

Is Baptism Necessary?

A TRACT BY

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IS BAPTISM NECESSARY?

A LETTER ADDRESSED TO A PREACHER.

"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquilla and Priscilla had heard, they took unto them, and expounded unto him the way of God more perfectly." (Acts 18:24-26)

Dear Apollos: While you were in our city, preaching, we attended your meetings. Some of your preaching was excellent. It was eloquent and "mighty in the Scriptures." Indeed, you reminded us of the "mighty" Alexandrian, Apollos, spoken of in the above quotation.

But even this great man needed "Aquilla and Priscilla," and gladly accepted instruction from them. And when you held the Bible up above your head and said: "This is our doctrine. We just take this; nothing else," we thought you might be as ready to receive "the way of God more perfectly," as was the "eloquent" and "mighty" Alexandrian, Apollos. If so, we shall be pleased to be your "Aquilla and Priscilla." Therefore, "Come now, and let us reason together."

You say the sinner must be saved before he is ready for baptism. If that be true, why, then, did Ananias say to Saul, "*Arise, and be baptized, and wash away thy sins*" (Acts 22:16)?

If God sends the Holy Spirit into the sinner's heart to cleanse it from sin, as you say, why did Paul say (Galatians 4:6): "*Because ye are sons God sent forth the Spirit of his Son into your hearts*"? Why did he not say: "*To make you sons God sent forth the Spirit of his Son into your hearts*"?

If the sinner only needs a baptism of the Holy Ghost, to save him, as you preach, why did not Jesus baptize Saul with the Holy Ghost when he met him on the way to Damascus (Acts 9), instead of telling him to "*go into the city, and it shall he told thee what thou must do*"?

Did not Jesus send Ananias to Saul to tell him what he "must do"?
(**Acts 9:15**).

- Did Ananias tell Saul to pray for a baptism of the Holy Ghost? **No.**
- Did Ananias tell Saul to pray for pardon, or that he needed more faith? **No.**
- Did Ananias pray God to send his spirit into Saul's heart to cleanse it from sin? **No.**
- Did not Ananias tell Saul to "*Arise, and be baptized, and wash away thy sins*" (**Acts 22:16**)? Yes.

Did Ananias preach the right doctrine about baptism and pardon?

Then, why do not you preach as Ananias did. Would not that be Bible doctrine?

If men must be pardoned before baptism, Ananias must have been very wrong in telling Saul to "*Arise and be baptized and wash away thy sins.*"

Saul had believed; he had repented; he had prayed three days (**Acts 9:9-11**); yet Ananias said he "must do" one more thing-be baptized.

Would you say Ananias was mistaken? Of course you would not

Then, dear Apollos, if you dare not say Ananias was wrong, does it not prove you are mistaken?

Yes; but we sincerely hope, dear Apollos, that you, like the great and mighty Alexandrian Apollos, will gladly accept the truth and go forth to walk and preach "the way of God more perfectly."

Paul said there is "*one faith*", not many faiths, as is taught nowadays. (**Ephesians 4:5**)

He said: "*I have kept the faith,*" not a faith. (**II Timothy 4:7**)

Jude said: "*It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith (not a faith) which was once delivered unto the saints*" (**verse 3**).

These scriptures, and others, teach us that there is only one doctrine or one faith to be believed and obeyed. This being true as it was necessary for Saul to add to his faith and repentance, baptism in order to be saved, all others must do likewise. For as there is only "one faith," all inspired teachers taught like Ananias and all alien sinners "must do" as Saul had to do.

PETER AGREES WITH ANANIAS.

On Pentecost, at Jerusalem (**Acts 2:38**), the Jews asked the inspired apostles "*What shall we do*" (to be pardoned, or forgiven)? "*Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins and ye shall receive the gift of the Holy Ghost.*"

You can plainly see, dear Apollos, that Peter and Ananias taught inquiring sinners the same doctrine, or the "one faith."

Another thing we wish you would notice in this connection: "The gift of the Holy Ghost was not promised them until they had been baptized. And see how nicely this agrees with what Paul said: "Because ye are sons, God sent forth the spirit of his Son into your hearts." So your teaching, that God sends his Spirit into the sinner's heart before he is baptized, is directly contrary to the teaching of Peter and Paul. Therefore not Bible doctrine is it?

And did not Jesus himself say the world could not receive "the Comforter, which is the Holy Ghost"? Read **John 14:16, 17, 26**, and learn the Comforter is for God's children only, and not for sinners.

