The Christian Courier

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Baptism for Remission of Sins Is Justification by Faith

(Romans 5:1 - 1 Peter 3:21)

The New Testament reveals the Lord's plan for saving the human race; and if one would thoroughly understand the truth regarding this question, he must consider all that is taught on the subject. It will not be enough for him to consider a few passages and then attempt to formulate a plan in keeping with a partial statement of the divine revelation: he must consider all that is said on the subject, if he would know the will of God. (Matt. 7:21-23) Because some have not taken into consideration all that is taught on the subject of salvation from sin, they have erroneously thought that "baptism for remission of sins" is diametrically opposed to "justification by faith." But since we are primarily interested in that which the Lord says, let us turn our attention to that which is found in His Word.

SALVATION IS PROMISED ONLY TO BELIEVERS

1. The testimony of the Scriptures: Acts 10: 43; Acts 13:38,39:

2. Thus, the plain teaching of the New Testament is that God has promised to save men on the condition that they believe. However, an important question arises just here...What does it mean to believe?



3. There are many people who take these passages to mean that the process of believing is wholly mental or inward, and that those who thus believe are saved without any outward action or -- physical obedience, whatsoever.

Many statements and/or creeds are given by men to prove that a man is saved before and without obeying the gospel. But if that is true, how then, are we to understand those passages which plainly state that one must "obey the gospel" in order to be saved?

Heb. 5:8-9; I Peter 1:22 & 4:17; also II Thess. 1:7-9; Romans 6:17-18.

This leads us to ask;

DOES THE NEW TESTAMENT TEACH BAPTISM IS FOR REMISSION OF SINS?

1. The testimony of the Scriptures: John 3:5; Mark 16:16; Acts 2:38 & 22:16; Romans 6:3-4; Eph. 5:25; Titus 3:5; I Peter 3:21.

2. These passages, just as they read in the commonly received King James Bible of the New Testament teach "baptism for the remission of sins" just about as clearly as anything else; and if they do not put the matter beyond question, it is because it is impossible for language to do so.

3. Moreover, this view is abundantly sustained by scholarly criticism and the history of the church in all ages.

A PERTINENT QUESTION

1. In the light of these indisputable facts, why is this doctrine which is expressly taught in the New Testament, and sustained by the fairest inferences from the Scriptures and the strongest analogies, so earnestly opposed by so many professed followers of Christ?

2. The doctrine of "justification by faith" has been so conspicuously and so generally taught by denominationalists since the Lutheran Reformation that many have come to believe that any teaching which involves "works" or "acts of obedience", is untrue.

3. "Baptism for the remission of sins", in their estimation, conflicts with this idea of "justification by faith"; and for that reason the former teaching is condemned as being wholly unscriptural. (In quotation)

"Any teaching which conflicts with "justification by faith" is unscriptural; But the doctrine of "baptism for the remission of sins" does so conflict; Therefore it is unscriptural." (Name of denominational author withheld,

but came from "Articles of Religion" IX, "Of the justification of man" Discipline of the Methodist Church, 1948, P. 47)

However it may be correctly said that no thoughtful and well-informed person has ever discussed the doctrine of "baptism for the remission of sins" in a negative manner, without experiencing much difficulty in disposing of the scriptures presented in its support, even to his own satisfaction; and in view of that which is said in the New Testament regarding both "baptism for the remission of sins' and "justification by faith", is it not possible that both are true, since they are both a part of the revelation which was given by inspiration? If so, then, there is certainly no conflict between them.

***"...Repent, and be baptized every one of you..."* Acts 2:38**

SOME CONCEIVABLE METHODS OF JUSTIFYING A SINNER

1. Justification by law is entirely out of the question. No sinner has ever been justified by mere law; for it is the nature of law to approve the obedient and condemn the disobedient. And if it were possible for one to keep the law perfectly, he would, of course be just, but not a justified sinner. He would be approved before the law, because he never violated it.

2. However, that is not the kind of justification the New Testament sets forth. The problem dealt with in God's Word is the justification of a sinner---one who is condemned by law.

3. There are two conceivable methods by which a sinner may be justified. (viz.)

A. Justified by works. Works of this kind are known as "meritorious" or "compensative" works; and they carry with them the idea that the worker will be compensated as a result of his having done them. Such a view rejects Christ and gives all the value to works. This method is specifically condemned in the New Testament. (Titus 3:5; Eph. 2:8-9; Gal. 5:4; Romans 3:21-28.)

B. Justification by grace, mercy, pardon. This plan justifies the sinner who is condemned by law, and allows nothing which he can do, or offer, as compensation. It is therefore, diametrically opposed to the "method of works". This pardon comes then to the repentant Christian for sins committed while in the body of Christ. (i.e. through prayer)

WHAT DOES IT MEAN TO BE SAVED BY GRACE?

"...Repent, and be baptized every one of you..." (Acts 2:38)

1. This method is said to be of faith because faith is the means by which the sinner takes hold of Christ and appropriates the salvation which he made possible for him by his sacrificial death upon the cross. (Rom. 4:16.) But in order for faith to be effective it must be made perfect by works. (James 2:22)... The "works of faith", therefore, are as certainly included in the plan of salvation, as the "works of a meritorious character" are excluded. (Rom. 1:5 & 16:26; Acts 6:7)

SIN DESERVED TO BE PUNISHED...

But when Christ died for the sinner, he satisfied the demands of the law; and the death of Christ was, in the estimation of God, a sufficient cause for withdrawing the sentence of death against the believer.

3. Again, salvation is promised only to the believer; but the question is, How or upon what condition is he to receive it? It is both reasonable and scriptural that salvation be conditional; for if it were not so, it would be possessed by those who do not want it and who are wholly unfitted for it.

