachings of Christ, hath not God: he that abideth in the teaching hath both the Father and the Son." Instrumental music is not in the teachings of Christ. We are to learn not to go beyond what is written (1 Corinthians 4:6).

The Bible says there is one thing greater than faith and that is love (1 Corinthians 13:13). These two must work together. "For in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith working through love" (Galatians 5:6). Faith was working at Rome. Faith was working at Thessalonica. How does faith work through love? Jesus said: "If ye love me you will keep my commandments" (John 14:15). The Holy Spirit was just as emphatic as Jesus was: "For this is the love of God that we keep his commandments; and his commandments are not grievous" (1 John 5:3). So we have learned that faith works and love works.

We do not have love if we do not keep the commandments of the Lord. Faith is represented as a battle. It is said it is a good fight: "Fight the good fight of faith, lay hold on the life eternal, whereunto thou wast called and didst confess the good confession before many witnesses" (1 Timothy 6:12). So our Christian life is a battle. We are to take up the shield of faith, wherewith we shall be able to quench all the fiery darts of the evil one (Ephesians 6:16).

How can we have victory over the world with its lusts and pleasures? "For whosoever is begotten of God overcometh the world and this is the victory that hath overcome the world even our faith" (1 John 5:4). Our faith must be in Christ and His Word. If our faith is in money, we can lose our soul. Thank God it has only been a few that the love of money has lured away from the truth. This is the awful condemnation in store for such: "...and with all deceit of unrighteousness in them that perish: because they receive not the love of the truth that they may be saved" (2 Thessalonians 2:10). We

purify our souls by our obedience to the truth (1 Peter 1:22). The word of God is truth (John 17:17).

There is victory ahead: "These shall make war with the Lamb, and he Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful" (Revelation 17:1). Are you full of faith?

J. C. Bailey, 1987, Bengough, Saskatchewan

S. Give Attention To Reading

Give Attention To Reading

It is dangerous not to study the Bible! We must study, we must study diligently. Our salvation depends on it. "Receive with meekness the implanted word, which is able to save your souls" (James 1:21). There is only one way that the word becomes implanted, and that is by prayerful study.

Paul admonished Timothy: "Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the presbytery. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you" (1 Timothy 4:13-1).

Timothy was to give himself entirely to various activities, including reading. His own salvation and that of his hearers depended on it. The last charge given by Peter was: "Beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:17-18). But someone says: Are we not justified by faith? Yes, we are justified by faith. But how do we get faith? "So then faith comes by hearing, and hearing by the word of God" (Romans 10:17). Our faith can be no greater than our knowledge. We only know what we have learned.

Paul was one of the greatest preachers of all time. He spoke by inspiration. Yet he was anxious to learn. He was a student until the end. Even after saying that the time of his departure had come (2 Timothy 4:6), he wrote: "Bring the cloak that I left with Carpus at Troas when you come- and the books, especially the parchments" (2 Timothy 4:13). Paul was an ardent student. This can be an example to us. Do Christians need to study the Old Testament?

"The law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor" (Galatians 3:24-25). Some claim this passage teaches that we do not need to study the Old Testament. What it teaches, however, is that we are no longer under the Old Covenant as law.

We must study the Old Testament. "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope" (Romans 15:4). Again we read: "Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come" (1 Corinthians 10:11). A Christian must study both the Old and the New Testament: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Timothy 3:1-17).

"Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls" (James 1:21).

We cannot teach others what we do not know ourselves. What was true in the Old Testament is just as true today: "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; because you have forgotten the law of your God, I also will forget your children" (Hosea 4:6).

"His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue" (2 Peter 1:3). "For this very reason, giving all diligence, add to your faith virtue, to virtue knowledge" (2 Peter 1:5). God has provided all we need, but we must apply ourselves to grow in knowledge. When God wanted to send the gospel to Africa, He picked out a studious man. Can you imagine how difficult it would be to read in a chariot? "Behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, was returning. And sitting in his chariot, he was reading Isaiah the prophet. Then the Spirit said to Philip, 'Go near and overtake this chariot.' So Philip ran to him, and heard him reading the prophet Isaiah, and said, 'Do you understand what you are reading?' And he said, 'How can I, unless someone guides me?' And he asked Philip to come up and sit with him" (Acts 8:27-31). God sent help to this man who was reading the Scriptures as he jostled along in his chariot.

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened" (Matthew 7:7-8).

Let us follow the example of the Jews at Berea: "These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so. Therefore many of them believed" (Acts 17:11-12).

J. C. Bailey

S. I Hate

I Hate This may seem like a peculiar statement from a gospel preacher. It is true. Not only is it true, but if I am faithful to Christ I must hate.

I know love is the greatest thing in the world (1 Corinthians 13:1-3). I know that love is great, that it passes knowledge (Ephesians 3:19). I know that Jesus said the love of God surpasses everything else: "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment" (Matthew 22:37-38). Yet to serve God faithfully I must hate with a passion.

Jesus said: "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:16). Any other 'way' is a false way. Now listen to this: "Through Your precepts I get understanding; Therefore I hate every false way" (Psalms 119:104). "You who love the LORD, hate evil!" (Psalms 97:10). "Hate evil, love good" (Amos 5:15).

David, inspired by the Holy Spirit, goes even farther and says: "Do I not hate them, O Lord, who hate You? And do I not loathe those who rise up against You? I hate them with a perfect hatred; I count them my enemies" (Psalms 139:21-22).

God hates corrupt religion. He warned Israel not to adopt heathen forms of worship: "You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods. Whatever I command you, be careful to observe it; you shall not add to it nor take away from it" (Deuteronomy 12:31-32).

God hates evil men: "The boastful shall not stand in Your sight; You hate all workers of iniquity" (Psalms 5:5).

David, the man after God's own heart (Acts 13:22), wrote: "I have hated the congregation of evildoers, and will not sit with the wicked" (Psalms 26:5); "I have hated those who regard vain idols; but I trust in the LORD" (Psalms 31:6). In the world around us there are many things which God hates.

"These six things the LORD hates, yes, seven are an abomination to Him: a proud look, a lying tongue, hands that shed innocent blood, a heart that devises wicked plans, feet that are swift in running to evil, a false witness who speaks lies, and one who sows discord among brethren" (Proverbs 6:16-19). "The LORD God of Israel says that He hates divorce" (Malachi 2:16).

They who love God must hate the things which God hates. When wisdom speaks in Proverbs she says: "The fear of the LORD is to hate evil; pride and arrogance and the evil way and the perverse mouth I hate" (Proverbs 8:13).

"A righteous man hates lying" (Proverbs 13:5). "A ruler who lacks understanding is a great oppressor, but he who hates covetousness will prolong his days" (Proverbs 28:16).

Through the prophet Isaiah, God said to Israel: "Your New Moons and your appointed feasts My soul hates; they are a trouble to Me, I am weary of bearing them" (Isaiah 1:14). These were the very things that God commanded, but He says He hates them. Why? "Your hands are full of blood. Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Cease to do evil, learn to do good; seek justice, reprove the oppressor; defend the fatherless, plead for the widow" (Isaiah 1:15-17).

If our heart is not pure then our worship is not acceptable before God. Jesus said: "These people draw near to Me with their mouth, and honour Me with their lips, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men" (Matthew 15:8-9).

Before the end of the first century there had arisen a sect called the Nicolaitans. Christ commended the church at Ephesus because they hated this perversion of the faith: "But this you have, that you hate the deeds of the Nicolaitans, which I also hate" (Revelation 2:6). The church at Pergamos was reprimanded because of Nicolaitans in their midst: "Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come to you quickly and will fight against them with the sword of My mouth" (Revelation 2:15).

Jesus hated false doctrine; so did Paul. "If anyone preaches any other gospel to you than what you have received, let him be accursed" (Galatians 1:9). "If anyone does not love the Lord Jesus Christ, let him be accursed" (1 Corinthians 16:22). The writer to the Hebrews says of Christ: "You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions" (Hebrews 1:9).

"Let love be without hypocrisy. Abhor what is evil. Cling to what is good" (Romans 12:9).

J. C. Bailey

S. I Sat Where They Sat

I Sat Where They Sat

I have followed with a great deal of interest the articles that have appeared in the Gospel Herald, written by Eugene Perry, concerning gospel papers in Canada. I was at the meeting in Meaford in 1925 when the Christian Monthly Review was transferred from Brother MacDougal to Brother E. Gaston Collins. Most of the men who agreed to support the paper, so it would continue to live, were known to me personally.

The first article I ever wrote for a religious publication was written for the Christian Monthly Review either in 1920 or 1921. One brother wrote to the paper and complained about the members of the congregation not being faithful in attending the worship, so I wrote an article on "Not forsaking the assembly." I contributed reports of meetings quite regularly for the Christian Monthly Review. I mourned it's passing in the Depression years.

Then I was part of the birth of the Gospel Herald, also in the Depression. It could hardly have been born under more adverse circumstances. When it was but three or four years old, it almost died, but it lived, and has lived to this day. I take a great interest in the fact that it has lived longer than any other gospel paper among churches of Christ in Canada.

Going back to the Christian Monthly Review: When it went to Meaford it was put under "Eighteen well-known and loyal men." How could it die? There never was a time that it was not a struggle to keep the paper afloat. What do we mean by loyal men? I know what it meant then. It meant that these men were opposed to the use of instrumental music in the worship and to the use of missionary societies to carry on the work of the church.

No one is more opposed to the use of instrumental music than I am. There is a grave principle at stake in the use of it in worship that opposes one of the cardinal principles which characterizes our plea to restore New Testament Christianity. If Christ is the head of the church and if Christ did not authorize it, nor His apostles, then we cannot use it. If God is to be glorified in the church (Ephesians 3:21), we cannot set up a human organization to do the work of the church.

However, is there not a positive side to loyalty as well as a negative? I am sure that if these eighteen men and all other members of the church then had been determined to see the Christian Monthly Review live, it would have lived. The Gospel Herald carries messages that are vital to many nations each month. This must continue and can be expanded. It will, if we are positively loyal as well as negatively loyal.

We do not need more organization to evangelize, we need dedication. We do not need a new paper to preach the gospel in Canada. We need dedication to the paper we have. Have you not seen all the papers that have died in the past? The chance of a new paper living as long as the Gospel Herald would be slim indeed. Why not make the Gospel Herald flourish as it never flourished before?

Let us change the perspective a little. My grandfather was a gospel preacher. He died in 1931. How successful was he as a preacher? How many congregations did he start? How many did he baptize? I am sure the figures would be very small, but he was a successful preacher. When he died he had 98 living descendants and every one that was old enough was a member of the church. I have at least two grandsons that are preaching. Will they do as well as grandpa?

The gospel must be preached to the whole world and passed on to the next generation. If you are familiar with church history, you are familiar with the names of J.W. McGarvey and David Lipscomb. They were both contemporary with Alexander Campbell. I was 7 years old when J.W. McGarvey died and 14 years old when David Lipscomb died.

As I write, an old year is dying. Will it be the last? When you read this I shall likely be in India on my 19th trip. Shall Jesus come in 1987? I can say with the Apostle John, "Amen, come Lord Jesus." I am tired and I need a rest.

J. C. Bailey, June 1987, Bengough, Saskatchewan

S. I Will Build My Church

I Will Build My Church

This, my friends, is the statement of the Saviour in Matthew 16:18. In this article we intend to ask, and with the Scriptures answer, certain questions.

God is a God of order, plan and design. In the working of nature, we see this amply demonstrated. "Let everything produce after its kind" was and is a fundamental law. By miracle He created the first oak tree but from that time forward the acorn produces the oak and the oak produces the acorn. The maple produces after its kind, and so with all nature. Man was given dominion (Genesis 1:26). He may produce different varieties within a class, but he cannot set aside God's law of reproduction.

David said, "The heavens declare the glory of God." So perfect is His system that man as he studies can foretell to the very minute when there will be an eclipse.

The God who thus controls the universe also has a fixed purpose in regard to the church. We ask the question and propose to answer it from the New Testament: What is God's purpose in regard to the church?

We shall begin our study in Ephesians 2:11-21. We find under the old law that there was a partition between the Jew and the Gentile. The Israelites were God's chosen people. The Gentiles were strangers, separate from Christ, without God and having no hope. In Christ Jesus we have been made near by His blood. Christ broke down the partition (law of commandments) on the cross, and in one body He proposed to reconcile both (Jew and Gentile) to God. In Ephesians 1:22-23 we learn that the body of Christ is the church. So God's law is that all men are to be reconciled to Him in the body (church) of Christ. Denominations do not exist in the divine plan of God.

"Mark them that are causing divisions" (Romans 16:17). Christ died for the purpose of reconciling the world in one body (church). Man has set up human institutions. Are you a member of the body of Christ or of a man-made body? Christ purchased the church with His blood. He did not purchase a denomination. Jesus gave himself for the church (Ephesians 5:25). Christ is the head of the church as the husband is the head of the wife (Ephesians 5:23). The church is one body (not many bodies as some teach). There is no scripture that intimates that these various denominations are part of the body of Christ. Quite the reverse is true. These denominational churches are independent bodies (not a part of the body). They are additions to God's plan. Read God's condemnation in 2 John 1:9.

The apostles tell us further, the two shall become one flesh, and he said he speaks of Christ and the church (Ephesians 5:31-32). Are you trusting in God's law or do you think that God is going to sanction and endorse spiritual adultery by adding or joining many bodies to Christ? God forbid.

It is God's purpose that through the church the manifold wisdom of God is to be made known. Man regards this command (Ephesians 3:10-11) with indifference. Are you trusting in God or man? Is it not time that all human dross were removed from our religion and we proclaimed only the wisdom of God? Peter says (1 Peter 4:11), "If any man speaketh, speaking as the oracles of God...." When men speak only as the oracles of God, then all human institutions will cease to be and human societies will no longer encumber the work of Christ. The church will shine in all its beauty as the bride of Christ.

The next Scripture we wish to consider bears out much of what we have already adduced. "Unto him be the glory in the church and in Jesus Christ unto all generations forever and ever. Amen" (Ephesians 3:21). Are we obeying God's law or are we following man? Are you hoping God will set aside His law and accept your disobedience? Read Hebrews 10:28-29; Hebrews 2:1-4.

One more passage as to God's purpose in the church. It is the pillar and ground of the truth (1 Timothy 3:15). Pilate asked the question, "What is truth?" but didn't wait for an answer. Jesus said in His prayer to His Father, "Thy word is truth." The church, therefore, is the pillar and ground of the Word of God.

How did Christ build his church? What is the foundation? It was to be a rock. The foundation is Christ (1 Corinthians 3:11). The rock is Christ (1 Corinthians 3:10). On Pentecost this fact is proclaimed (Acts 2:36). We are added as living stones (1 Peter 2:5). Those who believe, repent, and are baptized are added to the body of Christ (see Acts 2:38; Acts 2:41; Acts 2:47). Acts 18:8 tells us that the Corinthians heard, believed, and were baptized. They thus are named the church of God (1 Corinthians 1:2). We are baptized into one body (1 Corinthians 1:13). He cleansed and sanctified (set apart) the church by the washing of water with the word (Ephesians 5:26).

Where are the records? The church of the firstborn who are enrolled in heaven (Hebrews 12:23). Are your name and mine written there?

Is my name written there

On the page white and fair?

In the book of thy kingdom

Is my name written there?

J. C. Bailey, 1936, Ogema, Saskatchewan

This article was published in the first issue of The Gospel Herald, March 1936.

S. Infant Baptism

Infant Baptism Many churches practice infant baptism. Millions have been 'christened' as infants.

Infant baptism is performed in the name of the Lord, but does the Lord authorize it? Is it of human origin or divine? The child has no choice in the matter. Do parents have the right to have their infants baptized? Let us examine infant baptism in the light of the Word of God.

Terms defined By 'infant' we mean a baby or small child who is too young to make a decision. Infant baptism is usually performed by sprinkling or pouring. Sometimes it is done by immersion, but most who read this will be familiar with the practice of sprinkling or pouring.

Infant baptism is not of divine origin

I say this without fear of successful contradiction. Jesus said: "He who believes and is baptized will be saved" (Mark 16:16). Peter, led by the Holy Spirit, said: "Repent and let every one of you be baptized in the name of Jesus Christ for the remission of sins" (Acts 2:38). Truth is always in harmony with truth. Scriptural baptism is preceded by faith and repentance. Infant baptism is preceded by neither. To practice baptism before there is faith and repentance is to pervert the gospel. Anyone who preaches a different gospel is accursed (Galatians 1:6-9). When one practices infant baptism he is going beyond the doctrine of Christ (2 John 1:9). The first recorded case of affusion was in the year 251. The first law for sprinkling was in 752. It was made by a pope who had to flee Rome (Edinburgh Encyclopedia, Article on Baptism).

Infant baptism nullifies the law of God

Jesus accused the religious people of His day of "making the Word of God of no effect" through their tradition (Mark 7:13). That is exactly what this man-made practice does. It makes the law of Christ of no effect. Jesus taught that every creature is to believe and be baptized, but they who advocate infant baptism nullify this command of Christ. They supplant it by a human law.

Jesus is to be obeyed. This the Scriptures teach: "And having been perfected, He became the author of eternal salvation to all who obey Him" (Hebrews 5:9). Every one who practices and endorses infant baptism is guilty, either wilfully or ignorantly, of supplanting the divine law of believers' baptism. Are you, my dear reader, guilty?

What about household baptisms?

Some try to justify infant baptism on the basis of New Testament examples of household baptisms. It is argued that infants must have been included when whole households were baptized. In most passages, however, where household baptisms are reported, hearing and believing are also mentioned, which infants are unable to do. Cornelius "feared God with all his household" (Acts 10:2). His household was saved as a result of hearing the gospel (Acts 11:14; Acts 10:44; Acts 10:46). Paul told the Philippian jailer: "Believe on the Lord Jesus Christ, and you will be saved, you and your household" (Acts 16:31). Did this include infants? Can infants believe? We read further:

"Then they spoke the word of the Lord to him and to all who were in his house" (Acts 16:32). What was the response? "And immediately he and all his [family] were baptized" (Acts 16:33). That infants were not included is further indicated by what follows: "He rejoiced, having believed in God with all his household" (Acts 16:34).

Crispus "believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized" (Acts 18:8). To teach that infants were included in household baptisms is going beyond what is written. Furthermore, this human addition to the word of God is clearly contrary to what is written. It is to accuse the apostles of sinning by violating the terms of the Great Commission! God forbid. The 'household baptism' argument is simply a case of a drowning man grasping at a straw. If you, my friend, insist on going the way of rebellion do not try to take Peter and Paul with you!

Paul says we were buried with Christ in baptism, in which we also were raised with Him "through faith in the working of God" (Colossians 2:12). This shows that the baptism he practiced was not infant baptism.

Let the children come

"But Jesus said, 'Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven'" (Matthew 19:14). Perhaps this verse is used more than any other to support infant baptism. But does it say one word about it? Is there in all the chapter even one reference to baptism? Does not this verse teach that children are alright as they are? Jesus says "of such" is the kingdom of heaven. They are alright as they are! What good will a human ordinance do them?

Some say: "Well, it will not hurt them." It certainly may! They might think they have been baptized when in reality they have only obeyed the command of men and not the command of God. Is it harmless to take the name of God, Christ, and the Holy Spirit in vain? For that is what is done every time a child is christened. If I do something in a man's name when he has not authorized it, I am taking his name in vain. Every case of infant baptism in the name of the Father, Son and Holy Spirit is a forgery.

You who practice infant baptism, how are you going to answer to God for having changed His law, for having put a human law in its place? I know you love your children, then how dare you deceive them, how dare you make them think this human ordinance can take the place of the divine command of believers' baptism?

Baptism and circumcision

Figuratively, baptism is compared with circumcision (Colossians 2:11-12). Because infants were circumcised in Old Testament times, some try to justify infant baptism by this comparison. In many points, however, baptism is different than circumcision. Who was circumcised? Israelites. Do those who practice infant baptism only baptize Israelites? Only boys were circumcised. Do those who practice infant baptism sprinkle only boys? Were not the Jews required to believe and be baptized?

Finally

If you have trusted in this human practice, renounce it at once. If you have taught it to your children, take your Bible and show them that you have been mistaken. Baptism is connected with salvation (1 Peter 3:21). Salvation is too important for one to be satisfied with a human substitute that will not save. Let me quote again the language of Jesus: "He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mark 16:16).

J. C. Bailey

S. Is It Scriptural To Use Instrumental Music In Worship?

Is It Scriptural To Use Instrumental Music In Worship?

Much has been written on this subject. However, there are many who only became Christians in recent years. Children are growing up who are not acquainted with the discussions of yesteryear. Our minds dim with the passing of time. It is right to stir up your sincere minds by way of reminder (2 Peter 1:13; 2 Peter 3:1).

Some would dismiss the subject as relatively unimportant. I suppose Cain thought it was relatively unimportant how he sacrificed, but God thought otherwise (Genesis 4:5; Hebrews 11:4). Nadab and Abihu no doubt thought it was relatively unimportant when they offered strange fire before the Lord, which He had not commanded them (Leviticus 10:1). God thought otherwise. We could multiply such examples. It is important to worship as God has commanded.