BY AUTHORITY OF JESUS.

Only a few days before Peter told the Jews to "*Repent and be baptized,....for the remission of their sins,*" Jesus had told his apostles to "preach the (not a) gospel to every creature. He that believeth and is baptized shall be saved."

And when Jesus himself preached to Saul and Saul believed. him, he would not pardon him until Ananias came and baptized him, thus proving conclusively, both by command and practice, that Jesus will not pardon until the penitent believer is baptized, does it not?

So we can plainly see that Ananias and Peter preached and practiced as Jesus commanded them and in Saul's case proved it was necessary.

Dear Apollos, do you think Jesus will be well pleased to have you change his teaching?

Do you not remember the case of Nadab and Abihu, whom God killed for making a very little change in his word? (See **Leviticus 10**; also, **I Samuel 15**)

Paul says these things were written for our learning. Then should we not learn that we must not do or teach what is not commended?

If we are saved and in Christ, before we are baptized, how could Paul say, "*For as many of you as have been baptized into Christ*"?

To agree with your preaching he should have said, "For as many of you as had been saved and were in Christ were baptized."

If water baptism is not a saving ordinance, how could Peter say (**I Peter 3:20, 21**): "*Eight souls were saved by water, the like figure whereunto even baptism doth also now save us*"? How could it be "the like figure" of water saving "eight souls," if water baptism has nothing to do in saving our souls?

We know "*the blood of Jesus Christ his Son cleanses us from all sin*" (**I John 1:7**), and not the act of baptism But the blood is applied to our hearts on conditions. These conditions are Faith, Repentance and

Baptism. And the reason we are said to be saved by baptism is, that Jesus has made it one of the conditions. When we comply with all his conditions, he saves us.

If he had said: "He that believeth and oileth his hair shall be saved," then baptism will not save us, but oiling the hair would save us. To be saved, it is necessary for us to comply with every condition Jesus has made. If we comply with part of the condition and not all, we are yet sinners: "*For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all*" (see **James 2:10, 11**). Baptism, "*for the remission of sins*" is the "one point" in which you evidently offend.

Jesus had the right to make the conditions of pardon whatever he wished. But who has the right to change them?

Jesus said: "*He that believeth and is baptized shall be saved*" (**Mark 16:16**). But who has the right to change it, and say. "He that believeth and prayeth shall be saved"? (See **Revelation 22:18, 19**) And if Jesus pardons those who have faith, and who repent and pray, but who have not been baptized, why did he not pardon Saul without baptism?

Saul's case proves there is no pardon without baptism. And did not Jesus say: Except (then who can be saved without it?) a man be born of water (referring to baptism) and of Spirit he cannot enter into the kingdom of God (or be saved).

Should not these words of the Master and Mark (**16:16**), together with his dealings with Saul, forever settle the question?

Dear Apollos, for you to continue to preach that a sinner is pardoned without baptism would only be another way of saying you know more than Jesus and his inspired teachers. But we cannot think such a thought has entered your heart. Therefore, dear Apollos, we would kindly suggest that you remove your denominational spectacles from before your eyes, and then you will have no trouble to see Jesus and his inspired teachers taught that baptism is absolutely necessary to obtain pardon.

Belief or faith in Christ changes our mind and affections, and purifies the heart

Repentance changes our life or actions.

Baptism, like the marriage ceremony changes our state of relations.

If this be not true, how could Paul say: "*For as many of you as have been baptized into Christ*"? (See **Romans 6:3**; and also **Galatians 3:27**). This leaves no room for guessing about it.

Once more hear him (**I Corinthians 12:13**): "*For by (the authority of) one Spirit are we all baptized (in water) into one body.*"

How could they be "*baptized into Christ*", or "*baptized into one body*," if they were in Him before baptism, as you preach? It would be absolutely impossible.

PAUL'S COMPARISON.

Paul compares the change which the sinner makes in coming into the new life with Christ, to the death, burial and resurrection of Jesus. (See **Romans 6**)

The crucifying of the "*old man*," or "*the body of sin*," by the sinner leaving his sins, he likens unto the crucifying of Christ and his leaving this world by death.

The burial in baptism of the sinner dead to sin, he likens unto the burial of the dead body of Jesus in the earth

The coming up of the penitent believer from the watery grave of baptism, he likens unto the coming up of Jesus from the tomb.

And the new spiritual life (or pardon) of the sinner after his baptism, he compares to the spiritual life of Christ after his resurrection.