Then too, it should be remembered that salvation from sin is not mere forgiveness of sin. It would do no good whatsoever for God to forgive the sins of the impenitent. Mere forgiveness does not liberate the sinner from the bondage of sin; he must likewise be saved from the love and practice of sin.

How then, or upon what condition is the sinner to be saved from sin? (Rom. 1:16-17; Mark 16:15-16; Luke 24:46-47; Acts 2:1-41) Thus, his faith leads him to accept Christ and His Gospel, and to do that which he commands in order to have his sins washed away. (Acts 22:10,16) Therefore "baptism for the remission of sins" is "justification by faith"; for baptism is faith acting and appropriating justification which is promised the believer.

Brother Homer Bryant

Judge Study 2

In the previous study we considered the various scriptures which deal with the Christians' necessity to make righteous judgments, both of situations and brethren. We would not want to leave the impression that all judgments fall within the purview of Christians. Indeed, there are certain judgments that Christians are to avoid, some because they deal with judgments beyond our power to discern, and others because they are flawed and are false judgments.

JUDGE NOT *2919*

(1) Matt. 7:1, "Judge not, that ye be not judged."

What is Jesus teaching us? Is he saying that if we refrain from judgment, we will escape God's judgment? Surely, our Lord is not providing an escape clause for the Christian.

The entirety of mankind will be judged, beginning with God's house, the church. I Pet. 4:17, "--the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

No-one shall escape judgment. Eccl. 12:14, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Our problem is that we usually stop reading before the thought is complete. Just so with this scripture. The thought continues through the 5th verse.

In verse two we are told that we will be judged in like manner as we have judged. If we judge "righteous judgment", we shall be judged accordingly. There is no fear of Godly retribution in this. If, however, we judge by our standards (which are unfair, unequal) we stand in jeopardy of God's judgment.

If we judge hypocritically (as in the case of the mote in our brother's eye and the beam in our own), we are judging by our own standards and not by "righteous judgment". How can we hope to escape the consequences of God's wrath by so judging?



What is the sum of Christ's teaching here? He is telling us to judge compassionately. We see the mote (speck) in our brother's eye. However, then, we, upon examination, find a beam (plank, timber) in our own. Taking care to first remove the large obstruction from our eye, we can clearly see to remove the tiny speck from our brother's eye.

SOME FURTHER CONSIDERATIONS

Jesus never said that our brother did not have a mote (fig. fault) in his eye. Nor did he say that it was acceptable to ignore the "mote" solely on the grounds that we have a large obstruction in our own eye. Neither did he say to ignore both "mote" and "beam" because, otherwise, we would be judging our brother.

(2) Rom. 2:1-3, "Therefore thou art inexcusable, O man, whosoever thou art that judgest--"

One would assume, if he stopped at this point, that Paul left no alternative but to abstain from any form of judgment. It is noteworthy that Paul did not stop at this point but continues his thought further. He is obviously inveighing against hypocritical judgment.

Note the Apostle's words, "--for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Further, "--thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

It is significant to note that Paul never said it was wrong to judge those who do such things. (see Rom. 1:21-32) He did, however, condemn this judgment if we were to do the same as others. (Rom. 2: 21-23) Hypocrisy in judgment is always sinful!

(3) Rom. 14: 1-4, (vs. 3) "--let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant?"

One must read the entire chapter 14 to get the exact meaning of this passage. The primary thought with which Paul is dealing is a relatively minor one; that of the difference of opinion between a meat eating brother and a vegetarian.

Paul speaks of "--him that is weak in the faith" and makes it clear (vs. 2) that one can be at fault on either side of this dispute. He further reasons that we are not to judge either regardless of preference for they are both received of God. (vs. 3)

Reasoning further, Paul says (vs. 4), "Who art thou that judgest another man's servant? to his own master he standeth or falleth." This is a narrow application restricted to the subject at hand. It seems that eating or abstaining are both equally acceptable to God, so judgment is not necessary.

Paul uses a similar principal (vs. 5 & 6) concerning "esteem (ing)" days, either alike or differently. It makes no difference: no judgment necessary.



"Why dost thou judge thy brother? or why dost thou set at nought thy brother?" (vs. 10) The expression "set at nought" *(1848)* is properly translated "despise, contemptible, to look down on" the other.

"Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." (vs. 13)

Paul is saying that their argument is baseless and has no need of judgment, except in the case of the meat-eating brother insisting on his "liberties" to the extent that it would be a stumbling-block in the path of his abstaining brother. In this case he would not be "walking charitably".

(4) Jas. 4:11-12, "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law:".

James prefaces his comments with the command "speak not evil". The word for this in the original tongue is "katalaleo" (2635), indicating slander, backbiting, speak(ing) against, traduce (falsely accuse). James is obviously referring to one who usurps the judgment of God. Note: "speaketh evil--judgest his brother", "speaketh evil--judgest the law." This indicates the meaning; positioning oneself in the status of God. Note vs. 11, "--thou art not a doer of the law, but a judge."

This form of judgment is improper. It is a usurpation of the judgment only possible if we are creators, not the created ones. It is also the usurpation of the right of ultimate judgment, possible only if we have total insight into others' minds and motives, which we do not have. Surely, God has reserved this to himself!

This thought, prohibitive as it is, does not contradict our Lord's statement found in Matt. 7:15-20, "wherefore by their fruits ye shall know them." This obviously requires judgmental thought. Indeed, without forming a judgment, we could not comply with this dictum of our Lord.

In the final installment we will consider the judgments which God has reserved to Himself.

For a better understanding of the truth,

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Did You Know?

Did you know that the Book of God's Word that we refer to as The Bible was not actually penned by the hand of God, but by men as they were guided by the Holy Spirit starting with Moses (Genesis) and ending with John (Revelation)? And that these were separate writings of books and letters that were compiled and put into the one Book that we have today?

