

Mr. & Mrs. Loyd Cochran

Radio Talks

Number Two

By

W. Carl Ketcherside

RADIO TALKS

(NUMBER TWO)

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by W. CARL KETCHERSIDE

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CHURCHES OF CHRIST

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THE HARTFORD SINGERS

SEATED (left to right): Valera Schlieper, Grace Wheeler, Corinne Ottwell, Erma Tindall. **STANDING:** Otto Schlieper (director), Sigel Ottwell, Hershel Ottwell, Eddie Jones, Lavern Wheeler, Berdell McCann.



THE MANCHESTER SINGERS

FRONT ROW (left to right): Marjorie Cochran, Warren Cochran (director), Pearl Thompson, Thelma Johnson, Rosemary Bell, Louise Thompson. **BACK ROW**: Raymond Wofford, Eliza Akers, Lionel Burton, Carter Honn, Curtis Burton: **Absent**: Clarence Cochran, United States Navy.

"The Churches of Christ salute you with a program of song and sermon dedicated to the spiritual edification of all. The service this afternoon is under direction of Evangelist W. Carl Ketcherside . . Mr. Ketcherside".

DO YOU NEED SALVATION?

We begin this day a new series of addresses, based upon an age-old personal question, "What Must I Do to Be Saved?" There is no more important query in the world, for upon the correct answer to it depends the salvation of all mankind. We realize though that before we search for the Scriptural answer to this problem, it is necessary that we prove to you that you are in need of salvation. This is easily done if you have the honest hearts which we believe that all of you possess.

Those who have never obeyed the teaching of the New Testament are lost, if they pass from this stage of action, called life, in the condition in which they now find themselves. They are so considered by God, the Father. I read, "For there is no difference, for all have sinned and come short of the glory of God" (Romans 3:23). Again, the apostle as a Jew, asks if his nation was better than the Gentiles. Hear his conclusion, "No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin" (Romans 3:9). Now we are all familiar with the teaching to the effect that, "The soul that sinneth, it shall die" (Ezekiel 18:4). Since therefore we have all sinned, and consequently are doomed to death, we need to accept the pardoning terms extended by God, or we shall never be rescued from our impending doom. Listen, "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isaiah 55:6, 7).

Not only does the Father consider us lost; so does Jesus Christ His Son. He declares in Luke 13:3, "I tell you, except ye repent, ye shall all likewise perish." Once more He states His mission to earth in this fashion, "For the Son of Man is come to save that which was lost" (Matthew 18:11).

The apostles, filled with the Holy Spirit, recognized the lost condition of the whole world. They testified that there was but one method by which the world could be saved; that was, obedi-

ence to their gospel. We summon Paul as our original witness. He deposes as follows, "If our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:3, 4).

The apostle of love, John, asserts, "Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law. And ye know that He was manifested to take away our sins" (1 John 3:4, 5). Once more he tells us, "And we have seen and do testify that the Father sent the Son to be the Savior of the world" (1 John 4:14).

I am persuaded that you too know this day that you are lost, even though you may not admit it. You stifle the promptings of your own conscience, and quell the storms that rise in your own heart, but yet you are not satisfied if you are away from God. Life holds nothing for you but vanity; death holds nothing but fear of the future. A skeptic once said, "There is one thing that mars all the pleasures of my life." "What is that?" inquired a friend. He answered, "I am afraid the Bible is true. If I could know for certain that death is an eternal sleep I should be happy; but the fear that the Bible is true is the thorn that pierces my soul, for if the Bible is true I am lost forever." If God's Word is true, and surely we know that it is, you who listen in this day, not having accepted the Christ on his terms, are lost, eternally lost!

Sin is deceitful. It winds its silken skeins around our souls as lightly as the spider spins his web, but, like the spider, sin is repulsive when seen in its true light. Like the caterpillar which causes a shudder when you first feel it drop upon you, sin too can break forth in the gaudy colors of a butterfly, and seeing its shining brilliance you forget its hideous appearance in its incipency. Lulled to sleep by Satan's opiates, you may drowsily call to mind the former days when you were clean and pure, only to relapse into the ungodliness of the present, thinking that you still have time to return to God. The greatest tragedy of this modern world is that man does not realize his true condition—does not know that he is lost. Puny-minded, he feels that because of his temporal accomplishments he cannot use God, nor let God use him. Self-centered,

arrogant and proud, he cannot stoop to the admission that he need a Savior.

*Our motors pierce the clouds. They penetrate.
The depth of oceans. Microscopes reveal
New worlds to conquer, while we dedicate
Our intellects to strength of stone and steel.
We are as proud as those who built a tower
To reach to Heaven. Recklessly we rear
Our lofty Babels, arrogant with power.
How dare we boast of cities while we hear
The nations groping through the dark along
The road of life? What right have we for pride
Till Truth is steel, and Faith is iron-strong,
Till God and man are working side by side?
Then let our prayers and labors never cease;
We act the prologue of a masterpiece.*

This matter would not be so urgent if you had hundreds of years before you, in which to prepare to meet your God. But you have not. Life is short, time is fleeting, death is certain, eternity is sure. You who may hear my words this day will also some day hear the trumpet sound that calls the nations of men to the judgment. "What is your life? It is but a vapor that appears for a little time, then vanishes away" (James 4:14). "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the Word of the Lord endureth forever" (1 Peter 1:24, 25). "As the life of a flower, as a breath or a sigh; so the years that we live as a dream hasten by. True, today we are here, but tomorrow may see just a grave in the vale and a memory of me."

You who are caught in the whirlpool of giddy strife, return unto your God. If you are this day violating the sacred Lord's Day, turning your attention to the glittering lights of the theater, the beckoning arms of the liquor palace, the gay scenes of the dance, I plead with you, for the sake of Jesus who died for you, that you turn your attention to God instead. With the world torn with warfare, with our boys upon foreign fields, suffering, bleeding, dying, even as I talk today, how can we let our churches empty and the places of worldly pleasure fill up? Sit down and

talk it over with your own heart. If Jesus should come tonight, where would He find you? Realize your need of him now! Know your lost condition, before it is too late. Heed the red light of approaching condemnation and hesitate before you take the fatal plunge into eternity to face the stern judgment of your own derelictions.

Like Saul of Tarsus on the way to Damascus, like the three thousand on Pentecost, like the Philippian jailer, newly rescued from his own attempt at self-destruction, will you not also this day cry out, "Lord, what shall I do to be saved?" The answer to that plea is found in the Bible. We shall make it plain in these Sunday afternoon talks. But now we have only time to give you the answer that Peter gave on the occasion of the first gospel sermon, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Come, let us help you obey that command before the night is past.

WHO WANTS TO SEE YOU SAVED?

We speak this afternoon to all whose hearts are burdened with a load of sin, bringing to you the happy assurance of Heaven, that someone is interested in you and your soul. Our topic for this afternoon is the question, "Who wants to see you saved?"

Without further delay or introduction we turn our attention to the Holy Scriptures for an answer. I first affirm that God the Father wants to see you saved. Here is what He says, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Ezekiel, 33:11). Again, "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:7, 8). Surely God wants to see you saved. You recall that message which you learned as a lisping babe at your mother's knee, "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him

should not perish but have everlasting life" (John 3:16). But as the capsheaf upon this bundle of proof, I offer the testimony found in 1 Timothy 2:1-4, "I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior, who will have *all men to be saved*, and to come unto the knowledge of the truth."

Second, I wish to prove that Jesus Christ wants to see you saved. The apostle Paul declares, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Timothy 1:15). Once more he says, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thessalonians 5:9). Again in Hebrews 5:9, we hear, "Though He were a Son, yet learned He obedience by the things which He suffered, and being made perfect, became the author of eternal salvation unto all them that obey Him." But now, let us hear it from the lips of Christ Himself, "For the Son of Man is come to save that which was lost" (Matthew 18:11).

We have proven that God and Christ want to see you saved. Now, we assure you that the angels of Heaven desire to see you rescued from your lost estate. Paul says concerning the angelic hosts, "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" (Hebrews 1:14). And the Savior declares, "I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than ninety and nine just persons which need no repentance" (Luke 15:7). The angels are interested in your eternal salvation. There is joy in Heaven among the angels when a wanderer returns to the fold.

Every good person on earth wants to see you saved. The prayers of Christians ascend at every meeting in your behalf. Just as the Christ prayed on Calvary's tree for those who crucified Him that they might be forgiven, so all the saved of earth ask God's forgiveness for you. The record says, "I exhort therefore that first of all, supplications, prayers, intercessions and giving of thanks be made for *all men*" (1 Timothy 2:1). The apostle said, "My heart's desire and prayer to God for Israel is that they might be saved" (Romans 10:1). Whatever your race, whatever your nationality,

whatever your color, the Christians of earth want to see you saved eternally. Men have died that the gospel might be preached to their enemies. They have suffered shame, ignominy, insults, sneers, ostracizing from society, beatings, bruising, stoning, crucifixion and other horrors that saving truth might be proclaimed to those who despitefully used them. All the good people of earth want to see you saved.