And as Christ was not in the spiritual life until after he was resurrected from the earth, neither is the penitent believer in the spiritual life (or pardoned) until he is resurrected from the watery grave.

What can be plainer? It removes every doubt.

- Our crucifying the sins in our flesh is typified in the crucifixion of Christ.
- Our burial in the water by baptism is typified in Christ's burial in the earth.
- Our resurrection from the watery grave is typified in his resurrection from the tomb.

And our new life in Christ is typified in his spiritual life with the Father.¹

¹ With this comparison by Paul (and **Colossians 2: 12**) of the burial of the penitent believer in baptism to the burial of Christ's body in the earth, is quite sufficient to show any seeker for the truth that sprinkling nor pouring could not be under any pretense whatever, considered baptism; therefore not worthy of further consideration.

But, according to your preaching, as soon as the sinner crucifies "*the body of sin,*" that moment he is quickened by the Spirit of God and resurrected into the new spiritual life, or pardoned. Then you baptize him, or bury him. Or, according to your doctrine, the sinner must die to sin and be resurrected to a new life with Christ. Then you baptize or bury him. That is, you bury a resurrected man instead of a dead man, if your teaching be true. This would be nonsense in the extreme. Anyone can see there is something wrong about such teaching

If you will be satisfied to believe and teach only the word of God, instead of trying to make the Bible doctrine agree with your church doctrines you will have no trouble to see that no man is in Christ unless he has been "*baptized into Christ.*"

All agree that no one can be saved out of Christ. And as there is no way given us to get into him "except to be baptized into Christ," then how could the unimmersed be saved?

If they have not "*been baptized into Christ*" they are still out of Christ, and therefore not saved, but only sadly deceived by "false teachers." Jesus told his apostles that the Holy Spirit would guide them into all truth (**John 16:13**). The inspired teachers thus guided, never taught their converts to pray for the pardon of their sins (as you teach your converts,) but always "*baptized them into Christ.*"

Notice the following conversions:

"Then they that gladly received his word were baptized" (Acts 2:41).

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ they were baptized, "And he commanded the chariot to stand still, and they went down both into the water; both Philip and the eunuch; and he baptized him" (Acts 8:38).

We might add, for the benefit of the reader, that it was first practiced in the second century after Christ, but did not come into general use until ten or twelve centuries later. Its sanction is of Catholic origin.

"And many of the Corinthians, hearing, believed and were baptized" (Acts 18:8; see also Acts 16:15 and 19:1-7).

The necessity of baptism is shown by being mentioned in each case. But not a word said about praying for a baptism of the Holy Ghost, or about seeking more, or about needing more faith, etc. as you tell your converts.

Dear Apollos, the fact is you have been deceived by "false prophets" or teachers of whom Jesus warned us to beware, and you in turn are deceiving others. It is a plain case of "*blind leaders leading the blind.*" And Jesus said, "*both shall fall into the ditch*" (**Matthew 15:14**).

Please notice he does not say, they are "likely to fall into the ditch," but he says they "*shall fall into the ditch.*"

Not only the "leader," but "both" the leader and the ones led. Neither does he say, if they are honest and think they are right, I will not let them "fall into the ditch," as you teach.

Dear Apollos, why not "preach the word" and "speak as the oracles (or word) of God" speak? What is the Bible for, if we do not follow its teaching?

PETER'S COMPARISON.

There are only two kingdoms: Christ's kingdom and the devil's kingdom. We are in one or the other. On the line between these two kingdoms God has placed, as it were, the waters of baptism, just as the water lay between the old world, which was before the flood, and the new world, which was after the flood.

As the "eight souls" were taken from the old world into the new world, by the water, and were thus saved, so the alien sinner is taken from the kingdom of Satan into the kingdom of Christ, by baptism and is thus saved. So Peter, understanding this, said: "*Eight souls were saved by water, the like figure whereunto even baptism doth also now save us.*"

Of course, the water would not have saved the "eight souls" if they had not believed God and built the ark, neither will baptism save the sinner unless he also believes and repents of his sins before he is baptized

As "*baptism doth also now save us.*" Then how can men be saved without baptism?

The Apostle Peter, "guided into all truth" by the Holy Spirit, said "baptism doth also now save us," and you have not believed what he said. But uninspired men say they are saved without baptism, and you believe them. Then does that not prove you have more faith in men than in God"?

And how can you claim to "preach the Bible and nothing else" if you set aside such plain teaching from the word of God and "teach for doctrines the commandments of men"?