Many times sincere people have asked me why I think instrumental music is wrong. I do not think instrumental music is wrong. Let me illustrate: I do not think there is anything wrong with beefsteak. In fact, I would enjoy beefsteak if I could afford to buy it. If, however, beefsteak were placed on the Lord's table together with the bread and the fruit of the vine, that would be sinful. Instrumental music is not wrong, but its use in worship is wrong because God has not authorized it.

True worshippers "worship the Father in spirit and truth" (John 4:23). Only by the word of God can we know how to worship in spirit and truth.

Paul said: "I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding" (1 Corinthians 14:15). By faith -- based on the word of God (Romans 10:17) - I can pray in the spirit. By faith I can sing in the spirit. But where in the New Testament does it say that one can PLAY AN INSTRUMENT IN THE SPIRIT?

We must worship in truth. What is truth? Jesus said: "Your word is truth" (John 17:17). To worship in truth we must worship sincerely and we must worship according to the word of God. Where does God's word say that any church of Christ used a mechanical instrument in worship?

God seeks worshippers who worship in spirit and in truth. The use of instrumental music in worship is not based on God's word. Such worship is therefore not in spirit and it is not in truth. When is worship Scriptural?

Anything is Scriptural for which there is a direct command. The Lord's Supper is Scriptural because Jesus said: "Do this in remembrance of Me" (1 Corinthians 11:24). We have a direct command. A thing may be Scriptural because it is authorized by an inspired example. We meet on the first day of the week to break bread (Acts 20:7). A comparison of this passage with other Scriptures indicates that this example was based on apostolic teaching.

We may conclude that a thing is Scriptural if there is a necessary inference, if it is authorized indirectly as an essential part of a command or inspired example.

Nowhere in the New Testament is the use of instrumental music in worship commanded. We have no approved example of its use. There is no necessary inference that it was used. Most of those who use it today freely admit that it was NOT USED in the New Testament church.

What about PSALLO?

There are some who contend that the use of PSALLO in the Greek New Testament makes instrumental music Scriptural.

If PSALLO means to play an instrument why do Greek scholars translate it as 'sing' in our New Testaments? If PSALLO means to play an instrument why did not the churches in New Testament times use an instrument? As I write, I have the Greek-English lexicon of Henry Thayer before me. He gives definitions from various periods in the history of the Greek language. First he defines PSALLO as used by Aeschylus (525-456 B.C.): "to pluck off, pull out...the hair." This is obviously not the meaning in the N.T. He then defines the word as used by Euripides (480-406 B.C.): "to cause to vibrate by touching, to twang," then as it is used in the later Classical period: "to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate, to play on a stringed instrument, to play the harp." He says it is used in the Septuagint (a Greek translation of the O.T. made between 325 and 150 B.C.) to translate words meaning 'to sing to the music of the harp' and also with the same meaning as in the N.T. (to sing). Regarding N.T. usage he says it means: "TO SING A HYMN, TO CELEBRATE THE PRAISES OF GOD IN SONG." Shall we take the Classical meaning, the meaning in the Septuagint, or the New Testament meaning? The only definition of PSALLO which fits the context where this word occurs in the New Testament is 'to sing': "and sing to Your name" (Romans 15:9); "I will sing with the spirit, and I will also sing with the understanding" (1 Corinthians 14:15); "singing and making melody in your heart to the Lord" (Ephesians 5:19); "Is anyone cheerful? Let him sing psalms" (James 5:13).

I want to include here a statement made by John W. McGarvey, one of the best Greek scholars of the past generation. Listen to brother McGarvey: "It is manifest that we cannot adopt the practice (referring to instrumental music in worship) without abandoning the obvious and only ground on which a restoration of Primitive Christianity can be accomplished, or on which plea it can be maintained." Let me say I believe this with all my heart. So universal is the scholarship of the world on this point that this illustrious scholar says further: "It is universally admitted by those competent to judge that there is not the slightest indication in the New Testament of divine authority for the use of instrumental music in Christian worship."

What about the Psalms?

Some contend that instrumental music is Scriptural because it is mentioned in the Psalms. Those who so contend admit that we are no longer under the law of Moses (Galatians 3:24-25), but, so they claim, the Psalms were not part of the law, and therefore we are authorized to use the instruments they mention.

If this be true then we, as Christians, are free to do ALL things mentioned in the Psalms. David said: "Purge me with hyssop, and I shall be clean" (Psalms 51:7). Is the use of hyssop Scriptural

under the New Covenant? And what about the following? "Let the saints be joyful in glory; Let them sing aloud on their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance on the nations, and punishments on the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute on them the written judgment- this honour have all His saints" (Psalms 149:5-9). Does this Psalm authorize Christians to execute vengeance with the sword? Jesus said that His kingdom is not of this world. If it had been, His servants would fight (John 18:36). He also warned Peter: "Put your sword in its place, for all who take the sword will perish by the sword" (Matthew 26:52). In Revelation this warning is repeated: "He who kills with the sword must be killed with the sword" (Revelation 13:10).

No, the Psalms were written under the Old Covenant and contain many things which are not applicable to Christians.

Jesus quotes from the Psalms as part of the law. "Jesus answered them, 'Is it not written in your law, "I said, 'You are gods'"?" (John 10:34). This quotation is from Psalms 82:6. "But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause'" (John 15:25). This quotation is from Psalms 35:19. The Psalms are part of the law. May Christians worship according to the law of Moses? "But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter" (Romans 7:6). Is singing required? A friend with whom I contended over the issue of instrumental music, as well as other things, claimed that the whole thing is a matter of option, even whether we sing or not. According to him, instruments may accompany the singing since singing is not necessary anyway.

Let us look carefully at this. Jesus said true worship must be 'in spirit' (John 4:23-24). Paul said: "I will sing with the spirit" (1 Corinthians 14:15).

How can singing be optional? We are commanded to sing both to one another and to the Lord: "Be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:18-19); "Let the word of Christ dwell in your 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" (Colossians 3:16). Nor can one maintain that the use of an instrument is a matter of indifference. Jesus said: "In vain they worship Me, teaching as doctrines the commandments of men" (Matthew 15:9). How did the use of instrumental music get into the worship? It is not found in the New Testament. It was BROUGHT IN and it was TAUGHT IN by MEN. Jesus said- and I believe it- that such worship is VAIN. An innovation A stream can rise no higher than its source. Both in earlier centuries and in more recent times, instrumental music has been introduced hand-in-hand with a general disregard for the authority of the Scriptures. The following was written in 1860. "So far as known to me, or I presume, to you, I am the only preacher in Kentucky of our brotherhood who has publicly advocated the propriety of employing instrumental music in some churches, and that the church of God in Midway is the only church that has yet made a decided effort to introduce it" (Franklin and Headington, *The Life and Times of Benjamin Franklin*, p. 409-411). This statement was made by Dr. L.L. Pinkerton about the introduction of a melodeon a year earlier at Midway, Kentucky. This man also believed that the unimmersed could be fellowshipped in the church (H.Hailey, *Attitudes and Consequences*, p. 232). The effort of some brethren to use the instrument and stop there is doomed to failure. When one

does not require Biblical authority for one practice, he no longer has a valid defense against other unscriptural innovations. Is it an expedient? This is the argument of most: There is no Scriptural basis for it, but we use it as an expedient. IS IT EXPEDIENT? In the decades since the instrument was introduced in America those who DO NOT use it have GROWN FASTER than those who do, and large numbers of those who use the instrument have gone into abject apostasy. This indicates that it is NOT expedient to use the instrument, so these brethren can not justify their practice by saying it is expedient.

Furthermore, this is an improper use of the word 'expedient'. Before something can be classified as an expedient, it must be authorized but not specified. We are commanded to 'go' into all the world, but 'how' we are to go is not specified. It may be expedient to fly. More often it is expedient to travel by car. Sometimes it is expedient to go by train. If the manner of going had been specified - if we had been told, for example, to 'go on foot' - we would not be free to choose an 'expedient'.

We have been commanded to worship. We have also been told HOW to worship. Therefore we may not worship just any way we please. HOW we worship is not a matter of expediency.

We have been authorized to 'sing' in our worship. In order to sing we must in some way know what words to sing. This has not been specified. Therefore, the use of songbooks is an expedient. It is a way of knowing what to sing.

Instrumental music, however, is not a way of singing. It is not an expedient of anything because it is a distinct act within itself which has not been authorized. If the use of instruments had been authorized, then it might be expedient to use an organ, rather than a piano. Since instrumental music is not authorized, since it has no Scriptural basis, it cannot be an expedient.

Playing an instrument is not an expedient way to sing. It is an independent act. An expedient can only exist as an acceptable way of doing something which has been authorized. One cannot 'fly' without 'going'. A songbook has no function unless one sings. But an instrument can be played without anyone singing. I have noticed when attending churches which have corrupted the worship by the use of the instrument, that they often spend as much time playing the instrument without any singing as they do playing it along with the singing. How can it be an expedient?

Conclusion

Many years ago we had a discussion with some of these brethren. Various ones had spoken in connection with the subject but finally one person said: "I like it, and to me it is worship." I am afraid that is the real reason for its use. I love these brethren and I would like to be in fellowship with them, but they would rather have an instrument of music in their worship than to have the fellowship of their brethren. They LIKE it, so they do it, even though God has not authorized it, and even though it causes division. The instrument is a sign of a disease. To remove the instrument without removing the condition of heart which makes its use in worship possible, would not avail a thing. The disease would only break out in some other way.

Brethren, let us worship God according to the New Testament. Let us have Scriptural authority for all that we do and teach. Let us be joined together in the same mind and in the same judgment (1 Corinthians 1:1).

J. C. Bailey

S. Is My Natural Strength Abated?

Is My Natural Force Abated?

I was 88 on my last birthday. It was said of Moses at 120 that his natural force was not abated. On the other hand, Paul was probably not 70 years of age when he referred to himself as Paul the aged (Philemon 1:9).

No one knows what it was, but Paul said there was given him a thorn in the flesh to buffet him. Although we do not know what it was, we do know that he asked the Lord three times to take it away. The Lord said, "No!" The Lord laid down here a very important thing for us to remember: "My grace is sufficient for thee, for my power is made perfect in weakness" (2 Corinthians 12:9).

Paul had very important work to do. He was confident that he would have help to do that work. The Lord had called Paul to His work. Paul says, "For whichcause I suffer these things; yet I am not ashamed, for I know him whom I have believed and I am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

For years I have had a thorn in the flesh. One of the arteries that feeds blood to the brain is partially closed. I do not know why, but it gets more closed. It causes me deep trouble. It has put me in the hospital many times. I have besought the Lord, many others have besought the Lord, but apparently, with Paul, I can say His strength is made perfect in my weakness.

One of the worst spells I have had was the last week in August. They took me to the hospital in an ambulance. I was still in the hospital on my birthday, September 13.

About this time, my brother developed pains in his head. The x-ray showed a brain tumour. It was cancerous. On November 22, he passed to his eternal reward. I was able to attend his funeral.

I eat well, I sleep well, but my head bothers me all the time. There is no pain, but I get up with difficulty and I have a sensation of falling at all times.

For quite a number of years, people have said that I should not try to make the trips to India. Some years ago I asked the local church for money for my travel, but they refused and said they did not think I was able to make the trip. Some years ago, brother Trotter was so sure that I should not make the trip that he said to me, "That ticket can still be cancelled."

Last August, when I was lying on the floor waiting for them to come and load me in the ambulance, I concluded that the Lord has said "no" enough times to the request to take this trouble away from my head.

So, my dear brethren, you must look to the Lord for help. Others will come and are coming, but the important thing is that they can say, "I can do all things in Him that strengtheneth me!" We are told of that great cloud of witnesses that by faith triumphed (Hebrews 12:1). Will you be one of that triumphant band?

J. C. Bailey, 1992, Bengough, Saskatchewan

S. Is The Church Important?

Is the Church Important?

It is a very common teaching today that Christ should be magnified but that the church is relatively unimportant. You can belong to the church of your choice, or you do not need to belong to any church. We shall answer this argument from the Bible.

We shall assume the truth of the following two propositions. The Bible, as it is, is sufficient for man as he is. The best commentary to the Bible is the Bible itself (2 Timothy 3:16-17).

I held a meeting one time, and after the meeting a man came up to me and said, "Do you know what Moody said on baptism?" I said, "No, but I know what Paul said." Let me show you how the Bible is the best commentary on the Bible.

Jesus said that the church would be built on a rock. Certain commentaries would say that the rock was Peter. What saith the scriptures? 1 Corinthians 3:22 says that there is only one foundation and that foundation was Christ. 1 Corinthians 10:4 says that the rock was Christ. All the man-made commentaries in the world cannot change these basic truths (Hebrews 13:8).

The church is the body of Christ (Ephesians 1:22-23). Can we mutilate the body of Christ? Can we exchange that body for another body (Ephesians 4:4)? No, the church is to be presented to Christ without spot or wrinkle (Ephesians 5:27). Christ is the savior of the body (Ephesians 5:23). Christ purchased the church with his blood (Acts 20:28). Jesus said that the gospel was to be preached to every creature (Mark 16:15). Jesus said that He had all authority in heaven and on earth (Matthew 28:18). He became to those who obey him the author of eternal salvation (Hebrews 5:9).

We are justified by faith (Romans 5:1). Faith comes by hearing the word (Romans 10:17). Without faith it is impossible to please God (Hebrews 11:6). Jesus prayed that we might believe through the word, given to us by the apostles (John 17:20-21). In order that we might listen to the apostles, we have the written word (John 20:30-31). The faith was once for all delivered to the saints (Jude 1:3).

The Old Testament was our tutor to bring us to Christ, but now that Christ has come, we are no longer under the tutor (Galatians 3:24-25). When Jesus was on the Mount with the three apostles and Moses and Elijah appeared, Peter suggested that they have three places of worship: one for Moses, one for Elijah and one for Christ. God himself spoke from heaven. Listen to my Son. When John laid down the pen of inspiration he said that nothing more was to be added (Revelation 22:18-19).

For all time the church is to be honored with Christ (Ephesians 3:20-21). Men have made many denominations. But Jesus said that they were to be rooted up (Matthew 15:13). The church, that divine institution, began at the right time, at the right place. The Lord had declared that the law of the Lord would come from Jerusalem. God's house would come from there (Isaiah 2:2-3).

The apostles were gathered. The Holy Spirit, who was to guide them into all truth, came. The gospel had become an established fact. Christ had been raised from the dead. He had gone back to heaven (Acts 1:8-11). Jesus had said that repentance and the remission of sins should be preached in His name beginning from Jerusalem (Luke 24:46-47).

Peter explained the purpose of the coming of the Holy Spirit. Then he declared the fact of the death, burial and resurrection of Jesus. This brought conviction. The divine record says that they were pricked in their hearts (Acts 2:37). They asked what they should do. The answer came, not only from the apostles, but from the Holy Spirit. "And Peter said unto them, 'Repent ye and be baptized every one of you, in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit.'" To whom does this apply? Verse 39 answers that question: "For to you is the promise, and to your children and to all that are afar off even as many as the Lord our God shall call unto him" (Emphasis mine - JCB). What happened? "They then who received his word were baptized, and there were added unto them in that day about 3,000 souls" (Acts 2:41).

What did this church do? "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

Yes, the church is important. Christ did not die for something unimportant.

J.C. Bailey, 1993, Weyburn, Saskatchewan

S. Is This Message For Your?

Is This Message for You? This message is not for the unbeliever. There is plenty of evidence to prove that Jesus Christ is the Son of God. I firmly believe that any man who will examine the evidence that is available will be convinced that Jesus Christ is the Son of God, but we are not attempting to produce that evidence now.

This message is not for the man who does not believe in the verbal inspiration of the Bible. I believe the evidence is such that any man of honest heart would be a believer in the inspiration of the Bible if he would carefully examine the evidence that is available, but I do not propose to do that now.

You do believe that Jesus Christ is the Son of God. You do believe that the Bible is the Word of God. Then let us proceed.

Jesus prayed that His followers might be one: "Neither for these only do I pray, but for them also that believe in me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 17:20-21). Did Jesus pray for an impossibility?

The greater part of the world does not believe in Jesus Christ as the resurrected Son of God. Their souls are in danger. For Jesus alone saves: "And in none other is there salvation: for neither is there any other name under heaven, given among men, wherein we must be saved" (Acts 4:12). We learn then from the Word of God that salvation is in the Name of Christ and in none other.

God through the prophet Isaiah said: "And the nations shall see thy righteousness, and kings thy glory, and thou shalt be called by a new name, which the mouth of Jehovah shall name" (Isaiah 62:2). What is that new name? "And the disciples were called Christians first in Antioch." Here is the new name -- Christian. No one had ever been called a Christian before that time. The Holy Spirit confirms this name: "But if any man suffer as a Christian let him not be ashamed; but let him glorify God in this name" (1 Peter 4:16). We can be one in Christ with this name but we cannot be one and wear any other name, at least not in Christ.

The house of God is the church of the living God (1 Timothy 3:15). God told us by Isaiah that in the latter days God's house would be established and all nations would flow unto it (Isaiah 2:2). So God prophesied that there would be one church for all nations.

Paul tells us that this one church would be for all time: "... unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen" (Ephesians 3:21). Nothing could be plainer than the fact that God gave us Jesus who said He would build His church and the gates of Hades would not prevail against it (Matthew 16:18). Notice again the teaching of Holy Writ: As a husband is the head of the wife so is Christ the head of the church. It is one. Christ loved the church and gave himself up for it. He cleansed it. It should be holy and without spot (Ephesians 5:25-27).

In marriage the husband and wife become one flesh. So Christ and His church are to be one (Ephesians 5:31-32). God has left us without excuse if we do not believe there is only one Church that is ordained by God. There is one body (Ephesians 4:4). The body is the church (Ephesians 1:22-23).

We have learned that we have one name and one church. Now we learn that there is one Lord (Ruler), one faith, and one baptism (Ephesians 4:5). Christ is the One who has all authority (Matthew 28:18). We may not submit to any other rulership but His.

There is one faith. That faith was once for all delivered to the saints (Jude 1:3). There is one baptism. That baptism is for the remission of sins (Acts 2:38). We are baptized into one body (1 Corinthians 12:13). We have already learned that the one body is the church.

We have division when we have an unscriptural name (1 Peter 4:16). We have division when we have more than one church (Ephesians 4:4; Ephesians 1:2; Ephesians 1:23). When we have two churches we must of necessity have more than one Lord, we must have more than one faith and we have more than one baptism. People who have another faith also have another baptism.

Let us examine now the day the church was born, that church that Jesus said He would build. The gospel is God's power to save (Romans 1:16). The Holy Spirit by Paul declared that the gospel was the facts of the death, burial and resurrection of Christ (1 Corinthians 15:1-4). These facts were first proclaimed to the world on the day of Pentecost and this is recorded in Acts 2:1-47. After Peter had preached of the death, burial and resurrection of Christ, he said: "Let all the house of Israel know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). Recognizing the authority of Jesus: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2:37).

As we began this lesson we learned that people in order to be one must believe the word as given by the apostles (John 20:30-31). Listen now as Peter speaks: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

Note God's plan: "They then that received his word were baptized and there were added unto them in that day about three thousand souls." Who added them? The Lord added them (Acts 2:47).

Let us note what these people did, whom the Lord added to the church, after they had heard and obeyed the words of the apostles: "And they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42).

Our citizenship is in heaven (Php 3:20). We invite you to join with us in serving the Lord Jesus Christ according to the plain pattern that we have discovered in this study. Jesus said: "I am the way, and the truth, and the life, no one cometh unto the Father but by me" (John 14:6).

Division is sinful (Romans 16:17). If we follow the way left us in the Bible, we shall walk in the light as He is in the light and we shall fellowship with one another (1 John 1:7).

I am willing to serve God according to the plan as revealed in his word. Are you? We must have fellowship if the blood of Christ is going to cleanse us from all iniquity (1 John 1:7).

Will the world believe that Jesus is the Son of God?

J. C. Bailey, 1982, Dauphin, Manitoba

S. Lest We Forget

Lest We Forget

Churches of Christ started out with a noble aspiration. God gave to man a perfect Saviour. This perfect Saviour built a perfect church. Jesus said in Matthew 16:18, "I will build my church; and the gates of hell will not prevail against it." He intended that God was to be served in that divine institution for all time and eternity. We read, "Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, Unto him be the glory in the church by Jesus Christ throughout all ages, world without end" (Ephesians 3:20-21). Some say we should serve Christ and that the church is not important. But the above verse states clearly that Christ is to be served in the church for all time and eternity.

If one asks what church? It was the only church that existed then, it was the church of Christ. Paul told the Ephesian elders that he (Paul) had declared unto them the whole counsel of God (Acts 20:17). In the next verse Paul says that the church was purchased with the blood of Christ. But it should also be noted that the falling away from the truth was foretold in the days of the early church.

