

Christian Standards
for
Young People

Compiled under the direction of the Young
People's Committee of the Church of God
(7th day)

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"Let no man despise thy youth; but be thou an  
example of the believers in word, in conversa-  
tion, in charity, in spirit, in faith, in purity."  
1 Timothy 4:12.

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PREFACE

The compilers of this book take pleasure in presenting it to the Young People of the Church of God. Questions might be asked as to why we are at this time presenting such a book? What is the need it is to fill? How is it to be used? From what basis is it written? These are only a few of the questions which may come up. In this brief preface we will try to answer some of these questions.

Many of the ministers and young people's leaders in the Church of God (7th day) have for a long time realized the need for a book to hand the children and young people of our faith, which would help them in guiding their lives in the true Way. Of course the book of first importance for this purpose is always the Bible, and we advocate that every person from the time he is old enough to read, possess a complete Bible. Our *Sabbath School Missionary and Young People's Friend* is a wonderful help in constantly bringing before the young people and children the things of the Bible. But a small periodical must of necessity be brief in its treatment of Biblical standards, and such articles, may soon be lost.

The Church of God is, and should be, very much interested in its young people. All Christian parents are anxious that their children accept Christ and become true Christians, for only in that way will they have a hope for eternal life. It is a matter of life and death and both young and old should recognize it as such. As we come nearer to the end of the world and see the prophecies being fulfilled, we of the Church of God can realize still more the importance of helping our Young People.

This book is not presented at this time because we feel that the present generation of Young People are any more in need of it than those of the past. It is often said by the older people that the young people of today are much worse than they were some years ago. But we do not believe that such is true. At heart young people are just as good as they ever were but the standards they are being taught today in the world are different. As we come near the time of the coming of Christ, world standards are lowering, just as Jesus foretold. But Bible standards never change and they form a basis for a good, happy, righteous life for any age of the world's history. Therefore we need a book to present these standards in a concise form and in a manner which young people who desire to do right, will understand and appreciate.

It has been the aim of the compilers of this book to avoid presenting any private interpretations, hobbies or personal views. It has also been the aim to present the standards upheld in the Bible

And to do that many Bible texts have been used and the Bible viewpoint has been brought out as nearly as possible.

We have no apologies to make if the Bible standards seem high, for the Bible is the Word of God and it calls us to follow Christ, the Son of God.

The Bible presents general principles from which we can judge how to order our lives in specific lines of activity. Therefore in this book we have given a number of texts along with each problem discussed, and applied these texts to the problems. The book may thus be used as a reference work. Using the table of contents it is easy to find a number of Bible references discussed which are applied to a given subject. Thus the young person, having a question in regard to some activity of life, will here find the principles by which they may answer their own questions. We have tried to avoid dictating those answers but we do urge that when the reader has seen an answer to a problem, clearly presented in Scripture, that he accept those Bible teachings and permit them to guide his actions.

To the older members of the Church, the ministers and parents, we present this booklet as a help for their use. We urge that it be received in a sympathetic attitude and be really used as the help for which it is written. No doubt there are other texts which could be used, and in some cases different conclusions drawn.

The work has been a co-operative one in which a number have contributed and we feel sure their efforts will be appreciated. Being an effort to help, we urge that it be received as such and every encouragement given to its widespread distribution.

May God bless every reader and every effort put forth to help Young People find the only True Way of Life, as followers of our Lord and Savior, Jesus Christ.

Authorized by the Young People's Committee of the Church of God.

CHAPTER I. THE BIBLE AND CHRISTIANITY

PART ONE

True Christianity

Of the major religions in the world, Christianity makes up about 35 per cent of the entire population. This we may divide into three parts as follows: Protestants 11 per cent, Orthodox Catholic 7 per cent, and Roman Catholic 17 per cent. The major non-Christian religions are Confucianism, Mohammedanism, Buddhism and Hinduism, besides a small per cent of others.

The term "Christianity" has been used so loosely that its scope has thereby widened to embody far more than it should, strictly and Biblically speaking. In the true sense of the word, Christians are those who not only maintain that the teachings of Christ are the only infallible standards of righteousness, but who also actively incorporate them into their own lives.

True Christianity is derived from the teachings of the Bible and the Bible alone and does not include the private interpretations of men or their traditions and dogmas. This being true, many of the world's so-called Christians do not qualify as true Christians.

Of all the religions in the world Christianity is the only true one because it is based upon the Bible, which is the only book written by Inspiration of God, containing the history of man from creation, the plan of salvation, the hope of eternal life, and infallible prophecies. Only God can predict the future with infallibility. Man does not possess this power of Divine foresight. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2nd Peter 1:21. "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, thoroughly furnished unto all good works." 2nd Timothy 3:16 & 17.

True Christianity is of the utmost value and importance because it is the only religion with the power of God unto salvation. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. It is important because it can transform us into new creatures. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2nd Cor. 5:17.

True Christianity brings the "peace of God, which passeth all understanding" (Phil. 4:7), which is attainable through no other religion. It gives us the right viewpoint on life and its purpose. Its uplifting influence is so positive that it could come only from an All-wise God.

May all accept True Christianity as found in the Bible and the Bible alone, whereby the Grace of God may come into each individual life and give overcoming power, the reward for which is Eternal Life.

PART TWO

Importance of Bible Standards

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up (what?) a standard for the people." Isaiah 62:10.

We are living in an age when, more than ever before, the world is flooded with a multiplicity of doctrines, theories, beliefs, cults and isms, from the doctrines of devils down to the milder teachings intermingled with both good and evil. With the mass of contradictions and different viewpoints which are circulated today, it is indispensable that there be something of authority to which we may turn, by which to measure all assertions on moral topics.

While the revolutionary changes which the 20th century has brought about are immense, they have not affected the inherent weakness of human character one iota. And too, justice, truth and morality have not varied a

shadow throughout the centuries; and since man has not improved his own nature by his own ways, therefore the undisputable need of guidance above human authority is very clearly seen. Consequently such guidance, most emphatically must be "Divine Guidance."

Our previous topic briefly brought out the importance of Christianity above all religions in the world since it is founded on and comes from the Book of all books—the Bible—God's Word divinely revealed to man. So when the timely question "What is Truth?" is asked we readily answer with Christ's words, "Thy (God's) word is truth." It is the finality of all dispute on moral as well as many other topics. We thank God that we are not left in a world without the guidance of the One who established the universe, merely put here to rely upon nothing but the standards set up by the carnal mind of mortal man. Sad but true, the idea that every man should himself be his own criterion on moral topics is gaining ground in this modern age. To eliminate God and His Word is prevailing rapidly. Carnal man does not want Divine ruling and restriction "because the carnal mind is enmity against God." Rom 8:7. Again, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. "For the preaching of the cross is to them that perish foolishness..." 1 Cor. 1:18.

The inspired prophet Jeremiah stated an indelible truth when he said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. History has abundantly verified every word of this divine fact. Man does not know how to direct his own steps by his own knowledge. Through the ages he has not improved his own moral or spiritual condition. This lone fact should be proof enough that "it is not in man that walketh to direct his steps." He has failed miserably when leaning solely upon his own wisdom.

Isaiah truthfully said of man, "Yea, they have chosen

their own ways, and their soul delighteth in their abominations." Solomon also said of man, "For that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof." Prov. 1:29, 30. The following verse specifies the reward: "Therefore shall they eat of the fruit of their own ways, and be filled with their own devices."

On the other hand history furnishes sufficient evidence to substantiate the facts concerning the elevating benefits the Bible has had upon those who were willing to heed it. It has furnished them the power and building material to form such a character that they were able to undergo terrible persecutions and hardships rather than denounce righteousness, truth and justice. It can still build such a character in us today if we allow it to. Notice a portion of Romans 12:2, "Be ye transformed by the renewing of your mind..." A preceding thought or admonition is, "Be not conformed to this world." Our mind is the capitol or ruling seat of our body. When it is converted to the Lord by the power of the Gospel, thus being made new, and when we keep this new man "renewed day by day" by absorbing the Word of God, our lives become transformed into new creatures unto righteousness and obedience to the Lord. God's Word must be our Standard of righteousness.

Solomon has said, "In all thy ways acknowledge Him (God), and he will direct thy paths." Prov. 3:6. May each one of us always acknowledge God and His instructions in all that we do—not in just a few things but in all things. Let us go to Him in prayer in all our undertakings. If such has not been our custom in the past, let us make it a custom now. The Bible is complete and sufficient to direct us in all the paths we should go in.

"Oh that my people had hearkened unto me, and Israel had walked in my ways!" Ps. 81:13. God would then "have fed them also with the finest of the wheat: and with the honey out of the rock should I have satisfied thee." V. 16.

As we look down through the past ages we see how the nations that forgot God and His ways, one by one, have come to ruin and have left hardly more than a memory in the dust. Individual lives that go in the same direction will end up likewise. May it be said of every one of us, "For I have kept the ways of the Lord, and have not wickedly departed from my God." 2 Sam. 22:22.

So in lifting up a STANDARD as the Lord instructs in the opening verse of this chapter, let us lift up the Bible as our "only" Standard thereby casting up a "highway" to Eternal Life. Then let us remember also to always gather out the stones of tradition and man-made false doctrines and cast them aside, as we cast up this highway.

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right and the just shall walk in them: but the transgressors shall fall therein." Hosea 14:9.

CHAPTER II.

GOD'S GREAT PLAN OF REDEMPTION FOR ALL Who Will Accept It?

This topic is the most important in the Bible and the central theme of all the Holy Scriptures. Therefore a proper understanding of it is of the utmost importance to any one wishing to understand God's will to man.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Verse 17: "For God sent not his Son into the world to condemn the world but that the world through him might (if they believe) be saved." Jesus came to seek and to save that which was lost. Luke 19:10.

Paul says that Christ by the grace of God tasted death for every man. Heb. 2:9. And again he says that Christ must needs have suffered, and risen again from the dead. Acts 17:3. "By one man sin (transgression, 1 John 3:4) entered into the world, and death by sin, so death passed

upon all men, for that all have sinned. Rom. 5:12; 3:23. He further explains that when we were enemies to God because of this lost sinful condition we were reconciled to God by the death of His son. Rom. 5:6-10. We had no power to redeem ourselves according to these texts; we were all under sin and subject to death. (Rom. 6:23; 1st Cor. 15:19, 20). There was none on earth to redeem his brother for all were under the same condemnation.

Now the following questions arise. Why was it needful that man be redeemed by the death of God's own Son? Was there no other way? What is meant by man's redemption? What had he lost? These questions will not be taken up separately but the answers will be made clear in this discourse as they naturally fall into the chain of thought. However redemption is a deliverance or purchase from bondage.

Before going further let us look into God's original plan for man when He created him on earth. Please turn and read Genesis Ch. 1. Here we find God in five days had created light and darkness regulating them by the sun, and moon and stars; the dry land had appeared and the plant life created. Also on the fifth day the fishes of the waters and fowls of earth were brought into existence by the Word of God. On the sixth day all land animals were created from the dust and then God said, "Let us make man in our image." He made man of the dust (see Genesis 2:7) in the image of God. Why? Let Him answer. "Let them (man) have dominion over the fish of the sea, and over the fowl of the air, . . . and over all the earth." Thus God gave the earth to man as his kingdom or dominion (Ps. 115:16) subject, however, to God's specified conditions.

The second chapter of Genesis (read it) gives us a detailed account of man's creation and God's provisions for man's life and happiness here on earth. This chapter does not refer to a different creation of man from the first chapter as some suppose. Here we see how God after

making man, also made him a helper, called woman. For man's needs and pleasure God planted the garden of Eden in which was all manner of fruit good for food and also all that was pleasant to the eye. Man lacked nothing. He was to dress the garden which gave him responsibility and work but not drudgery.

Men were intended to be God's sons we learn from Luke 3:38, "Adam, . . . the son of God," & 1 John 3:1. Man was a perfect being, knew no sin at first. Yet God made him a free moral agent to decide his own future destiny in this dominion given him. That man might exercise his power of choice in the matter of serving God or not, there had to be some way of exercising that God-given right. God told man he could eat of every tree in the garden except the tree of the knowledge of good and evil. Of that tree he should not eat, "For in the day that thou eatest thereof thou shalt surely die." (See margin: "Dying, thou shalt die."). The tree of life which would give eternal life stood in the garden. Man had a right to it. This shows that God intended for man to enjoy this earth in its Edenic glory forever, provided he chose to obey God. This earth wasn't created in vain, for God clearly intended it to be man's everlasting home if he proved loyal to his Maker. At that time no death or sorrow was known. Even all the animals ate the green herbs as it will be in the kingdom restored by Christ. Gen. 1:30; Isa. 11:6-9. Thus we have God's original plan for man. A wonderful plan indeed.

In the third chapter of Genesis (read it) we have the account of satan (called the serpent) tempting Mother Eve. He told her that she wouldn't die but would become as the gods knowing good from evil. Thus the first lie ever told was believed. Eve ate the forbidden fruit and gave to Adam and he ate. Thus sin entered the world and passed upon all men. Rom. 5:12. When man sinned what did he lose? In Gen. 3 we find the curses. Mother Eve was to be subject to her husband and increased sorrow was pronounced upon womankind. Father Adam was to have

more sweat to spend for a living. Thorns and thistles were created to curse man's estate until he returned to the dust. God pronounced the death sentence, "Dust thou art, and unto dust shalt thou return." They were driven from that beautiful garden, the tree of life was taken from them. Thus we see how helpless all humanity were left, as far as their own strength or means of redeeming themselves and their inheritance, was concerned.