Last of all, I want to affirm that all of the bad people who have gone to Hell want to see you saved. I know that as long as they are alive, they'll do everything they can to keep you from serving the Lord. They'll ridicule the Bible, curse the church, and point a finger of scorn at those who attend religious services. They'll do their best to get you to follow in their ungodly, despicable, immoral, soul-destroying ways. But that's just while they are alive! How the tune changes after death! Someone said once that Hell was full of infidels. That is not true. There is not a single infidel in Hell. A man might not believe in God until he gets to Hell, but he doesn't doubt after he arrives. Every soul in the flames of torment would gladly invest all he had ever possessed on earth to do mission work, if he had a second chance. A man once preached a sermon from Hell. You would do well to listen to it today.

Christ telling about a certain rich man said he died and was also buried, and in Hell he lifted up his eyes, being in torments. Do you recall that when he learned he had gone beyond the pale of mercy that he then made an agonizing plea? Here it is, "I pray Thee therefore, Father, that Thou wouldst send Lazarus to my father's house; for I have five brethren, that he may testify unto them, lest they also come into this place of torment" (Luke 16:27, 28). When that man was alive, he could not see the beggar at his gate. The dogs of the street showed more compassion than did he, for they licked the putrefaction from the sores of the itching beggar, and gave him momentary relief. But after the rich man died, he became interested in mission work. He who would not toss a crumb to a fellowman now wanted to send out a preacher to warn others of their fate.

Let us summarize! Who wants to see you saved? God the Father, Jesus Christ his Son, the angels of Heaven, the good people of the earth, and the wicked who have gone to Hell. All of these

are concerned about your soul. Yet I tell you in solemn warning that this will avail you nothing unless *you too* are interested in your salvation. Isn't it surprising that Heaven and Earth and Hell are concerned about you eternally, but you are not interested in yourself? Are you today catering to the lusts of the flesh, the lust of the eye and the pride of life? Are you spending your precious time in carousing, drinking, immorality, and soul-damning worldly living? Then I plead with you in the words of the Lord, "Turn ye, turn ye, for why will ye die?"

God gave man an intelligence. He gave him a plan of salvation which appeals to that intelligence! It is not based upon silly sentimentalism, effervescent emotionalism, or external excitation. It does not manifest itself in gymnastic gyrations, physical contortion, or screaming, maudlin expression. It produces sanity, does not destroy it. God's plan calls for the humble obedience of His will, by a sincere penitent soul. To all who thus obey, He promises remission of sins, and grants the hope of eternal life. The terms are so simple that they are understandable to all. On the day of Pentecost, the great question was asked of Peter, "Men and brethren, what shall we do?" He did not tell these alien sinners to pray, He did not tell them to writhe, and cry and scream and yell. He simply said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." To you who listen today and who have never obeyed God's will, we beg that you go to the nearest faithful Church of Christ, obey the gospel invitation, be buried with Christ in water baptism, then arise and walk in newness of life.

TAKING YOUR FIRST STEP

We come now to a consideration of the first step you must take in order to become a Christian. Listen carefully, all of you who ask this day, "What Must I Do to Be Saved?" The Bible clearly teaches that before you can become a child of God, you must hear the Word of salvation. In Heaven's appointed plan, which appeals to the intelligence God gave us, it is essential that we first hear the terms of admission to God's grace, then understand and obey them. I call attention to this order as found in Acts 28:27, where

Paul speaks about the unrepentant Jews, "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted." Thus we see that hearing precedes understanding and conversion.

Certainly no man can come unto God without faith, for Paul says, "But without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6). But in order to obtain that faith one must first hear the word, for "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Thus when the Savior prayed for believers He said, "Neither pray I for these (the apostles) alone, but for all them also, which shall believe on Me *through their word*" (John 17:20). When the gospel was carried to Corinth, we are informed that "many of the Corinthians hearing, believed and were baptized" (Acts 18:8). In the mission of Paul and Barnabas we read, "It came to pass in Iconium, that they went together into the synagogue of the Jews, and *so spake* that a great multitude, both of the Jews and of the Greeks, believed" (Acts 14:1).

That hearing is a prelude to salvation is again declared in Romans 10:14, which asks, "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?" Thus if a person cannot be saved without believing or faith in Christ, and he cannot believe without first hearing the gospel, it stands to reason that the first step in salvation which anyone must take is to *hear the truth*.

The Bible does not teach that God operates through His Spirit upon the heart of a sinner, independent of preaching, to save that sinner's soul. Those who testify that they were saved without hearing, belief and baptism, testify to a doctrine not taught in the New Testament. They are either misled, misguided or ignorant of the true revelation set forth in that Blessed Book, and concerning them it may be said, as the Savior asserted, "Ye do err, not knowing the Scriptures, nor the power of God." You must hear the gospel and then obey it to become a child of God.

When God wanted to see Cornelius brought into the church as

the first Gentile convert, he sent an angel to tell him, "Send men to Joppa, and call for Simon, whose surname is Peter; who shall *tell thee words*, whereby thou and all thy house shall be saved" (Acts 11:13, 14). If God saves men without their hearing and obedience, this would have been a good opportunity to do it, but since that is not the Lord's plan, he instructed these people to send for a preacher of the gospel. When the servants of Cornelius arrived at Joppa, they said to Peter, "Cornelius was warned from God by an holy angel to send for Thee into His house, and to *hear words of Thee*" (Acts 10:22). When Peter had made the trip and arrived at the home of Cornelius, that worthy man said to him, "Thou hast well done that thou art come. Now therefore are we all here present before God, to *hear all things* that are commanded thee of God" (Acts 10:33). God ordains that men shall be saved by hearing the preaching of His Word, believing that Word, and obeying it as instructed. Any other way is not God's way.

But mere hearing of words will not save one. It is important to remember that one must hear the right thing. So Jesus said, "Take heed what ye hear" (Mark 4:24). This warning is needed today. Many of our pulpits are being used to deal with public questions of the day. Sermons are delivered on the life of Washington, the life of Lincoln, and the life of Roosevelt. Great as these men were and are, there is no salvation connected with following their lives. We are being fed on crumbs of philosophy rather than the bread of life; men are giving us the vinegar of human reasoning mingled with the gall of human creeds, when we, like the Savior on the Cross, are thirsty for life-giving water. Sweet little platitudes are delivered by preachers with angelic smiles, and cherubic countenances. They talk about the birds and the bees; the flowers and the trees; but never about the plain, simple, unvarnished Christian living that is needed today.

How many preachers do you know of who are willing to take off their gloves and oppose licentious theaters, lust-provoking dances, crime-stimulating literature, and all the rest of the brew which the Devil has mixed to lull the souls of men into a torpor? Churches are full of organizations, every one without authority for existence from the New Testament, and by the time full announcement has been made of all the social affairs, there isn't

time left to preach the Word, nor inclination to hear it. In the name of Almighty God and Jesus Christ who died to save humanity—let's leave the creeds, confessions of faith, and covenants of men. Let's get back to the Bible. It only can save humanity. It only can bring us to eternal life! Jesus said, "In vain do they worship Me, teaching for doctrines the commandments of men" (Matthew 15:9). Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation" (Romans 1:16). If you are not hearing the full gospel, go where you can hear it. You are as guilty as the man who perverts the truth, if you uphold him by your presence and support. The Book says, "If any man come and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker with him of his evil deeds" (2 John 10, 11). Take heed what ye hear!

But we must also be careful how we hear! The blessed Master says, "Take heed therefore how ye hear" (Luke 8:18). How are you hearing this message today? Do you do it with prejudice and envy in your hearts? I am sure that you do not. Yet many hear the truth just that way! Paul quotes God concerning the rebellious Jews, "Have they not heard? Yes, verily their sound went into all the earth . . . But unto Israel he saith, All day long have I stretched forth my hand to a disobedient and gainsaying people" (Romans 10:18, 21).

Are you a negligent and indifferent hearer? The same truth which saved so many others when they heeded it, had no effect upon the Roman procurator Felix, for when the apostle "reasoned of righteousness, temperance and faith to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). He forgot the prompting given us in Hebrews 3:7, 8, "Wherefore as the Holy Ghost saith, *Today* if ye will hear his voice, harden not your hearts, as in the provocation." I beseech you that you hear this day and, hearing, resolve to obey. Do not delay.

Are you a careless hearer? If so, Satan will snatch away the Word from your heart ere it does you good. In the parable of the sower, we read, "When anyone heareth the Word of the Kingdom and understandeth it not, then cometh the wicked one and catcheth

away that which was sown in his heart." Receive the Word, believe the Word, accept the Word. And may God bless you, is our prayer.

THE MAINSPRING OF LIFE

We come now to the consideration of the second step which you must take in your quest for salvation. That step is belief or faith. Faith is to life what the mainspring is to your watch. All other functions depends upon its operation. It is faith in each other that causes two persons to unite in the sacred bonds of marriage, pledging to remain true to each other until separated by the hand of death. It is faith which causes the business world to carry on with increased momentum. You must believe the words that are written into the advertisements of reputable concerns, and they in turn, must accept your word or your signature as a promise to pay. Faith makes the promotion of the Allied Cause in this great world conflict possible. We must believe in the President of the United States, in the generals entrusted with the care of our own flesh and blood, in the other nations which have linked their arms with us to the successful prosecution of this war against our despotic and tyrannical enemies. And those enemies know that the best way to handicap our effort is to sow the seed of distrust and unbelief. Their propaganda mills ceaselessly grind with that objective in view.