Here is the warning, "I know that after my departure grievous wolves would enter among you, not sparing the flock, also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:28-30). Peter also warned of the apostasy. "But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves" (2 Peter 2:1).

The Old Testament foretold apostasy as well. The Old Testament was unlike the New Testament because the New Testament would never be replaced. We read in Jeremiah 31:31-32, "...I will make a new covenant..., not like the covenant I made in the day I took them out of the land of Egypt." Again the difference between the old covenant and the new was explained in Hebrews 7:16, "...not after the law of a carnal commandment, but after the power of endless life." John came as a messenger to announce Christ Jesus declaring that the kingdom of heaven is at hand (Matthew 4:17). Colossians 1:13 says, "Who has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son." It is a kingdom that cannot be shaken (Hebrews 12:28).

Jesus said that heaven and earth would pass away but His word would not pass away. There will be no more revelation (2 Timothy 3:16-17). We were warned not to take from or add to the word of Christ (Revelation 22:18-19). Those who would add to or take from, should heed this warning.

When we look at the teaching of many religious groups today that have added to and taken from the word of God, it should give us more desire to restore New Testament Christianity. What a noble thing to do. Jesus said, "If you love me you will keep my commandments." He also said, "Come unto me and I will give you rest" (Matthew 11:28).

Only by following the teachings of Christ can one become a New Testament Christian. "Faith cometh by hearing and hearing by the word of God" (Romans 10:17). We must repent of our sins. We must confess that we believe that Jesus is the son of God. Then we must be baptized for the remission of sins. Then and only then does one become a New Testament Christian and a member of the only church the Bible talks about -- the church that Jesus built -- the church of Christ.

J. C. Bailey, 1996, Weyburn, Saskatchewan

S. Let Us Suppose

Let Us Suppose

Let us do a little supposing. But this supposing is not fanciful, it is true to life. We are going to suppose that we are reading our Bible for the first time to find out what God's will for us is.

We would learn that Christ's church does not appear in the Old Testament. We would not find the church mentioned explicitly until we came to Matthew 16:18, where Jesus says: "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it."

Reading the rest of the New Testament we would learn that the church is a divine institution, purchased by the blood of Christ (Acts 20:28). It is "the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Timothy 3:15). The manifold wisdom of God is to be made known by the church, and in the church God is to be glorified for evermore (Ephesians 3:10; Ephesians 3:21).

Someone might ask: What church? Well, that is an easy question, for in the New Testament we read of one church only.

If I sent one of my boys to bring the cow from a field where there was one cow, and he said, what cow, I would know that he just didn't want to obey me!

Let us suppose that we are reading the Bible for the first time. We are reading it with an unprejudiced mind to find out what God has taught us. In addition to the things already mentioned, we would also learn that the church is the body of Christ (Ephesians 1:20-23), that He is the Saviour of the body (Ephesians 5:23).

If we continued our study we would learn how people became members of the church in New Testament times. We would learn that the seed of the kingdom is the word of God and that we must be born into God's family. This church we read about in the Bible is different than any other institution on earth. Jesus said we must be born again to enter it! "Most assuredly, I say to you, unless one is born again" (John 3:3), "unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5). (In Matthew 16:18-19 Jesus used the words church and kingdom synonymously.)

What we are supposing is true to life because some people have done this very thing. They have studied the Bible. They have found the New Testament pattern for the church. They have learned how to become a member of that church, and how to worship and serve God in the church. Would this not be a wise thing for all of us to do? Let us suppose that a group of people who believe in Jesus would lay aside every humanism that has fastened itself to religion, and that they would be Christians, and Christians only. This could be done, and it SHOULD be done. Everything in the religious world either comes from the Bible or it comes from man. Worship according to the teachings of men is not acceptable to God. Jesus said to certain religious people: "Why do you

also transgress the commandment of God because of your tradition?" (Matthew 15:3). "Hypocrites! Well did Isaiah prophesy about you, saying: 'These people draw near to Me with their mouth, and honour Me with their lips, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men'" (Matthew 15:7-9). The Apostle John warned: "Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son" (2 John 1:9). At various times and in various places people have determined to follow the Word of God as their sole authority in matters of religion.

About a hundred and fifty years ago there were people in Scotland, England, Canada and the United States who did this very thing. Although at first they were unknown to one another, they all came up with the same answers to the question: "What should we do to restore the New Testament pattern?" Does it surprise you that they reached the same conclusions? Actually, it would be surprising if they did NOT come up with the same answer, and I will tell you why. Truth is always in harmony with truth. Two things that contradict may both be error, but they cannot both be truth.

Jesus said: "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6). And He promised: "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free" (John 8:31-32). So this effort to restore New Testament Christianity came not through an ecclesiastical organization, but because men, tired of denominationalism, determined to go back to the pure fountain of pure Christianity, back to the Bible and back to Jesus Christ Himself, and the result has been that thousands of people have thus become members of the church of Christ.

If you sow wheat, you always reap wheat. You never in your life saw farmers sow wheat and get a barley crop. Gardeners, you never sowed carrots and reaped beets or turnips. No, every seed produces after its kind and Jesus said in Luke 8:11 that the seed of the kingdom is the word of God. When the word of God, the doctrine of Christ, was taught to people in New Testament times, it made them Christians only and only Christians. It made them members of the church of Christ. It is also true today that people will be members of the church of Christ when they go back to the Bible and follow the Bible alone.

Now this supposition that we have made, that we are studying the Bible in order to find out what God wants us to do, is not just for those who are highly educated. The word of God was written for simple people. When Jesus was here, the common people heard Him gladly (Mark 12:37). So don't let anyone tell you that you must have someone interpret the Bible for you. God has given the Bible to mankind. If someone says that he can interpret the Bible for you, listen to the Bible, rather than to him.

Peter said: "We also have the prophetic word made more sure, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (2 Peter 1:19-21).

Never lose sight of the fact that while men may teach you the word of God -- and men must teach one another -- they do not have the right to interpret the Bible for you.

If people tell you, "Oh, the Bible says this, but it means something else," remember that God warns you in the Bible not to believe them. I am just naive enough to accept God at His word and to believe that no prophecy of Scripture is of any private interpretation, but that men spoke from God.

God has spoken by Jesus Christ (Hebrews 1:1-2) and the common people heard Him gladly. If you will go to the word of God with an open mind to learn His will, you too can hear Him gladly and understand what He has to say. So often people go to the Scriptures to prove their own doctrine or to prove some philosophy. That is not the purpose of the Word of God. The purpose of the Bible is to teach you what God wants you to do, how God wants you to serve Him. We just can not know that without a revelation, so God gave us the Bible.

I want to tell about an individual who had an experience which illustrates the point we are making. This man was an undertaker who lived in Michigan in the United States. As he went to the cemetery day after day, time after time, the question came to his mind: "What of the future?" The realization that some day he would be carried out, just as he had carried so many others to the silent city of the dead, caused him to wonder: "What then?" So he began to ask of the various preachers who conducted the funerals what he should do in order to be pleasing to God. Because they belonged to various churches, he got various answers and the man was much perplexed.

One day when a friend was visiting him in his office he told him about his perplexity. His friend replied: "Why don't you read the Bible for yourself?" This opened up a new avenue of thought. So he said to his friend, "I will tell you what I will do. If you will come here and read the Bible with me, I will do just that." The friend couldn't very well refuse to take his own advice, so he said he would do that. They met in the man's home and day after day they read the Bible. At first they did not know the difference between the Old and the New Testament. They did not know that Jesus was the author of a new covenant, which simply means a new contract, that began with the cross. But they read right through Genesis, Exodus, Leviticus, until they came to Malachi. Then they started the New Testament and read Matthew, Mark, Luke, John, Acts, and on through until they finished Revelation. By then they had come to this conclusion: That they should belong to the church for which Jesus died and that in order to belong to that church, it was necessary for them to confess their faith and be baptized for the remission of sins.

They did not know that anyone in the world taught that, but having found that in the Book, and having a desire to be right with God, they went down to the river and upon a confession of their faith they baptized one another.

Now, I ask you, to what church did they belong? That, my friends, would not make them members of any denomination. They had received no denominational indoctrination, but they had obeyed the Lord Jesus Christ. That made them members of the Lord's church. The history of one of those men I do not know, but the other man was an elder for many years in one of the churches in Detroit, Michigan.

Let us suppose that you obeyed the same message, what would you become? A similar thing happened in India. Religious people who believed in Jesus determined through study of the Bible

that their denominational practices were not in harmony with the Scriptures. So they rejected all doctrines and commandments of men. They were determined to be Christians only and only Christians.

Brethren in America who heard about this went to visit them and found them worshipping and serving God in exactly the same way they had worshipped and served Him for more than 100 years.

I could give more illustrations, but let us ponder this: If people in India could be Christians only by following the Bible, why could it not be done elsewhere? Would it not be wise for men to forget all humanisms and go to God who saves the soul through Christ, and serve Him in the church for which Jesus died?

J. C. Bailey

S. Love

Love

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16). When we talk about love, we are talking about the greatest force in the world, for God is love (1 John 4:8). So great is the love of God that it surpasses knowledge. Paul prayed that the saints at Ephesus might "know the love of Christ which passes knowledge" that they might "be filled with all the fullness of God" (Ephesians 3:19).

God is love. Although no man can fully comprehend God, we can learn more and more about the love of God, and we can become more loving.

Despite all the sin of man, God still loves him. God made man with the power of choice. In order for the love of God to benefit man, he must in turn love God.

How much are we to love God? "'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself'" (Matthew 22:37-39). Would we have the benefit of God's love then we must believe in the Son of God and obey Him: "And having been perfected, He became the author of eternal salvation to all who obey Him" (Hebrews 5:9).

We are not saved by faith alone, "For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love" (Galatians 5:6). When we love God we shall be anxious to do the will of God, "For this is the love of God, that we keep His commandments. And His commandments are not burdensome" (1 John 5:3). To do things for those we love is not burdensome. My wife and I have 27 grandchildren. My wife decided that she would make a quilt for each one of the grandchildren. Several of the members of the family tried to persuade her not to undertake such a task. Why is she doing it? She loves her grandchildren. It is a joy to her to thus work.

Even so, it is a joy for Christians to do the will of God: "For the love of Christ constrains us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again" (2 Corinthians 5:14-15). So great is this matter of serving God through love that, though we have everything else, if we do not have love, we have nothing (1 Corinthians 13:1-3).

God always operates according to well defined laws. Men learn natural laws by the study of nature. God made the laws; man uses them. God made moral and spiritual laws. These are revealed in the Bible.

We have in the world of today a terrible disease called AIDS. Why? Because man has broken certain moral laws of God. Men are spending millions of dollars to find a cure for AIDS. There is a cure, and only one proper cure. Let man obey the laws of God and this disease would soon perish from the earth.

God has made a spiritual law concerning the church. Christ loves the church and gave Himself for it (singular). He sanctified it (Ephesians 5:25-26). Just as God intended that one man would have one wife, He intended that Christ would have one church. There is but one body (Ephesians 4:4). What is that one body? "And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all" (Ephesians 1:22-23). See the law and the purpose of God? "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:20-21). In marriage there is a divine law: "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh" (Ephesians 5:31). Does not the whole Christian world recognize this fact that one man is to have one wife? Then we must recognize the fact that Christ has only one church.

Paul says it is a great mystery how a man leaves his father and mother, marries a wife and they become one flesh. I know how true this is for my wife and I have now been married for 63 years and we are truly one flesh. Listen to Holy Writ: "This is a great mystery, but I speak concerning Christ and the church" (Ephesians 5:32). We also read: "Husbands, love your wives, just as Christ also loved the church and gave Himself for it" (Ephesians 5:25). Language could not be plainer. As man is to love one wife, so Christ loves the one church. Your New Testament knows no other church but this one body of Christ.

Christ loves the church. Christ gave Himself for the church. Love must be reciprocal. We love because He first loved us. Husbands are to love their wives and wives are to love their husbands. It is claimed that one wife out of every ten in Canada is beaten by her husband. Why? For some reason he does not love her. She may love him, but that doesn't do him any good if he does not love her. So Christ loved us and died for us. That does not avail anything for us if we do not love Christ, and if we love Him we keep His commandments. "But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him" (1 John 2:5).

God has one church. Christ loved that church. He died for that church. We are to love Him in return. This is true of the church in Canada. It is true of the church in the U.S.A. It is true of the church in India. It is true of the church in every country of the world. This was true of churches we read about in the New Testament.

Paul was thankful for the love of the Thessalonians: "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith, labour of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father, knowing, beloved brethren, your election by God" (1 Thessalonians 1:2-4). "We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other" (2 Thessalonians 1:3).

Let us try to get a picture of what great love truly is: "Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humbleness of mind, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do" (Colossians 3:12-13). After we have done this we have not yet reached the goal. "But above all these things put on love, which is the bond of perfection" (Colossians 3:14). So to build the New Testament Church we must love God, we must do the will

of God. This is not the duty of a few preachers. This is the duty of every believer in Christ.

"Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect [mature] in Christ Jesus" (Colossians 1:28).

J. C. Bailey

S. Make Your Calling and Election Sure

Make Your Calling and Election Sure

There are two things that reminded me of this Scripture. First, I have just attended the lectureship at Carman, Manitoba, and this statement was used as their theme. Yesterday I attended a political rally for a short time.

There are three men running in this constituency. I am told it is going to be a close race. All three candidates are working hard to make their election sure, but two of them will not succeed. However, in the election that Peter talks about in 2 Peter 1:10, all can be elected and all can retain their seat for time and for eternity. God, by Jesus Christ, is running the election and if we follow instructions we cannot fail.

No one deserves to be elected. This election makes us a child of God for time and for eternity. All have sinned and fall short of the glory of God (Romans 3:23). Salvation is by grace (Titus 2:11). Grace brings us to the knowledge of God and of Jesus our Lord (2 Peter 1:2). His divine power has granted unto us all things that pertain unto life and godliness. So it is of grace, for we have not earned it. We have not found it by our human wisdom but God has granted it unto us. How does he grant these things? Through the knowledge of him who called us by his own glory and virtue (2 Peter 1:3).

When a man seeks election to a human government, he tells people what he will do for them if he is elected. God tells us what He will do for us when we are elected and if we do not disqualify our position of trust: "Whereby he hath granted unto us his precious and exceeding great promises that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust" (2 Peter 1:4). So if the great promises of God are to be ours, we must escape from the corruption that is in the world that comes by lust.

God tells us how we are to escape the corruption of the world. We are to add to our faith virtue. Without faith it is impossible to please God (Hebrews 11:6). However, the devils believe and tremble (James 2:19). Faith, to be effective, must add virtue. It must enable us to escape from the corruption that is in the world by lust. Faith, in order to be effective, must cleanse the heart (Acts 15:9). Faith, to be effective, must cause us to overcome the world (1 John 5:4). If we are living an ungodly life, then our faith is not functioning properly. Our election is not sure.

To our virtue we are to add knowledge. In connection with this lesson, the word "knowledge" is used five times. So knowledge must be first. We are elected, and then we must make our calling and election sure (2 Peter 1:10). Jeremiah told us: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jeremiah 10:23). What is faith? We learn what it is by divine knowledge. What is virtue? We learn what it is by divine knowledge. Too many people decide what is virtuous by the whims of modern society rather than by the Word of God.

Knowledge leads us to self control. By the grace of God we can escape the corruptions that are in the world by lust. We no longer are hot and cold. For we add to self control, patience. The marginal rendering says “steadfastness.” The promise of God is to Him who overcomes (Revelation 2:10).

We are no longer tossed to and fro by every wind of doctrine. We are no longer lured by the lusts of the flesh for now we are able to add to our steadfastness, godliness. Knowledge has led us to think like God, and then we act as God would have us act. The world will not understand our actions but God does.

We are drawing closer to the point at which we are making our calling and election sure. Now we add “love of the brethren.” Surely this is one of the great blessings that comes to us. It can only be ours when we give it. There is an axiom that says, “What I give I keep and what I keep I lose.” This is so true of brotherly love. Who is loved the most? The one who loves the most. Then we add to brotherly love, the highest form of love. This is the love that is exemplified in ‘God is love’ (1 John 4:16).

This is the love that so loved the world that God gave (John 3:16). This love may be hard to divine but we can only acquire it by the knowledge of God.

We are not only to have these eight things but in these we must abound. When we have them then we are not idle or unfruitful. Again the word knowledge is used. By these virtues we abound in the knowledge of our Lord and Savior Jesus Christ (2 Peter 1:8).

“For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sin” (2 Peter 1:9). He has failed all the way down the line. His faith is not right for we have already learned that by faith we overcome the world (1 John 5:4). Unless our faith is right then none of the other virtues can follow.

Men will work long hours; they will do everything they can in order to be elected. That election is for a few years but our election is for eternity. But we can be disqualified. “Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble” (2 Peter 1:10). The King James Version says that we will not fall.

“For thus (by zealously adding these eight virtues), shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ” (2 Peter 1:11).

My wife and I were invited to the political rally. I was busy. We went late. We could not get a seat. We did not stay very long for we had to stand up. I could not but think that if we had the same zeal to be elected and to make sure we were not disqualified, how we would act.

Some months ago, I was invited to attend another political meeting. There were plenty of seats. There was little enthusiasm. You see they were not seeking election in that meeting. When I attended the meeting at the church last night, we acted more like the second group than the first one. Why?

J. C. Bailey, 1979, Weyburn, Saskatchewan

S. Not Forsaking Our Own Assembling

Not Forsaking Our Own Assembling

(Hebrews 10:25)

God gave to man two kinds of commands. There are moral commands. We are not to kill. We are not to lie. We are not to commit adultery. We could continue this list almost indefinitely. There is another kind of command. These that we have mentioned are commanded because they are right. The other kinds of commands are right because they are commanded. They are right because God commands them. Let us give you some examples: God commanded man not to eat of the tree of knowledge of good and evil (Genesis 2:17). Certainly there was nothing moral about this command. It was a command that was right simply because God commanded it. Man violated that command and the result of that sin still curses mankind. God told the priests what fire they were to use on his altars (Leviticus 10:1). There was nothing moral involved in this act but God killed the two sons of Aaron because they offered fire "WHICH THE LORD COMMANDED NOT" (Leviticus 10:2-3). We shall give you another example of what happened when man violated a positive command of God. God had said that the ark of the covenant was to be carried on the shoulders of the Levites (1 Chronicles 15:2). Instead of that, David made a cart to carry the ark and the cart was pulled by oxen (1 Chronicles 13:7-10). One of the oxen stumbled and one of the men that was driving the oxen, put forth his hand to stay the ark and God killed him. There was no moral law violated, but a POSITIVE COMMAND of God was broken. GOD KILLED THIS MAN.

What does all this mean to us? The Holy Spirit says it was written for our learning. It was written for our example (1 Corinthians 10:6; 1 Corinthians 10:11). God gave to us in Hebrews 10:25 a positive command. That command is that we should not forsake the assembling of ourselves together (Hebrews 10:25). We may assemble at other times but we are to assemble on the first day of the week (Acts 20:7). The purpose of the assembly is to break bread. We are also to lay by in store upon that day (1 Corinthians 16:1-2). There is no moral virtue in assembling but it is a positive command of God. We have learned what it means to violate God's positive commands. God warns us about the consequence of forsaking the assembly. In Hebrews 10:26 of Hebrews 10:1-39, He says that "IF WE SIN WILLFULLY AFTER WE HAVE RECEIVED THE KNOWLEDGE OF THE TRUTH, THERE REMAINETH NO MORE A SACRIFICE FOR SINS, BUT A CERTAIN FEARFUL EXPECTATION OF JUDGMENT AND A FIERCENESS OF FIRE THAT SHALL DEVOUR THE ADVERSARIES" (Hebrews 10:26-27). Could God be plainer in talking to us about the terrible fate of those who forsake the assembly?

God is anxious for us to obey this command to assemble. We read verse 24 of the same chapter: "and let us consider one another to provoke unto love and good works." If we love one another we will want the fellowship of our fellow Christians. To assemble, the Lord says, is a good work. However, the greatest thing of all is that we have fellowship with Jesus Christ. LISTEN CAREFULLY AS I READ: "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). What a glorious thought! Some from India have written to tell

me that their little church buildings have been destroyed by the recent floods. It is of little moment, for when we meet under the trees, JESUS IS THERE, that is if we meet in His name. He assures us that he is there. Better to meet under a tree in the NAME OF THE LORD JESUS CHRIST than to meet in the finest cathedral on earth in the name of man.

Many years ago I was going down the road and a brother pointed out a house that we passed and said that the man that lived there was a member of the church. I went to see him again. I asked him why he forsook the assembly. He said that if he came to the service he could not have his noon meal at twelve o'clock. I agreed that that was right. He said that if his wife did not have a cup of tea by 12 o'clock she had a headache. THE LORD SAYS THAT THOSE WHO MAKE EXCUSES SHALL NOT TASTE OF HIS SUPPER (Luke 14:16-24).