But God in His love didn't leave us without hope, but made a definite promise of victory, while He was pronouncing the curse. Read Gen. 3:15, 16. "The seed of the woman shall bruise the serpent's head." Rom. 16:20 shows that the real serpent to be bruised is satan himself and God gave that victory through His Son Jesus Christ, our Lord. Rom. 7:25, first part. Heb. 2:14, 15.

Why did it have to be God's Son as a redeemer? Death had passed upon all the human family through Adam. 1st Corinthians 15:19-23. Death was the penalty for sin. Rom. 6:23. All have sinned. Rom. 8:23. There was not a righteous man upon earth because all had the inherent sin nature. Eph. 2:1-3; Jer. 17:9. No one could ransom his brother. Ps. 49:7, 9. It would take a righteous seed, one who was pure, to give his life a ransom. Adam's race had no such seed. God alone could redeem man and that is what He promised through the Seed of the woman (not man). To fulfill this promise so often repeated in various ways in the Old Scriptures, "God sent forth His Son made of a woman, to redeem them that were under the law." Gal. 4:4, 5. He was begotten by the Holy Spirit and born of the Virgin Mary. Matt. 1:18-25; Isa. 7:14. Thus He was born a righteous seed not condemned because of Adam's sin. "Who did no sin, neither was any guile found in his mouth." 1 Peter 2:22. Christ "suffered for our sins, the just for the unjust..." 1 Peter 3:18; Heb. 2:9. He tasted death for every man which included Adam and his whole race, as many as will believe.

That man might avail himself of the promises he must

have faith, faith in Christ. Acts 13:39; Acts 15:9. The Scriptures were given many years before Christ came to inspire faith and hope in this promised Redeemer. Rom. 15:4. And today they still are the means of inspiring faith. Rom. 10:17; Heb. 11:1. "Faith cometh by hearing and hearing by the Word of God." The animal sacrifices for sin in the Old Testament times could not take away sin (Heb. 10:4) but served as a schoolmaster pointing forward to Christ that they might be justified by faith. Heb. 10:1-3; Gal. 3:23-26; Heb. 9:15.

Since the death of Christ for our sins, the gospel (good news) is preached telling how that we can receive the forgiveness of our past sins (Rom. 3:24, 25) and be made new creatures in Christ. 2 Cor. 5:17, 18.

CHAPTER III. ACCEPTING CHRIST

The acceptance of Christ as our Savior in our youth is the most important step any young man or woman, boy or girl ever took. Paul truly says, "Whatsoever a man (or woman) soweth, that shall he also reap. For he that soweth to his flesh, shall also of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6:7, 8. The idea of having to sow "wild oats" before accepting Christ is a serious mistake, which God warns against and many are reaping a sad harvest even after repenting of sinful conduct in youth. Please read Eccl. 12:1, 2 and Eccl. 11:9-10. Solomon tells us plainly that if we walk after the ways of our own hearts fulfilling lustful desires in youth, that for these things God will bring us into judgment.

God doesn't expect youth to put on long faces, but they are commanded to flee youthful lusts which lead into sin, shame and destruction. 2 Tim. 2:22; Titus 2:6-8; 1 Tim. 4:12; James 1:15. The same holy law (Rom. 7:7, 12 & James 2:10-12) will judge young people, that judges their elders. It is impossible as long as we have a carnal mind

void of the Holy Spirit of God to obey that law from the heart as Jesus commanded. Matt. 5:17-22, 27-28; 1 John 3:15. Our nature is sinful, even in youth.

So after coming to the age of understanding God's plan, we must accept Christ in order to get forgiveness of past sins and have our natures purified by God's Spirit. Rom. 6:6, 16, 17, 18; 2 Cor. 5:17-18. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Jesus came to save His people from their sins. Matt. 1:21. If a man is sick, the physician must find the cause and give medicine for its removal before the patient can recover. The same is true in our own sinful lives. Sin is the cause of death and destruction. Christ alone, has the cure. Luke 19:9-10; Luke 5:31-32. We must not only get the free pardon for our past sins (Rom. 3:23-25; Eph. 1:7) but a change of heart is also necessary before we can live obedient to God's holy law. This is exactly what Christ our Redeemer does for us. He redeems us from all iniquity and purifies unto Himself a peculiar people, zealous of good works. Titus 2:11-14; Eph. 2:20; Phil. 2:12-13. The righteousness of God's law is fulfilled in us who walk not after the flesh but after the Spirit. Rom. 8:4.

How can we accept Christ and receive forgiveness and such a change of heart? Let God's Word answer. Paul preached repentance toward God and faith toward our Lord Jesus Christ. Acts 20:21. We must believe the Gospel of Christ's death for our sins and His resurrection to immortality. 1 Cor. 15:1-5. Repentance and remission of sins in Jesus' name is the gospel to all. Luke 24:27. Peter on the day of Pentecost plainly tells what must be done in accepting Christ as our Savior. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins..." Acts 2:37-38. "He that believeth (the gospel) and is baptized shall be saved." Mark 16:15-16.

Thus we see that upon believing we should repent, and then be baptized.

First let us consider repentance. We must become sorry for our sins to such an extent we have a desire to be free from them and serve God. Godly sorrow worketh repentance unto salvation. 2 Cor. 7:10.

The Prodigal son gives us a good example. He had his own way, independent of his father's home until he came to want and then he came to himself. He saw his destitute condition. Luke 15:11-24. You too, my dear friend, must come to realize your need of God and then do as he did—return to God with repentance and confession of your guilt. Luke 13:3. Confession of your guilt to God from the heart is absolutely needful. Confess your sins to God with godly sorrow as David did (Ps. 38:4, 17-18). "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1st John 1:9. This confession must of course be accompanied by the other terms of the Gospel—faith and baptism, to arise and walk in newness of life. We "have put off the old man with his deeds." Colo. 3:9; also Rom. 6:3 & 5. The mere act of going forward and joining a church will not save you. It is God that adds to the church. Acts 2:47. By one spirit are we all baptized into one body (church). 1 Cor. 12:12-13.

In repentance we present our bodies to God as a living sacrifice like the Prodigal son. Rom. 12:1-2; Luke 15:18-19, 21. We thus repent and turn away from all our transgressions as God requires; that henceforth we should not serve sin. Ezek. 18:30-32; Rom. 6:6. God is not willing that any should perish but that all should come to repentance. 2 Peter 3:9. "He that cometh unto me I will in no wise cast out." John 6:37. Christ is able to save to the uttermost those that come unto Him. Heb. 7:25.

But repentance is not all. Judas repented of his betrayal of Christ but probably never received forgiveness. He never repented toward God, neither did he have faith

in Christ. Faith is the secret of a change of heart, as well as forgiveness of past sins. God accepts our repentance but faith and baptism are needful to bury the old life of sin and to put on Christ. Rom. 6:3-6; Gal. 3:27.

In repentance we crucify the old life of sin, but he is not buried. The body of sin is still there in repentance and faith in Christ. The next step is to bury him (the past life of sin) with Christ in baptism, "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." Rom. 6:3, 4. The water cannot wash away sin, but it is needful to show our faith in the operation of God who raised Jesus from the dead and through this act of faith raises us up from a sinful life, forgiving all our past sins (Rom. 3:25) and purifying our hearts. Old things are passed away, because God's love is in our hearts. We love His law and delight to do His will. Psalm 119:165; Rom. 5:5; Ps. 40:7-8. We are thus free from sin and servants of God, having our fruit unto holiness and the end everlasting life. Rom. 6:6, 11, 12-23; Gal. 2:20.

CHAPTER IV.

FAITH, THE KEY TO CHRISTIAN SUCCESS

For a definition of the word faith we turn to Heb. 11:1, and reading from the Revised Version it says, "Now faith is assurance of things hoped for, a conviction of things not seen." This is the most complete definition of the word to be found in all the Bible, and how true it is that we have not seen God at any time, nor the reward of the righteous, but we do have good grounds for a strong conviction that God is a reality and that He will fulfill His promises; therefore the Christian life could be none other than a walk by faith.

One cannot become a Christian without faith. Hebrews 11:6 says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek

him." In the first place, if you had no faith you would not want to become a Christian, neither would you labor for a reward if you had not a conviction that you could receive it. Therefore faith is essential.

We must also bear in mind the fact that there is more than one kind of faith spoken of in the Scriptures. Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. This faith that enables us to be saved by grace is more than a mere belief. Furthermore it is not a superstition based upon tradition, but it is a well grounded assurance (see margin on Heb. 11:1 in King James Version) of the things you are convinced concerning. This is the kind of faith that you will act upon. It will lead you to obey God. It is what I suppose the apostle James would have called a living or "perfect" faith. (See James 2:21, 22.)

A faith that will not promote obedience is a dead faith. Note what is said in the epistle of James (Ch. 2:14-17): "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." It is not through this kind of faith that people are saved by grace, or else the devils would be saved for they "believe and tremble," (James 2:19), but we read that they are doomed to destruction. Rev. 20:10; Ezek. 28:16, 19.

You might ask if our arguments here are not conflicting with Paul's statement which we have already quoted from Eph. 2:8 where he said, "Not of works lest any man should boast?" No, these statements are not contradictory. In Eph. 2:8 Paul is teaching us that it was by the grace or unmerited favor of God that we have right to the forgiveness of sins, which favor was none other than the sacrifice of His Son on Calvary. In other words, it was

not because man had been so good that God felt obligated to do man a favor. If that had been the case man would have had something to boast about, but the facts show that it was God's great love for man even though man was in a fallen or debased condition that caused Him to extend to man this favor.

Now since Christ has died for our sins we can truthfully say "by the grace or favor of God I can have my sins forgiven." Therefore we should exercise faith in that grace by rendering obedience to God. Paul went ahead to say in verse 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This within itself proves that Paul did not mean that the Christian or one who would become a Christian has nothing at all to do, but that fulfilling our duties is a manifestation of our faith, as James said, "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."

Now that we have it clear in our minds as to the kind of faith God will honor and that such faith is essential, let us ask this question: "How may we obtain such faith?" The answer is found in Rom. 10:17: "So then faith cometh by hearing, and hearing by the word of God." A careful study of the Bible, and especially that part containing the prophecies will disclose the fact that it could not have been written except under the direction of an all-wise, infinite, and merciful God. Thus we get our faith in God and His Word.

Faith is the key to success in everything we undertake for the Lord. Without faith our efforts would be in vain, for Jesus said, "...without me ye can do nothing." John 15:5. Even a prayer is a failure except it be a prayer of faith. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." James 1:6. We are also told by the same writer that "The effectual fervent prayer (of

faith) of a righteous man availeth much." James 5:15, 16. What a difference faith makes! If we are successful in prayer we are apt to be successful in every other Christian obligation. Thus we see that many things in the Christian life are dependent upon faith.

One of the prevalent evils of the religious world today is the lack of faith to continue instant in prayer, expecting to receive what they ask for. Jesus hinted that this condition would exist in the last days. He asks, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:1-8. Let us not be in the class with those who lack faith but let us build up our faith by studying the Word of God and exercising our faith in Christian activities.

Faith is our best protection against the enemy of our soul. Among the other instruments of the Christian armor it is listed as the most important—"above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16. As long as our faith is in God the devil will never be able to overthrow us with temptation, persecution or any other means he might employ. Faith in God puts the power of God to work for us, and that means much. Let us learn to have more faith in God, for that is our guarantee against backsliding, that is also assurance that we will have the ability to overcome. In short, faith means everything to the Christian.

CHAPTER V. CHRISTIANITY AND EDUCATION

One of the most important problems which comes to all children and young people is that of Education. And those who have been raised in "Christian" homes and especially in Sabbath keeping homes, find many additional problems made by the requirements and teachings they find at school. So often it happens that children are brought up to believe the Bible and to attend Sabbath School and church, but after graduating from the public schools they

are no longer interested in either the Bible or the church. This is a sad happening which every Christian parent hopes will not be true of his children. Children and young people must recognize the challenge of the school, and the church. The parents and the young people must work together to find a solution to the problems.

Is Education Right?

The question of the rightness of elementary education is not a matter of personal choice in the United States. In by far the most of the country it is compulsory. Elementary education is a necessity for a happy and worthwhile life in any vocation. We would agree with this, and Bible standards would also agree.

The first thing taught in formal education is Reading. And how necessary it is to be able to read! Were it not for reading we could not even study and understand the Bible. It is written record. Its authors were able to write and so that also is a necessary part of everyone's training. The Bible deals with mathematics, with music, and with history. In the subjects of history, law and government, the Bible is the greatest textbook. It was written in different languages and our version is a translation into the best English. The study of foreign languages and also of English is a help in the understanding of the Bible. In view of these things we find that education is necessary for Bible study and therefore is right according to Bible standards.

Bible Examples of Education

We also have many Bible examples of Education. In early Bible history it seems that education was given by the fathers to their sons. This is an ideal way of education. The 12 sons of Jacob evidently had a knowledge of reading, of trade, of counting of money and of history. See Gen. 37:28; 46:34. Daniel was learned in Hebrew knowledge when he was taken to Babylon, and there he was taught the learning of the Chaldeans. Ezra was a scribe. Nehemiah knew the history of Israel and was of

sufficient education to stand before the king. Samuel was taken to the temple at an early age and taught there by the priests. And as a prophet of the Lord it appears that there were groups of young men whom he instructed. Even Christ as a youth was subject to His parents. He evidently received the education which all Jewish youth at that time received. Of course to His temporal education was added the power of His divine nature. The most of the disciples were said to be "unlearned," but they could read, and after 3½ years with the greatest Teacher the world has ever known, they were ready to carry the Gospel to the world. Paul was educated by the greatest of the Jewish teachers of the time and this, added to the spiritual revelations he later received, made him the greatest of the apostles in writing and missionary activities.