The Jews made similar claims and read what Jesus told them, in **Mark 7:1-13**, and **Matt. 15:1-14**.

The "eight souls" could not pass to the new world without the water. Neither can the sinner pass from the kingdom of Satan to the kingdom of God's dear Son, without water baptism. If he could, dear Apollos, it would not be "the like figure" of water saving "eight souls," but an "unlike figure," would it not?

Then is it not very plain that none have crossed the line from the kingdom of Satan into the kingdom of God's dear Son who have not "*been baptized into Christ*"?

Is not this why Jesus said "*except (because there is no dry route) a man be born of water and of the Spirit he can not enter into the kingdom of God*"? Will you contradict Jesus?

We know many people who have never "*been baptized into Christ*" HONESTLY BELIEVE THEY ARE SAVED. They mean well. But such people will learn, when too late, (if not before), that they have trusted in the doctrines of men instead of Jesus. For he says: Many will say to me in that day, Lord, Lord, have we not prophesied (or taught) in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (**Matthew 7:13-27**).

Oh, how sad this will be! Dear Apollos, let us reject everything we cannot prove by the word of God, lest we be among that number.

Let us hear what Jesus says and do it, and not something else. By so doing we shall "build on the rock." Ah, dear Apollos, if we would "*beware of false prophets*" (or teachers) we must "dig deep" and shovel aside "the sand" of the teaching of men until we get down to the solid "rock" of the word of God, and build on it.

Some people insult God, his Son, and Holy Spirit by calling this "*baptism for the remission of sins*," a "water salvation."

It is an insult to God because he is the author of it (**John 1:33**) It is an insult to Jesus because he, our Lord and Master, was immersed (**Mark 1:9**). And "is the servant greater than his Lord"? "*He that saith he abideth in him ought himself also to walk even as he walked*" (**I John 2:3-6**). Did not Jesus walk through the waters of baptism? Did he not say, "*Thus it (baptism) becometh us (Jesus, you and me) to fulfill all righteousness*"?

It is an insult to the Holy Spirit because he taught the apostles to preach "*baptism for the remission of sins*" (**Acts 2:38**), and said "*it saves us*" (**Peter 3:21**).

It is an insult to Jesus because he made it one of the conditions of pardon (**Mark 16:16**), and he said no one could be saved without it (**John 3:5**), and demonstrated to the world that nothing less would satisfy the divine authority, by refusing to pardon Saul until he was baptized by Ananias (**Acts 9:18**).

Oh, how we should pity such people! For they, like the Jews, "*reject the counsel of God against themselves, being not baptized of him*" (**Luke 7:30**).

And we pity them because Jesus says, "*He that believeth not shall be damned.*"

Oh, that men would fear God and honor him by loving obedience to his words!

Dear Apollos, we can see no reason why you should continue to preach as you have been preaching, unless you love the doctrines of your church more than you love Jesus.

But we hope you do not. For Paul says, "*Though we (apostles) or an angel from heaven (and this shows that no change can be made by any one) preach any other gospel unto you than that we have preached unto you, let him be accursed*" (**Galatians 1:6-9**).

God will curse all who "pervert" or change in any way, the gospel of Christ. We must not teach more than we can find in the "*oracles of God,*" neither must we teach less. (See **Revelation 22:18, 19**)

God knows how he wants us to serve him and he has told us in this Holy Word, which is our only guide. We must not listen to what men say, unless they speak as God's word speaks. We must abide "*in the doctrine of Christ*" as taught in his word. For John says (**II John 9**): "*Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God.*"

Would you want us to say these apostles did not tell the truth?

As you have taught so differently from the apostles, if we should believe you have God, and that you are saved, would it not prove that we did not believe the Bible?

Would it not prove we lacked faith in God, but had put our faith in men?

"God forbid; yea, let God be true, but every man a liar" (Romans 3:4).

We have no right to judge any man. But God has passed judgment upon the "false teacher," just as he has on the liar, the adulterer, the murderer, etc., and we have no more right to say the "false teacher" (although he is dressed "in sheep's clothing") will be saved. The same Bible that condemns the murderer also condemns the false teacher" or perverter.

Paul says, "*preach the word.*" The word says you will be cursed for preaching what the apostles did not preach. This is the judgment of God, and not the judgment of Aquilla and Priscilla; therefore our duty to preach it and thus warn others.

And if we should say we did not know whether or not you would be saved, it would prove we did not believe the Bible.