The Holy Spirit declares that Jesus saves those that obey Him: "and having been made perfect, he became unto all them that obey him the author of eternal salvation" (Hebrews 5:9). One of the ways in which we obey him is to assemble on the first day of the week. Those who keep his commandments have the right to the tree of life (Revelation 22:14). Those who disobey have a fearful expectation of judgment. To which can you look forward?

J.C. Bailey (1987, Bengough, Saskatchewan)

S. Others Have Labored, and Ye Have Entered Into Their Labors

"Others have Labored

and Ye are Entered into Their Labors" This is the language of Jesus to His disciples following His conversation with the woman of Samaria. The work the apostles did would not have been possible if it had not been for the prophets of the Old Testament. Their work would not have been possible without the work of John the Baptist. Then their work would not have been possible without the labors of Jesus Christ Himself.

Many people wonder how we could have gone to India about 11 years ago and have had such a harvest of souls. Let me say as Jesus said: Others have labored and we have entered into their labors. We shall probably not pay tribute to all the men who have made possible our present ingathering of souls, but I think that those whom we mention will help you to see why we have this harvest.

Those who study Restoration history have read of an Englishman by the name of Sandeman who led a movement in England that was very similar to the movement led by the Campbells in America. This man was a rich man. He spent considerable money sending workers to India. Unfortunately we have never been able to find any trace of his work. However, that does not say that his work did not play a part in making ready for the work that we did.

After World War I had started, but before the United States entered the war, there were three men who went to India from the United States. I do not recall the one name but the other two men were Jelly and McHenry. Jelly spent some time in India. He lost his first wife. He married an Indian and returned to America. He raised a large family and one of his children supports the work we are trying to do in India. McHenry and his companion turned to the Seventh Day Adventists. These three men labored in the Poona area of India. There is now a thriving work again in this area. After more than 50 years some churches have been found that did not apostatize and others that followed McHenry into Adventism have now returned to the New Testament way. McHenry is now an old man living in one of the Southern States. Brother Carl Johnson visited him not long ago. He still holds to the Seventh day Adventist doctrine.

There was a brother who went to India some years later. I do not now recall his name but I found a place where he had labored. This man was sickly when he came to India. He grew worse and return to the U.S.A. and soon died.

In a very providential way we learned about an indigenous work in the State of Assam. There was a brother in Shillong who was told that there were churches of Christ in America. These brethren had broken with the Welsh Presbyterians. Brother Presnshon Khariukhi sent a letter to the church of Christ in Abilene, Texas. This letter was delivered to Glen Wallace. Correspondence took place. These brethren were visited by two brethren. I think each brother stayed for three months. They did much to teach these men the way of the Lord more perfectly. However, the church in the U.S.A. missed a wonderful opportunity to get into India, for at that time the door into India was not

closed to American missionaries. Not only was a wonderful opportunity missed at that time, but just at that time American missionaries were being chased out of China. Some Christian Church men left China and came into the Shillong area. The work was badly crippled because of these men.

There was a well-educated Indian from the State of Kerala who came to the U.S.A. to attend a denominational school in America. He learned of the church of Christ and attended the Harding Graduate School at Memphis as well as either Vanderbilt or Peabody in Nashville. He came back to India about three months after I arrived there. He has done a good work in the state of Kerala. While this work by brethren may have had some influence in the work that has been done since I went there, their influence has been limited. True, if it had not been for the work in Assam, I would not likely have gone to India. For about ten years these brethren had begged for someone to come over and help them. Several had tried but they were not able to enter, only as visitors. Members of the Commonwealth had special privileges (that is how I came to go). There are two men who made our work possible much more than what was done by our own brethren. First I want to mention William Carey. He was an English Baptist.

In his time India was not ruled by England but by the English East India Company. They did not want any missionaries in India. So William Carey had to land in a small enclave that was under the authority of the King of Denmark. After some time, Carey got permission to enter India. India was not then a field white unto harvest. It took Carey seven years to make a single convert. India at that time still burned widows with their dead husbands. The first-born child was still thrown into the River Ganges if the first-born was a girl. INDIA WAS NOT ASKING FOR THE GOSPEL. This man Carey was not a professional preacher when he went to India. He had been a shoe cobbler. He was a remarkable man. In his lifetime he translated the New Testament into at least 14 of the India languages. This was the main thing in making our work possible. One of the languages that Carey translated the Bible into was Telugu. So before we went to India, the Telugus had been blessed with the Bible for more than 150 years. So these people were ready for the plea: The Bible as it is, is sufficient for man as he is. They had the Bible in their mother tongue and could, and did, check each Scripture that we presented. Unfortunately William Carey did not preach all the truth but that did not keep him from faithfully translating the Bible into the various languages of India. Our work would not have been possible without Wm. Carey. This man, though a young man when he went to India, never returned to England. He had an idea that when a man goes to another country to preach he should live off the country where he lives. I am sure that there is just as much Scripture for this as for the idea that you cannot support native preachers with American money. If men who go to a foreign field had to thus live I am sure we would never hear one word again about not supporting native preachers with American money. If God is no respecter of persons then why should we be supported in another country when the native cannot be supported to preach? Truly, the legs of the lame are not equal. Carey also started a College in India that survives to this day. It has fallen under control of Liberals. Carey was persecuted by the Clergy of his day. They despised the poor shoe cobbler. He lives in the hearts and lives of millions of people. His tormentors have so faded that their names are largely forgotten.

There is another man to whom I would like to pay tribute. His name was Clough. He was an American Baptist. There were not many converts made in India up to his time. The MISSION idea reigned supreme. When a group came to India they obtained a piece of land from the government

and started with a school. Then a hostel. If possible a hospital. Any converts were brought to the Mission Compound and often those living on the compound would number into the hundreds. This man Clough came up with the idea of village evangelism. The result was that a few years after this plan was started the Baptists baptized 2,222 at one time. If this work had been pushed, the Baptists might have won several millions of people to the Baptist Church. However, liberal elements prevailed and the social gospel became the order of the day. For many years there has been little growth either in the American Baptist Mission or the Canadian Baptist Mission. The Lutherans kept up their evangelistic thrust better than the Baptists and they are now much larger than the Baptists in India. These men, Carey and Clough did not preach the true gospel. They could not bring the knowledge of the New Testament Church, but God did use them to prepare the way for the work that we have done.

God wants men to be saved. God has given His church the work of preaching the gospel.

Now I would like to tell you about a Canadian Prime Minister who helped pave the way for our going to India. This man was named William Lyon Mackenzie King. He was Prime Minister of Canada longer than any other man. Shortly after India got her independence in 1947 there was war between India and Pakistan. Nehru, Prime Minister of India, thought that England and the United States favored Pakistan in that war. I do not know if that was true or not. I am merely reporting. Nehru came to the Commonwealth's Prime Ministers' Conference not knowing whether he would take India out of the Commonwealth or not. The Prime Minister of Canada persuaded Nehru to stay in the Commonwealth and out of this meeting grew the special concession for missionaries from the Commonwealth. So God uses men of the world that He may save the souls of men. Little did Nehru dream that he was being used for this great harvest of souls. Nehru may have nominally been a Hindu, and seemed to turn more toward religion in his latter days. His funeral was conducted according to the rituals of the Hindu faith but he was more an agnostic than anything else during his lifetime. William Lyon Mackenzie King was a Presbyterian but according to numerous reports was a Spiritualist. So God has His way still in the kingdoms of men.

If the Lord tarries in years to come, can it be said of you that you labored and others have entered into your labor?

We need your fellowship in the work in India.

J. C. Bailey, 1975, North Weyburn, Sask.

S. Pentecost : The Day The Church Began

Pentecost (Acts 2:1-47) The Day the Church Began The church was conceived in the mind of God. We read, "To the intent that now unto principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord" (Ephesians 3:10-11).

God said that the seed of Abraham was to bless all nations (Genesis 22:18). Paul said that the promise was not to seeds but to SEED. That seed was Christ (Galatians 3:16). Isaiah said, "And it shall come to pass in the latter days that the mountain of Jehovah's house shall be exalted above the hills and all nations shall flow unto it" (Isaiah 2:2). This would be a change from the Old Testament, for God, in giving the law to Moses, said, "Write thou these words for after the tenor of these words have I made a covenant with Israel" (Exodus 34:27-28). Isaiah said that all nations would flow into God's house (Isaiah 2:2). John the Baptist had one message. Repent for the kingdom of God is at hand (Matthew 3:2).

John was cast into prison and beheaded, and Jesus began His earthly ministry. His message was: "Repent for the kingdom of God is at hand" (Matthew 4:17). Jesus used the terms kingdom and church together (Matthew 16:18-19). In Mark 9:1 Jesus said that the kingdom would come in the lifetime of those to whom He spoke, and He said that it would come with power.

After Jesus arose from the dead, the Holy Spirit came on Pentecost with power. Jesus said that His chosen men would carry the message of the gospel into the uttermost parts of the earth (Acts 1:8). Paul says that Christ, "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4). Paul further declares that the gospel is the power of God unto salvation to the believer (Romans 1:16). He further tells us that the gospel is the facts of the death, burial and resurrection (1 Corinthians 15:3-5).

Jesus summarized all this by saying, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved but he that disbelieveth shall be condemned": (Mark 16:15-16). The apostles were to wait in Jerusalem (Luke 24:49). The Holy Spirit was to come to them there. Peter, guided by the Holy Spirit, declared that God had made Him Lord and Christ, this Jesus whom ye crucified (Acts 2:36). This Jesus was at the right hand of God (Acts 2:32-33). The effect of this sermon was immediate. "Now when they heard this they were pricked to the hearts and said to Peter and the rest of the apostles, 'Brethren, what shall we do?'" There can be no mistake in the answer. Those who gave the answer were guided by the Holy Spirit.

"And Peter said unto them, 'Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit'" (Acts 2:38).

This was not a limited command, for the next verse says, "For to you is the promise and to your children and to all that are afar off even as many as the Lord our God shall call" (Acts 2:39).

One of the most popular doctrines in the world today is the doctrine of justification by faith alone. If that doctrine is true, then Acts 2:38 is not true. To say it is not true is to charge God with folly. Jesus saves those who obey (Hebrews 5:9). Yes, we are saved by faith but we are saved by an obedient faith (James 2:14; James 2:24). Peter, by the Holy Spirit, said they were to save themselves (Acts 2:40). Now note that they that received his word were baptized (Acts 2:41). Now, what did they do? "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:41). Our duty is revealed in that verse. If we would restore New Testament Christianity, we must return to the pattern as revealed in this chapter. Jude tells us that the faith was once for all delivered to the saints (Jude 1:3).

We pass under judgment when we reject the words of Jesus (John 12:48). Here are the words of Jesus, "Every one therefore that heareth these words of mine and doeth them shall be likened unto a wise man who built his house upon the rock and the rain descended and the floods came, and the winds blew and beat upon the house; it fell not for it was founded on the rock. And every one that heareth these words of mine and doeth them not shall be likened unto a foolish man who built his house on the sand and the rain descended and the floods came and the winds blew, and smote upon that house and it fell and great was the fall thereof" (Matthew 7:24-27).

All life comes from a seed. Each seed produces after its kind. Wheat produces wheat; it does not produce oats. Jesus said that the seed of the kingdom is the word of God. He was talking about the church. That seed never produced anything but a church of Christ in the New Testament.

Let us see what happened the day the church was born. "And Peter said to them, 'Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit. For to you is the promise and to your children and to all that are afar off, even as many as the Lord our God shall call unto Him.' And with many other words he testified and exhorted them saying, 'Save yourselves from this crooked generation.' They then that received his word were baptized; and there were added unto them in that day, about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:38-42).

"Wherefore, putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word which is able to save your souls" (James 1:21). Then he adds this warning, "But be ye doers of the Word and not hearers only deluding your own selves" (James 1:22).

J. C. Bailey, 1992, Weyburn, Saskatchewan

S. Restoration: A Treasure In Earthen Vessels

Restoration: A Treasure in Earthen Vessels

God intended that man should obey Him. Man's history has been one of disobedience, with only a few exceptions. The work of Noah was an effort to bring man back to God's way but it was largely a failure and man was destroyed.

God gave Israel a law at Sinai. Moses had not come down from the mountain with the two tables of stone until there was rebellion against the law of God. Time after time God sent prophets to warn Israel of the fruit of their disobedience, but finally the children of Israel went into captivity because they did not hearken to the law or the voice of the prophets. They returned from that captivity a chastened people, but they were not fully converted to the will of God. We have but to read the books of Haggai, Zechariah and Malachi to see that the rebellion against God's law was still there.

John the Baptist came to turn the heart of the children to the fathers and the heart of the fathers to the children, lest the Lord should come and smite the earth with a curse. It is said that John only had one sermon. It was that men should repent. His preaching was not academic. He told the king that he had no right to be living with his brother Philip's wife. He was killed for his trouble.

Jesus began to preach where John left off: "Repent for the kingdom of heaven is at hand." With few exceptions the teaching of Christ to the people of His day was that though they obeyed outward forms, their heart was not right before God. Jesus died according to the purpose of God that He might provide salvation for all mankind. God had required the obedience of man always. While the law of the New Testament has greater grace than anything that went before, it does not alter the fact that man must obey. Let us notice a few Scriptures that show this: "He that believeth in the son hath eternal life, but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36), "And having been made perfect, he became unto all them that obey him the author of eternal salvation" (Hebrews 5:9). "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" (2 John 1:9).

God knew the heart of man and He knew that, despite the warnings, man would still rebel against God's law. We quote two Scriptures of a number that might be quoted to show how true this is. "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise speaking perverse things to draw away the disciples after them" (Acts 20:29-30). God did not intend that man should go this way for Paul adds: "Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one of you night and day with tears" (Acts 20:31). Then we read: "But there arose false prophets among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them and bringing upon themselves swift destruction" (2 Peter 2:1). This apostasy would not be a minor thing, for Peter

adds: "And many shall follow their lascivious doing, by reason of whom the way of the truth shall be evil spoken of" (2 Peter 2:2). This rebellion is still so prevalent in our day that there are those who say there is no such thing as truth.

The events of 6000 years serve to tell us that disobedience to the law of God is folly. Listen as God warns us: "And in covetousness shall they with feigned words make merchandise of you, whose sentence now from of old lingereth not and their destruction slumbereth not" (2 Peter 2:3).

Paul warned that "... the mystery of lawlessness doth already work" (2 Thessalonians 2:7). A perusal of history shows how true these predictions were. However, we can be glad that despite sword and flame the voice of restoration was never entirely dead. The story of these attempts has been told many times and we can thank God that in the last part of the 18th Century and the beginning of the 19th Century many different people urged a return to the way of God as revealed in the New Testament. Such a movement could only please God and confound the forces of Satan. Such slogans as "We speak where the Bible speaks and we are silent where the Bible is silent," were echoed across the land. We would call "Bible things by Bible names." We would be "Christians only and only Christians." Tens of thousands responded with enthusiasm to this effort.

However, it would seem that many were not and are not willing to have a complete return to New Testament Christianity and because of infirmities of the flesh the effort must always go on. Paul says "I have not yet attained." Let us realize that we must go on toward the goal unto the measure of the stature of Christ. How could our goal be better stated than in the language of the Holy Spirit? "That Christ may dwell in your hearts through faith; to the end that ye being rooted and grounded in love, may be strong to apprehend with all the saints, what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God" (Ephesians 3:17-18). Surely we must all say that we have not attained but let us press on.

J. C. Bailey, 1982, Dauphin, Manitoba

S. Restoring New Testament Evangelism

Restoring New Testament Evangelism The evangelism of the world is the primary thought set forth in the Great Commission. The apostles of Christ and those who were associated with them took this matter very seriously. The Lord overruled to see that the gospel went out most urgently.

A great harvest took place in Jerusalem and many thousands were added to the church. When Stephen was killed there arose a great persecution against the church and they that were scattered abroad went about preaching the word (Acts 8:4). Today, too often, those who move to new places die spiritually rather than scatter the word. We need to learn to practice the universal priesthood of the believer and do as they did.

God would not permit limitations to be put on this work of evangelism. The gospel was carried to the Samaritans. They were a circumcised people. However, God overruled in a very remarkable way so that the gospel would be carried to the Gentiles. Peter went obediently to the house of Cornelius but when he got there he asked why they sent for him. Not until Cornelius told of the visit of the angel and the message sent by him did Peter realize: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is acceptable to him" (Acts 10:34-35). I know we say that one soul is as important to God as another, but our actions can belie our words.

Jesus said that we are to lift up our eyes to fields that are white unto harvest (John 4:35). When William Carey went to India early in the last century, it took him seven years to make his first convert. How vastly different it is today! There are other countries that are as ripe as India. We need to be alive to these fields as was Paul in his day. Foreign evangelism or home evangelism is not a duty to be performed but to every true Christian it must be a heart passion.

Sixty years ago probably 90% of our converts were made from the pulpit. Probably 90% of our converts are made today by what we call personal evangelism. Paul was alive to this situation so he said; "I taught you publicly and from house to house" (Acts 20:20). Our method may change but the urgency of the message may not.

In every place where we have a New Testament church it is because someone was interested in Evangelism. This pioneering spirit must not die. History shows that we either carry the gospel into new places or PERISH. Read the Book of Acts with this in mind and then go and do likewise.

J. C. Bailey, 1982, Dauphin, Manitoba

S. Saved By Grace

Saved by Grace

Before we study this subject we shall define it. Thayer's Greek English lexicon says that "grace is that which affords joy, pleasure, delight, sweetness, charm; grace as used of the kindness of a master toward his inferiors or servants, and so especially of God toward man." Winston's Dictionary: Grace: Biblical meaning: "God's unmerited mercy toward mankind." As we study the Word of God I think we shall learn that these two meanings are borne out.

Why do we need the mercy (grace) of God? Scriptures teach that all have sinned (Romans 3:23). Is there an intelligent man who will question that statement? In the 1900 years since the New Testament was written man has made great progress in many ways but it is still as sadly true now as then, that all have sinned. How serious is this, that all have sinned? The Word of God assures us that the wages of sin is death (Romans 6:23).

Salvation is in Christ and in none other: "And in none other is there salvation; for neither is there any other name under heaven given among men, wherein we must be saved" (Acts 4:12). "For the grace of God hath appeared bringing salvation to all men" (Titus 2:11). Some have contended that Christianity is the Western man's religion. This verse shows that this is not true. Sin is not a prerogative of the West -- all have sinned. So God's grace does not belong in any exclusive way to the West. Grace brings salvation to all men.

I would like to point out here some teaching from the Scriptures: "The flesh profiteth nothing" (John 6:63). Again: "Peter opened his mouth, and said, 'Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him'" (Acts 10:34-35). The scripture further teaches: "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more" (2 Corinthians 5:16). So all have sinned. Grace is extended to all. Grace is for all. Christ is the ruler of all. After He arose from the dead He declared: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo I am with you always even unto the end of the world" (Matthew 28:18-20). All need grace and all can have grace to be saved.

Some people have the idea that they are good enough to go to heaven, or that they can go to heaven by their own righteousness. We cannot be saved by our righteousness for the Word of God expressly says: "For by grace have ye been saved through faith, and that not of yourselves it is the gift of God" (Ephesians 2:8). Thus, no one can save himself without Christ. On the other hand, no one is so bad that Christ cannot save him. "He is able to save to the uttermost those that draw nigh unto God through him" (Hebrews 7:25).

It is true that grace has been extended to all men. It is not true that all men have access to grace. For we have access to grace by faith (Romans 5:1-2). There is no respect of persons with God.

God's grace is extended to all believers. Listen to the apostle Paul: "For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him. For, whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Romans 10:12-14).

It is by faith that we have access to God's grace. The word "justify" means "to pronounce free from guilt or blame." Now we read Romans 3:24: "...being justified freely by his grace through the redemption that is in Christ Jesus." So we see that grace works by faith and the redemption is in Christ Jesus. So we must be in Christ to have this redemption. Our sins have been forgiven in Christ Jesus. All spiritual blessings are in Christ (Ephesians 1:3), we are baptized into Christ (Galatians 3:27).

Grace is the gift of God; this we have learned in the Scriptures we have studied. Here is God's unmerited favor. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life" (John 3:16). So God's grace is extended to the believer. Paul wrote to the Romans and said: "Because if thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God raised him from the dead, thou shalt be saved" (Romans 10:9). Grace is extended to those who believe in the shed blood of Jesus as the means of justification: "...whom God set forth to be a propitiation through faith, in his blood, to show his righteousness because of the passing over of sins done aforetime in the forbearance of God" (Romans 3:25). Grace is for all. That is, it is for all believers.

We must believe in the blood of Christ as an atonement for sin. We must believe in the resurrection of Christ for our justification (Romans 4:25). We must believe that justification is in Christ Jesus. The Scriptures plainly teach that all spiritual blessings are in Christ (Ephesians 1:1).

Finally, we learn that we are baptized into Christ. Let us read together: "Or are we ignorant that all we who were baptized into Christ Jesus were baptized into his death: We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in the newness of life" (Romans 6:3-4). Again, the Scriptures declare: "For as many of you as were baptized into Christ did put on Christ" (Galatians 3:27).

