IT IS WRITTEN

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SOUL SAVING

I Tim. 4:16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt save both thyself and them that hear thee." There is nothing in life more noble than saving souls. No reward of money is as great as the reward for helping to save some one. But many of the people who determine to preach the gospel are today moved more by the desire to make a living than by the desire to help some one to a better life. That ought not to be.

A salaried preacher is bound to be somewhat influenced by the ones who furnish his salary. In 47 years of preaching only 8 months did I receive a salary and the one who wrote the check wanted to tell me what to preach. Had I obeyed him I would have been untrue to the charge Paul gave to Timothy, "Preach the word." The man who does not Preach the Word is not saving himself nor the ones who hear him. Another old preacher wrote me the new years day of 1951 stating that most of the polished preachers are not preaching the pure gospel but have gone to the more popular churches. That statement is true. But are they helping to save the ones to whom they preach? What we need today is young men who think more of the kingdom of God and his Righteousness than they do of an easy job and good pay. If we do not have them the digressions that have been creeping into the church of Christ will deceive so many that the question asked by Christ in Luke 18:8 may have to be answered that he will not find MUCH faith upon the earth. Much of the worship in the church today is not based upon the Word but upon man's opinion. If all preachers had heeded the instructions of I Tim 4:16 the worship today would be exactly like it was 1900 years ago. I doubt if Paul would feel at home in the so-called churches of Christ as we find them in the world today. What will the judgment reveal?

G. Earl McCay, Springfield, Oregon

THINGS THAT SAVE

When we talk in terms of being saved, we would not want to be as those who are satisfied with the reading of one verse and resting the remainder of our life on this particular passage. I know of people who read Jno. 3:16 as if they thought that was the only scripture in the entire Bible, and was the Gospel in its completion; however, I will admit that the scripture carries one of the greatest love stories ever told, but to read this one scripture and then say there is nothing more for me to do but just believe, would be a spiritual suicide. The things we want to establish in this short lesson is that there are more than one scripture which has to do with you and I being saved. It would not be reasonable to condemn a prisoner with one witness neither would we want to condemn nor justify ourselves with the passage of love as is recorded. Would you consider for a while the scriptures which follow, which are also the writing of the hand of God, and weigh them for yourselves whether or not they are the truth? We are reminded in Jno. 8:32 "AND YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE." I would like to be fair and would like for you to take your Bible and let us read together as follows:

I. WE FIND GOD SAVES US—I Tim. 4:10, "For therefore we both labor and suffer reproach because we trust in the living God, who is the savior of all men, especially of those who believe." Here we will note that our maker is also our savior, in that he has made it possible for us to be saved.

II. CHRIST SAVES US—Matt. 1:21, "And thou shall call his name Jesus for he shall save his people from their sins."

III. WE ARE SAVED BY HIS LIFE—Rom. 5:10, "Much more being reconciled we shall be saved by his life."

IV. WE ARE SAVED BY HIS BLOOD—Rom. 5:9, "Much more than being justified by his blood, we shall be saved from wrath through him."

V. WE ARE SAVED BY THE GOSPEL—I Cor. 15:1, "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 you are saved, if you keep in memory what I preached unto you, unless you have believed in vain."

VI. WE ARE SAVED BY GRACE—Eph. 2:8, "For by grace are ye saved through faith, and that not of yourselves, it is the Gift of God."

VII. WE ARE SAVED BY FAITH—Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

VIII. WE ARE SAVED BY HOPE—Rom. 8:24, "For we are

saved by hope, but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

IX. WE ARE SAVED BY WORKS—James 2:24, "Ye see then how that by works a man is justified and not by faith only."

X. WE ARE SAVED BY WORDS—Acts 11:14, Here you will note from the reading that Cornelius had heard words from and through a vision and saying unto him, SEND MEN TO JOPPA AND CALL FOR ONE SIMON WHOSE SURNAME IS PETER—WHO SHALL TELL THEE WORDS WHEREBY THOU AND ALL THY HOUSE SHALL BE SAVED."