Teaching of Paul

Let us consider the full meaning of 2 Tim. 2:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is usually applied to Bible study alone. But if we are to be students of the Holy Scriptures who need not be ashamed by having to confess ignorance of any of the things the Bible takes up, we must have some knowledge of history, mathematics languages, law, government, and many other lines. Even an understanding of Greek mythology will help in understanding the teachings of Paul's epistles. At any rate, we should study that we might have the approval of God, and not be ashamed either in our daily work in earning a living, or in our study and understanding of God's Word.

Where Should Education Be Obtained?

Should Christian parents send their children to the public schools? The public school as we know it is a modern institution and presents a different problem than is found in Bible times. The original source of education was the home. When the Bible says, "Train up a child in

the way he should go. . . it means not alone in obeying the Lord, but in all his training for life. The home is the best place for education in many ways, but in our modern busy world most parents do not have either the time or the qualifications for teaching their children to meet the problems of modern life. Since some kind of formal education is compulsory, the public school is usually the answer. But in some places Christian parents or organizations have established their own schools in which the Bible is made a vital part of instruction. Such schools if rightly conducted are much better than public schools and those who attend a "church" or a Christian school are much more likely to be Christians. Samuel was educated by the priests at the temple. It seems clear that Elisha instructed a number of young men who looked up to him as "father" and who lived together in buildings of their own. (2 Kings 6). The 12 disciples formed a class who were instructed by Christ. Paul instructed Timothy and evidently gave much instruction wherever he went. There is much evil to be found in schools of the world and altho there is also much good, a mixture of "good and evil" is not right in the sight of God. When children attend the public schools the "evil" associates they meet there should have no effect upon them because of Christian training they receive at home and in Sabbath school and Church. Children should early learn to shun the evils.

Problems of Attending Public School

When the child of Sabbath-keepers starts to school he is likely to be pointed out as coming from that 'queer' family who "keep Saturday for Sunday." This may be the first time such a taunt has been heard and often it causes children to become timid and nervous. Parents may help a great deal by warning the child about what may be said. The child who has been taught at home to reverence God and His Word and who has learned to love Jesus, will not be so much worried by taunts, if he has been told to ex-

pect them. We all know that children tease others who are bothered by it, and if they pay no attention to it, the teasing soon stops. All the way through school this problem will be found more or less. Children should be taught to not be ashamed of the Sabbath but to boldly announce that they would not want to have part in various activities on the Sabbath, because that is God's holy day. Note that this is a different attitude than regretfully saying, "I can't go on Saturday," and being ashamed to tell why. Teach children to be on the "offensive" in such matters.

Fairy-tales and Mythology

As soon as the child is able to read he will find stories dealing with myths and fairies. Such stories always delight the child for all children have a vivid imagination which should not be suppressed. The fairy stories should be matched with many Bible stories and it should be emphasized that the latter really happened and are true, while the others are just told in fun and are all make-believe. Strive to cultivate a taste for true stories and nature stories by giving the children such books to read. Any religious publishing house can supply lists of such books, or they may be found with other children's books in public libraries.

In upper grades of school the reading will include more and more mythology and fiction. Again this need not turn away allegiance from the true God. The study of the history of any people must include a knowledge of what they worshipped. We expect any informed person to know something of Norse mythology which was often depicted on the Viking ships; of Greek mythology and the meaning of such often depicted characters as Mercury. One can be informed about these things and really gain an appreciation for the true Gospel which frees us from heathen darkness.

In High School the writings of Sir Walter Scott are often studied under the heading of "classics." They are fiction, but contain some history and are written in Old

English style. Their study is supposed to help one in the use of English and in increasing the vocabulary. While other things more true and useful could be studied and gain the same end, yet there is usually no choice in the public school. It is one of the sad things about public schools that so much is simply "inflicted" on the pupils which often makes their young lives a burden—and which they never will have the slightest use for. Many modern educators are recognizing these evils, but it takes a long time to change traditional educational standards.

The Bible and School Teachings

"Ye shall know the truth and the truth shall make you free." These words of Christ are not only true in respect of true religion, but knowledge of truth in all lines of useful activity gives a freedom in living in this world. But Bible truth is of most importance. In listing the things on which we should study and think, in Phil. 4:8 we find the first thing mentioned is "whatsoever things are true." One of the most difficult problems to meet in public school is the false teaching regarding the age of the earth, the origin of man and animal life and the explanations of some of the phenomena of nature.

Christian young people should feel free to tell what they believe the Bible teaches on all such subjects. Hold to the Bible as the most accurate record. If an examination question must be answered with an untrue statement in order to be counted correct, indicate that the answer is according to the text book. We are to be witnesses for God and for the truth.

Bible Inspiration

Text-books are for the most part good, but the Bible is the only book we have which is directly inspired by the living God. In the study of geography and history you will learn of the Industrial Revolution which began with the invention of spinning machinery and was well started about the year 1800. Practically all modern inventions for

manufacture and travel have been invented in less than 150 years. But the parchment Bibles which have been preserved hundreds of years in the museums and in the Vatican, all record the prophetic word of Daniel that in the "time of the end" knowledge would be increased and many would run to and fro. This is only one remarkable prophecy fulfillment. The Bible abounds in evidence that it is the Word of God. It is the basis of our standards of morality and righteousness.

No matter what you may be told in school, always uphold the inspiration of the Bible and keep your faith strong in it. The theories and teachings of men change from time to time as new discoveries are made. But no true discovery has ever had to change any part of the Bible. Learned men through the ages have declared that the cities mentioned in the Old Scriptures are mythical. But every year more of them are discovered in the excavations of explorers. God's Word stands sure. Believe not only its historical records, but its teachings and its plan of salvation. Remember that this life is at best very short, and is only a proving ground for a greater life to come. The apostle Paul called on the young man Timothy to "let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

Sabbath Entertainments and Activities in the School

One of the greatest tests which comes to the young Sabbath keepers in attending public schools is in being true to the Sabbath when tempted to take part in school activities on Friday night and Sabbath. The writer knows from experience, having attended public high school, a state college, and taught public high school. Yet never did we ever take part in or attend any functions on any part of the Sabbath. The reception for Freshmen students in high school came on Friday night. We simply were not "received" but got along just as well in school anyway.

We enjoyed taking part in plays. We tried out and received a part in the Senior play in College. As soon as we learned that it was to be held on Friday night, we informed the coach that we could not take part on the Sabbath and therefore would not be in the play. No request for a change of date was made, but the play was held on a Wednesday night. In teaching school, we coached programs and then were not present when they were given on Friday night.

We have known a number of cases where students did not get to graduate with their classes because the Commencement was on Friday night. However they got their diploma just the same and were as happy—happier in the knowledge that they stood up for the truth of God and kept His Holy Law. A number of Sabbath-keeping young people we have known desired to take the county examinations for teachers, which were held only on the Sabbath. But they stood firm, and special provision was made so that they could take them on Friday.

Never think that you have to break the Sabbath. Both God and man will respect you if you stand firm for your belief and you will be far happier for doing so, even though it may seem at the time like you are missing "all the fun in school."

In everything seek to honor the Lord and do nothing in which your conscience would condemn. Some of these things may be harder for isolated young, but standing for Christ and His truth in such circumstances will develop the true character and the Lord will class us with the "overcomers" mentioned in Revelation 2 and 3.

Get An Education

To all young people our advice is—get an education. After finishing grade school, attend and finish high school. Peter and James and John got both bad and good fish in their nets—but they fished. They threw away the bad fish. We must fish—get an education for our profit, but take the good and leave the bad. The person with a high

school or college education has that much more capacity to appreciate and understand the things of God. Paul had what was probably equal to a college education of our time. A part of his training had been the study of Greek poetry, and in Acts 17 he quotes a Greek poet, in a sermon. In countless ways we can turn the knowledge we receive in worldly education into channels of usefulness for God. Never sacrifice any Christian ideals or standards for an education, but if God gives you the opportunity—seize it and press on to greater usefulness in His service. It is possible and joyous to have both Christianity and Education.

CHAPTER VI.

CHARACTER BUILDING

Character building and Christian growth are closely related, for character building stems from the trunk of Christianity. You can no more be Christian and not experience a consuming desire to root all evil out of your life than you could be thrown into the sea and not attempt to swim.

Christ taught that the inside of the cup should be clean as well as the outside. The Bible exposes the willfulness, the hypocrisy, the pride, the covetousness and the selfishness of man so forcefully that every Christian feels self-condemned. And, feeling self-condemned, he strives to purify himself by conforming to Bible standards. So long as there is a single sin within himself which he accepts with tolerance or indifference, the work of conversion is incomplete.

It is idle to dispute the respective merits of faith and works. The two cannot be divided into separate abstractions, because works are the active demonstrations of faith, and the possession of either faith or works alone is impossible. To those who say, "You will never be saved by your works," you may rightly reply, "You will never be saved without works." God will never be satisfied with

one whose profession of Christianity is not accomplished by progressive self-conquest.

Youth has been truthfully called the age of idealism, but modern youth is largely afflicted with a cynicism that is the inevitable disease of our materialistic age. The disintegration of home life, insipid Church teachings, widespread consumption of unwholesome magazine and unprincipled advertising practices have conspired to effect a dangerous breakdown of character. Nevertheless, youth remains the period of life in which worthy ideals are most easily implanted. Parents cannot forcibly inject youth with them, but by discreet guidance and by giving them easy access to healthy, inspirational influences, youth will naturally aspire towards better things.

Character building is largely a matter of forming correct habits. We cannot expect a person who is habitually selfish in small things to do a great unselfish act. Nor will the individual who cannot be trusted to do a small job well be able to honorably execute a great task. The story of the men with ten, five and one talent effectively illustrates this basic principle. In almost every act, word or thought we are affecting our character either for better or for worse.

In forming habits, a few general suggestions may prove very helpful. First, confide in God that which you are about to undertake. Then summon all possible determination to persevere until victorious in making or breaking the particular habit you have chosen. Think of every conceivable situation which might arise to tempt you to abandon your resolution. Imagine yourself overcoming that temptation. When a similar occasion does arise, your subconscious mind will remind you of your resolution, and you will be less apt to shatter it in a moment of thoughtlessness or passion.

It is advisable to consciously renew your resolution daily. The very act of thinking about, of telling yourself repeatedly that you will master yourself, is of the utmost

importance. The Bible says, "As a man thinketh so is he." The Bible needs no corroboration, but modern psychologists subscribe wholeheartedly to the same sentiment.

Take advantage of every opportunity to strengthen your good habits and never deliberately permit yourself to surrender in seemingly insignificant actions relating to your habit. Failure to emphasize this point has undermined the growth of more good habits than perhaps any other factor. We do not mean to imply that you must be able to perform your resolution perfectly, for you cannot. The lesson is that you must not underestimate the destructive nature of minor failures.

Finally, realize that in struggling against and triumphing over temptations you acquire moral strength with which to more firmly resist future temptations. Our will as well as our muscle develops through experience.

"Thou shalt not follow after a mob to do evil," can have a broad application. It is one thing to follow Christian principles when those about us look on with approval, and quite another thing to observe them when our associates view them with disdain. It is human nature to avoid actions which embarrass or expose us to ridicule. But the courage to walk by yourself when the crowd goes astray is a requisite of the Christian life. Moral cowardice is the most shameful liability we can possess, and he whose actions are restricted by fear of public opinion can never hope to fully develop character. The epigram, "The only true education is that which teaches us to do what we ought, regardless of the consequences," is an indispensable component of Christian idealism. Many of the Jews who believed Christ, would not acknowledge it for fear of losing their seats in the synagogue. Peter denied Jesus because he could not face the scornful reproach of the crowd. But what magnificent power was invested in Elijah, Jeremiah, Converted Peter, Paul and Stephen when they feared only that they would displease God. Even in the material world, a large share of the worthwhile achievements of

men have been wrought in an atmosphere of hostility, scorn and contempt. Alexander Graham Bell, Pasteur, Galileo, Zola, Ford, Florence Nightingale, Disraeli, Milton—the list could be multiplied ten times—all give eloquent testimony to the creative power released within men when fear is crushed. It is one of the most satisfying triumphs of our lives when we finally burst the constricting coils of fear. Only then can we truly please God.

The effect of work on the development of character is seldom given the prominence it deserves. Our character is expressed in our work so clearly that even the casual observer is impressed. Character influences our work and is influenced by it. Someone has said that Jesus, as a carpenter, did not turn out careless, shoddy pieces of work, and to believe otherwise is to defy the experience of the ages. It was more than fortuitous that He spent so many years in obscure manual toil before He embarked upon His ministry. Work teaches us some of Life's most valuable lessons. From it we learn, at least partially, the most important lessons of all—self-discipline. The great virtue of patience, perseverance, hope, enthusiasm and industry are strengthened immeasurably by wisely directed work. When work is seen only as the medium through which money is obtained, many of its values are either perverted or destroyed. But work which is good in itself, which arouses a genuine ardor in the worker to understand it, and to achieve greater excellence in its performance, contributes vastly to the happy, useful existence that is man's rightful heritage. "And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God." Eccl. 3:13.