God's grace has appeared, bringing salvation to all men. That salvation is in Christ and in none other. We must believe in Christ. We must believe that his blood atones. We must believe that He was raised for our justification; that He saves those who obey him: "...and having been made perfect, he became unto all those that obey him the author of eternal salvation" (Hebrews 5:9).

In the light of the above we can understand the significance of what Jesus said: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16). We should have no difficulty accepting the command of the Holy Spirit: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

After that we read: "Then they that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2:41). They had believed through grace. They had obeyed through grace. Then God added them to the body of Christ. God's grace is always there if you believe and obey.

J. C. Bailey, 1981, Dauphin, Manitoba

S. Saved By Many Things

Saved by Many Things

It is widely taught in the religious world that we are saved by faith alone. I once heard a man preaching on the radio who declared that we are saved by grace alone. The Bible certainly teaches that we are saved by faith. When the Philippian jailer asked Paul what he should do to be saved, Paul told him to believe in the Lord Jesus Christ (Acts 16:31). Paul wrote to Titus and said that the grace of God has appeared and brought salvation to all men (Titus 2:11). There is no contradiction here and neither verse says that we are saved by faith alone or by grace alone. The Holy Spirit declares through the apostle Paul that by faith we have access to God's grace (Romans 5:1-2). So we see there is no contradiction in the Scriptures when it says we are saved by grace and we are saved by faith.

The Scriptures teach that we are saved by obedience. We read: "...though he was a son, yet learned he obedience by the things that he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation" (Hebrews 5:8-9). Is there any contradiction here? No, there is never any contradiction in the word of God. Jesus, in His prayer to the Father, said: "Sanctify them in the truth: thy word is truth" (John 17:17). Truth never contradicts itself. That is an impossibility.

Obedient Faith

Let us show then that there is no contradiction between being saved by obedience and being saved by faith through grace. Let us read from the Word of God again: "And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith" (Acts 6:7). So we see that the faith that saves is an obedient faith. James, by the power of the Holy Spirit, put it this way: "For as the body apart from the spirit is dead, even so faith apart from works is dead" (James 2:26).

One brother in India said to me: "It is hard to reconcile James and Romans." I said, "It is not difficult to reconcile James and Romans. The problem is that you cannot reconcile James with what you think Romans teaches."

It is a very common fallacy of the religious world to claim that Paul taught justification by faith alone in the book of Romans. He did not. Let us see what Paul said in the book of Romans. We read: "Who was declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead; even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all nations, for his name's sake" (Romans 1:4-5). So instead of Paul teaching justification by faith alone, he plainly stated by the power of the Holy Spirit that he was talking about an obedient faith. Lest the world should fail to grasp this great truth, he said in the very last chapter, referring to mystery of the gospel: "...but is now disclosed and through the prophetic writings is made known to all nations, according to the command of the eternal God, to bring about the obedience of faith" (Romans 16:26).

Love of the Truth The Scriptures clearly point out that we are saved by these things. So as we study and learn more things by which we are saved we shall have no problem as long as we do not teach that we are saved by any one of them alone. If we are going to be saved, we must love the truth (2 Thessalonians 2:10).

Jesus said that the word is truth (John 17:17). He said that the Holy Spirit would guide the apostles into all the truth. "But the Comforter, even the Holy Spirit, whom the father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). Jesus further declared: "Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come" (John 16:13).

So the Holy Spirit gave the apostles the truth. He gave them all the truth. He guided them into all the truth. We are to love the truth. We would not take from it nor would we add to it. John now talks to us by the power of the Holy Spirit: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son" (2 John 1:9).

We have studied enough now that we can see the truth in God's Word when it says: "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls" (James 1:21). How does the Word save? When we believe it. "So belief cometh of hearing, and hearing by the Word of Christ" (Romans 10:17).

The Place of Baptism

If we have faithfully followed the teaching of the Scriptures we shall not have trouble in accepting the fact that we are saved by baptism (1 Peter 3:21). Why do people reject this plain statement of Scripture? Because they have been taught that we are saved by faith alone. We are saved by receiving with meekness the implanted word. We are to abide in the teaching. Here is what Jesus said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15-16). No child of twelve years old could misunderstand what it says here. Why do men who profess to be Bible scholars reject this plain statement? Jesus gave us the reason: "And he said unto them, Full well do ye reject the commandment of God, that ye may keep your traditions" (Mark 7:9). The tradition of man today is that we are justified by faith alone. In order to hold to that tradition they must reject the commandment of Jesus in Mark 16:15-16. If you, in times past, have held to that tradition of justification by faith alone, will you continue to hold to it and reject the commandment of God?

The day the gospel was first preached, after the sermon by Peter, the people asked the question: "Brethren, what shall we do?" (Acts 2:37). Now listen carefully to Peter's answer for it was the answer of the Holy Spirit: "Repent ye and be baptized every one in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Is there anything difficult to understand about this? No. Why does nearly the whole religious world reject this command? They want to maintain their doctrine of justification by faith alone.

The line is drawn. The issue is clear. If we teach justification by faith alone, we must reject the commandments of God, but if we accept the fact that we are saved by an obedient faith we can accept every Scripture we have used. We can accept all Scriptures. If we keep the human doctrine

of justification by faith alone then we must reject the commandment of God as revealed in the New Testament.

The battle line is drawn up. Some day we are going to be judged by the Word of God (John 12:48). Why not live by it now!

J. C. Bailey, 1982, Dauphin, Manitoba

S. Should We Prselyte?

Should We Proselyte?

Some weeks ago I heard a criticism of the work being done by the brethren in a certain country. This man said the work was not very successful for they made most of their converts by proselyting. I shall not mention the country more than to say it was not India. As long as I have lived I have heard this criticism made against the church. I have heard it made by our religious neighbours in India.

Is it wrong to proselyte? I wish to show from Scripture that it is wrong to proselyte. I shall also show from the Scriptures that it is right to proselyte. My dictionary gives this definition of "proselyte": "a convert, or one won over, as to some religion or party -- to try to obtain followers."

New Testament Conversions

The Christian religion stands on the foundation of making followers for Christ. In the Great Commission, Jesus said that we are to make disciples of all nations. On the Day of Pentecost there were thousands of Jews gathered in Jerusalem. They were there as members of the Jewish religion. They were there to worship God according to the rites and ceremonies of the Jewish religion. They were won to the Christian religion. This was under the direct operation of the Holy Spirit. The number of proselytes continued to grow in Jerusalem until the church was made up of thousands of peoples, all proselytes from the Jewish faith. Then there were proselytes from the heathen religions. Paul says, by the Holy Spirit: "How be it at that time, not knowing God, ye were in bondage to them that by nature are no gods: but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?" (Galatians 4:8-9). Paul further says: "Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever he might be led" (1 Corinthians 12:2). We could multiply proof to show that those who became converts to Christ were either converted from the Jewish religion or from heathenism.

"Proselytes"

My concordance shows that the word proselyte is used twice in the New Testament and in the plural form once. Let us look at those words. On the day of Pentecost, the plural form is used. There were sojourners from Rome both Jews and proselytes (Acts 2:20). These were Gentiles who had been proselyted from the heathen religions to the Jewish religion. Now these proselytes are among those who were proselyted again to the Christian faith. The argument is often made when you approach people with the gospel that what you say is right, but they would be doing wrong to change their religion. It was not wrong for these people who had left heathenism to embrace the Jewish religion to change again and embrace the Christian religion. We shall show later in this article that it is right to leave denominationalism to embrace the religion of the New Testament.

One of these proselytes, that is a man that had left heathenism to accept the Jewish faith and then became a Christian, was very active in the Christian faith: Nicolaus, a proselyte from Antioch (Acts 6:5). He was one of the men chosen to serve in the church at Jerusalem.

Many people would argue that we should not make converts from the denominational world. When I was a young preacher, some 60 years ago, a friend said to me after I had moved into a certain community that if I were to get along well I should not steal sheep. Is that not just another way of saying that I should not proselyte?

There is a way in which it is wrong to proselyte, for Jesus, under certain circumstances, was most vehement in his condemnation of making proselytes. He said, "Woe unto you, scribes and Pharisees, hypocrites, for ye compass land and sea to make one proselyte; and when he is become so, ye make him twofold more a child of hell than yourselves" (Matthew 23:15). So a convert (proselyte) that is made to the traditions of men is in worse condition than he was before. This is the teaching of Jesus. Paul spoke of the elders of the church apostatizing and then making converts: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise speaking perverse things to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one of you night and day with tears" (Acts 20:30-31).

One Way

Jesus did not claim to have the best way but the only way. Listen to His word: "Enter ye in by the narrow gate; for wide is the gate, and broad is the way, that leads to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life and few are they that find it" (Matthew 7:13-14). So Jesus says there is just one way. It is a strict way and not too many find it. Jesus put it in this language, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14:6).

So people who have been following the traditions of men need to be proselyted to the way of Christ. Those who have been proselyted to the traditions of men from the truth need to return to the way of the Lord.

Language could hardly be plainer than this: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (2 John 1:9).

Some people who profess to follow Christ claim that as long as you follow Christ it does not make any difference what church you belong to. Did Jesus die in vain? He died and purchased the church with His blood (Acts 20:28). He gave himself for the church (Ephesians 5:25). The church does not consist of the various denominations for there is one body (Ephesians 4:4). That body is the church: "...and he put all things in subjection under his feet, and gave him to be head over all things to the church which is his body, the fullness of him that filleth all in all" (Ephesians 1:22-23). Let us look at one more passage: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen" (Ephesians 3:20-21).

Most of my religious neighbours would not take the position that was taken by one bishop in India, or so he was reputed to have said to his preachers: "Do not try to make any more converts from Hinduism. They worship God in their way and we worship God in our way." Jesus said that He was the way to the Father. Paul said that we must believe the gospel in order to be saved (Romans 1:16). Denominationalists, whether liberal or conservative, need to be converted to the church for which Jesus died, as well as the heathen.

J. C. Bailey, 1982, Dauphin, Manitoba

S. Suffering

Suffering In a recent issue of the Latin American Crier my name was mentioned as one that suffered for Christ. I WONDER. There is a passage that when I read it I always have an uneasy feeling. Here is the passage: "After these things I saw, and behold a great multitude which no man could number, out of every nation and of all tribes and tongues, standing before the throne, and before the Lamb with palms in their hands...and one of the elders answered, saying unto me, These that are arrayed in white robes, who are they, and whence came they? And I say unto him, My Lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb" (Revelation 7:9-14). Can I say that I have come out of the great tribulation? Yes, I may have suffered a LITTLE, but this says that those who stand before God have come out of the GREAT TRIBULATION.

True, as a young preacher in Montana more than 60 years ago some men told me that if I baptized a certain woman that I would never get out of the water alive. Yes, I was scared but I told them that if she desired to be baptized that I would baptize her and told them the place where she would be baptized. The poor woman, they frightened her to the place that she said to me that she would be baptized later. Long since she has gone to her reward. She never obeyed the gospel. So SAD. Then there was one time that on a bitter day in the winter I took five young men with me and went to Lambton for the Sunday service. It was so stormy most of the brethren did not get there. The Collection was 40 cents. On the way home the gas line froze up. We shoved the car the last mile. Holding my hands against the back of that car in that cold cut off the circulation and when I got into the heat the pain in my hands was almost unbearable.

We might tell a few more things in America but we shall turn to India. I went to Mondapeta from Kakinada. It was 33 hours from the time I left Kakinada until I was back in Kakinada. In that time I had preached 9 sermons. There had been 101 baptized. I came home at 2 a.m. I was so tired that I could hardly crawl into bed. A few hours of sleep did not seem to rest me. I told the sister in the morning when I came downstairs, I think I am going to die. Then there was the time that I said that if we could get the Indians to meet on time that we could have five meetings in a day. A brother assured me that we could have SIX meetings. We came in at ten in the evening. I don't know how he did it but this brother got the people to assemble in six villages for services that day. We rode in the jeep. It was hot and it was dusty. I WAS SO TIRED that I never suggested to this brother that he arrange that many meetings in one day again.

Let me tell you about the time when I probably suffered more than any one time. A brother told me that a certain Hindu village wanted to become Christians and wanted me to accompany him to this village. I told him that I would be very glad to do this. It was a hot day. We drove as far as the hard-top lasted. We drove as far as the gravel lasted. Then we came to a dirt road. I do not need to tell you that I had driven tens of thousands of miles on dirt roads in the early days in Saskatchewan. There was a problem though. It had rained for hours just before we got to this road. It was impossible even for an ox cart. WE WALKED for eight miles. These villagers had

painted a crude cross on a piece of cloth and put it on the longest pole they could find and erected it in the village to advertise that they were going to become Christians. I preached a sermon. There were some 22 or 23 people that expressed a desire to be baptized. They were baptized.

Then, as it was Sunday, we had the Lord's Supper. Then they suggested that we have some food. We ate and then just as we started out the sun went down. It is one thing to walk in the mud in daylight. It was another thing to walk in the dark. I had gone about one mile when I had trouble with one leg. In the dark we met a shepherd with his goats. We bought his shepherd's staff. I used that for a cane and while I was in pain we continued our journey. About one mile from our destination, my other leg became very painful. DID YOU EVER TRY LIMPING ON BOTH LEGS AT ONE TIME? I remembered that Paul said that we were to REJOICE in our sufferings (Colossians 1:24). I remembered that Job said one time that he would like to argue with God, I can bear this, but was it not too much for you to say I should REJOICE in it?

I can rejoice in it now. When that tidal wave struck in India in 1977, that village was in the path of that terrible destructive force. It is a wonder that a few lived and not that many perished that were members of the body. I visited there after the disaster and thanked God I had taken the gospel to that village.

I know that Paul said that we as evangelists were to suffer hardships (2 Timothy 4:5). Will what I have suffered compare with the three preachers in the Phillipines who went on preaching all during World War II? They knew that any morning they could have been shot as American spies. Not only think of these men but think of their wives. When they went out to preach, the wives never knew if they would come back. When they came back, the wives never knew at what hour of the night the military police might come and take them away. I have never suffered as they suffered.

Let us turn to India: a young couple were married in India. Shortly after they were married and she became a Christian, her husband was furious. First he tried to coax her to come back to Hinduism. This did not work. Then he threatened her. When she still would not renounce her faith in Christ Jesus, he poured kerosene over her and burned her to death. Then there is the story that reads like a story. It is a story but a TRUE one. When this woman obeyed the gospel her husband tried to burn her to death. He did not succeed but she has terrible scars. He was converted to Christ the next year and then shortly after that he died in Christ.

We have heard a great deal about the Sikhs in India these days, but there was one Sikh that obeyed the gospel. His own brother beat him cruelly but he refused to renounce his faith in Christ. He is faithfully preaching the gospel in North India today.

I shall tell of the young preacher in Africa who was captured by so-called Freedom Fighters. They told him that he had to take a drink of liquor. He told them he was a Christian, and that he did not drink. They told him that if he did not take a drink, they would shoot him. He refused to take the drink and THEY SHOT HIM.

I could turn back to what is personal again. I left for a meeting after I had filled up my gas tank with gas that was charged. I had two dollars. I left my wife home with seven children and half of the money. During this trip some young people were baptized who are faithful members of the church today.

I preached all during the Thirties. The children never went to bed hungry nor did they ever miss school for lack of clothes. They had a good bed to sleep on. My wife made mattresses. She made shoes. Part of the time we milked our own cow. We grew our own potatoes, etc. I have tried to remember and believe 1 Timothy 6:7-8. "For we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content." I have four tailor made suits. Indian brethren had three of them made for me. I have a good car but one of my sons gave it to me.

We have lived below what the government says is the Poverty Line most of our lives. We have had no money for tobacco, liquor, movies or extended holidays but what the Lord has promised He has provided. I might add my wife has never used any money for MAKE-UP either. I still feel short of the requirements of the GREAT TRIBULATION. I have the assurance that His grace will be sufficient. May I with Paul say: "for which cause I suffer these things, yet I am not ashamed, for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (2 Timothy 1:12).

J.C. Bailey (1985, Bengough, Saskatchewan)

S. The Basic Error of the Protestant Reformation

The Basic Error of the Protestant Reformation

We judge a tree by its fruit. In most ways great good has come from the Protestant Reformation. If we look at the countries where it flourished and compare them with the countries that clung to the old way, we can see what a good thing it was.

If the Reformers had lived up to their two great slogans, then the history of the religious world would have been different. Here are the two great slogans that were adopted by the Reformers:

THE UNIVERSAL PRIESTHOOD OF THE BELIEVER

THE BIBLE THE FAITH OF THE PROTESTANT

But these noble slogans have been left far behind because today various Protestant denominations are as priest-bound and creed-bound as the Catholic church which they were trying to reform.

The very word REFORMATION is a mistake. It assumes that the Catholic Church was the church and it needed to be cleaned up. A candid perusal of the Bible will show that the Catholic Church is not the church of the Bible and no part of the church of the Bible. It is built on the traditions of men. Jesus described them exactly in Matthew 15:8-9. We have but to look at their doctrine and practices to see how true this is.

The errors of the Protestant world are borrowed largely from the Catholics: infant baptism, sprinkling for immersion, calling men "Reverend," a name that belongs only to God (Psalms 11:9).

However, the most serious error of Protestantism was not borrowed from the Catholics but came in opposition to the Catholic teaching that a man could be saved by the works of the church as prescribed by the church, regardless of what the Bible taught. The Protestants rightly taught that a man is saved by faith in Christ Jesus (John 3:16). We are not saved by the work of the law (Romans 3:28). We are not saved by our own righteousness (Titus 3:5). But men erroneously came to the conclusion that we are saved by faith ALONE.

One of the popular creeds of the Protestant world says: "Faith alone is a very wholesome doctrine and very full of comfort." The Bible does not so teach. The Bible teaches that a man must believe in the person of Christ (John 8:24). He must believe in the Word of Christ (Romans 10:17). When we reject the Word of Christ, we reject Christ: "He that rejecteth me, and receiveth not my saying hath one that judgeth him: the word that I spake, the same shall judge him in the last day (John 12:48). To this we add: "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 John 1:9).

We are saved by faith in Christ, but we are saved by an obedient faith (Romans 1:5; Romans 16:26; John 3:36). The Holy Spirit says PLAINLY that Jesus saves those who obey: "And having been made perfect he became unto all THEM THAT OBEY HIM the author of eternal salvation"

(Hebrews 5:9). The whole Bible shows that God accepted man only through an obedient faith. To this there is no exception, from Abel to Paul. The Bible says that they that are of the faith are blessed with the faithful Abraham (Galatians 3:9). Abraham was blessed when he obeyed the voice of God AND NOT BEFORE: "And the angel of Jehovah called unto Abraham a second time out of heaven, and said, by myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessings I will bless thee, and in multiplying I will multiply thee as the stars of heaven and as the sand which is on the sea shore; and thy seed shall possess the gate of his enemies and in thy seed [that seed was Christ: Galatians 3:16] shall all nations of the earth be blessed because thou hast obeyed my voice" (Genesis 22:16-18). Abraham was blessed when he obeyed. The blessing came AFTER the obedience. We are blessed with the faithful Abraham. How can anyone say we are saved by FAITH ALONE, when the Bible from beginning to end testified that man is saved by an OBEDIENT faith?

In holding to this erroneous doctrine of justification by faith alone, men have rejected the plain teaching of the Word of God: that we are saved by an obedient faith. When one accepts the plain teaching of God's Word then he does not need to reject Mark 16:16, "He that believeth and is baptized shall be saved." He does not need to reject the plain teaching of the Holy Spirit: "And Peter said unto them, repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Judge a tree by its fruit. The doctrine of justification by FAITH ALONE causes man to reject these two Scriptures and many others. To accept the Bible teaching of justification by an obedient faith, one can accept these verses without question AND ALL OTHER SCRIPTURES THAT CALL UPON MAN TO BELIEVE AND OBEY.

The faith that was once for all delivered to the saints was an obedient faith, as is demonstrated hundreds of times in the Word of God. The devils believe but they are not saved FOR THEY DO NOT HAVE AN OBEDIENT FAITH (James 2:19).

We are all saved by faith in Christ Jesus (Galatians 3:26). This faith causes us to be baptized into Christ (Galatians 3:27). Salvation is IN CHRIST (Acts 4:12). We are in Christ by an obedient faith. Salvation is there and only there.

Let us give up the human doctrine of justification by FAITH ALONE. It is one of the traditions of men (Matthew 15:8-9). It is an old tradition that has been believed by millions of good people since the very beginning of the Protestant Reformation. BUT JUSTIFICATION BY AN OBEDIENT FAITH IS AS OLD AS THE BIBLE ITSELF.

"Choose you this day whom you will serve, but as for me and my house," we shall accept the Bible doctrine of justification by an obedient faith (Hebrews 5:9).

J.C. Bailey (1986, Bengough, Saskatchewan)

S. The Church Is One

The Church Is One That men should serve God in the one church was the eternal purpose of God: "To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all people see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord" (Ephesians 3:8-11). The church was made for all nations: "Now it shall come to pass in the latter days that the mountain of the LORD'S house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. Many people shall come and say, 'Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.' For out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isaiah 2:2-3).