XI. WE ARE SAVED BY CALING ON THE NAME OF THE LORD—Rom. 10:13, "For whosover shall call on the name of the Lord shall be saved."

XII. WE ARE SAVED BY BAPTISM—I Peter 3:21, "The like figure whereunto BAPTISM DOTH NOW ALSO SAVE US."

To whom and as many as have read this short lesson from God's word, we are also reminded in Acts 2:40, "SAVE YOURSELVES FROM THIS UNTOWARD GENERATION—" Would you consider these and the many more scriptures to determine within your heart? We find certain people Acts 17:11, "THESE WERE MORE NOBLE THAN THOSE IN THESSALONICA IN THAT THEY RECEIVED THE WORD, with all readiness of mind and searched the scriptures daily whether those things were so." WOULD YOU SEARCH TOO?

With Christian Love,

Coy Garrison

I feel that I want to write a little on the communion as I see it, hoping that it may be helpful to someone in their study of this subject.

Frequently I hear a non-bread-breaking brother say that he believes that Christ broke off a little piece of the bread, and ate it the night he instituted the communion: But through my study on this subject I fail to see where Christ ever ate or drank of the bread or cup of the communion supper, but where he did his eating was at the passover supper. While Christ was still at the passover supper he said, "But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29. Again in Luke 22:16, "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God".

If he hadn't eaten and drank already he could not say any more. Some say there was no drink element in the passover supper. I don't know, but this I do know, if you will turn to Luke 22:15, we find Christ said, "With desire I have desired to eat this

passover with you before I suffer." Of course the next three verses are still speaking of the passover. Verses 16 and 17, "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves". Verse 18, "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come"

Then he goes on and tells them what to do with the bread and cup of the communion. As I see it no one can prove by the Bible that Christ ever ate or drank in the communion, even though he did eat the passover.

R. H. Peel, Rt. 2, Floydada, Texsa

BREAKING BREAD, BY H. E. ROBERTSON

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer". Acts 2:42. Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them".

Now listen to Bro. Robertson, all all the rest of such advocates. Those two scriptures are their sugar sticks, but will they stick to their stick? No, they won't do it. They have to crawfish, and back up. They say they speak where the Bible speaks. Will they do it? No, they won't stick to their stick.

Now brother Robertson tells us that there are two ways being advocated in breaking the bread. (1) The one waiting on the table breaks in two or more pieces. (2) Each member breaks for himself. Page 96 OLD PATHES PULPIT. How did brother Robertson find that out? He tells us in Acts 20:7 and Acts 2:42. Suppose some brother prove that was the Lord's supper, will they? They claim to speak where the Bible speaks, but it didn't say that was the Lord's supper. Acts 20:7. "They continued steadfastly in the apostles' doctrine, in fellowship, and in breaking bread". Acts 2:42. It did not say either of those was the Lord's supper. But they speak where the Bible speaks, keep that in mind. There is not one thing in either of those passages that tells us it was the Lord's supper. It didn't even say that they broke bread, they just came together to break bread, and Paul preached to them. And they break bread again and ate, and Paul departed. They didn't eat, they didn't drink of the cup, they didn't lay by in store, they just came together to break bread.

Now we will notice I Cor. 11:24, "And he took bread, and gave thanks, and brake it, and gave unto them saying, this is my body which is given for you, this do in remembrance of me". Now he goes to Luke 22:19, and he tells us this do, is the proper way, break the bread, all of them. But we want to notice Matt 26:26. "And as they were eating, Jesus took the bread, blessed it, and brake it, and gave it to the disciples, and said, take eat; this is my

body." What was the command? Take eat. Now to the brother's THIS DO. DO WHAT? TAKE EAT. Now to the brother's cup question, did Christ drink when he instituted his supper? So back to Luke 22:17,18. "And he took the cup, and gave thanks, and said, take this, and divide it among yourselves". Verse 18, For I say unto you, I will not drink of the fruit of the vine until the kingdom of God come".