We mentioned before of the injurious effects of certain types of reading. There are numerous magazines whose publishers have no sense of moral responsibility. Publications which inflame the passions, glorify abnormal emotional experiences, appeal to vulgar instincts, or cater to cheap thrill seekers, have no place in the character-build-

ing library. These types of literature engender unhealthy emotions, in addition to depreciating the less spectacular but more wholesome satisfactions which we should enjoy. On the other hand, there are very many books and some magazines which can be read with undoubted profit. For those who honestly wish to select the wheat from the chaff, the task of choosing inspiring or instructive literature will not be difficult. Many are the classics which have survived the test of time, the works of eminent poets, also a number of outstanding contemporary magazines which we can profitably acquaint ourselves with. We do not mean to disparage the reading of excellent fiction (and there are quantities of it) but that is another matter, not strictly linked with character building. We must not forget that the Bible should occupy the foremost place in our reading list, for through familiarity with it, we shall be able to discard the faulty or misleading statements, which will creep into the best of secular works. All things considered, the habit of reading fine literature is highly desirable.

Youth is prone to consider the building of character as something which prepares us for living in the world to come, but which adds little to today's happiness. That viewpoint is entirely fallacious. Every good deed and every evil one will receive its just reward or retribution in our lives. It may not come as soon as we expect, or assume the form we might think it should, but come it will. Mark 10:28-30.

CHAPTER VII.

COURTSHIP AND MARRIAGE

PART ONE

Choosing a Companion

Under this heading we hope to give some Bible texts and examples that will assist you in this matter of choosing a mate for life. Since in marriage the two become one flesh and should co-operate unitedly through life in order

to enjoy their work together, it is very important that one seek such a companion from among those whose ideas and aspirations will not interfere with theirs. Especially should Christian young people be very careful in this matter.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6:14, 15. Marriage is the closest bond in human relationship and when a Christian is yoked together with an unbeliever there is a gulf between them that will remain there until one or the other yields and crosses to the other side. If it were always the sinner that yielded and crossed over then I would advise to marry a sinner every time for that would be a means of saving that soul. However in many, many cases it is the other way, the Christian yields and oh such a price to pay, my dear brother or sister, for a companion here on this earth, when by the proper course you could find a Christian companion in due time. It is true that some Christians have married unbelievers and led them to Christ (1 Cor. 7:16) but you are taking a long chance my friend. God forbade Israel from intermarrying with the unbelievers around them for this very reason. Deut. 7:3, 4. "Neither shalt thou make marriages with them, . . . For they will turn away thy son from following me, that they may serve other gods. . ."

We have an outstanding example in King Solomon to whom God gave wisdom above any man upon earth except Christ Himself. 1 Kings 3:5-13. The queen of Sheba said of his wisdom, "The half was not told me." 1 Kings 10:7. Notwithstanding all of this wisdom and blessings from God, "King Solomon loved many strange women." He took wives of those nations concerning which God had warned them, lest their wives turn away their hearts to serve other gods. As a result we have the record, "When Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God. . ." 1 Kings 11:1-5. Intermarriages with un-

believers caused Israel to sin exceedingly during the early part of their captivity. Ezra 9:1-6; Ch. 10:10.

Let Nehemiah give us the seriousness of this matter. Neh. 13:26, "Did not Solomon king of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God and God made him king over all Israel; nevertheless even him did outlandish women cause to sin." If Solomon fell, my dear friends, by these things, why will anyone insist upon falling into the same snare?

I hear someone say, yes, but I have seen some Christians marry unbelievers and though neither one changed their ways in the matter, yet they seemed to get along very well together. This is a very good question to discuss here. That is true in some cases, I will admit, but I maintain that the gulf remained between them and though in other matters they may have been one yet that great gulf was felt by both parties many times. They could not assist or confide in one another on the spiritual side of life, which would have helped, oh, so much, in the dark hours of trials, sickness or death. My dear friends, I know, for I have been in such homes and talked to the Christian party in such a home. They love each other, it is true, but that gulf was there, preventing the oneness longed for by both.

Another point that should have special attention now is the children. A home is not complete without children. All Christian parents wish to train the children so they will be Christians when they grow to maturity. Paul says to "bring them up in the nurture and admonition of the Lord." Eph. 6:4. There is a great interference in homes where one is an unbeliever or sinner. Though they may not oppose the Christian in the teaching of the children, yet the example of that father or mother in sin is going to have its influence. If the father isn't a Christian the mother may be very diligent in teaching the sons to obey God, but when they get older the very example of the

father may lead them to put off salvation. Much sadness and worry has come to mothers from just such a source. Why invite that into your own life? Why not do your part to insure your children a Christian influence on both sides of the house? It is not alone your future to think of, but also the little lives that may be entrusted to your care. A Christian home offers a child a foundation for life more than gold. Christian young men, you also should be careful in this matter. Remember the mother has more influence on the smaller children usually because of her place in the home. Don't invite trouble, but avoid it. I do not mean that all unbelievers turn out bad, but I believe much sorrow would be avoided by our Christian young people if they sought only Christian companions.

PART TWO

Conduct in Courtship

I realize that in this subject I am entering into forbidden ground and I do not propose to set down a lot of rules but to give some suggestions based largely upon the Bible teachings and observation which I hope will be of value to the reader. Though this subject is avoided in the pulpit owing to its nature, yet I feel that there are problems in this phase of youth in which some help is needed especially in our modern times. Since this book is designed to assist young people in knowing and following the Bible rules in their youthful problems, naturally this topic is of vital importance, because it is here that many make their mistakes, not because they desire to make the mistakes, but because it is a new road to them, and lack of experience and proper warning signals by those who know, leaves the venturesome, youthful spirit as the main guide, too often.

It is but natural that young people desire to find companionship in their quest for a life companion in marriage. Life is promising to them and they desire activity and enjoyment in their days of courtship. This is also natural and I for one don't believe that we older people should en-

deavor to put long faces on our Christian youth, but our responsibility lies in assisting them to find ways of enjoyment and companionship that will not lead into pitfalls of sin and disgrace. God expects young people to enjoy their youth but not by inordinate affections or questionable amusements, such as the movies, the dance hall or the beer parlor where many a young man and young woman took their first step downward. They thought at the time they were having a "high time." It was fashionable to attend such places. The "best" (?) society went there, so they went too, only to reap the heartache and awful regret that comes later, when in more sober reflection they realized they had sown to the wind and were doomed to reap the whirlwind.

Solomon said, "A good name is rather to be chosen than great riches." Prov. 22:1. And again, "Who can find a virtuous woman, for her price is far above rubies." Prov. 31:10. Ponder these words my dear friends. It doesn't matter what society does, are you going to sell your virtue, your good name for the sake of being with the crowd? When you get down and out and can't any longer "keep up the pace" will that "crowd" assist and comfort you? Will they send regrets for assisting you in the loss of virtue, the greatest of all earthly treasures. Don't excuse yourself by saying, "Oh, I am young and must sow my wild oats." What you sow, you reap. (See Gal. 6:7-8). Thousands are sowing today and oh, the toll of tomorrow, not only for themselves, but their innocent offspring will also suffer as a result.

Paul commanded us to "Abstain from all appearance of evil." 1 Thess. 5:22. He also told Timothy (a young man) to "flee also youthful lusts." 2 Tim. 2:21. Also, "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity. . . in purity." 1 Tim. 4:12. Shouldn't these rules apply in courtship as well as in other parts of our life? Why throw away your restraint and resist your conscience in time of courtship?

It is not needful, my dear young man or woman. Those who insist upon laying aside your virtuous warnings in wild parties are not your friends but your enemies. They may pose as friends but only for selfish reasons that may rob you of your greatest treasure. You may not have so many friends (so-called) in your youth by following God's rules in this matter, but those whom you do have will be worth while and the kind that will help and respect you. When a young man decides to look seriously for a wife, he does not go to the wild party bunch to look for her, but to church or some other place where he feels he will most likely find one who has been taught to value her purity of life. That is the kind of wife every noble young man wants. If you desire the kind of young man for a companion in life that is most desirable, "keep thyself pure," so that you will make the proper appeal when he comes along. Ask yourself, my dear Christian friends, if Jesus would approve of your methods in courtship. He most certainly would not object to sane love making, but can you obey the following instructions and do as so many in the "petting parties" "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. Should Christian young people follow the "modern custom" in things that lead away from Christ? Another thing I want to say right here is that the "blush" is God's warning signal. Don't tear it down just because "the gang" joke you about it.

To the young men who profess to be Christians, you have your responsibility too. Live as pure as you expect the wife of your choice to live. Treat your lady friend as you would have other young men treat your own sisters. "Abstain from all appearance of evil." 1 Thess. 5:20. Read what Paul told Timothy (a young preacher) about his conduct toward the younger women. 1 Tim. 5:2; also 1 John 2:14-16. God has the same law to govern your conduct

as He does for the young women and your 'wild oats' are no more excusable than theirs. Man may overlook your errors (sins of youth) more than some young woman, but God will not. And too, there are many fathers today that are reaping, with deep regret, the wild oats of their youth. "Remember now thy Creator in the days of thy youth." Eccl. 12:1-3. Take the Bible way and you will avoid many heartaches.

May God guide in the way of purity and assist you in resisting temptations of youth. Resist the devil and he will flee from thee. Keep thyself pure.

PART THREE

Marriage

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Heb. 13:4.

Marriage is the oldest institution given to mankind by God Himself, therefore it is an honorable sacred institution.

God has a purpose in the creation of man upon the earth, making "male and female" and telling them to be "fruitful and multiply and replenish the earth and subdue it." See Gen. 1:25-28. He started with one man and woman, Adam and Eve. It is interesting to note God's statement after creating Adam, "It is not good that man should be alone; I will make him an help meet for him." God made Eve from one of Adam's ribs and when she was presented to Adam he said, "This is now bone of my bone and flesh of my flesh." Gen. 2:22-23. God Himself performed the first wedding ceremony if such it can be called and gave His perfect law concerning marriage in verse 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they twain shall be one flesh." Thus we see that marriage is based upon a natural law of God, so that when young men and young women begin to look about for a companion they are only following the natural law given by God at the beginning. In this matter

that has such great effect upon our lives many times, either for the better or the worse, we should be careful to understand and follow God's laws. May God help the young people who read these few lines to realize that marriage is a sacred institution and should not be treated so lightly as in so many cases today.

Let us now look into some of the rules for marriage as given by God. Read Matt. 19:3-9. Jesus was asked, "Is it lawful for a man (or woman) to put away his wife (her husband) for every cause?" With the great increase in divorces today this is an up-to-the-minute question for us. This would not be so if men and women went into marriage the Bible way and lived with one another according to Bible rules. Let Jesus answer the above question now. "... He which made them at the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave unto his wife; and they twain shall be one flesh." "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. This would forever show us that when a man and woman covenant to become husband and wife that it is a covenant as long as both live, and we are admonished by Paul thus, in 1 Cor. 7:10 to 16: "And unto the married, I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath

called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

Thus we have further evidence that any divorcement is in direct discord with the will of God and that the only one excusable here is that where the unbeliever leaves the believer, and in this case Paul says that the brother or sister is not bound in such cases: but God hath called us to peace. Herein we see the responsibility of sin is on the unbeliever. But it is first our duty to attempt to dwell peaceably with such a companion if we have already made the mistake of such a union, for Paul says also: "For how knowest thou, O wife, whether thou shalt save thy husband, or how knowest thou, O man whether thou shalt save thy wife?" and shows that it may be possible that we may sanctify our unbelieving companion, and that if we do not accomplish this, that our children will be unclean (unbelievers also).

It is often said that "Charity Begins At Home." We might also add, "So Does the Missionary Spirit." And it is certain that if we should fail to attempt a life that would encourage our unbelieving companion into a better way of living that we thereby prove our own unworthiness as a true follower and will be classed with the unbelieving companion. A so-called believer who would further willingly discourage a disbelieving companion in order to cause it to leave, would therefore be party to the separation and be equally guilty before the Lord. However Jesus, in criticizing the Jewish practice of divorcement as sinful, left one reasonable excuse for divorcement when He said, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." Matt. 5:32.

So it becomes our special duty to deal with justice one toward another lest we find ourselves ensnared of the devil and our home broken, with nothing but grief and heartaches for children and loved ones and a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary. (Heb. 10:27). So we conclude that

it is better to first choose a proper companion, which also was mentioned in its own order.

Marriage, a home and a family are God-given desires, implanted deeply into the hearts of most women and men. Paul gave some very timely advice to young women in 1 Tim. 5:6, 13-15. Consider Paul's statements seriously. If a young woman can conduct herself above reproach and not be dead while she liveth then her choice of living single would be commendable, but in most cases it will result in illness, tattlers or busybodies, "speaking things they ought not." For this reason Paul said, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." Young men are no more excusable for misconduct than young women before God.

CHAPTER VIII

THE HOME

We wish to give a short lesson on the Home at this time as most young people expect to have one of their own sooner or later. In the home life, God has given instructions the same as in other matters. Some of this has been touched upon in the preceding chapter.

As has been shown marriage is a God-given institution, Gen. 2:23, 24. Likewise the Home is a God-given institution. It is the greatest of all human agencies for the development of the human race because it was ordained of God. God planned the home, for there the little lives come into existence. There they are nourished and trained for manhood or womanhood. God ordained it thus. Thus marriage and the home were ordained to honor God, not by bringing children into the world and training them in sinful ways, but by training them in righteous ways so that they may honor God.