So it is also in the spiritual realm, that faith is the foundation of all our other acts. They are based upon it, and grow out of it. It isn't hard to get a man to repent, or to be baptised who really believes in Jesus Christ as the Son of God. The moment he is convinced of the divine origin of Jesus, and has faith in Him, he is going to be eagerly desirous of doing what the Savior commands. But faith is not only the foundation of acts of primary obedience. It is also the keystone which holds the entire arch of Christian service together in a single unbroken unit. Today, we want to consider what faith is from a Scriptural standpoint, and then how we obtain it.

As a beginning, let us go to Paul's words in Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of

things not seen." Notice that word "substance." The "substance of things hoped for." The word *substance* comes from two root words, "sub" and "sto." The first one means *under*. We use it in connection with "submarine," which means "under water." A submarine, then, is an underwater vessel. Now, the second word "sto" means "*stand*." When a golfer makes ready to address his ball, he takes a "stance," that is a stand. So we have those two words combined in "substance" and it means "that which stands under," or a foundation. So that faith, then, provides a foundation for our hopes. It is confidence regarding that for which we hope.

Faith is the evidence of things not seen. We should not be misled by this into believing that faith itself testifies. Faith is the result of testimony. That is the meaning here. Let us read the verse thus, "Faith is a firm confidence as to things hoped for; a firm conviction regarding things not seen." I hope to receive eternal life. I have a firm confidence that I will. I hope to see Jesus Christ my Savior as He is. I have a firm confidence that I will. What is that confidence? It is my faith! But that faith is also a firm conviction as to things not seen. There are some who say that they will not believe in anything which they have not seen. I'm not one of them. I've never seen my mind, but I certainly believe I have one! Neither have I ever seen Jesus personally, but I believe that He exists. Listen to the apostle Peter, "Whom having not seen ye love; in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

No man can be saved without faith. We read, "But without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of them that *diligently seek him*" (Hebrews 11:6). We cannot come to God without this attribute. It stands to reason, then, that one of the most important questions on earth is, "How can I receive faith?"

It is at this juncture that the religious world makes a crucial mistake. The alien sinner is generally informed that he must pray to obtain faith. I want to make this statement plain and clear. There is not a single place in the New Testament after the establishment of the church on Pentecost that an alien sinner was ever commanded to pray. When Paul (then Saul of Tarsus) was praying before his sins were remitted, God sent a disciple to tell him

to quit praying and "Arise and be baptized, and wash away thy sins" (Acts 22:16).

Now listen to James, "If any man lack wisdom, let him ask of God who giveth to all men liberally, and it shall be given unto him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven by the wind and tossed. Let not that man think that he shall receive anything of the Lord" (James 1:5-7). Here we learn that if a man doesn't have faith, God will not answer his prayer. See what a dilemma that gets us in, if we instruct an alien sinner to pray for faith. If he already has faith, he doesn't need to pray for it, but if he doesn't have it, his prayer won't be answered until he does have it. He says, "Lord, I don't have faith—give it to me." But the Lord says, I cannot answer your prayer till you have faith. So if you don't have faith, you can't get the faith you're praying for, but if you've already got faith, why are you asking for what you already have?

Let's just let the Word of God tell us how we obtain faith. I go now once more to Romans 10:17, "So then faith cometh by hearing, and hearing by the Word of God." Isn't that simple? Faith is the belief of testimony. Why do you believe that George Washington lived on earth? Did you ever see him? Did you ever see anyone who ever saw anyone that saw him? No! But still you believe that Washington lived? Why? Because of the recorded testimony that you have heard on the matter. Now we did not walk with Jesus on the road to Emmaus, we were not there when they nailed him to Golgotha's Cross, nor did we walk with Him in the Garden of Gethsemane. But we believe that Jesus lived, that He died and that He rose again! Yes indeed, I believe that this day! Why do I believe it? Because of the witness and testimony of credible ones who were there and did see it, and who have recorded that testimony for all of us to hear. "Faith comes by hearing the Word of God."

If you are not a member of the body of Christ this day, and you are desirous of believing in Him for the comfort of your heart and the consolation of your soul, then hear the Word of the Gospel. The word "gospel" means "good news or glad tidings." It contains three prime facts to be believed. Listen! "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also

ye have received, and wherein we stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Corinthians 15:1-4). Take up your Bibles this afternoon and with honest hearts begin to search the Scriptures. Start with the first chapter of Matthew, and read earnestly. Soon you will become convinced of the fact that Christ died, was buried and rose again. You will hear Him say that He was going to build His church (Matthew 16:18). So, after you have read to believe that He is the Son of God, then read the Book of Acts to learn about His church and how to get into it. You believe by hearing God's Word.

John says, "Many other signs truly did Jesus in the presence of His disciples which are not written in this book, but these are written that you might believe that Jesus is the Christ, the Son of God, and believing ye might have life through His name" (John 20:30, 31). Tune in next Sunday for our next lesson, "Will Faith Alone Save Us?"

WILL FAITH ALONE SAVE US?

Are we saved by faith alone? That is the query which confronts us this afternoon. In our discussion of the plan of salvation, we have definitely determined that faith is essential. To that all of us agree. But will faith alone justify us? The creeds devised by men say that it will. I have before me a Book of Discipline. Under the heading of Articles of Religion, number nine reads thus, "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works and deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine and very full of comfort."

Now let us turn to the New Testament. The term "faith only" is found but once in its pages. Here is what it declares, "Ye see then how that by works a man is justified, and *not by faith only*" (James 2:24). In view of this, I would not call a contrary doc-

trine either wholesome or full of comfort, would you? We grant that under the gospel dispensation a man is not justified either by works of the old Jewish law, or by circumcision, but still he cannot be justified separate from the acts of obedience required under the New Covenant. His faith is dead unless activated, animated and motivated by the fulfillment of the commands given. "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

We have a wonderful chapter in the Bible on the subject of faith. It is the eleventh of Hebrews. In it we find recorded a number of cases of Old Testament worthies whose faith is outstanding. When were those men justified? Were they saved before they did what was commanded, at their first profession of faith, or were they saved by reason of their deeds of obedience? Let us consider a few of them.

"By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Hebrews 11:7). Let us ask a few questions. Was Noah saved by faith only? The record here says he built an ark to the *saving* of his house. Certainly Noah was saved by faith, but only after his faith had prompted him to do what God told him to do, in the way which God commanded it to be done. If Noah had not built the ark, could he have been saved? Suppose he had said, "Lord, I know that You are so powerful and I am so weak. You can save me by faith only, and thus it is not necessary for me to work to save my family." Do you think he would have been saved? I know he would not have been.

Let us now consider Abraham. "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, *obeyed*; and he went out, not knowing whither he went" (Hebrews 11:8). When was Abraham justified? Was it when he first received the call of God to leave his home in Ur of the Chaldees? Was it when he first announced his faith? Or was it after he obeyed? Notice that the faith of Abraham was the kind that prompted him to do God's will; to fulfill His demands. **HE OBEYED!** His faith was a living faith, and he showed it by the only method open unto him—his works. "Yea, a man may say,

Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18).

A man is really worse off than the devil if he just has faith but doesn't back it by action. I read, "Thou believest that there is one God; thou doest well: the devils also believe and tremble" (James 2:19). Someone may say, "Oh such a man may be as bad as the devils, but he is no worse." Yes he is, because when the devils believe in God, they at least do *something*—they tremble! But when a man feels he is justified by faith only, he doesn't even tremble. No wonder the next verse says, "But wilt thou know, O vain man, that faith without works is dead?" (James 2:19).

Let us consider another example. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son" (Hebrews 11:17). You recall that God put Abraham's faith to a test. Was he justified before or after he met the test? Listen once more, "Was not Abraham our father justified by works, *when he had* offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed upon him for righteousness: and he was called the Friend of God" (James 2:21-23). When Abraham's faith prompted him to do what God told him to do, it became a justifying faith and not before.

Thus it is with our selves. We hear the testimony concerning Christ, and come to believe that he is the Son of God. Now when such belief or faith becomes alive by reason of our obedience we are saved from our past sins. Merely believing that Jesus is God's Son will not save us, for the devils believe that, and when He was on earth, the demons acknowledged that they believed Him to be the Son of God, or the Messiah. Mere verbal profession of faith would save every demon in hell, if it were effective.

The faith of the gospel, that about which we are talking, works by love. It purifies the heart and overcomes the world. It saves men when it induces the performance of every act of acceptable obedience to God. It is effective when it causes us to do just what God tells us to do, in just exactly the way He tells us to do it.

Now there are some who profess to believe, but will not do what God wishes; there are others who want to do what He commands, but in a way other than He desires. Neither of these can be justified; the first because he ignores God's requirements, the second because he substitutes for them, his own ideas.