The 39 Old Testament books were written in Hebrew and the 27 New Testament books were written in Greek. Some portions of the originals may be found in Palestine, Egypt, or Syria.

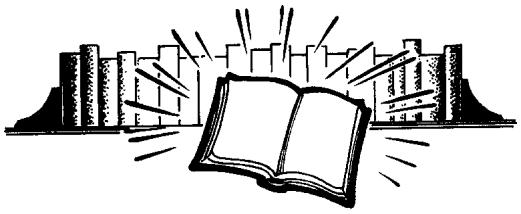
How did we come to have the Bible today, especially when we don't have all of the original writings? This has been a long process involving many translators.

In the 4th century, Constantine, the Emperor of Rome, had 50 copies of the Bible made. It is believed that the Bible (Codex Sinaiticus) which was found at the foot of Mt. Sinai in 1844 is one of those 50. It contains all of the Bible except for small portions of the Old Testament lost centuries ago. The New Testament is complete.

Another copy has resided in the Vatican (Codex Vaticanus) since 1475 that many scholars believe is one of the 50 copies made in the 4th century. It is complete except for portions of Genesis, Psalms, Hebrews, and small portions of other books.

Another copy (Codex Alexandrinus) was written in Alexandria, Egypt, in the 5th century. It is in the British Museum.

In comparing these copies to each other and to those we have today, scholars have stated that they had "uncanny accuracy." God has preserved His Word!



The Syriac Version was translated from the original language into six dialects of Syria in the 2nd century.

The Old Latin Version was translated from the Greek into Latin at the close of the 2nd century.

The Coptic Version was translated from the Greek into the Egyptian about the close of the 2nd century.

The Gothic Version was translated in 375 AD by Ulfilas for the Goths.

The Latin Vulgate was a translation from the Old Latin in 385 AD

In 1525, Tyndale translated the New Testament into English and printed 15,000 copies, most of which were promptly burned. The King of England had him burned at the stake for this effort.

By 1550, the English people demanded an English version, and some were written; but it wasn't until 1611 that this was truly accomplished. James, King of England, authorized 48 of the world's best scholars to translate the Bible into English (King James Version). These men had to agree on every aspect of the translation. This has been the most popular translation of the Bible throughout history, and is still the favorite of many today.

Since 1611, many different translations have been written; but there are a number that are not true translations, but are instead paraphrased versions. This means that the text was not written in word or phrase translation, but instead "thought" translation. This is dangerous because then we are given the translator's thoughts instead of the Word of God. In far too many cases what was written contradicted other passages. Some versions were influenced by the translator's predisposed religious thinking.

This list of translations is far from complete. There have been many others throughout history, with the greatest number coming from this last century. Some are good; many are bad. Whatever translation you use, study and make sure it is God's message you are receiving.

In Christian love,

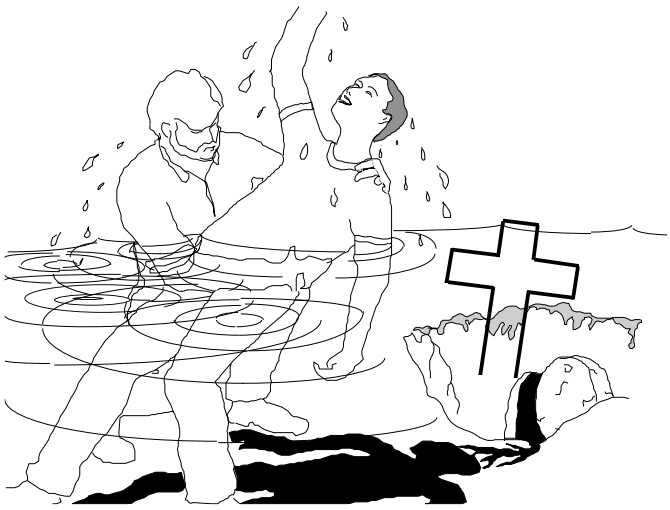
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Baptism Column No. 9
How Do You Know When You Are Ready To Be Baptized?

This is a question that faces each of us at some time in life, usually when we are fairly young. As we learn how baptism saves us we wonder when the right time for us is. Here are a few things to consider if you are asking yourself this right now.

First let's consider the concept of the age of accountability. I say "concept" because although the phrase is not in the Bible as such, the concept is. The concept is that a child is not accountable for his sins until he or she grows to realize and understand them. Thus if a child dies they are assured of heaven. We find proof of this concept in Matt. 19:14. *"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."*

Now, the time when we become accountable for our sins is not based on a particular age, but on our knowledge of sin, James 4:17. *"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."* There are several broad definitions of sins, as well as many specific sins. Considering the definitions, we find above that not doing good is sin (if we know to do good). Also, I John 3:4 says that transgression of the law is sin. Also, all unrighteousness, I John 5:17, and whatsoever is not of faith, Rom. 14:23. If you understand these things, and see the sin in your own life, Rom. 3:23, then be honest with yourself. You are accountable to God for your sins.



However, Jesus died for your sins, to save you from them. I Pet. 3:18. *"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:".* Rev. 1:5 *"...Unto him that loved us, and washed us from our sins in his own blood,".* If you understand your sins, do you understand the sacrifice Jesus made so that you don't have to stay in them?

Then, do you realize what baptism does? Baptism is the step in God's plan of salvation from sin in which Christ's sacrifice is applied to an individual. His death, burial and resurrection are applied, his blood thereby washing away our sins. Rom. 6:3-6. *"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."*

In addition to being saved from your sins, there are many other benefits to being baptized. You are then a child of God, I John 3:1. You have fellowship with your new brothers and sisters in Christ, I John 1:7. You are sealed with the Holy Spirit, Eph. 4:30. You are entitled to pray to your Father, I Pet. 3:12. You have ETERNAL LIFE promised to you, Rom. 6:23.