That these may be carried out and that our little ones

may look back with joy and appreciation upon the example of their fathers and mothers, it is very needful that the proper relationship exists between husband and wife. The impression must not be given that marriage is something to be endured. It is not if love prevails. Please turn to Eph. 5:21-33. "Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." V. 33. If this scripture were obeyed by both husband and wife how could they be so inconsiderate of one another's feelings? Though we feel out of sorts sometimes, we have no right to give vent to our feelings upon the ones we love best. Let love prevail and such will not be so. I am persuaded that kindness and consideration between husband and wife is a requirement of God and that when harsh words slip out, we are duty bound before God to acknowledge our wrong to husband or wife. Try this my young married friends and see how much closer the bond of the home is.

There is also a proper place in the home for both husband and wife. "For the husband is the head of the wife (head of the home) even as Christ is head of the church." This does not mean that the husband should be a dictator. His rule must be in love and consideration. "Husbands love your wives, even as Christ also loved the Church and gave himself for it." V. 25. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself." "No man ever yet hated his own flesh; but nourisheth, and cherisheth it..." Here is a wonderful picture of the love and unity that should prevail in homes.

Again Paul says, "Wives submit yourselves into your own husbands, as it is fit in the Lord." "Husbands love your wives and be not bitter against them." Col. 3:18-19. If these rules are obeyed there will be a mutual co-operation and love that will prevail in the home and more especially if both are Christians. Neither husband nor wife is obligated to give up their obedience to God to gratify the

wishes of the other. If true love prevails such a request will not be made.

Now let Peter add a word for our instruction. Get your Bible and read 1 Peter 3:1-9. Follow these instructions in your homes and enjoy the love that God intended should be there. Notice that Peter tells the wife what kind of conversation she should have along with a Christian spirit. Then in verses 7-9 he instructs the husbands to "dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." "Be pitiful, be courteous; not rendering evil for evil, or railing for railing..." These last words are general instructions for all Christians, but above all they should prevail in the home. Some prayers are hindered by the lack of unity in the home. It is very easy in these days, when times are hard, finance is short and we have to do without many things we think we should have, to become overcharged with the cares of this life (Luke 21:34). When this happens the worry and care wears upon us until we are liable to get the habit of nagging or speaking harshly. This breaks the harmony and crowds out the spirit of kindness. Jesus cannot bless as long as we have such ill feelings within. Even the children in such a home will react to such an influence and begin to speak sharply to each other. They reflect the attitude of the parents, so be careful my friends. Remember that you can expect cares and trials in the home but if you will let the peace of God dwell in you and don't let self pity or the cares of this life take first place, you can and will enjoy the love God intended for all in a happy home. Jesus promised to be with us. Heb. 13:5, 6; Matt. 6:33. Put God first in your home and all will be well. If both do that, Christ will dwell with you. He is the Prince of Peace and love.

CHAPTER IX. QUESTIONABLE AMUSEMENTS

PART ONE

Movies

In treating upon this subject we find it difficult to present in an effectual way, especially to those who are accustomed to attend. Therefore the writer, co-operating in the preparation of this book, wishes to present it very conscientiously and in doing so finds it necessary to meet the issue frankly with some words and phrases otherwise avoided in general conversation.

It is hoped that this effort may be accepted with all seriousness in the spirit in which it is given, and may become an assistance to the safe guidance of our junior friends.

Let us note first: As an educational institution the "Movie" has possibilities of being one of the greatest, since it is said that eighty percent of what we learn is impressed upon the brain through the medium of the eye, the ear being next in importance, while from smell, touch and taste come little learning.

So we may readily understand why the movies have such a tremendous influence in the molding of character, good or bad.

Note these pathetic little stories:

The writer, passing a movie observed a lonely looking little lad of about eight years, standing in front of a nearby "beer joint," longingly gazing inside. His attire was a unique little cowboy garb with broad hat and shiny ornaments. The anxiety of his countenance inspired within me a feeling of pitious sympathy, for he stood alone and I felt that he was at the age of much needed guidance. But I was at a loss for words to address him, stranger to me. However, at a few paces further I returned, but he had vanished from sight, nor did I see him again.

Another youth discussing "his money's worth" in the

show just visited was heard to remark to his chum, "I saw two hold-ups, and three guys killed for that 15 cents."

A mother remarked to her little son, "I hope my little boy won't drink when he grows up, will you son?" She was shocked at the reply. "Sure, Tom... drinks beer." He had found a movie hero (not to her liking).

A little Bible school lad, after seeing his first movie, rushed into the presence of his mother and exclaimed, "O, mother! if you ever went to the movies once you would never want to go to prayer meeting again."

These stories portray simply and unmistakably the impression and effect of the show upon our early youth, nor does it stop here. Our more mature youth and our elders are also affected.

Only recently a neighbor (age about 60) whom I first met not long ago, a man of seemingly good qualities now, but who has had his day at drink, but has become very effectual as a detective officer at bringing many criminals to justice, confided to me in almost exact following phrases: "Do you know? I have just been thinking. A man's environment has got a lot to do with the kind of life a fellow lives. Take for instance, when I'm around you now, I hardly ever think about using any bad language and cuss words. Well sir, when I'm out with fellows that are rough, I can be just as tough as they can." Only a little while before, at the conclusion of a task, he had remarked, "Thank the Lord that's done." I silently prayed that my life should not cease to be an uplift to someone.

Significant is the fact that our emotions are very responsive to environment.

With the preacher we meditate.
We sigh with the weary.
With the sorrowful we mourn.
We laugh with the merry,
And frown at contention,
Or sing with those who sing.

In short, as a rule we become a part of our environment.

True in a measure, we select our environment, our habits and our circle of friends. (Or do we?)

I fear too often we allow ourselves to be coaxed into a thing which at first we would not practice, and follow a leader who is not much concerned about the better way of living. Then we are apt to form a habit, a circle of friends and an environment which was not organized for any specific good, but more likely for a pastime which often leads into a careless way of living, God is forgotten and with morals at low ebb, virtue is often sacrificed, hearts are broken and the individual awakens unsurrounded by friends in a cold world, facing a strange and uncertain future.

David, speaking by the Holy Spirit said, "Blessed is the man that walketh not in the counsel of the ungodly." Let us pause here. By whose counsel are we urged to attend the movies? Let me suggest: Chiefly by those who want your money and would offer you a thrill of some kind, whose advertisements are no longer modest but do brazenly sport such posters as, "Merrily We Go to Hell," "Madam Satan"; "Too Hot to Handle"; "Crime School"; "Actual Birth Scenes" (with vivid portrayal of Doctor and patient), —"featuring most daring drama ever attempted," etc., etc., And if perchance we would find a picture that we may consider normally O.K. if we sit through the entire show we usually get an infusion of some sort of sex appeal or vulgar joke which evokes more applause than is noted in the rest of the entire program. And why? Be honest with yourself, because the public desires a thrill, and knowing this the manager supplies the demand. Note here again the quality of your environment.

Again, by whose counsel did we attend? Possibly by one who is more interested in the works of the flesh than in the fruits of the Spirit, and who after sitting through usual immoral scenes, would offer a drink and promote a

consequent petting party at late hours and invite you to barter all virtue for a few moments of pastime.

By whose counsel?

Or by one who is content to believe his present state of modesty is a sufficient safeguard against any evil which might ensue. One who is content to follow the crowd, who will not be dictated to by the more spiritually minded mother. Possibly one who is a church member "but denying the power thereof."

Such an one is an enemy to God—"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

Blessed is the man who walketh not in the counsel of the ungodly.

"Be not deceived; evil communications corrupt good manners" (1 Cor. 15:33), and the movies do inoculate our population with a potent serum of evil communication and thoughts, of choice and selected words and expressions.

We do not say it is impossible that a Christian may visit the movies once and still be a Christian, or twice and still retain a hold on eternal life, or thrice and yet have some respect for what is right and best in the world—but we do fear, and much by observation that too often the one who practices "movie going" finds himself as the little Sunday School lad in the foregoing story. The more we care for the things of the world the less we care for things eternal and for godliness, and the more out-of-place we feel in God's place of prayer. But the nearer one gets to God, the less he cares for the things of this world. And we might add, "Where one's heart is there are his treasures also.

Let us consider, it is important that we all (youthful and aged) should have some recreational amusement, or a "balanced ration" (so to speak).

We must have some wholesome pastime to be normally healthy, mentally and physically (also spiritually). But

may God give us grace to continually seek a proper course with a wholesome desire for the better things in life. But if you feel tempted or advised the movie practice is OK, please read Ephesians 5:6-17. And may the grace of God be with you.

PART TWO

Dancing

Doubtless someone will quote the scripture which says, "There is a time to sing, and a time to dance," a scripture which I care not to criticize, for I condemn no one who, through sheer joy will give vent to an emotional feeling which cannot be otherwise satisfied.

Did not Miriam, as sister of Moses, with all the women so express their happiness, at the defeat of Pharaoh? "And sang unto the Lord."

Likewise the women danced when David had slain Goliath the Philistine enemy. (Nothing said of men dancing with the women).

Such dancing as here noted cannot be associated closely with the present day "breakdowns" which are in reality just what the name implies, in which revelry God is forgotten and lust is the goal.

This subject may well be considered in comparative phases to those used in "movies" for many attendant evils are here also present but usually in a more acute form, (speaking specifically of the modern dance which is a veritable release of morals, inasmuch as the participants, as a rule, considering semi-nudity, "drink" and conversation are anything but uplifting.

Moreover the purposeful flesh to flesh contact in the glamorous whirl and dance, together with the visual effect is most exciting of sex appeal and cannot be too strongly condemned.

How can we overlook the importance of the words of Jesus? ("But I say unto you that whosoever looketh upon

a woman, to lust after her hath committeth adultery with her already in his heart." Matt. 5:28). How I wish I could sound the alarm to the thousands of girls of otherwise good intentions, but who, because of fashion's permission, will wear clothing so purposefully abbreviated, by shortness of skirt and thinness of texture that the eyes of the opposite sex are invited to forget those same words of Jesus. And this for many years has applied to the church going public as well. (Is there any wonder that many young men have "broken over" and insulted (?) as many young women?)

I wish to quote here a passage from the Bible Home Instructor, (History of the Waldenses, a Sabbath keeping people).

"They brought up their children in an excellent way. They understood how to leave their faith and uprightness as an inheritance to their posterity."

"Keep your eyes on your daughters, they said; keep them at home and let them not wander about. Dinah the daughter of Jacob, was seduced when she was seen by strangers. Those who decorate their daughters are like those who put dry wood on the fire that it may burn better."

I would pause here to suggest: It is not the intention of the writer to reflect all responsibility for this evil upon the "fairer sex." Verily no! for men of corrupt minds like to have it so. "A good cook knows the way to a man's heart is through his stomach," says the modern proverb. Let me suggest she also knows man is in her hands—to almost any purpose.

"Mother Eve" led man away from God. And Sister Eva must assist in his return or we are a condemned race. This she cannot do so long as she patronizes the modern dance or "decorates her daughter to be burned."

I know not if these lines can be best appreciated as appropriate to the work dedicated to our young people, but let us remember, in this life we must face many grim

realities. Nor should we shun to justly consider these facts which are so strikingly evident.

PART THREE Card Playing

Card playing has become an amusement by which a vast number of people spend much time and money uselessly. The use of standard playing cards often leads to gambling, drinking, and crime. We could not imagine Christ spending any time at playing cards and it is a recreation which followers of Christ should avoid.

Some may ask, what is wrong about a harmless game of cards? It is the nature of children to play and they should engage in many forms of play in their development. There are children's card games which are interesting for children's play. But young people who are taking up the responsibilities of life should "put away childish things." Our question should not be what is wrong with some amusements, but what is good about them? Is it helpful to building Christian character? Is the time spent in it well spent? Many games are played for exercise and that is a good cause. Others are interesting and amusing, resting the mind from study. But card playing gives no exercise, and is a strain on the mind, with no good purpose accomplished. The Christian can find better forms of recreation. Let us always seek the best and highest—"press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14.

CHAPTER X. THE CHURCH

Sooner or later every young person who hears the message of Christ and accepts it, must answer the question, shall I join the Church organization. Faith, repentance and baptism makes one a member of the people or Church of God whose names are written in heaven. But the

Church of God organization recognizes that organization is a working order to advance the gospel cause.

Many churches teach that their denomination is THE church—the one and only, and that there is no salvation outside of their organization. The Roman Catholic church has always made this claim and many protestant churches have followed suit. Because of this many people have the idea that there must be one church organization which is "God's true church," the joining of which will have a definite bearing on salvation.

The Meaning of "church"

What does the word "church" mean? It comes from the Greek word "ecclesia" meaning "an assembly called together out of a larger multitude." The word standing alone has no sacred significance. It is sometimes translated "assembly" and is so used in Acts 19:32 to designate a mob. It thus does not in any way carry with it the meaning of organization. The church of God means the "called out ones" of God, the people of God. And all the people in the world who are God's people and have their names in the Book of Life in heaven, constitute the church or people of God, the body of Christ, looking to Him alone as their head. To the believers at Corinth Paul wrote of the church as being the body of Christ. In Ch. 12:13 he tells how we become members. "For by one Spirit are we all baptized into one body.. ." Baptism, the result of faith and repentance, makes us members of the body of Christ, the church of God. Christ is described as the "first-born from the dead." Col. 1:18. And in Heb. 12:23 the church of the "firstborn"—Christ—is said to be written (margin, enrolled) in heaven. And so faith, repentance and baptism make one a member of God's true church and the name is recorded in heaven.