The command to be baptized is an excellent illustration of this point. It is plain and understandable. Christ said, "Go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized shall be saved" (Mark 16:15,16). These were the words of our Savior. Yet how many obey them? Thousands who profess to love Him refuse to be baptized. They have the audacity to declare that it is non-essential although a command of God. They ridicule its necessity though Christ links it with faith. They contend that they can have their sins remitted without submitting to the ordinance, although the inspired apostle Peter said on Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

But there is another class. They declare that they have a desire to obey the command of the Savior. But He has not only told us what to do, He has also told us how to do it. Scriptural baptism is a burial in water. There is nothing in the New Testament about modes of baptism. Such a thing would be absurd, for the word itself is from a Greek root word, which means "to dip, plunge, immerse, cover up, overwhelm, submerge, or bury." Now let us see if that is also its meaning in the New Testament. I read for you, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:3, 4). *Buried with Him by baptism.* Have you obeyed that command?

Listen again. "Buried with Him in baptism, wherein also ye are risen with Him" (Colossians 2:12). The word of the Lord is plain! His requirements are simple. But will you do these things? If so, then you show your faith by your works, and you shall be justified by a living faith.

THE WORLD'S GREATEST NEED

If some celestial voice whispered to me today that I might have a single choice, of that thing which I desired most, as the voice of Jehovah spoke to the ancient monarch, Solomon, I am certain that I would reply quickly. And that thing which I would covet most of all is the ability to describe sin, its degradation and its train of woes, exactly as the eye of Heaven views it.

With mortal tread and finite mind, we journey through this world of woe, vainly and glibly speaking about "big crimes" and little sins, never stopping to realize that no such categories exist within the divine pages of inspiration. Any sin is an affront to God, a denial of his authority, and a desecrating act to him who stoops to stain his garments with its degenerating influence.

Sin entered the paradise of God through the sibilant hiss of the serpent's tongue. And when its cruel darts had been hurled into the human souls that dwelt in that beautiful garden, it left the smouldering fires of moral goodness and spiritual purity almost quenched. It turned love into lust, crucified mercy upon a cross of human passion, and left of what once was a beautiful vista of trust and confidence, a desert waste with only the new made graves of faith and hope.

I charge this day that sin, the guilty criminal at the bar of human justice, is the arch fiend that has brought sickness, decay, and disease to all that we love. It is responsible for every tear that has flown unbidden down human cheek, for every funeral wreath on the door knobs of the universe, for every caravan of sorrow that wends its way to the silent cities of the sleeping dead. Through six thousand years this defiling current has flown between the banks of humanity, and wormed its way through the cypress trees of grief. Sixty centuries it has received the new impetus of indulgence and carousal to hold its flood at high tide, depleting the physical and mental vitality, wrecking the nervous system, blunting the moral sensibilities, weakening the moral stamina of each generation, putting the conscience to sleep, awakening appetites beyond control, and setting the passions on fire.

Sin has surged through the hearts of ambitious men, arousing

them to envy and hatred of their fellow-beings. It pressed the crown of thorns upon the head of the suffering Messiah, spat upon his noble countenance and lashed him with thongs. It walked in the concourse of rabid human wolves, that slavered in contemplation of the kill, and accompanied them to the place of the skull, where they nailed him writhing in anguish to the tree, and lifted him up, a spectacle of shame and sad disgrace to the world.

It has in these latter days motivated the actions of those who with the iron heel of militarism have sought to trample out the seeds of liberty which have been nurtured in the liberty-loving countries of the globe. On the sea, on land, and in the air, the precious flower of American youth battles today through a leaden storm, fights valiantly through hail and fire to overcome its crushing effects. This present world catastrophe could not exist, were it not for the fact that sin has unchained the dogs of war, and sent them baying across the battlefields of the continents with an insatiable thirst for human gore. Oh the depths of the influence of sin! Who can describe it in the fullness of its terror; or depict the stark tragedy for which it has been responsible?

Sin has enveloped our nation, breeding indifference and unconcern. It stalks openly through our streets in the hideous, painted image of vice; it lounges in the tavern where men fill their brains and bodies with the soul-numbing intoxicants which lead to murder and remorse; it laughs with fiendish glee in places of unrighteous pleasure, where health and life are offered as sacrifices upon the altar of passion. What is the cure? Are we doomed as individuals and as a nation? Is there no way by which we can strike the shackles from our souls and lift our feet from the sucking mire of the slough of despond?

I want to read you a few messages from the words of the ancient prophet of Israel, Ezekiel (18:20-30), "The soul that sinneth, it shall die. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? Therefore I will judge you, O house of Israel, every man according to his ways,

saith the Lord God. *Repent*, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, said the Lord God: wherefore turn yourselves, and live ye."

Today this nation is embroiled in sin as was Israel. There comes to us with the same stirring emphasis, the command to **REPENT!** You cannot be saved in your sins. You are lost, condemned to the blackness of darkness forever, to be banished forever from God and all that is pure and holy, except ye **REPENT!** Repent! Let the sound of it be hurled to every nation of mankind, let it be whispered by each vagrant zephyr of springtime, let it be shouted by every fierce wind that blows; let it be preached from the housetops, and breathed into every sinful heart! **REPENT!** Only thus can we get back to God upon whom we have turned our backs, only thus we can feed upon the bread of life instead of the husks of a prodigal, only thus can we drink of the pure river of the water of life, instead of the pools of poisoned, polluted corruption! There is no royal road to glory, no broad highway to life everlasting, no short-cut to Heaven. We must tread the same road our fathers have trod; we must come with bended knee and bowed hearts, humbly to the throne of God's rich grace and tender mercy. Repent!

When John the Baptist appeared in the wilderness of Judea, garbed in the rough cloak of a prophet, eating the simple fare of a hermit, he sounded out the clarion call to the sinners of his day. "Repent ye, for the kingdom of Heaven is at hand" (Matthew 3:2). When the immaculate Son of God gazed upon the sin-laden ones about Him, He declared, "Except ye repent, ye shall all likewise perish" (Luke 13:3). When that Galileean fisherman, Simon Peter, faced the multitude of Jews, who a short time previously, had nailed the Messiah to the cross, he said, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins" (Acts 2:38). When Saul of Tarsus, cowering in the dust, was blinded by the vision of the light, he arose and obeyed the commands given, and testified to the Jews and also

to the Greeks, that they should repent and turn to God (Acts 26:20).

Though you have reproached God by your transgressions, He has permitted you to live until this day. If he had dealt with all of us according to our sins, long since we would have lifted up our weeping voices, where hope and mercy come no more. But "The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Do not tempt God further than this day! Do not say that you have plenty of time yet before you? Who knows but what even as you listen, the hand of death may hurl you into eternity unprepared. Careless soul, why will you linger, wandering from the fold of God?

I could not go to my grave in peace, knowing what I know, if I did not cry out against sin; if I did not stir the hearts of men and women, make the dumb tongues speak, and the dead feet start, if I did not endeavor to crystallize public opinion, so that everywhere, all men will echo the solemn cry, Repent! Repent! Turn to God this day!

WHAT IS REPENTANCE?

What is repentance? This is an important question. Jesus says, "Except ye repent, ye shall all perish" (Luke 13:3). A man must repent or perish. There is no other alternative. It is important, then, that we know the gospel definition for this word "repentance."

It is not mere regret or sorrow for wrongdoing. There are a great many persons in the world today who profess to be sorry for the things they do, but they continue to do them just the same. Old Herod was sorry when the daughter of Herodias came in and demanded the head of John the Baptist to be brought in a charger, but he gave the order for execution just the same. Such sorrow does not have the right goal in mind. Neither does it originate in the proper motive. A man may be caught stealing chickens after

dark. When haled before the judge, he begins to weep, and through sympathy the magistrate turns him loose. Three nights later he is again caught stealing chickens. Once more he protests his sorrow. But he wasn't sorry because he stole the chickens; he was sorry because he was caught at it. So with a lot of people today; they do not regret the things they have done, but they are sorry the preacher caught them doing those things.

Remorse of conscience is not repentance. It is an element in it, but does not constitute repentance in its fulness. Judas Iscariot was full of remorse, but instead of it driving him to a reformation of life, it drove him to death as a suicide. Paul says, "The sorrow of the world worketh death" (2 Corinthians 7:10).

Confession of sins is not repentance. Judas Iscariot confessed his sin. He said, "I have sinned in that I betrayed innocent blood." Upon that confession, instead of leading a better existence, he ended his earthly existence with a rope around his neck.

In order to find what repentance truly consists of, we may determine what produces it, and what it results in. It is preceded by godly sorrow, for "godly sorrow worketh repentance" (2 Corinthians 7:10), and is succeeded by fruits of righteous living, for we read, "Bring forth therefore fruits worthy of repentance" (Matthew 3:8). We may safely affirm, then, that *repentance is a change of heart produced by godly sorrow for sins committed, and resulting in a reformation of life.*

Jesus gave us a parable on this subject which I think it well to notice at this point. Listen! "A certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented and went" (Matthew 21:28, 29). What did this man do when he repented? At first he refused to do his father's will. Then he repented. That is, he changed his mind or heart, and proceeded to demonstrate the change by going and doing what the father commanded. That is repentance!