So dangerous are "false teachers," that Paul stayed with the church at Ephesus three years and "*ceased not to warn every one, night and day, with tears,*" against them, and then, when he left Timothy with them to "*charge some that they teach no other doctrine.*" (See **Acts 20:25-32**, and **I Timothy 1:3**)

We cannot be too careful about the doctrine we preach. For although Timothy had been taught by a faithful mother and grandmother, yet Paul writes him to "*take heed unto thyself and unto thy doctrine continue in them, for in doing this thou shalt save thyself and them that hear thee*" (**I Timothy 4:16**)

It seems almost superfluous to say more. But to remove every doubt and to strengthen your faith, we ask you to take a look at God's type or pictures of the divine plan of salvation, which he gave to Moses on Mount Sinai, and charged him to be sure, saith he, "*That thou make all*

things according to the pattern showed thee in the mount" (**Hebrews 8:5**)

THE TABERNACLE.

The Holy of Holies represented heaven where Jesus, our High Priest, has entered for us with his own blood. (See **Hebrews 9:16-28**)

The Holy place typified the Church of Christ, where all his children are priests and kings unto God.

The laver held the water in which the priest must wash, under penalty of death, before entering the holy place, and typifies our baptism. (See **Hebrews 10:22**)

This shows the water is outside the Holy place, which typified the Church.

Then, does not this show us, unmistakably, the washing (baptism) must be done before we can enter the holy place of Christ's body-the Church?

If a man is in the holy place or saved before you baptize him, as you teach, then would not the laver have to stand in the holy place, instead of outside, at the door? Can you not see that your teaching would necessitate a change in God's picture or type to fit your doctrine?

But Jesus did not change God's picture or type, neither in preaching nor practice. Therefore Saul had to have Ananias to come and baptize him, and thus he washed before entering the "holy high place" of forgiveness, or Christ's kingdom. See how nicely it all fits God's picture and the teaching and practice of Jesus and his apostles?

With this type of the plan of salvation before us, is it not plain to be seen that you have not only "perverted" God's word, but that you have disarranged his type and taken the laver from before the door, and placed it in the holy place, as it were?

If God destroyed those priests who dared to defile the "holy place" by entering without first washing, what will he do with you, who according to your teaching, have entered without washing and have also removed the laver within the "holy place," and there washed?

Dear Apollos, would it not please God if you would forsake the doctrines of your church and obey his word, and preach it to others?

Then, the question you must settle with yourself is, will you follow Jesus or men?

And we sincerely hope you will do as did the Alexandrian Apollos, and Saul.

THE TWELVE RE-BAPTIZED.

But, dear Apollos, please do not allow "false teachers" to deceive you again, by telling you that you have already been "baptized into Christ."

"And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what, then, were you baptized? And they said, Unto John's baptism."

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him; that is, on Christ Jesus."

"When they heard this, they were baptized in the name of the Lord Jesus."

"And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues, and prophesied."

"And all the men were about twelve" (Acts 19:1-7)

These were baptized, honestly believing that they were doing God's will, just as you honestly thought you were doing God's will when you were immersed.

But why did they have to be baptized again?

Because they believed that their baptism was to prepare them for the coming Savior, when they should have understood that the Savior had already come and that they were to be "*baptized into Christ.*"

Not because of their insincerity nor of their lack of honest purpose, that their baptism was not right, but because they lacked the proper understanding of its purpose. But, when Paul had instructed them properly, they "*were baptized into Christ,*" or "*in the name of the Lord Jesus.*"

They were buried by baptism each time. Their first baptism was invalid because they had the wrong instruction and understanding of its purpose. The second baptism was all right, because Paul had taught them the true purpose and design of baptism.

God requires that we serve him understandingly and willingly. (Proof: see **Matthew 13:15, 23, Luke 14:28-33, and Matthew 7:21-27**)

When you were baptized you thought your sins had been forgiven and you were saved without baptism. But you had been deceived by "false teachers." Therefore, like the twelve at Ephesus, had received the wrong teaching. And like them, you need to be "*baptized in the name of the Lord Jesus,*" or "*baptized into Christ,*" understandingly, as they were.

If this be not the lesson we are to learn from the twelve being baptized, what is it?

When the twelve learned that they had not properly understood the purpose of baptism when first baptized, they did not try to argue like many people do, that God would accept their first baptism because their hearts and intentions were good, but they willingly, gladly, and unhesitatingly corrected the mistake they had unconsciously been led into by wrong teaching. And, dear Apollos, if it was their duty to do so, we can see no reason why it would not be our duty also. Can you? Then, why not be sure you are right with God?