All of the gospel writers plainly teach that salvation is through Christ. Membership in any organization is never mentioned. In fact, there is no record that Christ ever

established any organization. True, He chose 12 disciples and sent them out as apostles to teach the gospel. But He did not say that His so doing was any form of organization to be followed nor did He describe any rules for the forming of any system or organization among His followers. He prayed that His followers might be one, even as He and the Father were one — in love and in purpose.

The Early Church

As the apostles preached the Gospel, those who believed naturally found a fellowship which caused them to be together. Being hated and persecuted by the unbelievers also caused them to gather for mutual help and we read that they went so far that "all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, (among the believers) as every man had need. The record of Ananias and Sapphira shows that Peter was looked to as a leader among the brethren. Acts 6 shows the choosing of the seven men to look after special business matters. This plan was suggested by the apostles and it is recorded that it pleased the rest and they therefore took up the plan. None of this was by command of God or by example or command of Christ. It was all done as a matter of convenience and for the good of the cause. God is a Being of system and order, but He established no set organization for His people. Salvation is not a matter of organization, but of belief and obedience. But the example of the early believers in associating together and setting up a means of co-operation for the good of the cause shows that such is pleasing to God.

The Church of God regards its organization as being simply an association for mutual edification and co-operation. One does not have to join the organization to be saved, but it is right and good to join for the fellowship we may have and for the opportunity that it gives to work together in spreading the gospel. The membership cer-

tificate which is issued shows that the one accepting it is willing to co-operate with others of like faith. The stub which is filled out and sent to the Conference Secretary is a record of the age of the members and of his joining the church organization. Such record may prove valuable in time of war.

Our System of Organization

Since the Church of God regards its organization as being only an association is very simple. The association is democratic. The leaders are considered as servants rather than rulers. The direction of the work is as far as possible, left to the local brethren. We have a special booklet entitled "Suggestions For Ministers and Officers of the Church of God" which explains in detail the duties of the leaders. We may summarize the facts briefly.

Any recognized minister of the Church may accept anyone as a member, on profession of faith and belief in the fundamental doctrines of the church, and if such an one has been immersed. Where a sufficient number of members live in one locality they may organize as a local church. In many places a number meet together and have a Sabbath school organized but not a church because of lack of qualified leaders. If there are not enough for a church, the members are considered as members of the church at large, of the state or general conference.

Where there are enough brethren and churches in a state, they are organized as a conference, with chairman and committee to direct the ministerial work in that state. In some cases several states are together as one conference. Where there are a number of brethren in a state but not enough for a conference, a Unit may be formed. In this case the General Conference board appoints a unit committee of three and a unit treasurer who is authorized to receive the tithes of brethren in that territory. The Unit committee in co-operation with the General Conference

board arranges for ministerial work in that territory and in most cases the General Conference assists in the support of such minister.

The Gen. Conference has a president and general board who have the general oversight of the organization. The secretary-treasurer of the General Conference is not a voting member of the board but helps to direct the work and is located at the general office. State conferences and units send a tithe of the tithe they receive to the General Conference. Members of the church not in any state conference or unit, send their support direct to the General Conference which carries on evangelistic work in unorganized territory besides helping in the organized. The General Conference also is in charge of the institutions of the church, the Publishing House and any other institutions which may be set up.

The Church of God organization or association is entirely for the good of the gospel work and may be changed at any time if better methods are found. The General Conference meets for business sessions every two years. At these sessions the constitution may be amended by two thirds vote of those present. The work of the church is to preach the Gospel of the Kingdom and not primarily to build a large or strong denomination. We are glad to see the work growing and we invite all who keep the commandments of God and the faith of Jesus to associate with us in the Gospel work. To the young people especially we look for future leadership and continued effort.

CHAPTER XI.

FROM WHENCE CAME OUR BIBLE?

From whence came our Bible, and is it truly God's letter to the human race? These questions have been asked since time began. Yes, you may say that Adam did not have the Bible; but he did have God's word, and like most persons since, he did question it. What can we test the

Bible by so as to be sure of its authenticity? The Bible being the only Divine book on earth cannot be tested by any other book or rule, but rather, it is the rule for testing all things. It is needless to supplement this Book's information for it cannot be done. It is a book of its own, Divinely inspired, and Divinely kept for us. It has its enemies, but at times they have been a help in proving its worth to men and nations. Listen to what Mr. H. G. Wells, a noted historian has to say about it: "The civilization we now possess could not have come into existence, and could not have been sustained without it." Again, "It is the book that has held together Western civilization." Yes, it is the handbook of life to countless millions of men and women, and has given to them a moral standard found in no other book on earth. When an atheist like Mr. Wells recognizes the value of the Bible in civilizing people it should cause us to believe the more in its value.

But you may say that this book needs verification in order for us to believe and abide by its teachings. Yes, and it proves itself. One has but to study its prophecy, and note that every word has come true that pertained to its time. No other book has ever dared to print a prophecy of one year in the future, but the Bible has recorded the future events for thousands of years, and never failed. Men have questioned that some cities spoken of in the Bible ever existed, but recent excavations have proved beyond a doubt that they did, thus proving to the skeptic that God's word is true. Why will man question a fact spoken of in the Bible, but take for a truth a statement of some unknown man as given in some unearthed clay tablet? This cannot be answered, but it has pleased God in His wisdom to give us the Bible and preserve it for us as an infallible guide to that great beyond. Apparently it did not occur to man to give any dates in history so that we may know the age of this earth. In examining the fragments of history, tablets, inscriptions on monuments, etc., we find no dates upon which to base one date positively. But the

Bible does give definite information in the respect to the manner in keeping national records. It is the only book that gives the record of events from the creation to the birth of Christ, so that we may know how long the time has been since creation.

There is not one original manuscript of the Bible extant. There are upward of one thousand copies of the New Scriptures, but they are not complete with few exceptions. Some of these are in the Latin, Syriac and Coptic languages, while some of the earliest are in the Greek. They date from early in the Christian era to the 14th century. The Syriac dates perhaps from the second century. The New Scriptures (commonly called the New Testament) is based on some of the best of these versions. In some the scribes have erred in omitting a single letter, or an accent, or a prefix, or even a case ending, but the errors are so trifling that they cause no question as to their authority, or disturb any of the great truths of the Christian faith. The Old Scriptures have but one ancient manuscript, and that written in Hebrew. From this the Septuagint was copied into Greek, and from which Christ read to the people.

One of the earliest translations was made by Jerome about the 4th century A. D., and is called the Vulgate, and from this most of the later translations have been made. In making a mistake of leaving out a jot or tittle the Jewish scribe was severely penalized, and he became very efficient in making copies of the Scripture. In the year 1445 A. D. printing by type was invented, and since then the Bible (or portions of it) have been printed in more than 1000 languages. Yes, the pure Word of God has gone to almost every tribe on earth, and just recently 5,000,000 copies were ordered for distribution among the soldiers in training. This was the largest order ever given for any book published. The Bible is still the "Best Seller" of all books.

The original of the Old Scriptures consisting of one

manuscript called the Massoretic is from which all later copies are taken. This was written in Hebrew letters. In the N. Scriptures there are two codices, and the one called the cursive was written in longhand, written together without the separation into words. The other called the uncial was written in capital letters all run together. As the language was musical in sound and in rhythm the translations could only be made by those understanding the language, and this was done so perfectly that it has asfounded the wisest of men. God in His wisdom has guarded His letter to man so that none dared to add thereto or take away.

It explains how it came to be written thus: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

CHAPTER XII.

ANSWERS TO QUESTIONS AND STATEMENTS

AGAINST THE SABBATH

I. How do you know that Saturday is the Sabbath?

Ans.: Dictionaries, encyclopedias, history and literature of every nation recognizes Saturday as the last or seventh day of the week. God says in Ex. 20:7-12 that the seventh day is the Sabbath.

II. How do you know that time has not been lost?

Ans.: (a). The unit of time measure in our solar system is the week which God established at creation. See Gen. 1st chapter. This weekly unit of seven days multiplies itself into larger units such as months, years, etc. Strictly speaking, time could not be lost without disrupting our solar system.

(b). Adding or subtracting days from the calendar in no way disrupts the weekly cycle or unit of time. For instance, take Sabbath, the seventh day of the week, of

Sept. 6, 1941. Adding ten days to the calendar would make it Sept. 16. Yet it is still Sabbath, the seventh day of the week.

(c). Since the beginning of history, we have no record of any change in the weekly cycle of seven days. Attempts have been made by despotic rulers to change the weekly cycle, yet all have failed. When nations were practically isolated, travelers found the same weekly cycle in use.

(d). History begins before the exodus of the Israelites from Egypt. While God was leading His children in the wilderness, He rained manna six days but withheld it on the Sabbath, the seventh day. Ex. 16. God also spoke and wrote the Ten Commandments in the wilderness. Ex. 20; Deut. 5:22. Orthodox Jews, when isolated throughout the nations, were found to be observing the same Sabbath day.

III. It must be right to observe Sunday as the Sabbath since most people do.

Ans.: The attitude and actions of the majority of people do not determine standards of righteousness as fixed by God. The destruction of the world by the flood, (Gen. 7 & 8), and of the cities of Sodom and Gomorrah (Gen. 19), show that the Christian cannot safely follow the majority in spiritual affairs. Read Matt. 7:13-14 and note that God's people are following the strait and narrow way where few travel and not the broad way with the majority.

IV. Sunday is the Sabbath because Christ arose on that day.

Ans.: This is a false assumption because Christ did not rise on Sunday. Matt. 28 gives us the earliest account of the time He arose. Verse one gives it "In the end of (not after) the Sabbath as it began to dawn toward the first day of the week." A doctrine of a Friday crucifixion and Sunday resurrection of Christ would deny the sign that Christ gave of His Messiahship. (See Matt. 12:38-40).

V. The Sabbath Day has been changed from Saturday to Sunday.

Ans.: The Ten Commandments is the only part of the Bible that God spoke to a congregation of people and the only part He wrote with His own finger. He wrote it on two tables of stone. Ex. 31:18. In Eccl. 3:14 we read, "Whatsoever God doeth, it shall be forever, nothing can be put to it nor any thing taken from it." James 1:7 says, "Every good gift and every perfect gift is from above and cometh down from the Father of lights with whom is no variableness, neither shadow of turning." Satan is the author of the idea of a change in the Sabbath. Whom should we believe, God or satan?

VI. It doesn't matter which you keep just so you observe one day a week as a Sabbath.

Ans.: In Gen. 3:3, speaking of the forbidden fruit God said, "Ye shall not eat of it, neither shall ye touch it, lest ye die." In V. 4, the serpent (satan) said, "Ye shall not surely die." Touching the fruit or eating it was but a little thing, yet it brought death. Moses smiting the rock (Num. 20), Aaron's sons using strange fire (Lev. 10), and the disobedience of the man of God (1 Kings 13) shows plainly the results of following satan's doctrine—"It doesn't matter." God said, "The seventh day is the Sabbath," and meant the seventh day and the seventh day only.

VII. "It isn't necessary to keep any day as the Sabbath since the Ten Commandment law was nailed to the cross."

Ans.: If this statement is true, just think what it makes out God to be? Read Eccl. 3:14 quoted under objection No. V. Also sin would then be done away for Paul says in Rom. 7:7, "I had not known sin but by the law," and quotes the tenth commandment. Then if sin is done away we must also conclude that death is done away for Rom. 6:23 says, "The wages of sin is death." Therefore wickedness is done away also. Therefore Christ and His shed blood would mean nothing to us. Then if the law is done away, we can lie, steal, kill and do anything we may desire with impunity. Reader, satan would like you to be-

lieve God's law is done away. Please read a discussion of the two laws in another part of this book.

VIII. The Seventh Day Sabbath is Jewish. The Lord's day or Sunday is the Sabbath of the Christian dispensation.

Ans.: If the seventh day is Jewish, the first day would also be Jewish because Christ was a Jew. Christ says, "My doctrine is not mine but his that sent me." John 7:16. Matt. 7:21, "Not every one that saith unto me Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Paul says (Heb. 4:8), "For if Jesus had given them rest, then would he not afterward have spoken of another day." The will of God the Father is to keep His Sabbath day. Let us do it and enter into His Kingdom when He comes.

IX. "I keep every day," says one.

Ans.: How? If you spend all seven days in studying and teaching God's word and in pointing out the right way including God's seventh day Sabbath, very good. But if you spend all seven days in your own selfish activities you are not doing the will of the Father. (Matt. 7:21). God says, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath..." Ex. 20th chapter.

X. No man can keep the Sabbath.

Ans.: Man is of a carnal nature and without the Spirit of God abiding in him he cannot and will not keep the Sabbath. Read 2 Cor. 5:17, Col. 3 and Rom. 8th chapter and note how the abiding of the Spirit works in a man.

XI. "My mother was a good Christian and saved, and she kept Sunday. I can be saved likewise."

Ans.: Here you are assuming that your mother is saved and assuming that you will be too if you do the things she did. Is it safe for you to turn a deaf ear to God's plain statements of truth and assume that you will be saved? This question is vital to you—ponder it.

XII. God is a merciful God and will not punish a person for a little thing like breaking the Sabbath.

Ans.: Eating the forbidden fruit (Gen. 3) was a little

thing, yet it brought death. God says in James 2:10, 11, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. . . Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Thus breaking the Sabbath will make one a transgressor of the law. Read answer to objection No. VI.