On another occasion, Jesus said, "The men of Nineveh shall rise in the judgment with this generation, and condemn it; for they repented at the preaching of Jonah, and behold a greater than Jonah is here" (Matthew 12:41). He declares the men of Nineveh

repented at the preaching of Jonah, so if we can learn what those people did, we can learn what Jesus means by the use of the word repentance. I turn, then, to the book of Jonah and read this, "And God saw their works that *they turned from their evil way*; and God repented of the evil that He said He would do unto them, and He did it not" (Jonah 3:10). Repentance necessitates the turning from your evil ways. If you have neglected God and His service, turn from your wickedness. REPENT!

But we are interested in those things which will motivate us to turn our backs upon sin and toward Heaven's bright goal. What are the considerations which will cause men to leave a life of degradation and serve the Lord God? The first is the love of God. That love is expressed in His goodness toward us. Paul asks, "Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" (Romans 2:4).

Surely those who pursue a mad course of sin and folly this day have never really considered the goodness of God. If for thirty minutes you sat down and contemplated what He has done for you, and what provisions He has made for you, surely you could not continue to walk in the pathway of lust and ungodliness. He is kind even to the unthankful and ungrateful. He makes it to rain on the unjust as well as the just. He has generously spread a soft carpet of velvety green over hill and dale, besprinkled the earth with flowers of rarest beauty, created the purple mountain majesties, and caused copious streams to burst forth from every hillside for the comfort of man. He has painted the most beautiful sunrises upon the azure canvas of the firmament, arranged the incandescent stars in the canopy over us at night, and made cool breezes blow to chill our fevered brows. No human pen can write, no human tongue can speak those words which will describe what God has done for His creature, man!

But beyond all this He has provided for our eternal salvation. "God is not slack concerning His promises as some men count slackness, but is long-suffering to us, not willing that any should perish but that all should come to repentance" (2 Peter 3:9). He "so loved the world that He gave his only begotten Son, that whosoever believeth on Him, should not perish but have everlasting

life" (John 3:16). He saw that Son die in agony on the Cross that He might demonstrate to us His love wherewith He loved us. "But God commendeth His love to us, in that while we were yet sinners, Christ died for us" (Romans 5:8). And now, even as we live in sin, there comes that gentle voice calling to all of us, "Come unto me all ye that labor and are heavy laden and I will give you rest" (Matthew 11:28). Who can reject the call of this loving Father? Who will dare say that it means nothing in this life or the life to come? Men and women, whoever you may be that listen in this day, if you have not turned to God, do so! Repent! Turn away from your wickedness ere it be too late.

But there is yet another motive leading to repentance. It too is powerful in appeal. The great apostle to the Gentiles mentioned it when he was face to face with the philosophical teachers of Athens, the Epicureans and Stoics. As He stood on Mars Hill and delivered the first gospel sermon ever to fall on the learned ears of the inhabitants of that scholarly city, He referred to their idolatrous tendencies in the past and said, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness, by that man whom he hath ordained, whereof He hath given assurance unto all men in that He raised Him from from the dead" (Acts 17:30, 31).

Just as surely as God raised Christ from the tomb, just that surely will there be a judgment. And you will be there, for the record says, He will judge the world. Not one of us shall escape the accounting of that great day. It has been made by God's appointment, and you must keep it. You can make appointments of your own and break them at will, but you'll never break those that the Lord makes for you. Yes, He has appointed a day, and He will judge the world. But notice that he is going to judge the world by that man whom He hath ordained, or appointed, even Jesus Christ.

What are you going to do, when the great trumpet sounds, when the tribunal of Heaven is set, when the Savior takes His place upon the white throne? You who were busy in this life, too busy, you now say, to follow him, what will you say in that last day? You spurn His invitation now, turn your hearts to the vain things of this world, and ridicule those who attempt to save your

souls and bring you to Jesus. But what will you do then, before the Court of Heaven? Oh, sinner friend, Christ is your Savior now, but He will be your Judge then! Let me plead with you to accept Him now while time still waits. Repent and turn to God for why will ye die? Don't put this off another day! Come!

CONFESSION OF CHRIST

We resume at this time our consideration of the question, "What Must I Do to Be Saved?" Thus far we have determined that an alien sinner must hear the Word of God, believe it, and repent of his sins. Now we affirm that the Bible clearly teaches that we must confess our faith in Christ as a prelude to being baptized into Christ.

Jesus declared, "Whosoever therefore shall confess Me before men, him will I confess before My Father which is in Heaven" (Matthew 10:32). From this we learn that our being confessed by Christ in Heaven is predicated on our confessing of Christ on earth. Too, we are instructed that the confession we make must be public; that is, "before men."

This acknowledgment of our faith must be oral. I read this time from Romans 10:9, 10, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Jesus Christ is the Son of God! That statement is the fundamental truth of the New Testament. The fundamental truth of the Old Testament is, "Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4). The Old Covenant Scriptures were written to prove that there was one God; the New Testament to prove that Christ is His Son. The Jew was required by the law of Moses to confess his belief in God, we are required to confess our faith in Jesus as His Son.

This great confession was made by the *Father*. When Jesus was baptized, the voice from Heaven proclaimed, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17). That same

voice also resounded on the Mount of Transfiguration, acknowledging the same truth (Matthew 17:5). Angels also made this confession, for we read, "For unto which of the angels said God at any time, Thus art my Son, this day have I forgotten thee? And again, I will be to Him a Father, and He shall be to Me a Son? And when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him" (Hebrews 1:5, 6).

The *demons* from the lower regions acknowledged Christ as the Son of God. Listen! "And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out saying, What have we to do with thee, Jesus, thou Son of God?" (Matthew 8:28, 29).

The *apostles* made that noble confession. When Peter attempted to walk to Christ on the water, and lost his faith when the winds became boisterous, Jesus took him by the hand, "And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him saying, Of a truth Thou art the Son of God" (Matthew 14:33).

The *centurion* of the Romans who nailed Christ to the Cross acknowledged Him to be the Son of God. I read, "Now when the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly saying, Truly this was the Son of God" (Matthew 27:54).

The Church of Jesus Christ is built upon the fact or principle of this confession. Once Jesus asked the apostles concerning the opinions of men relative to Himself. Some declared Him to be John the Baptist, Elias, Jeremias, or one of the prophets. But when He asked the apostles concerning their views, Simon Peter said unhesitatingly, "Thou art the Christ, the Son of the Living God" (Matthew 16:16). Jesus answered and said unto him, "Thou art Peter, and upon this rock I will build My church; and the gates of Hell shall not prevail against it" (Matthew 16:18). The Church of Christ is not built upon Simon Peter as a man. It is a spiritual institution and as such must be built upon a spiritual

principle of fact and truth. The basis of our faith, yea, even the creed of the Church of Christ, is summed up in the confession, "Jesus is the Christ, the Son of the Living God."

Therefore, when one comes to us desirous of obeying the revealed will of Heaven, we do not ask him to subscribe to a book of doctrines and covenants, we do not ask him to recite a catechism, we do not ask him to subscribe to articles of faith, we do not require him to endorse a book of discipline. All that we do is to ask him the Scriptural question, "Do you believe that Jesus Christ is the Son of God?" Upon his confession of faith in this great truth of the ages we immerse such a man in baptism, that he may rise to walk in the newness of life.

Is this God's plan for the salvation of sinners? If so, it is wondrously simple, is it not? Let us examine the record given to determine if this was the method employed by the Spirit-guided preachers of the apostolic and miraculous era of the church. Many of you recall old Ray's Practical Arithmetic. You remember that it first laid down the rules to use in working the problems, then it gave you an example worked out by those rules. If in your attempt to solve the problems, you became confused by the rules, you could always turn to the example worked out and see where you had misapplied the rules. That is the way God has revealed the terms of our salvation. He has taught us that we must hear, believe, repent, confess and be baptized. If you are confused about that, go to the Book of Acts, which contains the examples of conversion worked out, and see how these rules applied.

Let us take the conversion of the Ethiopian eunuch in Acts, chapter 8, for example. This man was Secretary of the Treasury for Candace, queen of the Ethiopians. A religious man, he had come to Jerusalem to worship and enroute home was improving his time by reading the Old Testament. The evangelist Philip was sent to speak to him the way of life. Let us take up the story as related in the Bible, beginning with this point, "And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I except some man guide me? And he desired Philip that he would come up and sit with him?"

You will recall that the Ethiopian financier was reading from the beautiful 53rd chapter of Isaiah. The record continues, "And the eunuch answered Philip and said, I pray thee, of whom speakest the prophet this? of himself or of some other man? Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus."

I should like to remark that here we have set forth for us the attitude of an earnest seeker after truth, and also the attitude of an earnest preacher of the gospel. One cannot preach Christ to an alien sinner without preaching baptism, for Christ began His personal ministry by being baptized, and closed it by telling us to be baptized. When therefore Philip pointed these facts out, we are not surprised that the man asked to be baptized.