If their honest purpose did not make their baptism right before God, how will yours?

Aquila and Priscilla.

A HEART-TO-HEART TALK.

Jesus says: "*Narrow is the way which leadeth unto life, and few there be that find it.*" If only a "few" find the "narrow way," how can we expect to have much company if we are Christians. But, dear reader, we are anxious that you be one of the "few." And you may be, if you will be true to him and walk by his word and reject all doctrines of men

Thousands upon thousands of good men and women are going down to the grave unprepared to meet God, because they have not heard and obeyed the words of Jesus and his apostles, but have only "*the doctrine and commandments of men.*"

Dear reader, are you very sure you are not among this number? Are you sure you are not teaching anything Jesus and his apostles did not teach? And are sure you are not failing to teach and practice all they taught? What they taught and practiced is told us in the New Testament. Paul says, "*Preach the word*" (**II Timothy 4:2**); and Peter says, "*If any man speak, let him speak as the oracles of God*" (**I Peter 4:11**).

When the word says, "*baptism doth also now save us,*" how can we speak as God's word speaks, and say men are saved before they are baptized?

Think of it! How can we?

When the "*oracles of God*" teach we are "*baptized into Christ,*" how can we "*preach the word*" and say men get into Christ without baptism? Think of it.

When the word says, "*We are buried with him by baptism*" (**Romans 6:4**), do we "*preach the word*" if we teach that baptism can be obeyed by having a few drops of water sprinkled or poured on the head? Just think of it, please.

Addressing Christians, Paul said: "*Because ye are sons. God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father*" (**Galatians 4:6**). Then how can we claim to be "*preaching the word*" when we teach that God sends his spirit into the hearts of alien sinners

to make them sons? Does it not look like someone had lost their intellect?

Paul said, "*there is one faith*" (or doctrine) and "*one body*" (or church). Then do we "*speak as the oracles of God*" when we say there are many churches and many faiths or doctrines?

As Christ built only one church, and as there is only "*one faith*," as Paul declares, how could there be any choice of churches to join, or how could there be any choice of faith to believe, if we follow Jesus?

Dear reader, this may seem to you like strange doctrine, But is it not the Bible teaching?

Therefore, we "*besech you by the name of our Lord Jesus Christ*" to accept no man's teaching (not even Aquilla and Priscilla's unless it agrees with the teaching and practice of the apostles, as given to us in the word of God.

"*Beware of false prophets (or teachers) which come to you in sheep's clothing,*" said Jesus. Yes, if they would come in goat's clothing we would not be so apt to be deceived; but when they come in "sheep's clothing," or having the appearance of true, genuine Christian gentlemen, they frequently deceive their hearers.

But it is our duty to prove all teaching by the word of God, and to reject every doctrine not taught in the word, it matters not how good the teacher may look.

Paul says, if he be even an angel from heaven he will be cursed. (See **Galatians 1:6-10**).

Dear reader, this is the plain teaching of the word of God. But do you really believe it, or are you believing what men say about these things? Are you "*preaching the word*" about these things, or are you a religious coward? (See **Ezekiel 2:7, 8; 3:17-19**).

If all would obey his word, then all would be Christians, and all Christians speaking as the word of God speaks, and nothing else, would all speak the "*same thing*," and all speaking the "*same thing*," would all

be called by the same name, and all speaking the "*same thing*," and all called by the same name, would bring all Christians together and make them "*one*," the thing for which Jesus prayed. (**John 17:20-23**)

Dear reader, will you help answer Christ's prayer? Will you?

We pray you in Christ's stead "*be ye reconciled to God*," obey his word, "*preach the word*," and thus abide in his love (**John 15:10**) while you live, and he will go with you "*through the valley of the shadow of death*," and give you an abundant entrance into his everlasting kingdom, at God's right hand, where there will be joy forevermore, if you will love him.

'Tis a point I've longed to know
Oft it causes anxious thought:
Do I love the Lord or no?
Am I his or am I not?

"This is love, that we walk after his commandments" (**II John 6**)

"He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." Do you believe this?

"But who so keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (**I John 2:4, 5**).

Therefore, dear reader, we "*commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified*" (**Acts 20:32**).

Aquila and Priscilla.

This tract when read don't lay aside,
But pass it on your friend to guide
From doctrines false on every hand,
And help him for the truth to stand.

PLEASE LOAN THIS TRACT TO YOUR NEIGHBOR.