XIII. "I have been baptized by the Spirit. If Sunday keeping were wrong the Spirit would tell me," says one. Read Eph. 6:13-18. In verse 17 you note the statement, "The sword of the Spirit, which is the word of God." If the Spirit of God is working in you, you will be able to defend all your beliefs with this sword. If you are harboring a belief that has no foundation in the word of God, the sword of the Spirit will show you where you are wrong, and you will right yourself. Since Sunday keeping has no foundation in God's word the sword of the Spirit will not defend it and you cannot keep on the whole armor of God and keep Sunday.

XIV. "I am saved by faith."

Ans.: Then if you are saved by faith, you have established God's law in your heart and are keeping His seventh day Sabbath. Rom. 3:31 reads, "Do we then make void the law through faith? God forbid. Yea, we establish the law. Read also James 2:14-17.

"Faith without works is dead." True faith is "faith which worketh by love." Gal. 5:6. True faith works righteousness. A true child of God is "the servant of righteousness (Rom. 6:18), and remembering the Sabbath day to keep it holy is part of the righteousness God requires of His children. Let us all gladly obey God.

CHAPTER XIII.

The TEN COMMANDMENTS In The NEW SCRIPTURES

Jesus firmly upheld the Ten Commandments while He was on this earth. He magnified this law. His death did not abrogate it. He said, "Think not that I am come to

destroy the law, or the prophets: I am not come to destroy but to fulfill." Matt. 5:17.

When the Savior was asked by one, "What good thing shall I do, that I may have eternal life?" He answered, "If thou wilt enter into life, keep the commandments." Matt. 19:16, 17. Then in verses following He enumerates several of the Ten Commandments, distinctly showing He was talking about the Law God wrote with His own finger.

Again Jesus said, "If a man love me, he will keep my words"; and "If ye keep my commandments ("My doctrine is not mine, but his that sent me," John 7:16), ye shall abide in my love; even as I have kept my Fathers commandments and abide in his love." John 15:10.

Let us notice the Ten Commandments as found in the New Scriptures.

First Commandment

Jesus said to the tempter, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

When Paul had healed a lame man and the people were about to break the first commandment by getting ready to sacrifice to him and Barnabas, he said: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." (See Acts 14.)

Second Commandment

"Wherefore my dearly beloved, flee from idolatry." 1st Cor. 10:14. "Little children, keep yourselves from idols." 1st John 5:21. (See Rev. 22:15, about idolators).

Third Commandment

The Savior said, "Swear not at all; neither by heaven; for it is God's throne." Matt. 5:34. James likewise says, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath..."

Jas. 5:12. Blaspheme means to speak irreverently of, or profanely or falsely about God. Blasphemy is impious, profane, or mocking speech concerning God or sacred things. Blasphemy is classed along with other sins in Mark 7:21, 22 and defiles a person. Christians have put on Christ and put off "blasphemy" etc. (See Col. 3:8).

(The 4th commandment is taken up last in this chapter).

Fifth Commandment

"Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother, which is the first commandment with promise." Eph. 6:1-2.

In Matt. 15:3-7 Jesus told some, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother... ye made the commandment of none effect by your tradition." Jesus reprimanded them for making void this fifth precept of the Decalog and called them hypocrites.

Sixth, Seventh, Eighth and Ninth Commandments

Jesus plainly upheld these precepts of the Ten when He said: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness." Matt. 19:18. Paul verifies these commands in Rom. 13:9. How can any one claim they have been abolished?

Tenth Commandment

Notice how Jesus upheld this command, teaching against covetousness: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things he possesseth." Luke 12:15.

In 1st Cor. 6:9-10 we learn that the covetous are classed with thieves, drunkards, idolators and will not inherit the Kingdom of God. Again Paul said, "I had not known just except the law had said, Thou shalt not covet." Rom. 7:7. In verse 12 he added, "Wherefore the law is holy and the commandment holy, and just, and good."

Fourth Commandment

Let us now see how Jesus and the apostles regarded the seventh day Sabbath, remembering that the New Scriptures were written some years after Jesus' ascension, and that by inspiration thus knowing what was binding for us today. If Jesus had changed the Sabbath or gave the disciples authority to change it, we believe a record of such would be found in the Bible, but we find no such information. Paul stated: "For I have not shunned to declare unto you (what? and how much?) all the counsel of God." Acts 20:27. He received the Gospel "by the revelation of Jesus Christ." Gal. 1:12; also Eph. 3:3. Shortly before Jesus ascended He instructed: "Go ye therefore, and teach all nations, baptizing... teaching them to observe (what?) all things whatsoever I have commanded you..." Matt. 28:19-20. Then let us be reminded that "though we," said Paul, "or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

Jesus said, "I have kept my Father's commandments," (John 15:10) and one of these was, "The seventh day is the Sabbath of the Lord thy God." Notice Jesus' custom: "And he came to Nazareth, where he had been brought up: and, as His custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

The Savior's authority over the Sabbath is found in these words: "And he said unto them, The sabbath was made for (who? the Jew only? No!) m-a-n, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath." Mark 2:27, 28.

In talking to people who profess to "keep Sunday as a sabbath" we often hear the remark, "Jesus and the disciples broke the Sabbath as they went through the grain-fields and gathered the ears and ate as they went." It seems that these, accusers, like the Pharisees would look for something wherewith they might accuse Him, or to be-

little the day as forsaken. But what was the Master's answer?

"Not Guilty"

In Matthew 12:1-7 we read the account and after being questioned by the Pharisees, He mentions several examples wherein the priests and others, under certain conditions had likewise done similar things and to finish His remark He said, "But if ye had known what this meaneth (I will have mercy, and not sacrifice,) ye would not have condemned the guiltless." But He still acknowledged the Sabbath by saying further that He was also Lord of the Sabbath. Verse 8.

Not Guilty? Why?

Inasmuch as Christ and the disciples were continually in service of the Lord and travelling from place to place as they preached, they were as much in need of food as on any other day and not being at home were as guiltless as the priests who made sacrifices on the Sabbath day. We could as easily accuse them of stealing this corn if it were not in their own field. But again we note that under the law, they were allowed to eat freely of the neighbor's vineyard while there, but were not allowed to put any in a vessel to carry away. (Deut. 23:24).

Again we are told that "the disciples forsook the Sabbath and practiced meeting on the first day of the week regularly instead," and that "This is sufficient to consider a command for us to do likewise." Let us see! In the first place, if this were true, it seems that they would have ceased to have called the seventh day the Sabbath, but instead, we note that when Matthew wrote of the acts of Jesus, and this was long after the ascension of the Lord to heaven, in the last chapter (Matt. 28:1) he writes, "In the end of the sabbath, as it began to dawn toward the first day of the week..." thus making a distinction between the Sabbath and the first day of the week.

But coming to the point of the actual commandment by example and by word, let us hear the apostle Paul as he speaks to the church at Corinth when he says, "Be ye followers of me even as I also am of Christ" and we will naturally wish to find "what was his actual practice?" So in our search we find recorded in Acts 13:14 that He entered a synagogue (or church) on the Sabbath day where he talked with the people after the reading of the law and the prophets. In verses 42-43 we find the Gentiles asking that these same words be preached to them on the next Sabbath and he said nothing to them of any change of the Sabbath, but he persuaded them to continue in the grace of God. "And the next sabbath day came almost the whole city together to hear the word of God." Verse 44.

Again in Acts 17:2 we read, "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures." Again, Acts 18:4, "And he reasoned in the synagogue every sabbath, and persuaded the Jews and Greeks." In Chap. 16:13, "He went out of the city and down by the riverside where prayer was wont to be made." And for all this he was a tent-maker and worked on other days as other people did, while he was busied on the Sabbath persuading Jews and Greeks. Acts 18:1-4.

Remembering here that Paul said follow me as I follow Christ, we will now consider the example of Christ somewhat, and turning to Luke 4:16 and read, "And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day and stood up for to read." And again in verse 31 He "Came down to Capernaum, a city of Galilee, and taught them on the sabbath days." This should be enough to convince one who seeks for truth, that not only Jesus, before the cross, but also Paul afterwards, was an ardent Sabbath observer, and that this fourth command is still recognized as within the grace of God. But to be more emphatic and certain of the word, we cannot overlook those words of Jesus, when He said, "Whosoever therefore shall

break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven." Please note: this Sabbath command being fourth in order, is imbedded in the heart of the decalogue and instead of being the least of the ten, it is by far the greatest, containing more words, being the only one that would identify OUR God as the living and creating God and Maker of all good things, and the only one which says "Remember." This is naturally the one that would please satan most to have forgotten, as it is thus a memorial of creation by a God who is able to live, move and to issue commands for obedience.

And Jesus went further to say, "But whosoever shall do and teach them shall be called great in the kingdom of heaven. Note the stipulation "whosoever" shall, (any person at any future time) Jesus speaking. And the apostle James takes up the warning and declares, "For whosoever shall keep the whole law and yet offend in one point he is guilty of all." James 2:10. And this was in obedience to the command of Christ when He 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, teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20.

But some ministers of Sun-day-keeping churches will venture so far as to declare that the commandments were abolished at the cross, and as though the Spirit of God realized this would happen, He spoke also by the prophet Jeremiah to a similar rebellious house when he said, "Behold ye trust in lying words that cannot profit. Will ye steal, murder and commit adultery and swear falsely and burn incense unto Baal and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" Jer. 7:8-10. Any sensible person would be ready to ask, "Why should either of these commands be abolished at the cross or elsewhere? seeing they represent the highest of ideals in moral standard." The

answer is evident—only to be able to hide from this Sabbath of God, by saying all but the fourth were put back into force in the New Scriptures. But the above scriptures prove all to be binding or we deny Christ and the apostles.

The "beloved disciple," John, wrote thus, "And hereby we do know that we know him, if we keep his commandments. . . Whoso keepeth his word, in him verily is the love of God perfected." 1 John 2:3-5.

It will be remembered that for only one command broken, Adam was driven from the garden of Eden and the privilege of partaking of the tree of life that he might live forever (Gen. 3:23-23), so by following the second Adam (Christ) by obedience, we are promised an inheritance in the new earth where we may freely eat of the tree of life and drink of the fountain of the water of life. Rev. 21:1-7 & 22:1-14.

CHAPTER XIV.

BIBLE DOCTRINE

To the young man Timothy, the apostle Paul wrote concerning the value and inspiration of the Holy Scriptures as we find recorded in 2 Tim. 3:14-17. We wish to notice especially the four divisions or headings Paul mentions in verse 16 in regard to what the Scriptures are profitable for: "... is profitable for doctrine, for reproof, for correction, for instruction in righteousness." We have already considered these to some degree in this book. Most of it is taken up with the thought of instruction in the way of righteousness, and there is also some material which might be considered as reproof and correction. But not only should Christian young people understand these things, but they should also have a foundation in the great doctrines of the Bible, the teachings of God's plan and purpose.

Life and Death

"For what is your life?" James 4:14.

Modern man with all his science and invention has not yet discovered what life is. And modern theologians differ widely in their interpretation of Bible teachings concerning life and death. There are the Mormons who teach that life is eternal and that we were all spirits in heaven before being born into this world. They teach that large families are a virtue because they say there are so many "disembodied spirits" in heaven seeking bodies. That is the extreme teaching regarding the beginning of human life. Most of the churches while not accepting that teaching of the beginning, hold a similar view concerning the ending, for they teach that all human life, after being born into this world, is immortal. They teach that every soul will live eternally either in heaven or hell. But what does the Bible really teach?

1. The Bible teaches that the first man, Adam, was composed of a body made of the elements of this earth and that after the body was formed, God put into it the breath of life and that combination of body and spirit became a living soul. (Gen. 2:7). The spirit and soul and body exist or fall together. One has no conscious existence without the other. (2 Thess. 5:23). Christians who have died are said to be "asleep in Jesus", meaning that they are entirely in His care. (1 Thess. 4:14). At death the breath of life or spirit "returns to God who gave it." That power of life is thus "absent from the body" and "present with the Lord" (2 Cor. 5:8).

2. God only has immortality (1 Tim. 6:16). Man is mortal or subject to death. All must die once, the natural death (Heb. 9:27) which is a sleep (1 Thess. 4:13). The wicked will eventually die the second death which is eternal non-existence. (Rev. 20:14; Mal. 4:1). Only the redeemed will have eternal life. (John 6:40).

3. The great reason for the sacrifice of Christ was to redeem us from the penalty of eternal death and make it

possible for us to have eternal life. (Heb. 9:26-28).

4. Heaven is the abode of God. (Isa. 66:1). The Christian reward is only "reserved" there (1 Peter 1:4). Hell means either "hades", the grave, or it may refer to the fire which consumes the wicked, being compared to "gehenna", the valley where dead bodies were consumed by fire.

5. See our tracts: Doctrine of the Immortal Soul, and The Rich Man and Lazarus, for further discussion of these topics.

The Two Covenants

Two main covenants are mentioned in the Bible: the "old" and the "new". The Old Covenant was made with the people of Israel when they came out of Egypt "because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers... Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee and bless thee... in the land which he swore unto thy fathers to give thee." Deut. 7:8, 12, 13.

Thus the Covenant made with Israel was in fulfillment of the promise made to Abraham in Genesis 17:7-9. It was to be carried out for Israel provided they would obey His voice and keep His words. Ex. 19:5. God then spoke the Ten Commandments and wrote them on two tables of stone.

Israel failed to obey the voice of God and to keep their promise, their part of the covenant. Therefore God said, "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah... I will put my laws in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:31-34; Heb. 8:8-13.