The story continues, "And as they went on their way they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" That is a clear-cut question. What was the answer of the gospel preacher? Did he tell him to pray? Did he tell him to relate his experience? Did he tell him to first memorize the catechism? Did he tell him to wait until the church voted on him? No indeed not, for, remember that Philip was a *gospel* preacher! Let us read just what occurred. "And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus is the Son of God."

Did this suffice? Yes, for we read in the next verse, "And He commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him" (Acts 8:38). Friends, you know that you are safe in following this example. It is the only one you are safe in following. In any other procedure you take a chance, but in this simple obedience you know that you are doing what God requires.

Do you want to obey the gospel? Then go to the nearest Church of Christ sponsoring these programs. Tell them of your fervent desire! You will be asked if you believe that Jesus is the Son of God. When you have made that confession, two people will go down into the water, yourself and the administrator of baptism, and you will then be buried with your Lord in the watery grave, that even as Christ rose from the dead, so you too shall come forth

to walk a new life. Make that confession this night and be baptized into Christ. Do not delay. We plead for you and your soul. Obey before it is too late!

IS BAPTISM ESSENTIAL?

As we pursue our investigation of the Scriptural requirements necessary to the salvation of an alien sinner, we come now to the place where we affirm that baptism is one of those requirements. We are fully aware of the controversy over this issue, but we prefer to take our stand clearly with the New Testament Scriptures. Those who assert that baptism is a non-essential are placed in the position of telling the Savior that He issued commands which are invalid and of no consequence. One should think carefully and earnestly before he makes such an accusation. Why be immersed in water? Why be baptized? We turn to the Scriptures for the reply.

1. Baptism is necessary to enable one to fulfill all righteousness. I read, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad Him, saying, "I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (Matthew 3:13-15). It is apparent to all honest persons that if Jesus, who was without guile, had to be immersed in water to fulfill all righteousness, certainly we could not fulfill the requirements of God's system without following in His steps. Listen once more! "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself and take up his cross, and follow Me" (Matthew 16:24). Are you willing to follow Him in baptism?

2. Baptism is pleasing unto God and brings His approval. The record declares, "And Jesus, when He was baptized, went up straightway out of the water: and lo, the Heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo, a voice from Heaven saying, This is My beloved Son, in whom I am well pleased" (Matthew

3:16, 17). From this we learn that the Heavenly Father chose the occasion of His Son's baptism to announce their relationship and to express His pleasure.

3. Baptism is necessary to save us from our past sins. Near the close of His earthly ministry, Jesus said, "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Notice, please, that the Savior specifies two things which must precede salvation; that is, belief and baptism. Regardless of how many more may be demanded, at least these two must be observed. I have a number of friends who would like to have that passage read, "He that believeth is saved already, and can be baptized if he wants to," but that is not the way Jesus said it. Neither is it the way He meant it. For if He would have meant it that way, He would have said it that way. But someone may try to destroy the force of this by arguing that He did not say, "He that believeth not and is not baptized shall be damned." Certainly not! He did tell us that it took two things to save us, but He then shows that lack of one will damn us. Do you think that Jesus would affirm in one breath, "He that believeth and is baptized shall be saved," then turn around and in the next breath say, "I was just kidding about the baptism but you DO have to believe." I'm happy to say that I am not following that kind of a Lord. What He says I accept. I'm willing to obey it, and I refuse to stoop to any form of cavilling or deceit to lessen the effect of His testimony.

4. Baptism is essential to enter the Kingdom of God. When the ruler of the Jews, Nicodemus, came to Christ by night, he was told, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of *water* and of the Spirit, he cannot enter the Kingdom of God" (John 3:3-5). The purpose of the Spirit through the preaching of the Word is to bring you to the point of obedience, and when you have gone down into the water and risen to walk a new life, you are then in the Kingdom of Heaven. But remember that without this, it is plainly stated you cannot enter that kingdom.

5. Baptism is necessary to the remission of your sins. In proof of this I take you to Pentecost, at the close of the wonderful sermon by Simon Peter, when the hearers, being pricked in their hearts, cry out to Peter and the other apostles, "Men and brethren, what shall we do?" Let us hear the answer given by the Spirit-guided apostle, "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Again I have a number of friends who to sustain a theory would much rather that Peter would have said, "Repent and receive the remission of sins, and you may be baptized if you prefer," but that is not the way he said it. Peter joined repentance and baptism together, placing them on the same equal basis. "What God hath joined together, let not man put asunder." After all, would it not be easier and safer to go be baptized than to spend all of your life in trying to figure out some excuse to keep from doing what you know is plainly commanded?

6. Baptism is required to get into Christ. All spiritual blessings are located in Christ. Paul says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Heavenly places in Christ" (Ephesians 1:3). Now if all spiritual blessings are in Christ, it stands to reason that there are none of them out of Christ. Thus it follows, that a man in order to enjoy any spiritual blessing must get into Christ. No topic is of greater importance than the one dealing with the method of getting into Christ. And surely if the Bible is plain on any subject in the world it should be plain on this one. The Bible was written to help us enjoy spiritual blessings. It affirms that those spiritual blessings are in Christ. Surely, then, it must provide for us the way by which we are to get into Christ. And it does!

There are two passages in the New Testament that tell us in so many words how to get into Christ. Here's the first: "Know ye not that so many of us as were *baptized into Jesus Christ* were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:3, 4). Where would one go to find a clearer statement? How can there be any controversy among honest hearts? If the apostle Paul were here today in this studio and I

posed the question, "How does one get into Christ?" I am sure he would say, "As I wrote in the Roman letter, Know ye not that so many of us as were baptized into Christ." How, then, dear friend, if you have never been baptized, can you say that you are in Christ? How can you be satisfied? How can you feel safe?

Now I want to note the other passage which tells us how we get into Christ. You will find it in Galatians 3:27, "For as many of you as have been *baptized into Christ* have put on Christ." Once more we have it. BAPTIZED INTO CHRIST! But notice that the putting on of the Savior is conditioned upon our being baptized into Him. As many as have been baptized into Christ have put on Christ. If therefore you have not been baptized, have you put on Christ? Indeed not, if the New Testament is true! Then you are still in your sins!

The Word of God plainly teaches that one who is penitent should confess his faith in Christ, and be immersed in water, thus obeying the command of the Savior and accomplishing the Will of God. I am interested in your soul. I plead with you therefore to study God's Word earnestly and carefully. Then go to the nearest Church of Christ sponsoring these programs, obey the gospel, and live faithfully until the end of your life. Only thus can you be saved. Obey Christ today!

WHY BE BAPTIZED?

We resume at this time our discussion of the question, "Why Be Baptized?" It is amazing that, with the clear teaching we have on this subject in God's Word, there should be those who still question the necessity of immersion. We have given you six scriptural reasons thus far, and today propose to give you several others. We shall enumerate them as a continuation of the last talk.

7. Baptism is a command of God. At the house of Cornelius, the inspired apostle Peter asked, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he *commanded* them to be baptized in the name of the Lord" (Acts 10:47, 48). I want to ask you, in view

of this, if it is right to obey the commandments of the Lord? You say it is! All right, I should like to ask further, if it is right *not* to obey them? Even if baptism constituted the least of the commandments, which it does not, it would still not be right to ignore it. Jesus says, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven" (Matthew 5:19).

Have you ever heard anyone argue that prayer was non-essential? Have you heard them affirm that belief in Christ was not essential to salvation? Indeed not! Then why argue that baptism is not required? Did not the same God and the same Bible which commands prayer and faith also command baptism? The man does not live who will deny that baptism is a command! What right have we, then, to go through the Bible and list God's commands under two headings, labeling one of them "Essential" and the other "Non-Essential"? If you have the right to discard a command because you feel it is not necessary, would not every other man have the same right with reference to those things he did not obey? Then, what would happen to the Bible? It would soon become a riddled scrapbook subject to the whim and fancy of every casual reader.

8. Baptism is necessary to the cleansing of sin. When Saul of Tarsus was in a blinded condition in Damascus, the Lord sent Ananias to him to tell him what to do to be saved. Someone may say, "Oh no, he was saved on the road when Jesus appeared to him." No, he was not, for if he was saved then, he was saved in his sins. And if he could be saved in his sins, so can everyone else, for God is no respecter of persons. That he was still in his sins is evidenced by the words of this godly disciple who was sent to him, for he said, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Perhaps you will ask, "But how can God take away our sins through baptism?" That is not our concern! It is not our business! That is God's part! When Peter said in Acts 2:38, "Repent and be baptized everyone of you in the name of Jesus Christ, for the remission of sins," he made it your duty to repent and be baptized; it is the Lord's duty to do the remitting! What

right have you to stand around and refuse to obey what God has TOLD YOU to do, just because you cannot see how He will do what He has said He will do? There are a great many things God accomplishes that I cannot understand, but I can understand what He wants me to accomplish and I propose to do that and let Him handle His affairs. I'm sure He will be able to handle them all right!

Perhaps someone may ask, "But what is there in water to wash away sin?" My answer to that is, not a thing, or else one would have his sins washed away every time he took a bath. It isn't the water as a combination of two parts hydrogen with one part oxygen that takes away sin, but it is the obedience of God's command. God has commanded you to be immersed in water, upon a confession of your faith in the Savior. He has declared that upon your subjection to this command He will take away your sin. Remission takes place in Heaven, but your obedience takes place on earth. Baptism is God's test of your faith!