With these many benefits come some responsibilities. While we are saved by God's grace, not our works; once we are saved there are certain works we are expected to perform, Eph. 2:8-10. Among these responsibilities are a lifelong commitment to God, II Cor. 5:14-15 and Rev. 2:10; refraining from the sin that polluted our past, Rom. 6:1-2; doing good deeds of service to others, Gal. 6:9-10; and enduring temptations and persecutions, James 1:12 and Rom. 8:18. If you are willing to receive Christ and his salvation with its many other benefits, are you willing to make a lifelong commitment to the responsibilities that follow?

You must also consider if you have any other questions not addressed in this article. If so, ask someone. If you wish you may write and ask me, or call.

Finally, don't wait too long. Judgment Day is coming, and you want to be ready when it does. You should be like the jailer in Acts 16:33. *"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."* Do not be like Felix who kept waiting for a more convenient season, Acts 24:24-27. II Cor. 6:2. *"...Behold, now is the accepted time; behold, now is the day of salvation."*

In Christian love,
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Puritan Life in the Foundation of the United States

Israel as it was then commonly called) to the year of Independence in 1776, a number of key events helped to



prepare the generations of settlers to be "One Nation, under God", and unite on principles from the Word of God to gain independence eventually from the most powerful nation on earth. Those principles became foundational stones on which the Declaration of Independence and the U.S. Constitution were built, and are the focus of this month's subject, PURITAN LIFE IN THE FOUNDATION OF THE UNITED STATES.

ITEM 1: DEMOCRACY CAN SURVIVE IN A REPUBLIC. Thomas Hooker first proposed the idea of a free election by the people to appoint officials to New England's Puritan leader, Johnathan Winthrop in 1633. Winthrop cautiously asked, "If the Kingdom of God were a democracy, how long would God remain in office? A momentarily popular idea shared by 51% of the people does not make it necessarily right." The key to making it work was an individual's responsibility for his own spiritual leadership and responsibilities, which was one of the goals of the Reformation in the first place. Hooker was a Puritan writer and preacher, respected in his work and in his word, living in the way of the cross. In his work *The Christian's Two Lessons: Self-Denial and Self-Trial*, he writes, "A man must take up his cross, because it is his own... The text does not say, 'Let him *make* his cross,' no, it is made already." Searching out and yielding to the will of God was the first endeavor in making a smooth, self-governing society of officials freely voted in by their peers. In 1638, the men mutually agreed to let Hooker and others following expand the colony into Connecticut, where these democratic responsibilities (such as preparing oneself for public service, knowing the candidates, and committing election days to prayer) were modeled successfully under Hooker's drafted work, *The Fundamental Orders of Connecticut*, which was later adopted by every colony in the union.

ITEM 2: UNDERSTAND COMPLETELY WHAT FREEDOM IS. New England had its first "purging of the vine" in 1654, when Roger Williams was banished from the colony and sent into Rhode Island. Williams started out as a strictly devout Puritan, holding every thought and deed in complete scrutiny of holy commandments, but it became all too evident that he was using his own self-professed "purity" to reject all others in the church, including Johnathan Winthrop and, eventually, his own wife. His zeal for purity would attract a following, but repeatedly he would lead a self-righteous and strong-headed charge against brethren only to find his army had deserted him. His logical defense and central theme was that men have a "freedom of conscience", but his way of exemplifying it failed to show freedom in any way. The excommunication proceedings were done solemnly, and Rhode Island became a haven for those of like persuasion (such as Anne Hutchinson, whose followers insisted on the authority of "divine revelation"). The result of their colony was a chaotic mess of continual accusation and disunity. Roger Williams and Rhode Island became a reminder to the colonies that a "freedom" without freedom from sin just brings on the bondage of conflict.

ITEM 3: INDEPENDENCE MUST COME WITH DEPENDENCE ON GOD. The generation of hard-working, independent, self-gratifying "Yankees" who had experienced the miraculous provision and prosperity of God through their father's faith at Plymouth and Salem failed to see the necessity of keeping in covenant with God. No longer did they establish a church first, if at all, when they moved out into new land. They had exchanged covenant commitments of body and soul to God and man for a more contract-like, limited one. Though the thundering sermons of Winthrop, Hooker, and Cotton Mather warned them increasingly of the dangers of forgetting God and his past judgments, they gave an ear of indifference. Droughts, small-pox outbreaks and a myriad of other things going wrong in the late 1630's showed that Almighty God was lifting his grace. In 1646, God sent an army of caterpillars to discipline his people, eating their corn, wheat and barley with vengeance, as well as the trees. Winthrop wrote, "In divers places the churches kept a day of humiliation, and presently after, the caterpillars vanished away." The Roxbury church records said of the deliverance:"...It was the Lord, for it was done suddenly." In Cotton Mather's books, *Magnalia I and II*, he devotes hundreds of pages chronicling Divine Providence among them, many stories from at home and at sea telling of supernatural care (I wish space here would enable me to pass on some of those). Oh, what a grave sin for the Puritan children to forget such care ever; and how we are pressed to teach ours!