Verse 19, After the passover being ended, Christ "Took bread, and blessed it, and brake it, and gave unto them, and said, this is my body". NO KINGDOM YET. And before he had finished the pascal supper, talking in verse 18 he said HE WOULD NOT DRINK ANY MORE UNTIL THE KINGDOM OF GOD COME. Mark 14:22, "As they did eat, Jesus took bread, and blessed it, and brake it and gave it to the disciples, and said, take eat". What was the command? Take eat, NOT BREAK. Yes Christ said in Mark 14:25, "I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God". Still trying to make them see, and us today, that he would drink no more of the fruit of the vine until the kingdom of God come. Luke 22:19.

Now back to the broken body question. Matt. 26:26 said that Christ brake bread, Mark 14:22 tells us that Christ brake bread, Luke 22:19 tells us that Christ brake bread. I Cor. 11:23, Paul tells us that he received this of the Lord, and verse 24 Paul said that Christ told him that he brake the bread. NOT ONE PASSAGE IN THE NEW TESTAMENT THAT TELLS US THAT IT IS A COMMAND FOR EACH MEMBER OF THE CHURCH TO BREAK THE BREAD BEFORE THEY EAT OF IT. The command is always EAT TO THE CHURCH, and the one at the table is the one to BREAK. No place does it tell that Christ ATE OR DRANK in his supper. The word supped is always referring to an evening meal.

I have given you at least four witnesses that CHRIST ONLY BRAKE THE BREAD. II Cor. 13:1, "In the mouth of two or three witnesses, shall every word be established". And one more, I Cor. 11:24, "This is my body which is broken for you". ALREADY BROKEN.

R. C. Clements, Box 731, Broken Bow, Okla.

INSTRUMENTAL MUSIC

There are only two kinds of music; one is instrumental, and the other is vocal. There are a number of institutions and some churches of Christ that use both vocal and instrumental music in the services, and they usually refer to the Psalm that David used instruments of music to justify their use of instruments in the service. If because of the fact that David used instruments justifies their use in the service now, then the same law of logic will justify the offering of sacrifices. If because David used instru-

ments justifies their use now; then because David had more than one wife, would justify me to have more than one wife. We are under the New Testament now and not under the Old, so then we must look to the New Testament for our justification. We must Worship God in **spirit and in truth** Jno. 4:24. In one sense, to worship in spirit, is to worship sincerely, honestly, and conscientiously. In another sense, would be to worship as directed by his word, Jno. 6:63. "The words that I speak they are spirit." To worship in truth is to worship as directed by the word of God; for his word is truth, Jno. 17:17. "Sanctify them through thy truth: thy word is truth". Gal. 5:4 Whosoever of you are justified by the law: ye are fallen from grace."

Since there is no mention of instrumental music in the New Testament, there is no justification for its use in the worship. Deut. 4:2, "Ye shall not add to the word which I command you, neither shall ye diminish aught from it—"

Now dear reader, what kind of music are we commanded to render to God under the New Testament age? Eph. 5:19, "Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your hearts to the Lord". Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord". Heb. 13:15, "Through him (Christ) let us offer up a sacrifice of praise to God continually, that is, the fruit of our lips—". Eph. 5:19, Col. 3:16, and Heb. 13:15 are commands, and to add instrumental music to them would be in violation of Deut. 4:2; adding to God's commands. Heb. 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen". Now with Paul's definition of faith, could there possibly be faith in a mechanical instrument of music? Certainly not! It can't be the substance of things hoped for. We can see it, and Paul tells us in Rom. 8:24 that what we see is not hope; and if not of faith it is sin, Rom. 14.23. Phil. 4:19, "But my God shall supply all your needs according to his riches in glory by Christ Jesus". Since Christ did not supply instrumental music in the services, we don't need it, and it is an addition to God's commands, and is forbidden as in Deut. 4:2. Acts 20:20, "I have kept back nothing that is profitable to you". Paul said nothing about instrumental music in the worship, therefore it is not profitable. II Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." Since instrumental music in the service of our Lord is not found in the scriptures given by inspiration, IT IS NOT PROFITABLE, NOT INSTRUCTIVE, NOT CORRECTIVE, AND IS NOT A GOOD WORK.