We have an excellent example in the Old Testament in the case of Naaman, captain of the Syrian army, who was a leper. When he was sent by a little captive maid to see the prophet Elisha, in Samaria, that prophet sent his servant to say to Naaman, "Go down and dip seven times in the Jordan and you shall be cured." But Naaman could see no connection between dipping in water and curing his leprosy. He flew into a rage and started home. His servant, however, reasoned with him, saying, "If the prophet had told you to do some great thing, you would have attempted to turn the earth over to accomplish it. Why, then, refuse the simple instruction?" Naaman, being persuaded, went down to the river and dipped himself completely in its waters seven times, and was restored whole, his flesh becoming like that of a little child.

Today, men are afflicted with the leprosy of sin. They go to God's word and ask for a remedy. They are told to believe, repent and be immersed in water. But that isn't what they were expecting. Like Naaman, they cry, "I thought that He would come out and lay hands on me and call on the name of God." Men today are willing to accept any kind of miraculous abracadabra, so long as it is mysterious. They will pray, shout, roll, yell, scream, agonize, plead, cavort, writhe and supplicate. They want God to

tell them to do some great thing. But the command still stands, "And now, why tarriest thou? Arise and be baptized and wash away thy sins!" What was there in water to take away leprosy? Not a thing! How does it happen, then, that Naaman was cured of his grievous body-consuming disease? The answer is, that he did what God told him to do, and the Lord cured him. The Lord remitted his disease. What is there in water to take away the leprosy of sin? Not a thing! Why be baptized then? Because this is the Lord's command and if you obey He will take away your soul-destroying sin!

9. The Bible affirms that baptism saves us. Listen as I read, "The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us" (1 Peter 3:20, 21). How were the people in the ark saved by water? The answer is that in the days of Noah the water did two things; it proved a bar to keep the wicked from entering the new world cleansed of sin, and it provided the medium by which Noah and his family entered that new state. So, the apostle says, baptism doth also now save us! What does it do? It stands as a bar at the door of the new life to those who have not repented! But it also provides the medium by which those who are humble and contrite enter the new life of service to the Master, cleansed from their past sins. The water in the days of Noah saved him only from his past associations, it guaranteed nothing regarding the future. So it is with baptism. It can only save from past sins. But it brings us into a new condition, where we can walk in newness of life (Romans 6:4).

Noah could not have been saved without the waters of the flood to transport him safely to the new world. That was essential to his salvation from the wickedness about him. Neither can we be saved without passing through the waters of baptism. "The like figure whereunto even baptism doth also now save us."

But this verse continues, "Not the putting away of the filth of the flesh but the answer of a good conscience to God." We are not baptized to rid ourselves of an accumulation of bodily grime or to bathe the flesh. Instead we are baptized that our consciences may be clear, and my tenth reason for the necessity of baptism is that

no one who has heard the teaching of God's Word on this important topic can ever have a good conscience in God's presence until he has obeyed. We urge you to be immersed in water in obedience to the prompting of the Bible and your own conscience. Do not delay. Obey God today!

WHAT DOES BAPTISM REQUIRE?

Today we shall discuss what is required in baptism; in other words, what baptism really is. To secure a definition of the word we must recall that it is an Anglicized Greek word. Thus we must go to a New Testament Greek lexicon, rather than to an English dictionary to determine the sense in which Christ and the apostles used the expression. And the lexicons are all in perfect agreement. The word "Baptize" means "to dip, plunge, immerse, cover up, overwhelm, submerge, bury." Thus it is evident that whatever the element employed, one must be buried in it, covered up by it, or immersed in it, else he has not been baptized. To be baptized in water means simply to be immersed in water. Anything less than this is not baptism as taught by Christ. Thus sprinkling is not baptism. Neither is pouring!

That this may be proven by the Scripture as well as the etymology of the word, let us notice the various elements required in the New Testament to provide baptism. What things are necessary?

1. A candidate is necessary. You cannot baptize someone if you have no one to baptize. So we read, "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned" (Mark 16:15, 16). From this we learn that a believer who has been taught the Word of God is a subject of baptism.

2. Baptism requires an administrator. That is, one to do the baptizing. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). Here is the authority from Christ for men to act as administrators of baptism.

3. Baptism requires water! God does not leave us ignorant of anything pertaining to our salvation. He does not leave us to guess what we are to be immersed in, for we read, "Can any man forbid water, that these should not be baptized?" (Acts 10:47). Since these words were uttered by the inspired apostle Peter, I am confident that you would not forbid water for baptismal obedience.

4. Baptism requires "much water." Listen to the record, "And John also was baptizing in Aenon near to Salim, because there was much water there" (John 3:23). This has reference to John the Baptist. He was baptizing. And he was baptizing at a specific place. Why? Because there was much water there. Thus baptism requires an amount of water! That amount the Bible says is "much water." Anything which requires less than this is not scriptural baptism.

5. Baptism requires "coming to the water." "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized?" (Acts 8:36). We point out in passing that when this man heard the preaching of the gospel, they did not command water to be brought, but they came to the water. Immersion would require this act!

6. Baptism requires going down into the water. "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38). Nothing could be plainer, than that in administration of Christian baptism it is required that both the administrator and the candidate go down into the water. Anything which does not demand this is not the baptism spoken of in the Book of Acts.

7. Baptism requires a burial. We cite as authority, first, the language of Romans 6:3, 4: "Know ye not that so many of us as were baptized into Christ, were baptized into His death? Therefore we are *buried* with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." All of us know what is meant by burial. It is a covering up, a concealing from sight. So, if we are buried with Him by baptism in water, it simply means that we are covered up by water. But let us consider further.

“Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised him from the dead” (Colossians 2:12). In these two last passages, we have learned that our baptism is a likeness of the burial and resurrection of Christ. Now, we know that Christ was placed in the tomb, and came forth from the tomb. Just so, we must be placed in the watery grave, and come forth therefrom, to carry out this act of obedience. Only immersion permits us to fulfill this picture.

8. Thus, baptism requires a planting. I read, “For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection” (Romans 6:5). Pray tell me how it is possible to carry out this likeness with any mode of administration except immersion.

9. Baptism requires a birth. “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God” (John 3:5). It is a law of nature that nothing can be born of a volume smaller than itself. Thus the requisite of much water, if as the Master says, a man must be born of water.

10. Baptism requires a “coming up out of the water” (Acts 8:38). Pay attention while I read, “And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”

Let us summarize the plain teachings of God’s blessed Word. We have proven to you by the Bible that scriptural baptism requires ten things, as follows: A candidate, an administrator, water, much water, coming to the water, going down into the water, burial, planting in the water, birth of the water, and coming up out of the water. Again I affirm that anything which does not employ all of these items is not the baptism which the New Testament authorizes. Let us rather say it is not baptism—period!

This interposes certain questions. For instance, “What will God do with those who have never heard this teaching?” I answer that this remains with God. But that doesn’t affect you, for you have heard it. I do know what He will do with you! For your Bible teaches you, “Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (James 4:17). Again, “When lust hath

conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death" (James 1:15). Is it good to be baptized as God commands? Is it good to follow the example of Jesus? Is it good to follow the teachings of the New Testament on baptism? Then to him that knoweth to do good and doeth it not, to him it is sin. Where do you stand in God's sight on this issue today?

Perhaps you say, "But isn't this a little matter?" Indeed not! To make baptism valid, it requires the pronouncement of the three greatest names of the universe over it. Jesus said, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I ask you if a thing can be small or insignificant which is hallowed or sanctified by the names of the Godhead? When Jesus was immersed in Jordan, was it unnecessary? He said, "Suffer it to be so now for THUS it becometh us to fulfill all righteousness." Thus! In this manner! By this method! That is, by baptism! Will you accept His teaching on the matter?

The Churches of Christ, with charity toward all, with malice toward none—but with faith in the right as God has revealed that right—affirm that there is no such thing taught in the Bible as "modes of baptism." The term does not occur! It is not within the pages of inspiration. Baptism is *baptism!* Another mode is not baptism at all, but something entirely different. For that reason, with sincere love for you and your soul, we plead with you under Heaven's throne this day to consider this matter. If you have not been scripturally baptized, you have not been baptized at all. Obey your Lord before it is too late!

"WHO SHOULD BE BAPTIZED?"

Only a few days ago, a very fine lady of my acquaintance informed me that she was going to have her little baby christened, and asked me why the Churches of Christ did not practice infant baptism. I hope to be able to make our position clear on that question today, as we consider the topic, "Who Should Be Baptized?" In dealing with this matter we shall have recourse to God's Word as our only source of authority, and with it as our guide shall endeavor to "speak the truth in love."

Let us notice, then, that the New Testament teaches that there are certain things requisite to our baptism, which must precede it, in order to make that baptism scriptural. The first of these things is hearing. No better place to prove that can be found than Acts 18:8, which mentions Paul's work at Corinth, and says, "Crispus, the chief ruler, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." In this instance, baptism was preceded by faith, which came as the result of hearing the gospel. Now that is a logical sequence of events, because "Faith cometh by hearing, and hearing by the Word of God" (Romans 10:17).