ITEM 4: IF YOU ARE A FRIEND OF GOD, YOU ARE AN ENEMY OF THE WORLD; AND VICE VERSA. IN EITHER CASE, PREPARE TO DEFEND YOURSELF. One of the ways God recaptured the attention of the "independent" settlers was with an Indian uprising. Deep tribal rivalries had kept them from

coordinating attacks against the colonialists in the early years, as God was extending providential grace for their obedience to their covenant with Him. By 1675, however, tension mounted against a people who had grown indifferent to God, and the murder of a Christian Indian, John Sassamon, in Jan. of 1676 was the breaking point. Sassamon was with the Wampanoags (a tribe which had attended the Thanksgiving with the pilgrims in 1623) but had been converted to Christ through the missionaries from Plymouth. The Wampanoag Chief, Metacomet, who had been given the Christian name Philip, grew in his disfavor with the missionaries pulling away some of his finer warriors, and Sassamon was targeted as a traitor because of that conversion to Christ. He risked his life informing the Plymouth leadership that an uprising was coming, which they took lightly, anyway. His hat and musket were discovered on a frozen pond with him under the ice, but upon removing him they could tell he had taken a great blow to the head that had also broken his neck. Falling through the ice by accident shouldn't break one's neck, so the cover-up was discovered, an eye witness found, and 3 Indian men charged. *Two* juries- one of the wisest Indians in the colony, the other of settlers- were selected and found the 3 defendants (one of which was a chief lieutenant to Philip) unanimously guilty as charged. The judgment infuriated Philip, and he began to burn cabins and storehouses, then slay settlers out in the countryside, then move into small towns and strew the streets with mutilated corpses. Satan had at last unleashed his attack through an angered nation that was determined, with its back against the Hudson River and the powerful Iroquois Nation, to push the settlers into the sea! The colonialists rushed to defend, and in time, decided that the only good Indian was a dead one. Those were difficult days for the "Praying Indians" caught in between, with which the missionaries had spent so much time. Within a year and a half, Philip's movement was subdued, but with a terrible toll of shed blood. The battle was the first exposure the colonialists had to guerrilla warfare (being in the woods), a tactical skill that God prepared in them to repeatedly frustrate the mighty British armies 100 years later in the Revolutionary War.

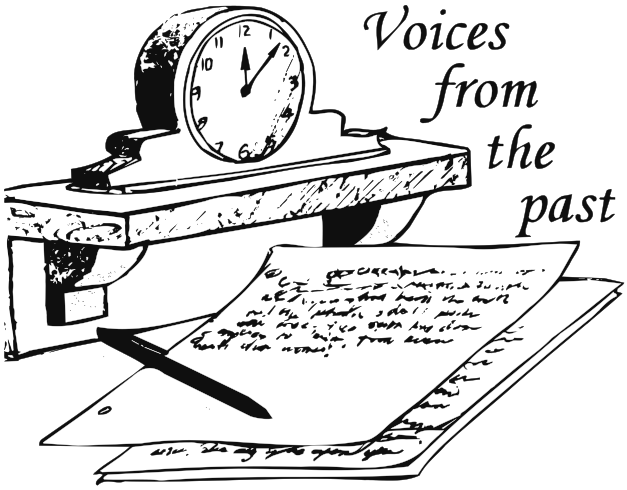
ITEM 5: THE SALEM WITCH TRIALS AND THE SOLEMN EXECUTION OF JUSTICE. As the 17th century drew to a close, another unseen war formed on the horizon. With the feeble bodies of the once well-to-do Puritan Christianity staggering to find something of worth to live by, Satan began to manifest his power in the occult. With the "white magic" of wart cures, toe-straightening cures and love-potions; and the "black magic" of hexing, cursing and spell-binding, more and more unwary "Christians" came to "the knowing ones" for advice and council. Occultism and witchcraft grew until they were competing with the local pastors, and scarcely was there a village that did not have a house bedeviled by "haunts".

Cotton Mather's contemporary account of this period was the most complete (although there were many), the following account coming from the house of William Morse at Newberry: "In the night he [Morse] was pulled by the hair and pinched and scratched... and blows that fetched blood were sometimes given him... A little boy belonging to the family was the principal sufferer of these molestations, for he was flung about at such a rate, they feared his brains would have been beaten out..." Mather goes on to record *(in Magnalia II)* that the boy had knives from the house stuck in his back, and was thrown into the fire several times, followed by frantic effort to get him out before he was scorched. One night, "...a drumming on the boards was heard, which was followed with a voice that sang, 'Revenge! Revenge! Sweet is Revenge' At this, the people being terrified called upon God, whereupon there followed a mournful note, 'Alas, alas, we knock no more, we knock no more!' and there was an end of all." There would be over 120 recorded cases of supernatural Satanic manifestations in the early 1690's, occult-related deaths; trumped-up charges against innocent people that judges had to weed through (What would the churches and courts of today do in such a situation?). Trials were held in Salem over 5 months in which 20 people were executed (hardly a comparable figure, when in Europe that same year over 300 witches were put to death, and from the 14th to the 18th centuries, over 500,000). These were solemn, restrained, painstaking proceedings that were halted at the *clergy's* requests, that they were not in God's will, and that the whole land had been gripped by a spirit of vengeance.

I bring this story to you for a defense against the evil-doers of our time, who call their difficult efforts to curb evil "The Salem Witch Hunt", in which they see the Puritans as sin-obsessed bigots going berserk looking for imaginary ghosts, executing innocent people on false charges of witchcraft. I repeat, many of the historians of our time have a biased, anti-Puritan viewpoint of history which they will espouse in total disregard to the abundant documented evidence of that time. Why? Because their deeds are evil (JOHN 7:7) and they must try to hide them. Those who are unjust should fear justice. Next month, ONE NATION, UNDER GOD- UNITING A PEOPLE FOR TRUE INDEPENDENCE

Wayne Orendorff
14628 181st SE
Renton, WA 98059

Wisdom



Nobody wants to be considered foolish or stupid, do we? We all want to be the one who is right, regardless of age, from childhood to the grave. There is one source of wisdom for all members of the human family. There are different kinds of wisdom: there are foolish people, who take pride in being wise in how to steal; wise in how to cheat; wise in how to get away with breaking rules without getting caught. This is Satan's kind of wisdom. This is the kind he tempted Eve with in the garden of Eden. The end of this kind of wisdom is death. (Eternal Death). Ezek. 18:4, *"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."* And also I Cor. 1:20, *"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"* So that kind of wisdom is not wisdom at all, in the real sense. Foolish wisdom is not true wisdom. What is real wisdom? Where can we find it?