How often we have quoted this passage to prove that the church began in Jerusalem. It proves this beyond a doubt, but it also shows that ALL NATIONS would flow into the Lord's house. The Telugu language has no definite article but it has the word 'it'. "All nations shall flow to it." There is only ONE CHURCH for all nations and, as we shall see, for ALL TIME.

One body

"There is one body and one Spirit, just as you were called in one hope of your calling" (Ephesians 4:4). The one body is the church. Christ who reigns at the right hand of the Father is head of the church. God's power worked "in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all" (Ephesians 1:20-23).

Members of this one body, the church, are in the kingdom of Christ. If the church and the kingdom were separate, as some claim, then you would have two bodies. Entrance into the church places one in the kingdom, as indicated by Christ's statement to Peter: "And I also say to you that you are Peter, and on this rock I will build My church and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matthew 16:18-19). The one body is called the church in Colossians 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 may have the preeminence." According to Colossians 1:13-14 saints are in the kingdom: "He has delivered us from the power of darkness and translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins."

False teaching by men has caused some to think of the church and the kingdom as two different organizations. The traditions of men make void the law of God.

We shall now look at two other passages from the Old Testament showing the nature of this divine body.

After telling about four world powers, of which Rome was the last, Daniel said: "And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44). Notice the singular: IT shall stand forever. So the idea that the kingdom lasts for a thousand years is false.

Jesus received the kingdom when He went back to the Father (Acts 2:30-36). We read of His coronation in Daniel: "I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven!" (Daniel 7:13 a). Note that he was coming WITH the clouds. In the description of Christ's ascension in Acts 1:9 we read: "Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight." In Daniel we see what happened on the other side of that cloud: "He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed" (Daniel 7:13-14).

After the resurrection just before He ascended to the Father, Jesus said: "All authority has been given to Me in heaven and on earth" (Matthew 28:18). He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Romans 1:4). The church was purchased by the blood of Christ: "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" (Acts 20:28). The church had its beginning on the day of Pentecost as described in Acts, chapter two. People were told to repent and be baptized for the forgiveness of sins (Acts 2:38). These people the Lord added to the church (Acts 2:47). The church began to function as a single congregation in Jerusalem, but the Lord did not intend for it to stay there. Members of the church had to flee from Jerusalem to save their lives (Acts 8:3-4). Some of these refugees went to the city of Antioch (Acts 11:19-20). They did not set up a mission there. **THEY SET UP THE CHURCH**, for we read: "So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch" (Acts 11:26).

After Paul and Barnabas taught there for more than a year, the Holy Spirit had a new work for them (Acts 13:1-5). They were to carry the gospel into regions where it had not yet gone. They did not start missions, but full-fledged congregations. They left **CHURCHES** with elders (Acts 14:23). The Lord sent them from Asia to Europe. There they set up churches. Philippi had its elders and deacons (Php 1:1-2). They went to Thessalonica and set up the church (1 Thessalonians 1:1). For men to work through the church was God's purpose, for we read: "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:20-21).

J. C. Bailey

S. The Good Old Days

The Good Old Days

Apparently men have talked about the good old days for a long time, for Solomon had this to say: "Say not thou, What is the cause that the former days were better than these? For thou dost not enquire wisely concerning this" (Ecclesiastes 7:10).

So in Solomon's time it was not wise to say that the old days were the good days. What about now?

I am going to suggest that what was true in Solomon's time is true in our time. That some things were better in the old days we shall have to admit but the general picture is not better. I remember the day that war was declared in 1914 with the terrible war that continued for more than four years. We could hardly call that the good old days. I remember the grinding years of the depression when my wife made our own mattresses. She made shoes for her boys. With seven children we lived in a house that was so cold that my wife stayed up nearly all night to keep the fires burning. Even then it froze in the house. I was in Ontario in a meeting and all five boys had small pox. The depression began to lift when World War II began. We could hardly call those the good old days.

You say that people were more moral then than now. Ever since I was born there has been murder, suicide, rape and self-abuse among people. These things may have increased and the attitude of the general public towards them has grown worse, but I worked among the men of the world for several years, and any one that would talk about the good old days does not know or has a poor memory. Men beat their wives when they were drunk. Children were starved by drinking fathers in what was called the good old days. I remember my father served on a jury when a man and his two sons were tried for abusing 12 and 14 year-old girls that had been adopted. Our attitude toward foreigners was certainly not as good as it is today.

You say spiritually things were better. Were they? That some things were better we would have to admit but what about the general picture? There were some who argued that anigger did not have a soul. There were some who argued that we did not need to preach to the heathen. Some white churches would not even let their baptistry be used to baptize black people. That was in the good old days. Black people could not attend school with white people and we could go on and on. Many believed in the superiority of the white race. In the light of our actions in those days of yesteryear we can hardly say those were the good old days.

A brother recently died in India. He was a little younger than I am. Yet, he was the first person to go to school in his village. He went on to be a school teacher, and was the first person to embrace Christianity in that village. There are now some 80 churches of Christ in the area. What a change from the good old days.

There have been efforts before the present one, to evangelize India but in the good old days two of the preachers left the truth and joined a denomination. In the good old days we were told that we

did not need to send missionaries to India. We could leave it to the native preachers when there was work only among one tribe and that represented less than one tenth of one per cent of the population of India. In the good old days, we did not have any work in Nigeria and now there are tens of thousands of members of the church. I am told there are churches that have as many as 1000 members.

In the good old days there was work only in a few of the countries of Central and South America. Back in the good old days there were works in Brazil but they joined a denomination. In the various countries of the world there are thousands of native preachers who were not there in the good old days.

The Spanish Literature Ministry puts out more material to Latin America than was put out in all the world except the U.S.A. in the good old days.

It is true that it may be harder to win souls for Christ in Canada or the United States than it was 50 years ago, but in a great part of the world it is much easier.

More people will obey the gospel now than ever in the history of the world. These are the good days. Jesus could have said of now, "Lift up your eyes unto fields that are white unto harvest." It was not yesterday, it is not tomorrow, it is now. These are the good days. How good? Our faith will answer that question.

J. C. Bailey, 1986, Bengough, Saskatchewan

S. The History of the Church

The History Of The Church

Isaiah foretold the establishment of the church. From Jerusalem the law of the Lord would go forth into all the world: "Now it shall come to pass in the latter days that the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. Many people shall come and say, 'Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.' For out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isaiah 2:2-3).

Jesus said He would build His church (Matthew 16:18). On the Day of Pentecost the church was established (Acts 2:1-47) and within a short time there were more than 5000 disciples (Acts 4:4).

"A great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria" (Acts 8:1). "Those who were scattered went everywhere preaching the word" (Acts 8:4). A group of refugees went to Antioch. They went to work and there was the church in Antioch (Acts 11:26). It was from there that the gospel was carried forth to the heathen world (Acts 13:2). As a result there were churches with elders in Asia Minor (Acts 14:23). Paul left Asia and went to Europe. He preached at Philippi. There was a functioning church there at once (Php 4:15). Paul carried the gospel to poverty stricken Thessalonica. There was a functioning church there. We read: "remembering without ceasing your work of faith, labour of love, and patience of hope in our Lord Jesus Christ" (1 Thessalonians 1:3).

Men and women learned the truth, and then in the churches they laboured so that the gospel was preached in all creation (Colossians 1:23).

God's way is the right way.

Men left that way and the church was practically lost to the world for hundreds of years.

History reveals that men corrupted the church. It was so prophesied. Paul warned the elders at Ephesus: "I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves" (Acts 20:29-30). Peter also said this would happen: "But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. And many will follow their destructive ways, because of whom the way of truth will be blasphemed" (2 Peter 2:1-2).

It was not intended that God's law in the New Testament ever be changed. Jude warns: "I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints" (Jude 1:3). Again God's word says: "Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both

the Father and the Son" (John 9:1-41). The pen of inspiration is about to be laid down and God has this to say: "I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book" (Revelation 22:18-19). The four Gospels tell of Christ's life on earth. The rest of the New Testament explains the work of His church. From before the foundation of the world it was the will of God that all the redeemed might be gathered together in Christ (Ephesians 1:3-10). He is the head of the church which is His body (Ephesians 1:22-23). There is only one body (Ephesians 4:4). No religious work is now acceptable to God unless it is done 'in the Lord' (Romans 16:12; Matthew 7:21-23). That the work of God should be carried on in the church was the eternal purpose of God (Ephesians 3:10-11). This is God's plan to be followed until the end of time. Christ has all authority in heaven and on earth (Matthew 28:18). In our New Testament we have the divine pattern. In the New Testament we are told, as we have quoted above, that men would corrupt this divine plan. In fact the Holy Spirit says in one of the first letters written that the mystery of lawlessness was already at work (2 Thessalonians 2:7).

Men began to rule in the church where Christ alone was supposed to rule. The teachings of the New Testament were changed. The baptism of penitent believers (Acts 2:38) was changed to infant baptism. This command was further changed when sprinkling was substituted for immersion (Romans 6:3-4). There were literally hundreds of ways in which the divine pattern was changed.

Through the centuries efforts to correct these human practices were opposed by sword and flame. Time would fail us to tell this long and sad story. Through the centuries the Bible was practically taken away from the people.

However, a few brave souls dared to read it and dared to speak out against the corruption that had grown up. Through the study of the Word of God, the Protestant Reformation was born. The reformers had two great mottoes: "The Bible, the faith of the Christian," and "The Universal Priesthood of All Believers." These mottoes were right. However, they failed to live up to their own mottoes. An open Bible was a good thing, but most of them established denominations which were as creed-bound as the church they had left. Most of them had an exclusive clergy, just as the Catholics had.

Records remain, however, of men in both Europe and America, who realized that God was not being properly served by any human institution. They sought not to reform existing institutions, but to restore the New Testament church. This is not an easy task. God's ways are not man's ways (Isaiah 55:8). It is not in man who walks to direct his steps (Jeremiah 10:23). If the task is to be accomplished, men must be prompted by a living faith (James 2:14-26). They must submit to the authority of Christ as expressed in the New Testament. They must realize that every plant God has not planted will be rooted up (Matthew 15:13).

Anyone who has read the New Testament knows that the church as established by Christ suffered terrible persecution. This is part of God's plan. Listen to the language of inspiration: "I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church" (Colossians 1:24). When people in the church are no longer willing to suffer for Christ, they soon go into digression. This work of restoring the church made

great progress in the U.S.A. during the last century. Hundreds of thousands were baptized into the body of Christ. They worshipped and served God according to the New Testament. But as the church grew, the number also grew who were 'at ease in Zion' (Amos 6:1). They did not want to "go forth to Him, outside the camp, bearing His reproach" (Hebrews 13:13). They wanted to be accepted by the religious world around them.

People arose who said that whatever was not forbidden in Scripture, was allowed. This argument led to the introduction of instrumental music in worship, the establishment of central organizations, and all kinds of departures from the word of God.

Most congregations were eventually dominated by such thinking. Only in the Southern United States was there a significant number who refused to go along with this human philosophy. They were poor, very poor, but they stood by the way of the Lord. From their deep poverty has come work that now encircles the globe. Their faith was in the Lord Jesus Christ.

Within a few short decades, apostasy became widespread among the churches started by the apostles of our Lord. So in every age there are those who would depart from the way of the Lord.

Now the gospel is being preached throughout the world. A great host have surrendered their lives to Christ. Will they continue in the way of the Lord or will they go back to the ways of men?

Each one must decide for himself. I cannot decide for you. It depends on your faith. The grace of God is sufficient. Through Christ "we have access by faith into this grace in which we stand" (Romans 5:1-2).

J. C. Bailey

S. The Holy Spirit

The Holy Spirit This is a subject of much controversy both in the church and out of the church. I hope we can add something to the educational process, that we might better understand the work of the Holy Spirit. We are instructed to keep the unity of the Spirit in the bond of peace (Ephesians 4:3). God does something we cannot do. The next verse tells us that there is one Spirit (Ephesians 4:4). The Bible reveals that the Spirit is a person, not an influence. It is true that he may influence people but he is a person: "Howbeit when he the Spirit of truth is come..." (John 16:13); "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things" (John 14:26). So this person is to teach the apostles all things and then through their words we will have unity. He is the Spirit of truth (John 16:13). We are sanctified in the truth and God's word is truth (John 17:17). Truth is always in harmony with truth. Therefore the Holy Spirit will not guide, or instruct us, into something contrary to the word. That the teachings of the apostles were the words of the Holy Spirit is made evident in this passage: "Neither for these only do I pray, but for them also that believe in me through their word: that all may be one, even 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 didst send me" (John 17:20-21).

The apostles did not interpret the Spirit to us. They did not tell us what the Spirit meant. They told us what the Holy Spirit said, "But we received, not the spirit of the world, but the spirit which is from God; that we might know the things which were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth, combining spiritual things with spiritual words (1 Corinthians 2:12-13). We read again: "For no prophecy ever came by will of man; but men spake from God, being moved by the Holy Spirit (2 Peter 1:21). We are told that we need the Holy Spirit to interpret the Bible to us. If the Holy Spirit did not tell us what He meant the first time then how would we know that he was telling us the truth the second time? In the Bible there is oneness but when men begin to interpret the Bible we have confusion.

It would be impossible for the Spirit to teach us something different from the word of God, or it is not the word of God that we have. For Truth cannot contradict Truth. Two and two are four. We never learn anything that contradicts that no matter how far we may go in mathematics. So He is the Spirit of Truth. The Bible is the Word of Truth. So they must be in harmony. To make this abundantly clear Jesus said, "It is the spirit that giveth life, the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life" (John 6:63).

We are to keep the unity of the Spirit. The Bible says, there is one God. That we accept. There is one Lord Jesus Christ, that we accept. There is one Spirit. In theory we accept that, but in practice many reject it. The very same verse that says there is One Spirit says that there is One Body (Ephesians 4:4). That body is the church but people who claim to be directly guided by the Holy Spirit say that the church consists of many bodies, that the church consists of the various religious bodies or at least certain people within the various religious bodies, that the church is not one body as the Bible teaches and hence the Holy Spirit teaches. The unity of the Holy Spirit has been

destroyed and not enhanced as these people would like us to believe. This is one of the remarkable things about those who claim to be directly guided by the Spirit today: immediately they reject what the Holy Spirit said about one body, the church.

The Holy Spirit reveals the church as a glorious thing but those who claim today to be led by the Spirit reject the Bible concept of the church for a fragmented denominationalism. The Bible teaches that as a husband and wife are to live together in true fidelity, so Christ and the church are to live (Ephesians 5:25-26). Not only is there only one Spirit and one body (church) but there is only One Lord. The word Lord means ruler. When you have more than one church you have more than one ruler. Each church has its own system of government and its laws. Then every church with its own government also has its own faith. So the faith is fragmented. The Holy Spirit tells us that the faith was once for all delivered to the saints (Jude 1:3). So anything newer than the New Testament is not the faith.

Then there is one baptism. As we have more Lords we have more bodies, we have more faiths and we have more baptisms. On the day of Pentecost the Holy Spirit, by Peter, told them to repent and be baptized for the remission of sins. The command is plain. We have no trouble understanding what it says but men have used barrels of ink and tons of paper trying to show that this did not mean exactly what it says. Why? The Lordship has been altered, the faith that has been added teaches something else besides the One Baptism that the Holy Spirit reveals (Acts 2:38). Note this significant statement. "They then that received his word were baptized and there were added unto them in that day about three thousand souls" (Acts 2:41). So this is the one baptism. We hear the word of the Spirit as given on Pentecost and we obey it. God is over this plan and in this plan (Ephesians 4:6).

But someone asks the question, "What about Holy Spirit baptism?" Let us see what the Bible tells us about this. In other words, we shall see what the Holy Spirit said about baptism of the Holy Spirit. Jesus gave us the fulfillment of this promise. Here is the prophecy as made by John the Baptist: "I indeed baptize you in 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 in the Holy Spirit and in fire." Then John goes right on to tell us what the baptism of fire will be. It is unquenchable fire that shall burn up the chaff (Matthew 3:11-12).

After his resurrection Jesus tells us about the baptism of the Holy Spirit and I want you to study with me very carefully: "The former treatise I made O Theophilus, concerning all that Jesus began both to do and to teach until the day in which he was received up after he had given commandment through the Holy Spirit unto the apostles whom he had chosen: to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God, and being assembled together with them [notice that the antecedent to 'them' must be the apostles and only the apostles] he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: For John indeed baptized with water but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:1-5). So Jesus said that the baptism of the Holy Spirit was for the apostles and there was no promise that it would ever be given to any other person.

Now let us note carefully what happened: We quote from Acts 2:1-47 : "And when the day of Pentecost was now come they [the apostles] were all together in one place. And suddenly there

came from heaven a sound as the rushing of a might wind, and it filled all the house where they were sitting. And there appeared unto them tongues, parting asunder like as of fire, and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance (Acts 2:1-4). When the Holy Spirit came the result was that these people spoke by the power of the Holy Spirit.

After explaining the purpose of the Spirit coming they then preached the gospel to these people. They told them of the miracles of Christ. Jesus did these things that we might be believers and be saved, not by any direct operation of the Holy Spirit, but by believing the miracles that Jesus worked. Let us read carefully: "Many other signs therefore did Jesus in the presence of his disciples which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God, and believing might have life in his name" (John 20:30-31). So Peter by the Holy Spirit preached about the miracles of Jesus.

We are to be saved by our faith in the gospel: "And he said unto them, Go ye unto all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved but he that disbelieveth shall be condemned" (Mark 16:15-16). Paul told us that the gospel was the facts of the death, burial and resurrection of Christ (1 Corinthians 15:1-5). Peter ended the first part of his sermon with these words: "Let all the house of Israel know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye have crucified (Acts 2:36). This did not cause people to fall down on the floor. This caused people to ask a question. They believed the message that the Holy Spirit gave and this caused them to ask a question: "now when they heard this, they were pricked in the heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" Peter was baptized in the Holy Spirit along with the rest of the apostles and here was the answer. He did not tell them to pray through. He did not tell them that since they had become believers, there was nothing for them to do. Listen to the answer of the Holy Spirit: "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit (Acts 2:38).

He said that the gift of the Holy Spirit would be given to the people who were baptized for the remission of sins. Then we have it made more plain in Acts 5:32. Peter is talking: "and we are witnesses of these things: and so is the Holy Spirit whom God hath given to those who obey him." Here is a promise from the Holy Spirit, the Holy Spirit is given to those who obey. We may not fully understand this but we can believe it and we can learn from the Scriptures something of this at least, if not everything.

As I write I have an electric light beside me. I do not know much about electricity but I can make much use of it. So the Christian has the indwelling of the Spirit and we can make use of it even if our knowledge is not perfect. The New Testament provides us with all that we need to know. Paul wrote to Timothy or rather the Holy Spirit wrote to Timothy and used Paul as his secretary. Here is what he had to say, "and that from a babe thou hast known the sacred writings which are able to make you wise unto salvation through the faith which is in Christ Jesus. Every scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction in righteousness that the man of God may be complete, furnished completely unto every good work" (2 Timothy 3:15-17). So I can learn the word of God, I can believe the word of God and the Holy Spirit says I am completely furnished unto every good work.

However, we must realize that the mere learning of the Scripture is not enough. Christ by the Spirit, by faith, must dwell in the inner man. We read, "That he would grant you, according to the richness of his glory, that ye may be strengthened with power through his Spirit in the inward man, that Christ may dwell in your hearts through faith to the end that ye, being rooted and grounded in love..." (Ephesians 3:16-17). So we are grounded by faith in Christ, the Spirit, dwells in the inner man.

This indwelling Spirit is something peculiar to the gospel. We have inspiration in the Old Testament. We have healing in the Old Testament. We had the miracles of creation and we have the miracles that Moses worked. We have miracles that were worked by the apostles during the personal ministry of Christ. But there was something beyond all this, for we learn in John 7:37-39: "Now on the last day, the great day of the feast, Jesus stood and cried saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given, because Jesus was not glorified." So the gift of the Spirit was for Christians in a way that others did not receive it. We shall return to this in a moment but we must notice that the Spirit was not given to the world but to the believer: "even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him, for he abideth with you, and shall be in you" (John 14:17). The gospel is the power of God to save the believer (Romans 1:16). Yet, the people of the world pray that the Holy Spirit will come in converting power to the sinner. Jesus said that the sinner cannot receive the Holy Spirit.

If we do not have the Spirit we cannot lose the Spirit. The Thessalonians were told not to quench the Spirit (1 Thessalonians 5:19). Jude told us that some so sinned that they did not have the Spirit (Jude 1:19).

How do I know that I have the Spirit? Because I have the fruit of the Spirit? Paul tells us of the fight that goes on. The flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary to one another (Galatians 5:16-21). Then he says the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self control: against such there is no law (Galatians 5:22-23). In order for the Spirit to abide, we must crucify the flesh with its passions (Galatians 5:24).