The Old Covenant was an illustration or type of the new. Under the Old Covenant, the descendants of Abraham were delivered from the slavery of Egypt, and after

a long journey through the wilderness, inherited the promised land. Egypt is a type of sin, the wilderness journey a type of our journey of life from the time we accept Christ. Moses, the leader of Israel was a type of Christ and the promised land was a type of the Kingdom to come. The sacrificial system was the order of worship, and the Mosaic law the order of daily life. Everything under the Old Covenant was material and the Mosaic law was a law of works. The things which were actually done under the Old Covenant, are fulfilled in the New Covenant, and accomplished by faith. For instance, instead of killing the lamb, we have faith in the Lamb that was slain.

In Gal. 4:22-31 we have an illustration of the Covenants. Ishmael, the child born of the bondwoman represents the Old Covenant, which had to do with the material things. Because it required the physical doing of so many things, it became a bondage. Isaac was the child of promise, born of the free woman, and Isaac represents the New Covenant. Under the Old Covenant the people looked to the city of Jerusalem with its temple which was the center of worship. It was the "Jerusalem which now is" at the time of Paul. But the followers of Christ even at that time, and yet now, are looking to the Jerusalem which is above—the New Jerusalem to come, at which time the New Covenant will come to its fulness. Heb. 8:10-12.

The Old Covenant record makes it possible for us to understand the New Covenant, and the plan of salvation. 1st Cor. 10:11-12.

The Laws of God

There are two great kinds of laws—Constitutional Law and Administrative Law. In school we learn that all the laws of our land are made under a national constitution, and that there are also separate state constitutions which state laws are based upon. The constitution states general principles of right and wrong, and sets limitations of law and outlines subjects on which laws may be enacted. The

administrative laws put the constitution into effect, in detailed laws and statutes.

In the great plan of God we also find these two kinds of law. The great constitution or standard which defines right and wrong, was spoken by Jehovah from the heaven about mount Sinai, and inscribed by Him upon tables of stone. We call that divine constitution the Ten Commandments, the Decalogue, or the Moral Law of God. It defines ten general divisions of sin—things which God forbids man to do.

The statements of the Decalogue are brief and general, but they would have been sufficient if man had not sinned. But sin entered and made necessary two additions: (1) a means of atonement, and (2) administrative laws governing detailed action. The Law of Moses filled this need under the Old Covenant. "Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made..." Gal. 3:19.

It was the Law of Moses with its sacrificial ceremonial system and its many detailed laws of daily conduct which was added to the requirements of man, because of transgression of that original law. The Ten Commandment standard of righteousness was in existence in Eden, for it was that law which was transgressed in the first sin.

Before the time of Sinai we know that both the Ten Commandments and the ceremonial law were in existence because of the actions of the people as described in Genesis and the first part of Exodus. These two laws were stated in full and put in written form during the time of the exodus of Israel.

Concerning the Ten Commandments, Jehovah said, "Ye have seen that I have talked with you from heaven." Ex. 20:22. But the first verse of the next chapter records the word of God to Moses, thus, "Now these are the judgments which thou shalt set before them." The one law was given by God through Moses and is often referred to in Scripture as the Law of Moses. Mal. 4:4; 1 Kings 2:3; Ezra 3:2; Luke 2:22 and many others.

The difference between these two laws should be carefully studied and fully understood for many people contend that there was but one law and that it was abolished on the cross, and that we are no longer obligated to keep any law because we are "under grace." But the Bible teaches that the Ten Commandment constitutional law is eternal; the keeping of it is a requisite to eternal life (Matt. 19:17) and is a law of liberty. The (ad)-ministration of Moses came to an end at the cross of Christ. (2 Cor. 3:7; Col. 2:14). We are now under the administration of that same constitutional law. A part of Christ's administration is found in Matt. 5, 6, 7, and all through the gospels. It is the ministration of love with the Ten Commandments written upon the hearts of the believers.

The Basis of our Faith

If you are now a member of the Church of God, ask yourself the question—why did I join this organization? Is it merely because your parents were members and wished you to join? So many people are members of churches without any real reason for being so. But young people as well as older ones should study the Bible and understand the essential principles of the doctrine of Christ. And until a child is old enough to really understand what the teachings of the Bible mean, they should not be urged to be baptized and join the church.

Some essential "principles of the doctrine of Christ" are listed in Heb. 6:1-2. Here are mentioned faith, repentance and baptism, the laying on of hands, the resurrection of the dead, and the eternal judgment. The first three have been taken up quite fully in this book, and the others touched upon. Added to these first principles we have considered Life and Death, The Two Covenants, The Law of God and its administrations, or the Two Laws. Some of the other important doctrines which should be understood are the Meaning and Manner of observance of the Lord's Supper and why we take it but once a year, the Signs of the

Times and the Manner of the Second Advent of Christ, The Kingdom of Christ during the Millennium, and events to take place at the close of the Millennium, ushering in the consummation of the great Plan of Salvation, the New Earth. Lack of space prevents us discussing these topics here but information concerning them may be found in the books and tracts published by the Church of God, and may be obtained from the publishers of this book.

Young people need to study, not only the true moral principles based upon the word of God, but also study the doctrines of that Word. We cannot become perfect in life or in doctrine all at once, but should "study to shew thyself approved unto God" and "grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and for ever. Amen." 2 Peter 3:18.

*S*uggestions for

*Ministers and Officers
of
The Church of God
(7TH DAY)*

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Second Edition

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SUGGESTIONS FOR MINISTERS AND
OFFICERS OF
THE CHURCH OF GOD

General Office, Stanberry, Missouri, U. S. A.

FOREWORD

This little booklet was prepared by a Committee appointed for that purpose at the 1939 General Conference of the Church of God at Stanberry, Missouri, and revised in 1941. Similar suggestive rules have been drawn up before but they have never been issued in this form. It is the hope of the Committee and of the Publishers that this outline may be of much help to our people everywhere and that it may be used in the spirit in which it is compiled.

Since the organization of the Church is simply a co-operative system, its rules of order are made for the purpose of making that co-operation more efficient. Some of the rules are taken directly from the Scriptures, as those in regard to qualifications of elders and ministers. Others are agreed upon as suggestive ways of doing things, such as those about church property, and the duties of conference officers. It is the hope of the compilers that all members of the organization everywhere will make an effort to follow these suggestions and rules, for thus our work for the Lord may be more unified and more may be accomplished to the Glory of God in the furtherance of the spreading of the Gospel.

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LOCAL CHURCH OFFICERS; PROPERTY

Each organized church is a separate unit but works in unity with the state conference (where a state conference is organized) and therefore co-operates with the General Conference, working in harmony as each member of the human body works in harmony with other members.

Local church officers include one or more elders, one or more deacons, a clerk, a treasurer and may have a missionary secretary. All church property should be deeded to a board of trustees, or other officers, state or local, or otherwise as *may be* provided by state law.

Elders

As indicated in Acts 20:17 and Titus 1:5, one or more elders should be ordained in each church. And the qualifications as specified in 1 Tim. 3:1-7 and Titus 1:5-9 should be carefully observed. They should rule their own houses well and be apt to teach. Elders should be appointed by the minister who sets the church in order and it is recommended that this shall be for a period of one year, and that elections may be held at annual meetings and changes made if at all so desired by the flock. This is optional with the local church. These are ordained by prayer and "laying on of hands" by the minister, other elders, or deacons.

Duties of Elders

Elders should "take heed unto themselves and

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to all the flock over which the Holy Spirit hath made them overseers, to feed the church of God. Acts 20:28. In case of difficulty between brethren the elders should encourage a proper course of action as stated in Matt. 18:15 that harmony may be restored. And we should call special attention here also to the exhortation of Galatians 6:1-2; "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."

"Bear ye one another's burdens and so fulfil the law of Christ."

The flock should be made familiar with proper observance of James 5:13-16 in case of sickness, and elders should be diligent to answer *such calls as may be made by the ones who are sick.*

We should never embarrass others, by *imposing* upon them, our prayers. The sick should do the calling, if they have been previously instructed. *We should not seek to make this a public demonstration.*

Elders are authorized to preach (teach), to baptize and to conduct divine services (Lord's Supper, etc.) and should take oversight of the flock, willingly, not of restraint, nor for money, neither as lords over God's heritage but to be an examples to the flock. 1 Peter 5:3.

Ministers

Ministers are also called Elders because they are placed by God as shepherds over certain portions of the flock or churches of God. Peter

called himself an Elder when addressing certain elders. 1 Peter 5:1. Peter's work was evangelistic and he was an elder over many churches. Paul also had oversight over many churches as is shown by his epistle. He gave instructions to a group of local church elders from Ephesus. Acts 20:17-32. This shows that the evangelist acts as an elder or shepherd over the elders of local churches in his territory of labor.

He should, however, strictly observe 1 Peter 5:1-3.

Deacons

One or more deacons are elected for local churches when such churches are large enough and have sufficient members for both elders and deacons. The instructions for deacons as given in 1 Tim. 3:8-13 should be followed, and they may be elected annually.

It is the duty of the deacon to visit the members of the church and help them spiritually in time of trouble and sickness; and to assist in services and help in any way to keep the church running smoothly. Acts 6.

Clerk

The church clerk is elected annually and should be a person diligent in business so as to be able to properly keep the books in a legible manner. It is the clerk's duty to come forward when meetings convene that require a clerk and to keep a careful record of such meetings.

Treasurer

The treasurer is also elected annually and should be qualified to keep books in a legible manner, and be willing to assist in the church work generally. The treasurer should keep an accurate record of all money received for the church, and pay all church debts when authorized to do so. (Offices of clerk and treasurer may be combined).

Correction Of Officers

When a church officer wilfully neglects his duty it shall be the duty of other officers or members of the church to entreat him, and if he refuses to heed the admonition given, he should resign without being asked to do so. In case he insists on holding the office, he may be displaced by majority vote of the church. And another should be elected to take his place at a special or other election.

Missionary Secretary

It shall be the duty of the missionary secretary to supply reading matter to those found interested and to assist other officers in stimulating proper activity among the members.

TO THE FLOCK

(Respect for Elders)

"And we beseech you, brethren, to know them which labor among you, and are over you in the

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Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5:12-13.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. 13:17.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5:17.

(Respect for One Another)

"Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." 1 Thess. 5:14-15.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Col. 3:12-14.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and

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him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:15-17.

STATE CONFERENCE OFFICERS

In order to better handle the business affairs of the church, and to unify our efforts in spreading the gospel, we have organized certain bodies, called conferences, over which a board of seven are elected at an annual or bi-ennial meeting, one of which shall act as chairman.

The Secretary-Treasurer may or may not be a voting member of this board.

Chairman

It shall be the duty of the state President or Chairman to have the same care of the churches that the elders have, and shall try to stimulate all members to work earnestly for the advancement of the work, and in harmony with each other. He shall keep up correspondence with all ministers within his state so as to encourage them in their work for God's Glory. Should he learn of any church growing cold and not supporting the work he should visit such church to learn the cause, and correct same if within his power, and

should call to his assistance other ministers if he thinks it advisable.

Vice-President

It shall be his duty to act in the absence of the President and shall sit with the other members of the board in transacting the business of the conference.

Secretary

The Secretary may or may not be one of the board of seven. His duties shall be to sign all legal documents pertaining to the business of the Conference; write and sign letters of recommendation (licenses) for ministers, or missionary workers, and conduct the correspondence of the state conference.

Also to keep a record of all members of the state conference who are isolated. And shall report to the President all members who move out of the state, and to the Secretary of the territory to which they move (whether state or general conference territory).

Treasurer

It is the duty of the treasurer to keep an accurate account of all funds and keep an itemized record of them in a treasurer's book. He shall pay out such funds as ordered by the State board through its President. He shall call attention

of the chairman if any church or group shall discontinue support of the organization. Who in turn may determine the cause and attempt a remedy.

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Executive Committee

It is the duty of the Ex. Com. to have a general oversight together with the President of all work in the state, and report such needs of advancement as they deem wise. Report all hinderances of the work and suggest remedies. They shall solicit funds for the advancement of the work, and help to maintain harmony among all churches.

State conferences issue licenses to ministers in their own organized territory, but in the issuing of credentials, the state conference recommends candidates for such to the General Conference, which may issue same. The General Conference issues license to ministers in unorganized territory.

QUALIFICATIONS OF MINISTERS

Candidates for the Gospel Ministry of the Church of God must first fully understand the doctrinal points of the Church of God which pertain to salvation, and also meet the following qualifications as found in 1 Peter 5:1-3; 1 Tim. 3:1-8; and Titus 1:7-9. They must understand that the motive of the church is to send the gospel message to the whole world, and endeavor to keep peace and confidence among all churches and to help all to feel a responsibility in sending

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forth the gospel message, both by personal work and by financial support.

They must have ability in public speaking and must be a member of the church at least one year before being granted license, and then be recommended by one of our credentialed ministers.

Credentialed Ministers

Candidates for Ministerial Credentials of the Church of God must be licensed ministers who have been in active service sufficiently long to prove they have been called by God to work in His vineyard.

Ordination of Ministers

All individuals entering the active ministry of the Church of God should be set apart for that work by the service of ordination. This service should be conducted by a credentialed minister of the Church of God, and include the laying on of hands and special prayer. The service of ordination may be done prior to or subsequent to the granting of credentials by the General Conference, and may be by any one of our credentialed ministers who is available and feels led by the Spirit to do so.

Organization of Churches

Seven or more members of the Church of God may request to be organized as a local church. This shall be done if the minister shall deem it advisable, and in a Biblical way.

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