Psa. 19:7, *"...the testimony of the Lord is sure, making wise the simple."* Where do we find the testimony of the Lord? By doing like Jesus did, and saying, *"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."* (Matt. 4:4) Job 28:28. *"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."* And Prov. 1:7, *"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."*

But, so many people today, say, "I don't want to fear the Lord. I just want to love him." But that is more foolish wisdom of the world, because it is not Bible doctrine. Truly we must love the Lord to serve him acceptably. Matt. 22:37-40, *"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."* How can we prove that we do love God? I John 5:3, *"For this is the love of God, that we keep his commandments:"*. This is also how you prove that you love and honour your parents: isn't it? By obeying them, and fearing their displeasure helps you remember to obey.

I Pet. 2:17, *"Honour all men. Love the brotherhood. Fear God. Honour the king."* Eph. 6:1-3, *"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth."* I Pet. 3:8-12, *"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."* Rom. 12:16-21, *"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."*

To fear God is the beginning of knowledge and wisdom. But this is only the beginning. You could be the wisest person in the world, but if you don't act wise, what good does it do you to be wise?

Job 28:28, *"To depart from evil is understanding."* To do evil on the sly, to cover up an evil deed, to "get by" without getting caught is neither wise nor understanding. Rather it is foolish sinful thinking. Wisdom of the world.

Rom. 12:9, *"Abhor that which is evil;".* As Christians we must train ourselves to hate, to be disgusted with what is evil. To "Abhor it". Not to laugh at it, and to tolerate it.

I Thess. 5:22, *"Abstain from all appearance of evil."* If you choose to keep company with an evil behaving group, you are not "abstaining from all appearance of evil." Rather by your seeming acceptance, you are strengthening the hands of the wicked. I Tim. 5:22, *"...neither be partaker of other men's sins: keep thyself pure."* We know it is easier to avoid temptation by staying entirely away from people and places that you are pretty sure are not just right. Easier than to place yourself in temptation's way and then try to be strong.

I Cor. 15:33, *"Be not deceived: evil communications corrupt good manners."*

Prov. 4:14-15, *"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it,*

turn from it, and pass away." It isn't wise even to go to these places just to see what they are doing. "Avoid it, pass not by it, turn from it, and pass away."

Yours in Christ,
Curtis C. McCluskey
W. Sacramento, CA

Reprinted from *The Christian Courier*, June 1974

This I Know

I do not know what next may come across my Pilgrim way,
I do not know tomorrow's road nor see beyond today,
But this I know my Savior knows the path I cannot see,
And I can trust his wounded hand to guide and care for me,
I do not know what may befall of sunshine or of rain.
I do not know what may be mine of pleasure or of pain.
But this I know my Savior knows and whatsoever it be,
Still I can trust His love to give what will be best for me,
I do not know what still awaits or what the morrow brings,
But with the glad salute of faith I hail its opening wings!
For this I know that in my Lord shall all my needs be met,
And I can trust the heart of Him who has not failed me yet,
-Author Unknown

Precious Memories

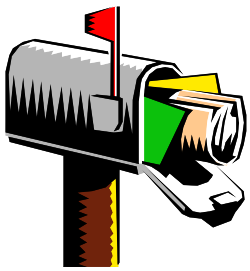
"...and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts..." Malachi 3:16-17

Gospel News Courier, September 1964 • Bro. J.C. Spurlin of Reydon, OK writes. *"Had it not been for the paper we would not have known about the camp meeting in Colorado."* He also encourages *"Christian love, which should ever be foremost in our daily practice."* • Bro. Lloyd Treat announces that one was baptized there, and also announces their first 5th Sunday meeting coming in November. • Sister Allie Bell Jones and Sister Margaret Emaline Davis were remembered as they passed from this life. Sis. Jones passed away July 22, 1964. Bro. W.A. Nelson conducted the funeral services. She was the mother of Sis. Verlie Baldwin and Sis. Movelle Wilkerson. Sis. Davis passed away July 26, 1964. She was laid to rest July 29th with Bro. Elmer Hunt conducting the services. *"May we all be comforted in the promises of our Saviour and the knowledge of his resurrection."* • Bro. Paul Ferguson writes of being absent from home about two months in meetings. He began in Furnish Canyon with one baptized, Nan Wiggens. He then went to Newcastle, TX for 14 days. After a "missions trip" to Texas City, TX he went to Seymour, TX, Bohannon Mountain, Arkansas and Loco, Ok. The last meeting was at Ringgold, TX where **eight** were baptized. They were: Linda, Virginia, Ellis and Mary Pollan, Teresa Taylor, La Don and Darlynn Lewis, and Zelpha Taylor.

The Christian Courier, September 1974 • Bro. Jack Warford reminds us that the Church of Christ is like the Garden of Eden, in that it is the best place for us to be. • Bro. J.D. Logan reports many comings and goings about the brotherhood, among which were the wedding of Sis. Connie Burtis to Ken Williams and the wedding of Bro. Bobby Lamb and Sis. Teri McCay.

The Christian Courier, September 1984 •Bro. Al Way tells of the baptism of Keith Bentz of Chico, CA at Bellflower's meeting. • The Yuma congregation reports two baptisms, Sis. Dorothy Williams and Sis. Beccy Lyons. They also write of the Long family who came to Yuma county in a horse-drawn wagon. *"We are very happy to have such a faithful family; at least 5 generations worth."* • Bro. Bill McCay writes of their successful meeting and that Sis. Barbara Bumgardner broke her ankle while helping an invalid neighbor. • The San Pablo congregation reports that Bro. Gene McKinney broke his hand. • Bro. Dan Teague writes of the Tiner, Ok congregation after attending parts of their meeting. *"They have a real pretty location for their building and the people are hospitable, friendly Christians."*

Phil. 1:27. *"...that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel;"*.