God operates according to law. Miracles were always an exception. He made Adam from dust. He made Eve from a rib and then natural law went into operation and all people come into the world through natural law. Moses turned water into blood. That was a miracle but by natural law in our bodies every day, water is turned into blood. If this were not so, man would soon perish from the earth. Jesus fed five thousand by a miracle. God feeds billions every day by natural law. God must put the life into every grain of wheat, or rice, or any other food. No man can do that. The light and heat of the sun is brought 93 million miles and is not expended. Man cannot do that. God sends the rain. No man can do that. So God's natural laws are far greater than any miracle but these miracles were done to show his power (Mk. 16:29-30; Hebrews 2:3-4).

When the New Testament was complete the purpose of these signs was fulfilled. Paul was a great worker of miracles but they had fulfilled their purpose: He said tongues would cease and that prophecy would fail (1 Corinthians 13:8-9). John tells us that with Revelation, prophecy was complete (Revelation 22:18-19). Paul told Timothy to take some medicine for his sickness (1

Timothy 5:23). The old soldier, the man who had kept the faith, says that he left Trophimus at Miletus sick (2 Timothy 4:20). Even in the midst of His miracles Jesus said the sick need a doctor (Mark 2:17). The miraculous does not change man. Balaam, the son of Beor, was a prophet but he loved the hire of wrong doing. Caiaphas was a prophet and told of the death of Christ but he was a wicked man. The Corinthian church had many miraculous gifts but the church had many sins. The indwelling Spirit which is the right of every baptized believer will lift up to the better plain. "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you" (Romans 8:11). When the Spirit would come, Jesus said that from the believer would flow living water. The last invitation is to take freely of the water of life (Revelation 22:17).

J.C. Bailey (January 1986, Bengough, Saskatchewan)

S. The Importance of the Written Word

The Importance of the Written Word The written word is a very important part of God's plan. When God gave the ten commandments to Israel He wrote them on stones. The ministry of Christ was based on the written word: "And he said unto them. These are my words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and the prophets, and the Psalms concerning me" (Luke 24:44). To this we add: "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead, the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:46-47).

Again, we appeal to scripture for the place of the written word in the plan of God. We are believers because of the written word. "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the son of God; and believing ye may have life in his name" (John 20:30-31). So we have the message of Jesus and we are to teach it to every creature (Matthew 28:18-20; Mark 16:15-16). God taught by oral teaching and by writing. If we follow the divine example we shall do likewise.

Paul wrote to Timothy, and hence to us: "Till I come give heed to reading, to exhortation, to teaching" (1 Timothy 4:16). Then Paul advises: "Take heed to thyself, and to thy teaching, continue in these things; for in doing this thou shalt save both thyself and them that hear thee" (1 Timothy 4:16).

In connection with our printed teaching program we could well heed the admonition: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (1 Timothy 2:2). Let me give you an example of what we do in India with the printed word. I have recently written two tracts, one is written on the Holy Spirit and one is called The Kingdom That Cannot Be Shaken. These will go out to thousands of people in four languages. They are in exact conformity with the reading and hearing of God's word that I have done for more than 70 years. I am doing by means of the printed page what I was told to do in 2 Timothy 2:2.

How true it is, what Jesus says in Luke 16:8 : "...for the sons of this world are wiser in their own generation than the sons of light." Look at what the Jehovah Witnesses have done, to say nothing of the Communists, the Adventists, the Liberals, etc. We cannot name a sect or a political philosophy that has not thrived on the printed page. I know the devil is happy when we do not read good literature. When we do not put out millions of tracts and Bible Correspondence courses. When we do not print good books to answer the errors of this world. Truth is stronger than error, but if we do not use it, it is not strong.

The greatest preacher of all time, except the divine Son of God, was a great reader. Paul was awaiting death. He was in a cold dark cell, but listen to his instructions to Timothy: "...bring when

thou comest the books, especially the parchments" (2 Timothy 4:13). Did not Paul say that we were to be imitators of him?

J.C. Bailey, 1985, Bengough, Saskatchewan

S. The Universal Priesthood of Believers

The Universal Priesthood of Believers To worship God is part of the very nature of man. Cain and Abel worshipped God. There is no tribe on earth so primitive that it does not worship a supreme Being. However, worship to God must be in accordance with God's will. While Cain and Abel both worshipped, Cain's worship was not acceptable for it was not offered by faith (Hebrews 11:4).

At Sinai God gave his law to Israel, "And Jehovah said unto Moses, Write thou these words for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with Jehovah 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" (Exodus 34:27-28).

The law was given to Israel. The priesthood was given to Aaron and his sons (Numbers 3:10). As Gentiles, we were left out: "Wherefore remember that once ye, the Gentiles in the flesh, who are called uncircumcision by that which is called circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel and strangers from the covenants of the promise, having no hope and without God in the world" (Ephesians 2:11-12).

Salvation is only in Christ. We read in Acts 4:12 : "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

The priesthood, which was given to Aaron has been changed. Of necessity, the law was changed (Hebrews 7:11-12). We are to worship God. Jesus said so (Matthew 4:10). All we do is to be done in the name of Christ (Acts 4:12). When we serve Christ, we do it in the church that He established (Matthew 16:18; Ephesians 3:20-21).

Now note this. All Christians are priests unto God. "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellences of him who called you out of darkness into his marvelous light" (1 Peter 2:9).

Christ is our high priest (Hebrews 7:16-17). We are priests under Christ (Revelation 1:6). So, we see that all members of the church are priests unto God. Therefore, whenever a church is established, it should carry on the worship. As we can see in the New Testament church there is no clergy class, for all are priests unto God.

Baptisms can be performed by any baptized believer. The Lord's Supper, preaching, singing, all acts of worship belong to the church and not to a special class. The law that gave the priesthood to Aaron has been changed. Under Christ we are all priests unto God.

Wherever a church is started, members should be taught that they are God's priests and that worship can and must be carried on. Under the law there was a special priesthood. In the Protestant denominations there is a special priesthood borrowed from the Catholics. Under the New Testament all are priests unto God. There is no clergy class.

If this principle is recognized, the work will grow as it never grew before. The church must be taught the word, so when the church is scattered, they will go everywhere preaching the word (Acts 8:4).

The church will be known by its works of faith and labor of love (1 Thessalonians 1:3).

Let every member of the church realize that he or she is a priest unto God. Let every congregation realize that they can and should carry on the worship of God.

"Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen (Ephesians 3:21).

J. C. Bailey, 1992, Weyburn, Saskatchewan

S. The Use of Money In The Work of the Church

The Use of Money in the Work of the Church

Money is a dead thing; so, in itself it is neither good nor bad. However, we are going to heaven or hell by the use or misuse of money (Luke 19:12-26). So, we must be good stewards of all our possessions, even of all our abilities (Acts 17:22-31).

Jesus died for all men. He paid a terrible price. "We are not our own, we are bought with a price" (1 Corinthians 6:19-20). Then, we are to present our bodies as a living sacrifice. That is the will of God, that is the perfect will of God (Romans 12:1-2).

The love of money leads to the worst kinds of sin (1 Timothy 6:10). It causes people to be led away from the faith. Judas betrayed Jesus for thirty pieces of silver (Matthew 27:3-5). Because of his love for money, his name will go down into eternity in ignominy and shame. The dollar you have may have been in the hands of a gambler yesterday. So, Jesus says, "Make to yourselves friends by means of the mammon of unrighteousness that when it shall fail, they may receive you into the eternal tabernacles" (Luke 16:9). Jesus goes on to say in the 10th verse, "He that is faithful in very little, is faithful also in much and he that is unrighteous in very little is unrighteous also in much." Further, Jesus says, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches." Also, "If ye have not been faithful in that which is another's who will give to you that which is your own?" Note the conclusion: "Ye cannot serve God and mammon."

Jesus said that every one who sins is the slave of sin (John 8:34). Now the Holy Spirit tells us, "But thanks be to God that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto you were delivered, and being made free from sin, ye became servants of righteousness. I speak after the manner of men because of the infirmity of your flesh, for as ye presented your members as servants to uncleanness and to iniquity unto iniquity even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6:17-23).

We are the servants of Jesus Christ by obedience to Him (Romans 6:16). We put on Christ in baptism (Galatians 3:17). We are to be obedient children (1 Peter 1:14). We are not to owe any man anything except to love one another (Romans 13:8). We are in debt to the world because He paid the price of sin for us (Romans 1:14). We are to take this obligation very seriously (Php 2:12; Hebrews 5:9). To covet was one of the sins of the Decalogue (Exodus 20:17). Under the New Testament, covetousness is called idolatry (Colossians 3:5). We are to put it to death. One definition my dictionary gives for idolatry is 'immoderate attachment or devotion to something'.

Because of covetousness, false teachers made merchandise of their teaching (2 Peter 2:2-3). Paul says that he coveted no man's silver or gold when he preached at Ephesus. He went to work. He said he gave us an example (Acts 20:34-35). Many men have followed his example.

After Alexander Campbell had heard the idea of restoring the church to the N.T. pattern, he said that he would study his N.T. to find out what it actually said. Then, he was to preach it the rest of his life, and he would never take one cent for preaching. That no doubt had a profound effect on his religious neighbours.

A man by the name of T.B. Larimore, one of the most successful preachers, said, "I do not need much money and I will not need it very long."

James A. Harding was probably the most successful preacher of his time. As he got invitations for meetings, he marked them down, and he held them in order. If they did not pay him, that did not matter. One of his sons told about a time when they were getting short of money. He said to his wife, "I guess we are not giving enough." What does Luke 6:38 say?

We have a living hope because of the resurrection. We have an inheritance that is incorruptible and that is undefiled, but it is guarded by faith (1 Peter 1:5-6). We may have to endure hardship as a good soldier of Christ Jesus (2 Timothy 2:3). Here is His promise (2 Corinthians 4:17).

This is what the church is. "We also, as living stones are built a spiritual house to be a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ. But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession; that he may show forth the excellencies of Him who called you out of darkness into His marvelous light, who in time past were no people but now are the people of God, who had not obtained mercy but now have obtained mercy" (1 Peter 2:5; 1 Peter 2:10).

By faith and obedience we shall make our calling and elections sure (2 Peter 1:10). All by the grace of God.

J. C. Bailey, 1992, Weyburn, Saskatchewan

S. The War Is On

THE WAR IS ON As the year 1990 comes to a close, dark war clouds hover over the world.

As Christians, we are also engaged in a war, but we do not war according to the flesh. The forces of the Muslim world would destroy Christianity, if they could; and this battle is joined throughout the world.

We call your attention to the statement made in the Scriptures, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:4-5).

Some years ago, brother J.A. Johnson (now deceased) converted a Muslim to Christianity. This man has made an exhaustive study of the Muslim religion and has been very successful in turning Muslims to Christ. This has brought upon him persecution, but he is pressing the battle more and more zealously. The battle has not been without fruit, for more than 240 former Muslims are now devout Christians in India. This brother has started a school to train these former Muslims to go out into the villages of India and convert Muslims to Christ. I had the privilege while in India this time of visiting this work. I heard the beautiful singing of these men who joyfully proclaimed to the world their faith in Christ.

Warning! The original article by brother Bailey included the name of the above-mentioned man. If you were referred to this article as a reference for this man, please be informed that he no longer has the confidence of faithful brethren who are well-informed about his personal character and work. Roy Davison, 2008.

There is probably no place in the world where the Muslim can be won for Christ with less difficulty than in India. It is true that Muslims sometimes persecute severely those who dare to become Christians. I saw the scars on the head of a beautiful girl of about 18 whose only offense was that she had accepted Christ. The laws of India are supposed to guarantee freedom of religion, so the Muslims are not as vicious as they are in some countries.

This conflict between Christianity and the Muslim religion has continued from the very days of Mohammed himself. From an historical standpoint, 'Christianity' (as commonly practiced) has not been very successful because it is vastly corrupted. Now, however, this spiritual battle is being joined by men who proclaim Christianity in its pure form as revealed in the New Testament.

I am calling upon my brethren to join in this struggle on behalf of the truth of the gospel. Paul said (by the Holy Spirit), "Fight the good fight of faith, lay hold on eternal life whereunto thou art also called and hast professed a good profession before many witnesses" (1 Timothy 6:12).

Brethren, a spiritual war is raging. There is no force that is so determined to destroy Christianity as the Muslim religion. When the simple and pure gospel of Christ is preached, we can win decisively. Are we prepared to join the battle for the hearts and minds of men? "The weapons of our warfare

are not carnal, but mighty through God to the pulling down of strongholds" (2 Corinthians 10:4).

We have seen the truth triumph in India. More than one half million people have become obedient to the faith. Some 1,000 preachers proclaim Christ and Him crucified. Some of these men are of outstanding ability. This conflict with the Muslim religion is just a new phase of our effort to bring the Indian people to the foot of the cross. Brethren, we cannot fail and face the judgment uncondemned.

My twenty-second trip to India has ended. The outward man is decaying, but the inward man is being renewed day by day. I have passed my 87th birthday, and there is serious question that I will ever be able to go to India again, but I promised the Indian brethren that I would fall with my face to the foe and the sword of the Spirit in my hand. To join in this fight "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5) gives me extreme joy. (All quotations are from the K.J.V.)

J.C. Bailey, 1990, Bengough, Saskatchewan

S. Think On These Things

Think on These Things The apostle Paul, by the power of the Holy Spirit, said “if there be any virtue, and if there be any praise, think on these things” (Php 4:8). Two people within the same congregation may tell about the same event, and leave very different impressions of what happened.

One is a pessimist. One is an optimist. The one man paints a gloomy picture. The optimist paints a rosy picture. This text that we have used, suggests that a Christian should be an optimist. We need to be careful that we do not carry our optimism too far, but we do need to be optimists.

If we obey the command given here, we shall be optimists. We must have faith that truth shall eventually triumph. Christ reigns until He has put all his enemies under his feet (1 Corinthians 15:25). If we are to succeed we must do as Paul did. He forgot the things that were behind and he pressed forward to the things that are ahead. We press on to the mark of the high calling which is in Christ Jesus (Php 3:13-14). Let us be assured that He who rides the white horse is King of kings and Lord of lords (Revelation 19:11-16).

True, we may fall by the wayside. We may fail, but He will not fail. His cause will prevail. We may refuse to endure hardship as a good soldier of Christ Jesus (2 Timothy 2:3). There are many preachers today who make me wonder if this command has any part in their thinking. However, my concern along this line will not make me a pessimist. I shall rather think about those who are enduring hardship as good soldiers of Christ Jesus.

God is no respecter of persons. To some people it is no marvel when a preacher in this country refuses to endure hardship as a good soldier of Christ Jesus, but they are the first to criticize the citizen of another country who does not endure the same hardship. We need to learn the validity of what Peter said by the power of the Holy Spirit, “Of a truth I perceive that God is no respecter of persons” (Acts 10:34). If it is wrong for a man overseas to make Christianity a way of gain, then it is wrong here. Why do we expect a different standard from a preacher in a foreign land than we do from preachers here? We sometimes demand more of them, at least in some respects.

Let me give you a concrete example. I was talking to a young man who had been overseas and he mentioned a certain native preacher whom we both knew.

He told me how this native preacher had interpreted for him and another young preacher. Any one would know that it is a harder job to interpret than it is to preach. (Many times I have used two interpreters during a series of meetings.) Yet, this very young man took part in the dismissing of this native preacher for failure to work. Another native preacher was let go who was one of the most diligent men I have ever met. It seems that he had paid too much for one bundle of paper that he bought. We would be enraged in this country if a man of the world dismissed someone for a thing like that. Why do we not protest when a brother in Christ is used that way: Why? Think on these things.

A man who had never been overseas at that time said at a workshop where I was one of the speakers, that things looked different overseas than they do here. I think I have been overseas long enough to assess the value of that statement. I do not believe that is the difference. I think there are restraints here that we do not have overseas. When McHenry was asked why he turned to the Seventh Day Adventists after he went to India, it is reported that his was, "I never did believe in eternal punishment." In all probability, if he had stayed in the U.S.A. he would have died in the church; that is, to all outside appearances he would have continued as a member of the church. The Lord knoweth them that are His.

Let me assure you that there is no doctrine that looks different to me in India than it looks here. I oppose instrumental music the same there as I do here. I oppose pre-millennialism the same there as I do here. Let me state further that I oppose denominationalism the same there as I do here. A preacher may go overseas and fraternize with the sects in a way that the church would not permit here. Why is this permitted? Is it true that God is no respecter of persons? I do not believe that God has one law in a foreign country, but another law here. Think on these things.

At one time there were many people in this country who believed that a preacher should not receive any regular support. In fact, when I was editor of the Gospel Herald, I had more than one article submitted along this line. This idea has pretty well died down as far as supporting preachers in this country is concerned. It is now considered right to support a preacher if he is a Canadian or an American any place in the world. Let us suppose that a man goes from Canada or the United States to some foreign country to labor. He has a native helper who can do more work in that country than he can. (This is not to disparage the work that is done by the Canadian or the United States citizen.) This helper makes his work possible. The man from America can be paid. He can be paid every month. According to some, that native cannot be paid with funds from overseas. I ask: Where is the golden rule? If this teaching be true then God is a respecter of persons. Think on these things.

A young Indian got acquainted with a church in this country. The church sent him to a Christian school. Then they sent him back to India. He told the congregation that you could not convert the Indian just by preaching. You had to have a project of some kind. The favorite project of the Indian is an orphan home. What has been the result? This Indian obtained seven acres of good agricultural land. There is no orphan home and no one was ever converted to Christ. The young Indian has gone back to his denomination. Tens of thousands of dollars of the Lord's money have been squandered. Should we not expect such a result when neither the preacher nor the congregation believed that the gospel was God's power to save? Think on these things.

Would you accuse me of a pessimistic attitude? I admit that some of what I have said would seem to point that way, but I have not finished. Despite our failures, think of what has happened in the world in this generation. Think of the hundreds of thousands who have obeyed the gospel in the various countries of the world. Think of the host of native preachers who now carry the gospel to their own people. At the end of World War II we probably had no more than 5,000 members of the church who were not in the United States. Today that number would be nearly half a million souls. It is growing daily.

So while we look at our mistakes, we shall not let them overshadow the great work that is being done. We shall accentuate the positive. Yes, I believe with all my heart that He who rides the white

horse is the Lord of lords and the King of kings. I believe that He who is with us is greater than he who is against us. The church is growing. It has foes within and without, but it is growing. The gospel is the power of God unto salvation for all true believers (Romans 1:16).

J. C. Bailey, 1979

S. To Whom Was The Great Commision Given?

To Whom Was The Great Commission Given? When I was a boy it was argued by some that Matthew 28:19 and Mark 16:15 applied only to the apostles and that we therefore are no longer under obligation to take the gospel to the whole world. I would like to make a rather detailed study of this matter. As we study the Great Commission in Matthew and Mark, the context shows that these commands were indeed directed to the apostles.

"Afterward He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. And He said to them, 'Go into all the world ...'" (Mark 16:14-15).

"Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. And when they saw Him, they worshipped Him; but some doubted. Then Jesus came and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore ...'" (Matthew 28:16-19).

He also told them: "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

It was the purpose of the Lord to have twelve witnesses whom He called apostles. So we read: "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection. ... And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles" (Acts 1:21-22; Acts 1:26). A witness can testify to what he has seen, heard or touched. This was the basis of John's teaching: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life- the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us- that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things we write to you that your joy may be full" (1John 1:1-4). The twelve apostles were the witnesses of the resurrection. Although Paul saw Jesus on the way to Damascus, he acknowledges that the twelve were the witnesses. In his sermon at Antioch of Pisidia he says: "But God raised Him from the dead. He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people" (Acts 13:30-31). Peter explains further: "Him God raised up on the third day, and showed Him openly, not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead. And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead" (Acts 10:40-42). At first some of the apostles doubted (Matthew 28:17; Mark 16:14). Thomas was among them. He was not present one Sunday evening for the meeting when Jesus came to them (John 20:19-20;

John 20:24). The other disciples told him of Jesus' appearance. "But he said to them, 'Unless I see in His hands the print of the nails, and put my hand into His side, I will not believe" (John 20:25). He was asking for the evidence of sight and touch. The apostles were assembled again a week later. This time Thomas was there. Jesus, knowing in His divine wisdom what Thomas had said, told him: "'Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing.' And Thomas answered and said to Him, 'My Lord and my God!'" (John 20:27-28).

Jesus said men must believe the gospel in order to be saved (Mark 16:16). Paul said that the gospel is the power of God unto salvation to the believer (Romans 1:16). Paul said that the gospel is the death, burial and resurrection of Christ attested by faithful witnesses (1 Corinthians 15:1-8). Jesus said that we are to become believers by the words of these chosen men: "I do not pray for these alone [the apostles], but also for those who will believe in Me through their word: that they all may be one, as You, Father, are in Me, and I in You; that they also may be one is Us, that the world may believe that You sent Me" (John 17:20-21). We are saved by faith in that gospel which was made known by the apostles.

We can have a blessing the apostles could never have. Thomas, after seeing the risen Lord, said: "My Lord and My God!" (John 20:28). How precious to each of us are the following words of Jesus: "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed" (John 20:29). When we accept the evidence of the chosen witnesses we are blessed according to the promise of Christ. We are to be believers in the written word. "And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:30-31).