Now it stands to reason, that if one must hear God's Word before being immersed, he would also need to believe in order to make the baptism spiritually legal. That is true, for we read in the words of Christ, "Go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned" (Mark 16:15, 16). In this instance, we note that preaching was required, which in turn was to be followed by belief, and then the result, baptism! Preaching, hearing, faith and baptism. That is the divine order as we have thus far found it. Now anyone who is not yet old enough to hear the Word of the Lord and believe it, is not a subject of baptism. Such an one is still in a state of innocency, and if he dies at that age, will go to eternal rest without any question, for he could not yet discern God's will, or determine right from wrong.

Let us look at another requirement which must precede our obedience. This time the apostle Peter is replying to the question asked on Pentecost, and says, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Here we see that repentance must precede baptism. Now it is our contention that your sweet little babe has done nothing to repent of, therefore is not a subject of baptism at all. Since baptism is for remission of sins, as we are here taught, then to have your little child immersed would be the equivalent of admitting that you thought the child had sinned. But this cannot be the case, because that little child is still in a state of innocency.

Let us now note just who was baptized in New Testament times. In the chapter just referred to, I find this statement, "Then

they that gladly received His word were baptized" (Acts 2:41). You will observe from this that baptism was voluntary obedience. No man has a right to force you to be baptized without your consent, or against your will. If you are not yet old enough to make a decision for Jesus, you are not yet old enough to be baptized into Christ. You are safe in your childhood state, but when you arise to the age of accountability, and can determine the truth of God's requirements, you must then make your choice. If you gladly receive God's Word, of course we know that you'll be baptized.

Now I call attention to another passage. This time it concerns the work of that faithful preacher, Philip. He went down into Samaria and preached Christ unto them, with the result that there was great joy in that city. Listen to what happened! "But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). Philip preached, the people heard, they believed, they were baptized, both men and women. This was the divine arrangement! It is preserved for us in no mistakeable way.

But it may be urged that Jesus during His personal ministry invited little children to come unto Him. Certainly that is true, but you'll find no place in the Word of the Lord that says He invited them to come for baptism. Baptism is for remission of sins, and I shall prove that Jesus taught that little children were sinless, in a state of innocency. But first I want to know why little children were brought unto Him. Does the Bible tell us? Let's read, "Then there were brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them" (Matthew 19:13). There we have it in so many words. Not an intimation of baptism. He put His hands on them and prayed!

But what did Jesus think of the condition of these sweet little ones? I continue, "But Jesus said, Suffer little children to come unto Me, and forbid them not: for of such is the Kingdom of Heaven" (Matthew 19:14). This clearly shows that little children are naturally in that state of freedom from sin, which must characterize the Kingdom of Heaven. The Kingdom is made up of such material as little children. Sinlessness, innocency of guile, perfect obedience, supreme trust in the Father—these are the character-

istics of the Kingdom of Heaven. Little children have those characteristics. They are a part of the warp and woof of the fabric of childhood! But if the Kingdom of Heaven is made up of such material, and we want to be members of it, then it stands to reason that those of us who are older would have to become as little children in order to enter that Kingdom, doesn't it?

Then let's investigate further! Jesus said, "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven" (Matthew 18:3). Instead, then, of little children being baptized to become as we are, the Savior shows that we must be converted to become as little children are! There is neither command, precept or inference in the New Testament for the baptism of those who are not old enough to believe.

Mother, when you look down upon that tiny little face nestled against your breast, have no fear for the eternal safety of that pure little soul! Rather should you ask God to help you be as pure, as free from harm, as clean and loving as your precious little gift from Heaven. I tell you that if the specter of death should stalk unbidden into your home this day and place its clammy hand upon the brow of your tender infant, you can follow that frail body to the place where this tenement of clay shall be deposited, and return to your home, smiling through the tears that dim your eyes, saying, "Thank God, my baby is safe with Jesus." What a wonderful provision of God's love. For I tell you that the baby of an atheist or infidel is just as safe in death as the baby of the most righteous man who walks on earth. The little child cannot choose its parents, and God will not condemn it because its parents are disbelievers.

But I plead with you to teach your children the way of life. Bring them up in the nurture and admonition of the Lord. Tell them that daddy and mother cannot save them, but when they get old enough they must accept Jesus of their own free will. The choice will one day rest with them. The mother never lived, be she ever so dear, who could save her children. She has all that she can do to save herself. Jesus died to save us all. He is the only one who could. Teach your children to reverence Jesus, and to obey His will. Then when they are old enough they will step out on the Lord's side. They will do it because they believe in Him, and

not because you forced them without consulting them. This is true obedience! May God bless your families this day!

WHAT REALLY SAVES US?

This talk today will conclude the present series on the great question, "What Must We Do to Be Saved?" Therefore, it is altogether fitting and proper that we should insofar as possible in the brief time allotted summarize the points set forth in God's Word as contributing to our eternal welfare. Let us remember, then, that salvation has two parts — one divine and the other human. It requires two persons to contribute to its fulfillment — God and man. Both have a part to play in the drama of salvation. What are those things that God has provided by which we are saved? Let us enumerate them one by one.

1. We are saved by the love of God. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life" (John 3:16). "But God commendeth His love toward us in that, while we were yet sinners, Christ died for us" (Romans 5:8).

2. We are saved by the grace of God. "For by grace are ye saved through faith, and that not of yourselves it is the gift of God" (Ephesians 2:8). "For the grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world" (Titus 2:11, 12).

3. We are saved by the blood of Christ. "Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Romans 5:9). "And almost all things are by the law purged with blood, and without the shedding of blood there is no remission" (Hebrews 9:22).

4. We are saved by the life of Christ. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved from wrath through Him" (Romans 5:10). "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

5. We are saved by the name of Christ. "Neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved" (Acts 4:12).

6. We are saved by hope. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Romans 8:24, 25).

7. We are saved by the gospel. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Corinthians 15:1-4).

8. We are saved by the engrafted Word of God. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls. But be ye doers of the Word, and not hearers only, deceiving your own selves" (James 1:21, 22).

Now, because of these Scriptures there are many people who feel that there is nothing a man can do to contribute to his salvation. The folly of such reasoning is found, when we consider the words of the apostle Peter on Pentecost, "And with many other words did he testify and exhort saying, *Save yourselves* from this untoward generation" (Acts 2:40). *Save yourselves!* In spite of all God's provisions for us, we also have a part to play in our salvation. Let us then consider some of the things that save us, from man's side of the question.

1. We are saved by faith, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21). "Receiving the end of your faith, even the salvation of your souls" (1 Peter 1:9).

2. We are saved by confession of Christ orally. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10).

3. We are saved by baptism. "The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure, whereunto even baptism doth also now save us" (1 Peter 3:20, 21).

4. We are saved by obedience. "Though he were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all that obey Him" (Hebrews 5:8, 9).

It is our firm conviction that it takes all of these to save us. We are well aware that there are those who scrap the Bible in order to uphold their own sectarian doctrines; some affirming that we are saved by grace alone, others by faith alone, and still others by something else. We are reminded of the story of the man who fell into the river. His friends standing below the spot on the shore immediately began to take action in an attempt to save him. One of them leaned as far over as possible to extend a hand, but the man in the water was just beyond his reach. He then ran out upon a boat as far as possible, but meanwhile the current swung his floundering companion further out into the channel.

Becoming desperate, the would-be rescuer grabbed up a length of rope and flung an end toward the man in the water. Again the attempt was just short, so he quickly grabbed up an oar and took a hitch around it with the rope, and using it for an extension, he hurled the rope out, and the half-drowned man clutching it was hauled in to safety. Thereupon a big argument ensued on the part of the remaining members of the party. One said, "That man certainly saved him"; but a second said, "No, it was the boat that did it"; while a third put in with, "You gentlemen are both wrong, it was the rope." Then the fourth came up with this sage bit of reasoning, "You are all wrong, it was the oar that did the trick."

I want to ask you as listeners this day, what really saved that man. Was it the man, the boat, the rope or the oar? I know that you will immediately say, "It took all of them together." And that is right. That is the very position the Church of Christ occupies on the subject of what it takes to save you. We do not argue that a man is saved by grace alone, although we know he is saved by grace! We do not contend that he is saved by baptism alone,

although we affirm that he is saved by baptism! It requires all of the things we have enumerated; the love of God, His grace, the blood of Christ, the life of Christ, the name of Christ, hope, the gospel, the engrafted Word of God, faith, confession, baptism and complete obedience. Leave out any of these and the chain which binds us back to God is broken.

The Lord has supplied His part and given freely. He has done all that is required by the demands of eternal and heavenly justice. He gave His Son, and that Son gave His life. Now, the only thing that stands between you and your salvation is the acceptance of that Son as your Savior upon the terms specified in the New Testament. We implore you that if you have not yet confessed His name upon the sincere obedience of your heart that you do it at once, then be baptized into Him, to rise and walk in a new life of humble obedience. You'll receive the end of your faith—even the salvation of your soul!