Cards and Letters

Cedaredge, Colorado

1995 Annual Camp Meeting, July 1-9

Hello to all:

Again we thank everybody that came to our annual camp meeting. Also those that gave donations to help support the camp meeting so we are able to have it every year for you. It takes everyone working together to make it the great success it is every year. Thank you all.

We have had visitors since our camp meeting. Bro. Shawn and Sister Kayla Swift from Baron, OK; also Sister Avanelle Hoskinson from Satanta, KS (Bro. Ken Baldwin's sister). We enjoyed them all and welcome them back.

Tina Woodrum, age 16, was baptized into Christ last Lord's day. We all rejoice with Tina in her most important decision, as we know the angels in Heaven are rejoicing. Tina is the daughter of Tony and Woody Woodrum and granddaughter of Bro. and Sis. Paul Bruce of Carlsbad, NM.

We had our first Sunday of the month dinner at church Sunday. We all enjoyed a picnic in the park. The food and fellowship was great. Our next first Sunday of the month dinner will be Sept. 4th. Our homes are open to all of you anytime that you can come.

God bless you all

Our love and prayers,

Cedaredge, CO 81413

Duncan, Oklahoma

Just a note to let everyone know that we at the Valley View Church of Christ are all doing well and are still working for the Lord. We had a wonderful gospel meeting July 17th-24th. Brother Jerry Perigen of the Bellflower, CA congregation did the speaking. Brother Jerry gave ten excellent lessons and we had some very good singing. We also had a lot of good Christian fellowship. We really enjoyed having Brother Jerry and Sister Betty spend this time with us. We are glad that we had the chance to get better acquainted with them.

We want to thank all the visitors that attended our meeting. Some traveled many miles to be here. We had good attendance throughout the meeting. As some had to leave, another group came in to take their place. We had visitors from the following congregations: Bellflower, CA; Baron, OK; Broken Bow, OK; Randlette, OK; Lorenzo, TX; Newcastle, TX; and Ringgold, TX. Again, thanks to each one of our visitors. Come back and meet with us any time you can and bring a friend.

This summer several of our members have attended the meetings at Baron, OK, Newcastle, TX; and Lorenzo, TX. These meetings are very beneficial to all of us. We can draw so much strength from them. The shape that this old world is getting in today, we are going to need all the help we can get trying to earn a home in Heaven.

Don Lewis for the Valley View Church of Christ

Seattle, Washington

Dear Brothers and Sisters in Christ,

Grace, mercy and peace to you from God our Father and the Lord Jesus Christ, who has committed to us the ministry of reconciling men and women to God. God bless you all that have labors in the harvest of souls.

The first week of August this year marked the first week-long meeting held in Seattle. The meeting was held out of doors in a large tent , which we were able to rent, and it became a wonderful setting to celebrate the glories of Jesus. The Saturday preceding the meeting we all (young and old) joined in to put up the sides of the tent, wire in the lights, move furniture, and go out into the local neighborhood to see people and pass out flyers. They, by and large, received us favorably; three times we were invited into homes to talk for a while about who we were and what we believed. God opened a door for us for which we are both excited and grateful. In the course of the week, three came from the neighborhood, and one interesting man from a church of Christ in Dearborn, Michigan, who was traveling by plane, stopping over at Sea-Tac. Friends of the believers also visited. Bro. and Sis. Homer and Bonnie Bryant came up for the week and brought warm-hearted fellowship, California style. Gene and Pat McKinney, from the Selah, WA congregation added a special touch in the late evenings with lanternside chats on the front lawn. We also had several visitors from the Yakima, Selah and Port Orchard congregations drop in and share in the fellowship. A surprise to all was a Sunday morning arrival of Adam Shepherd and his

family, from Payson, Ariz. who drove from Bend, Oregon to worship with us; their commitment was greatly appreciated.

Four months before the meeting, we spent some time in prayerful consideration over the selection of speakers, and God could not have sent two more ready servants, bless His Name! Bro. Robert Davis, from Yuma, Ariz., who many of us met for the first time, prepared a series of lessons covering contemporary issues for the youth. He and his daughters, Jessica and Iris, were well received and loved, and we commend them fully. Bro. J.D. Logan followed up with as finely prepared teachings as you would hope to hear. Despite an occasional pause for the noise caused by the airplanes, he was in his usual articulate form. He and Sis. Fern were a blessing to all, helping to prepare meals and generally taking care of things.

Daily excursions around the area provided settings for a sweet fellowship everyday. The last Saturday of the meeting, those of us that remained had a field day, organized by Sis. Kelly Shepherd (whom we appreciate), full of races and games for young and old alike, which brought memories of joy and laughter that will last for a lifetime. May God be gracious to enable us to make these meetings a regular occasion!

Pray for us when you meet alone with the Lord; in many areas we have a long way to go before we finish the course. May we be more affectioned and committed to you everyday.

Long live the fellowship in King Jesus,

The congregation at Sea-Tac.

From the book of 1st John,35 things to know...