Acts 20:27, "I have not shunned to declare unto you all the counsel of God". But Paul said nothing of instrumental music in

the song service, therefore instrumental music is not in all the counsel of God, and to use it in our song service would be an addition to the counsel of God, and could not be of faith, for faith comes by the word of God, Rom. 10:17.

Phil. 1:27, "Only let your conversation be as it becometh the gospel of Christ". Since instrumental music is not found in the gospel of Christ, we cannot obey the command, "Only let your conversation be as it becometh the gospel of Christ", and use instrumental music in our song service; besides it would be an addition to the gospel of Christ.

Col. 3:17, "Whatsoever you do in word or deed, do all in the name of the Lord Jesus". To do a word or deed in the name of Jesus, is to do it by his authority. Now since instrumental music in the service of our Lord is not authorized, we can not use it in his name and its use would be equable to Deut. 18:20, "The prophet that shall presume to speak a word in my name which I have not commanded him to speak, that prophet shall die".

We could go on and fill page after page with scriptures prohibiting the use of instrumental music in our song service in the church, but I believe this is sufficient for all who are willing to take God's word for their instructor.

Written in love of the truth, I remain yours in Christ.

W. E. Daniels, Ozone, Ark.

CHURCH ACTIVITIES

I received a card recently from brother Coy Garrison stating that two have been baptized there, which has strengthened their membership. We are always glad to hear of people who are willing to accept the word as is revealed in God's divine word, and take their stand with the faithful.

Word comes from brother Willie Farrar stating, "the church at Elk City, Okla., is doing very well. We had a good meeting, and we really like Brother and Sister Hunt. He is so zealous, and such a plain teacher. We need more like him. The last issue of the paper was fine."

As we were short on space in last month's issue of the paper, I failed to make mention of how much the Church here appreciated the good lessons presented by Brother Hunt during his and Sister Hunt's short stay in Carlsbad. We hope that some time in the future he can come and work with us for several weeks.

It is needless to say we were all strengthened by the two good lessons given by Brother W. E. Daniels last Lord's day. One of our sisters in the faith here is a sister in the flesh of Brother Daniels. Brother Daniels and his wife visited in our home while here and I find him to be very strong and zealous in the work of the Lord. Also visiting with them was their son, his wife, and young daughter. We enjoyed having them all here to worship with us.

L. E. A.

Our support for the paper this month has been very good. We wish to thank each of you who are helping us to present the word of God to a few readers, both through your financial help and the good articles which have been coming in. Please keep these articles coming.

Those sending in their financial support this month are: Geo. M. Vanderpool, Huntsville, Ark.; R. C. Clements, Broken Bow, Okla.; the churches at Elk City, Okla.; Somerton, Ariz.; LaHabra, Calif., and Ozone, Ark.

FOOD FOR THOUGHT

Psalms 118:8, "It is better to trust in the Lord than to put confidence in man". To look at the world today it seems that so many are just reversing this. They are putting more confidance in man and his teaching than that of God.

II Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." If we are all to appear before Christ to give account of the way we have lived here on this earth, surely we would be in a much better position, if we had always had our trust in the Lord, and doing his will rather than that of man.

It is good if we find men that we can put our confidence in, but let's be sure they are following God in all their ways before we put too much confidence in them. How can we know if they are following God? II Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth". I Jno. 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world". If we are studying as we should, then we will be in a position to try them, and know by their teaching and their every day lives whether they are of God. Let us put our trust in God, and look to him for all things, knowing that he is the AUTHOR OF ETERNAL SALVATION UNTO ALL THAT OBEY HIM. Heb. 5:9.

L. E. A.