We have learned what the gospel is. Men are to be saved by that gospel. The gospel was to be preached by the apostles. Their witness of the resurrection is to be believed. A great blessing is ours when we accept the written word. This gospel was never to be changed. We read: "I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed" (Galatians 1:6-9).

I want to emphasize one thing in the gospel. Jesus said after He arose from the dead: "All authority has been given to Me in heaven and on earth" (Matthew 28:18). By the power of the Holy Spirit Paul said that Christ was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Romans 1:4). Jesus saves those who obey (Hebrews 5:9). We are not to go beyond the things that are written (1 Corinthians 4:6; 2 John 1:9).

Finally we want to go back to the Great Commission. We have learned that the gospel was given to the apostles. The message they proclaimed is never to be altered. It is only by their word that men become disciples of Christ being baptized into the name of the Father, and of the Son, and of the Holy Spirit (Matthew 28:19). These baptized believers are to receive further instruction: "teaching them to observe all things that I have commanded you" (Matthew 28:20). What had

Jesus commanded the apostles? Among other things He commanded them to preach the gospel to the whole creation! So this command of Jesus to the apostles also applies to every baptized believer.

Paul by the power of the Holy Spirit said to Timothy: "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also" (2 Timothy 2:2).

After the command, Jesus also gave a promise: "and lo, I am with you always, even to the end of the age" (Matthew 28:20). The Great Commission, originally given to the apostles, is to echo through the ages until the end of time. Amen.

J. C. Bailey

S. Trying Times

Trying Times The USA has had both floods and cyclones with some loss of life. Canada has had some floods with some loss of life. Canada is passing through a very serious political crisis. Only time will show how serious it is. Ethiopia has a civil war. In the midst of this civil war they had a prolonged drought. The press reported that more than a million people starved to death. Iran has just had one of the worst earthquakes of this century. Today they reported that more than 500 had died and the number could go much higher. India is subject to tropical storms, and they have just had the worst storm in more than a century. While the loss of life was not as great as in Ethiopia or in Iran, tens of thousands are left with only the clothes they have on their bodies! Do you know what they have asked for more than any other one thing? "Our Bible is gone, please give us a new Bible."

Thousands of our brethren are without shelter and without clothes. There has been some clothing shipped, but for light clothes for children and grownups, the demand is almost limitless. Brother Ron Clayton is making an appeal to meet this need. Be sure to respond. In Canada our postage rate is so high that it is better to just send the money and let them buy clothes in India. They produce their own wool, cotton and silk.

From these natural catastrophes, I want to draw some lessons.

"Jehovah is slow to anger, and great in power, and will by no means clear the guilty. Jehovah hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet" (Nahum 1:3).

Then we turn to the New Testament. "For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed to us-ward" (Romans 8:18); "And we know that to them that love God all things work together for good, even to them that are called according to his purpose" (Romans 8:28).

Paul is on a ship in the sea; they are lost; they are cold; they are hungry; they have not had anything to eat for fourteen days. Yet Paul said, be of good cheer. How could they be of good cheer? Paul told them that the God he served had told him that all would be saved. I quote, "...for I believe God, that it shall be even as he hath spoken unto me" (Acts 27:25).

I want to look at the Scriptures we have used and at some additional Scriptures that encourage us to say, I believe God, that it shall be as He told me. Do you profess to be a Christian? "But if God so clothes the grass of the field which today is and tomorrow is cast into the oven, shall not he much more clothe you, o ye of little faith? Be not therefore anxious saying what shall we eat, what shall we drink, or wherewithal shall we be clothed. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness; and all these things shall be added unto you" (Matthew 6:30-33).

We shall add some verses that we do not hear quoted very often, but that does not make their messages any less true. "Now on the last day, the great day of the feast, Jesus stood up and cried

saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive. For the Spirit was not yet given, because Jesus was not yet glorified" (John 7:37-39). We shall see when this measure of the Spirit was given.

Jesus was preached as Lord and Christ (Acts 2:36). Those who heard Peter, recognized the fact that he was Lord (Ruler) and Christ (the Anointed One). They then asked what they should do (Acts 2:27). And Peter said to them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." When they repented and were baptized, they received the gift of the Holy Spirit. Acts 2:29 reads, "For to you is the promise and to your children and to all that are afar off, even as many as the Lord our God shall call unto him."

The Lord said that we are to seek first his kingdom and his righteousness and the material things would be added. Yet there is a greater promise. After a believer repents and is baptized into Christ, he receives spiritual power.

J.C. Bailey, 1990, Bengough, Saskatchewan

S. Were Former Days Better?

Were former days better?

"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this" (Ecclesiastes 7:10).

It rained last Sunday. I went to Radville to worship. A stretch of the road was under construction. I got stuck. I was late for the service. We lived in Radville many years. For many years there was not any gravel, let alone hardtop, on any road leading into Radville. To get stuck in the gumbo was not an uncommon experience. I know that what is called the "Good Old Days" is largely a myth.

I have just reread a book written by James Orval Filbeck entitled *The Christian Evidence Movement*. This book shows that at the time of the founding of the American nation Deism and Agnosticism were rampant. The opposition to truth was strong and more successful than it is today, as we are prepared to show. Men arose who challenged and defeated the foes of Christianity. Are we too complacent to do the same thing today?

Opposition to truth was rampant as the American nation was born. Let us look at the truth of this assertion. This is found on page 71 of Brother Filbeck's book. John Adams said on April 21, 1823: "It would be more pardonable to believe in no God at all than to blaspheme Him by the atrocious attributes of Calvin. Indeed, I think every Christian sect gives a great handle to atheism by their general dogma, that without a revelation, there would not be sufficient proof of the being of a God." In other words, the Bible was not needed.

We quote further from Adams: "And the day will come when the mystical generation of Jesus by the Supreme Being as his Father, in the womb of the virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter." Brother Filbeck shows by exact quotations that there were many others of the Founding Fathers who were not believers in the Bible as the Word of God, nor in Jesus Christ as the only begotten Son of the Father.

I want to show next that this had a profound effect on the thinking of the students in the schools of that day. Yale is one of the oldest and best-known Colleges in the U.S.A. On page 86 of the Filbeck book we have the following to show that the good old days were not different from what we have now. If anything, it was worse. The establishment of American Independence had not been affected without the moral contamination always the result of protracted wars. Licentiousness, both in conduct and sentiment, had followed the footsteps of liberty, and of the exultation of political emancipation, infidel philosophers found ready listeners, when they represented the restraints of religion as fetters of the conscience and moral obligation as shackles imposed by bigotry and priest craft."

To show how successful the forces of evil were we quote from page 86: "At this critical period in the history of Yale, most undergraduates avowed themselves skeptics....The terrible condition for Christendom is made more evident by the fact that in the fall of 1796 only one freshman was a

'professing Christian': the sophomore class contained none; the junior, one; and the senior only had eight or nine. By the year 1800, it was reported that there were only five students who were members of the college church."

Nor was Yale the only college so affected. We read the following about Princeton: "in the year 1782 there were only two students in the entire body who professed to be Christians."

We learn this about Williams College: (The following was written by a member of the first class to graduate from the college): "Respecting the religious state of things in the College during my residence in it, I have no favorable account to give. It was the time of the French Revolution, which was, at that time, very popular with almost all the people in that part of the country. French liberty and French philosophy poured in upon us like a flood; and seemed to sweep everything serious before it." So great was the flood of infidelity that we read further of still another college: "So great had been the common danger at Dartmouth College that in the class of 1799 only one member would openly make acknowledgment of his belief in Christianity."

Nor was Adams the only man of the Founding Fathers who embraced the infidelity of the French Revolution. Thomas Jefferson was the author of the Declaration of Independence, yet Jefferson permitted Dr. Thomas Cooper, a rank infidel, to teach in the University of Virginia until opposition made it necessary that he resign.

We could use many pages to show the terrible religious condition of the country at the time of the War of Independence. Thank God there arose men who met the infidelic challenge and defeated it. Are we brave enough to meet the present challenge? We have more evidence today to show that the claims of the infidel are false than they had then.

The following gives us some idea of what happened as the battle was joined in the "good old days": "The turbulent wave of French infidelity and aggressive English deism almost simultaneously encroached upon the American continent. As these forces moved in upon the various phases of life, there began a counter move which grew stronger and stronger in zeal and intensity" (page 95).

One of the leaders in this fight was Timothy Dwight, many years President of Yale. I quote from him: "Dwight recognized the significance for mankind of words like Reason and Liberty; but to worship abstract terms seemed to him idolatry as meaningless as that of the heathen who bowed down before a sacred cow or stone. It was beyond his understanding how intelligent man could idolize a bare word, sacrificing at its shrine the very thing which it denoted" (page 97).

As we look at history, the French groaned under oppression, they talked of liberty, but what did they do? They turned their so-called liberty into an orgy of pillage and murder. The Communists talk of liberty for the masses but no force has ever so subjected the masses to abject suffering as the Communists have. Jesus said: "I came that they might have life and have it abundantly" (John 10:10). True liberty is only found in Christ. Sin always brings bondage and slavery.

I think we can do no better than to quote Mark Hopkins who was president of Williams College from 1836 to 1872. (President Garfield was one of his students and is reputed to have said: "A log with a student at one end and Mark Hopkins at the other is my ideal college.") Hopkins believed that the evidence was conclusive in favor of Christianity. He contended that Christianity is

supported by moral evidence.

If any one would care to look around they can see how true this is. In many things we all stumble but the deeper the faith in the Bible the higher the moral standard. He that would question this must close his eyes to all the evidence around him.

Hopkins further said: "Hume does not take into account the moral government of God at all. This is a great mistake." Our quotation from Filbeck continues: "He (Hopkins) significantly stated that 'moral government of God is a movement in a line onwards toward some grand consummation, in which the principles, indeed, are ever the same, but the developments are ever new, in which, therefore, no experience of the past can indicate with certainty what new openings of truth, what new manifestations of goodness, what new phases of morals may appear'."

We follow the reasoning of Hopkins further: "Hopkins took special notice of the question of divine revelation -- a revelation attested by miraculous demonstration; for whatever probability there was that there would be a revelation, the same was there that there would be miracles; because miracles so far as we can see, are the only means by which it would be possible for God to authenticate a communication to man" (page 106).

The assailants change but the battle does not change. We must put on the whole armor of God that we may be able to stand in that evil day. The forces of right are much stronger than the forces of evil but we shall not succeed if we think that we can reach heaven on flowery beds of ease. Others fought and were victorious. There is no question about the outcome if we are strong in the Lord and in the power of His might.

J. C. Bailey, 1979, Weyburn, Saskatchewan

S. What About Interpretation?

What About Interpretation?

I have not forgotten the old adage, "Fools rush in where angels fear to tread." I have just read brother Norton's editorial in the February issue of the Christian Chronicle. I have just read brother Woodroof's book, *The Church in Transition* and brother Lynn Anderson's book, *Freshness for the Far Journey*. Recently, I heard Lynn preach. Many years ago, I baptized Lynn, but that is not as important as the fact that it was a country schoolhouse where Lynn's father attended a meeting that I held. Lawrence, Lynn's father, was then courting the woman who became Lynn's mother. The letters Lawrence wrote are still in Lynn's possession.

After each sermon, Lawrence said that it was just the way he had read it in the Bible. There was another man who attended the meeting. He obeyed the gospel in that meeting. He said that for 18 years he had been looking for people who were just God's people.

Shortly after that, I preached a series of sermons on the radio from Regina. As a result of this, I held two meetings in two new places. There were 14 baptized in each place.

After more than 50 years, some of the faithful members of the church are those who obeyed in those meetings. I would like to mention one sister, who has since gone to her reward. The morning after my first sermon, she said she had a job for me. I asked her what it was. She said she wanted to be baptized. I must have looked surprised because she said, "I know what I am doing. When you preached on the radio, I took down every scripture." There never was a more devout member of the church than she.

I suppose I have read my New Testament through fifty times. I have read the Old Testament more than 30 times. I firmly believe that every scripture came by the inspiration of God. I taught the Word, people heard the Word, believed the Word and obeyed the Word. In all my study and in all my preaching, I never found where it says we are to interpret the Word. Jesus said, "heaven and earth will pass away but my Word will not pass away." There is an axiom we need to remember: The Bible, as it is, is sufficient for man, as he is. "And the common people heard Him gladly" (Mark 12:37).

For more than 40 years, I preached in Canada and the U.S.A. Then I went to India. I preached the Word there. Here is an extract from a letter I just received:

"We conducted six area meetings where thousands of people were gathered by tractors and trucks. In one such area meetings, we baptized 2,153 people. Thus, by the end of our work, 10,424 people and 263 denominational preachers were baptized and 185 new congregations were started."

This brother was born to illiterate parents. He is now Dr. Ratnam.

Whether in Canada, U.S.A. or India, I shall only preach the Word; I owe that to the Lord. If the church is on the way back to Pentecost, that is the right transition. If the Lord tarries until the 21st century, the same gospel will be preached from the inspired Word of God.

When we were married 68 years ago, my wife would come to me with her Bible in her hand and she would read a certain verse and say, "What does this mean?" I would say, "My dear, if it doesn't mean what it says, I have not the slightest idea what it means."

Peter tells about some people who interpreted the Word, he says they wrested the Scripture to their own destruction (2 Peter 3:16). "No prophecy of scripture is of private interpretation" (2 Peter 1:20).

J.C. Bailey (June 1992, Weyburn, Saskatchewan)

S. What Must I Do To Be Saved?

What Must I Do To Be Saved?

"And he brought them out and said, 'Sirs, what must I do to be saved?'" (Acts 16:30). The mind of man never conceived a more important question. The tongue of man never uttered a more needful question.

We are lost. "The wages of sin is death" (Romans 6:23). "All have sinned and fall short of the glory of God" (Romans 3:23).

Sin is not something we inherit, it is something we do. Jesus said: "Most assuredly, I say to you, whoever commits sin is a slave of sin" (John 8:34). We commit sin, we do not inherit sin from our fathers: "The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself" (Ezekiel 18:20). The question is not: What must God do? That was done long ago. "For the grace of God that brings salvation has appeared to all men" (Titus 2:11). "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes" (Romans 1:16).

First Step

We have learned the first step in man's salvation. We must believe. Jesus told some unbelievers: "Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins" (John 8:24). Because of the teaching of this verse, and others, some have concluded that we are saved by faith alone. This is not true for - "faith comes by hearing, and hearing by the word of God" (Romans 10:17). The word of God says: "And having been perfected, He became the author of eternal salvation to all who obey Him" (Hebrews 5:9). We must obey Christ to be saved. We must have an obedient faith: "And the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith" (Acts 6:7).

Second Step

"Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent" (Acts 17:30). Repentance is a universal command. Jesus said: "Unless you repent you will all likewise perish" (Luke 13:3). We must repent in order to have the remission of sins. "Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit'" (Acts 2:38).

So, just as we shall die in our sins if we do not believe, we shall die in our sins if we do not repent.

Repentance is a two-fold action. We must turn from our sins as did the people of Nineveh (Matthew 12:41). We must resolve to do the Father's will as did the young man we read about in Matthew 21:28-29. The Lord has said that those who sin must be punished. Why is the

punishment so long delayed? "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance" (2 Peter 3:9).

Third Step

"If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes to righteousness, and with the mouth confession is made to salvation" (Romans 10:9-10).

We must confess our faith in Christ in order to be saved (Matthew 10:32).

Fourth Step Our Lord said: "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mark 16:15). Many people will not accept what the Lord says here. Many people put salvation before baptism. But Jesus put salvation after baptism. Do you accept the teaching of Jesus or of men? The doctrines of men will not save the soul.

Peter commanded baptism for forgiveness of sins: "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38).

Although Paul had been praying and fasting for three days, his sins were not forgiven until he was baptized. Ananias told him: "And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord" (Acts 22:16).

Baptism saves us through the resurrection of Christ: "There is also an antitype which now saves us, namely baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ" (1 Peter 3:21).

Baptism is a burial (Romans 6:4). Sprinkling or pouring are only human substitutions.

Finally The Lord says: "Be faithful until death, and I will give you the crown of life" (Revelation 2:10 b). Are you saved?

J. C. Bailey

S. Why Not Be Just A Member of the Church?

Why Not Just Be a Member of the Church? The history of the Old Testament reveals that idolatry was a very prevalent sin, not only among the heathen but also among the people of God. God made it very plain that He did not intend for it to be that way. In giving the Ten Commandments God said: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, nor that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them, for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and fourth generation of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments" (Exodus 20:3-6).

Despite this plain command of God, the history of the Old Testament reveals how the people of God wandered off into idolatry time after time. They were severely punished and would return to God, only to wander into idolatry again.

Finally, God, as punishment for their idolatry, sent them into slavery. The two tribes returned and small remnants of the other tribes. They learned their lesson. They were cured of their idol worship, and though they still have errors, the Jewish people do not worship idols.

They had learned that the best defense is an offense. After their return from captivity the Old Testament Scriptures were translated from the Hebrew into Greek. What English is today in the literary world, Greek was in that day. Through reading of the Bible there were many people in the world who were no longer idolaters when Jesus came. They had not embraced the Jewish faith but they did believe in the God whom the Old Testament reveals. Cornelius, in Acts 10:1-48, is an example. In the world of today wherever faith in the Bible goes, idolatry ceases.

The Old Testament reveals there is one God. The New Testament makes that truth even plainer.

Just as the Bible reveals one God, it reveals that there is one church. In fact it is explicit in teaching that sobering fact. There is no place in the plan of God for more than one God and there is no place for more than one church. The church was in the mind of God from eternity: "to the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed through Jesus Christ our Lord" (Ephesians 3:10-11).

Two truths are evident from this passage: that the manifold wisdom of God was to be made known through the church and that the whole truth, and nothing but the truth, is to be made known through the church. The work of the church was not an afterthought in the mind of God but it was His eternal purpose.

In the plan of God, the church was not to belong to one nation but to all the nations. This is how the Holy Spirit through Isaiah described the coming church: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and

shall be exalted above the hills, and all nations shall flow unto it" (Isaiah 2:2). The Holy Spirit informs us that the house of God is the church of the living God (1 Timothy 3:15). In plain language God said He would establish one church for all nations and Paul told us in Ephesians 3:10-11 that it was established for all time. He says further: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever" (Ephesians 3:20-21).

So as God is from everlasting to everlasting (Psalms 90:2) so the church is to exist for all time and for all eternity. We shall establish it more clearly but just as idolatry has no place in the plan of God, so denominations have no place in the plan of God. Jesus built His church (Matthew 16:18). He said the gates of Hades would not prevail against His church (Matthew 16:18). Denominations are made by men and Jesus said they would all be rooted up: "Every plant which my heavenly Father planted not shall be rooted up" (Matthew 15:13). God by Christ planted one church and He says that it will last for all time and for all eternity but those plants which He did not plant shall be rooted up. The teaching is plain, isn't it?

Denominations try to justify their existence by saying they are different branches of the church. Any student of church history knows that the various denominations were formed by men. Some are very ancient; some are new, but they were formed by men. But Christ built His church (Matthew 16:18). There is one body (Ephesians 4:4). That body is the church: "And he put all things in subjection under his feet, and gave him to be head over all things to the church which is his body, the fullness of him that filleth all in all" (Ephesians 1:22-23).

Just as surely as there is only one God, there is only one church. The work of Jesus Christ is to be done in that church.

We find a very sad thing in the church of the New Testament. They belonged to the church. They had obeyed the Lord Jesus Christ, but then they began to follow men. In the church at Corinth there were those who said --- "I am of Paul --- I of Apollos --- I of Cephas; I of Christ" (1 Corinthians 1:12). This was wrong. Paul asks the question, "Is Christ divided? Was Paul crucified for you or were you baptized into the name of Paul?" Though they were members of the church yet they became divided into contending factions. How bad is that? "For ye are yet carnal, for whereas there is among you jealousy and strife, are ye not carnal and do ye not walk after the manner of men? For when one says, I am of Paul, and another I of Apollos, are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed" (1 Corinthians 3:3-5). So when we follow men instead of Christ (or think we follow both), the Holy Spirit says we are carnal.

What does it mean to be carnally minded? The Holy Spirit says that to be carnally minded is death: "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, neither indeed can it be" (Romans 8:6-7).

It took hundreds of years for men to learn that there was only one God. That did not alter the fact that it was true, even though they did not believe. Men are better now. Wherever the Bible goes, men believe in one God. And if men believe there is only one God because the Bible says so, then they can only believe in one church and should serve God in that church. Let us quote again: "Now

unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen" (Ephesians 3:20-21).

The power that works in us is our faith in the gospel (Romans 1:16). I tell my Indian brethren that I am afraid that they sometimes have more faith in me than they do in Christ. If they do, then the time will come when that faith will be of no use. Some brethren put their trust in the philosophies or methods of certain men. Thus the church is divided. "My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus' Name."

J.C. Bailey (1987, Bengough, Saskatchewan)

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
 - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net