1. **That we know him** if we keep his **commandments** -2:3
2. **We know** if we are **liars**,(if we say "I know him",and don't keep his commandments)-2:4
3. **Know** that we **are in him** if we keep his **word**-2:5
4. **Don't know where** you are **going** if he hates his brother (and is in darkness)-2:11
5. (Fathers) **Known him** that is from the **beginning**-2:13
6. (Children) **Have known** the **Father**-2:13
7. (Fathers) **Known him** that is from the **beginning** (same as #5) -2:14
8. **Know** that it is the **last time** because there are many antichrists-2:18
9. **Know** all things thru an **unction** from the **Holy One**-2:18
10. (John) **wrote not** because you **don't know the truth**-2:21
11. (John) **wrote** because you **know the truth** and that no lie is of the truth-2:21
12. He that **acknowledges** the Son has the Father also -2:23
13. **Know** that **he** is **righteous**-2:29
14. **Know** that **everyone** that **does righteousness** is born of Him -2:29
15. The **world doesn't know you** because it **doesn't know Him**-3:1
16. **Know that when he appears**, we shall be **like Him** -3:2
17. **Know He was manifested** to take away our **sins**-3:5
18. He is **not known (or seen)** by him that **sins**-3:6
19. **Know** that we have **passed** from **death unto life** (because we love the brethren)-3:14
20. **Know that no murderer has eternal life** abiding in him-3:15
21. **Know** that we are of the **truth**, if we **love** in **deed and in truth**-3:19
22. **Know** that he **abides** in us, by the **Spirit that he gave** us-3:24
23. **Know the Spirit of God** vs. the **Spirit of antichrist**, (does it **confess Jesus Christ** has come in the **flesh**, or not?)-4:3
24. **Know God**; then you will hear the Apostles, and know the **spirit of truth** and **the spirit of error**-4:6
25. **Know God**, he that **loves** is **born of God**-4:7
26. **Don't know God if you don't love**, for God is love-4:8
27. **Know that we dwell in Him**, and **he in us**, because His gift of His Spirit-4:13
28. **We have known the love** that God has to us-4:16 (God is love)
29. **We know that we love the children of God**,(**by loving God** and keeping His **commandments**)-5:2
30. **Know that you have eternal life** (by the declaration of v.12)-5:13
31. **Know** that if he **hears us**, **we have the petitions** that we desired of Him-5:15
32. We **know** that whoever is **born of God does not sin,** but **keeps himself from** that wicked one-5:18
33. We **know that we are of God** and the whole world lies in wickedness-5:19
34. We **know that the Son of God is come**-5:20
35. That we **know him that is true**, the **true God**, and **eternal life**-5:20

Bulletin Board

Meetings

July 1-9, 1995 Cedaredge, CO Camp Meeting

Baptisms

Cedra Wood	Lorenzo, TX	July 94
Traci Lamb	Yakima, WA	July 94
Tina Woodrum	Carlsbad, NM	July 94

Marriages

Troy Dale Solomon and Shawna Renee McKinney	Selah, WA	August 27, 1994
Brian John Dean and Jessica Ruth Johnston	Yakima, WA	August 27, 1994

Prayer of faith shall save the sick (James 5:15)

Rick Carter	Port Orchard, WA	Shattered arm
James McKinney	Concord, CA	Convalescent home
Lloyd Treat	Broken Bow, OK	Back problems
Kathy Hull	Sacramento, CA	Broken foot, trouble healing
Melody Glynell's mother	San Pablo, CA	Cancer
Louis Glynell's mother	San Pablo, CA	Knee surgery
Grandma Trippe	Sacramento, CA	Very weak, 90 years young

Pen Pals

Levi Smith (age 10)
74602 14th St
Rio Linda, CA 95673

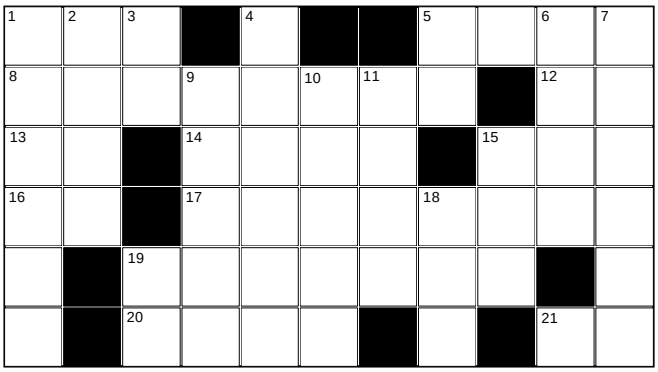
Alicia Smith (age 7)
7460 14th St
Rio Linda, CA 95673

Garret Smith (age 13)
7460 14th St
Rio Linda, CA 95673

Aspen Spurlin (age 13)
P. O. Box 64
Reydon, OK 73660

Pick a pen pal and write to th
They would love to hear from

CROSSWORD



All words are King James words except those with a '*'

ACROSS

1. What happened to the blind? (Matt 12:22)
5. What Aaron made. (Acts 7:41)
8. (2 words) Whether we live or die we are . . . (Rom 14:8)
12. * 3rd note on a tonal scale
13. * Prefix meaning "again"
14. A river near Susa. (Dan 8:2)
15. A fruit Jesus ate
16. His children were mighty men of valor. (1 Chr 7:11,12)
17. Not to walk through the door. (Jn 10:1)
19. How we give, "good measure, _____ down . . ." (Lk 6:38)
20. * To yield, surrender.
21. * Like.

DOWN

1. Envy and this could be called the parents of all evil works. (James 3:16)
2. Same clue as 16 across.
3. Who should be a kind of firstfruit? (James 1:18)
4. What happened to the rock sealing Jesus' tomb? (Lk 24:2)
5. * Exists.
6. Their sin concerning judgment, mercy and faith. (Matt 23:23)
7. What we are in the dark world. (Phil 2:15)
9. "Filthy _____" (1 Pet 5:2)
10. If you believe on the son, what you get to do on the last day. (Jn 6:40)
11. * What would happen to light under a basket. (Matt 5:15)
15. What the righteous did for the hungry to inherit life eternal. (Matt 25:37)
18. Jesus told the lame man to rise and carry this. (Jn 5:8)
19. (2 words, initials only) By this we seek eternal life. (Rom 2:7)