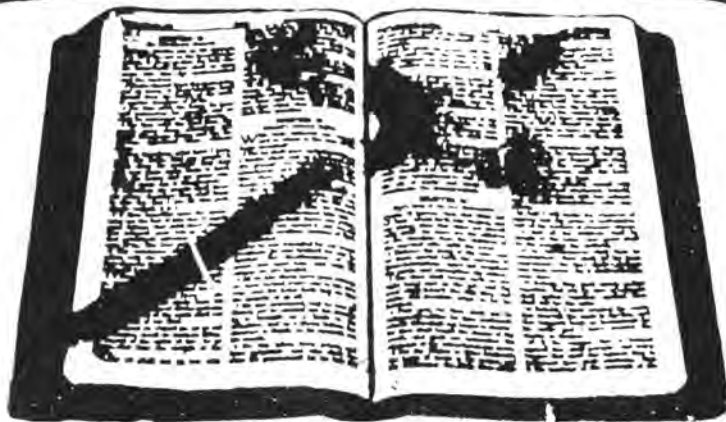


WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32

"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25

"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME 10

FRIDAY, MAY 16, 1975

NUMBER 1

Modern Versions

NO. 2

The selection of correct and accurate guidelines is absolutely imperative if a superior translation is to be produced. When the guidelines are perverted so grievously and glaringly the finished product can hardly be expected to be of any higher quality than the guidelines that directed its production called for in the Introduction, Foreword or Preface. In this article we propose to set before you what some of the new translations have followed by way of established guidelines. We give actual quotations and each reader is invited to check what we say by reference to them. It is never our purpose at any time to exaggerate what is wrong with the so-called new Bibles. Telling the matter like it is will get the job done if people will listen and heed our warnings. We choose three as samples of what many of the rest of them do.



ROBERT R. TAYLOR JR.

THE NEW ENGLISH BIBLE
The New English Bible New Testament says in the Introduction, "But if paraphrase means taking the liberty of introducing into a passage something which is not there, to elucidate the meaning which is there, it can be said that we have taken this liberty only with extreme caution, and in a very few passages, where without it we could see no way to attain our aim of making the meaning as clear as it could be made. Taken as a whole, our version claims to be a translation, free, it may be, rather than literal, but a faithful translation nevertheless, so far as we could compass it." Too bad they failed the course, isn't it? Paraphrasing, introducing something not in the text to elucidate its meaning and free rather than literal or word for word translation were some of the guidelines followed by C. H. Dodd and his demolition crew as they produced the NEB, which is quite obviously one of the worst ones on the market today. This is a highly incriminating confession to make in their introduction. Are not such guidelines filled with very obvious dangers? Yet some of our brethren have praised the New English Bible and many of them still study from it. It is a perverted Bible.

THE NEW TESTAMENT IN MODERN ENGLISH

In his Translator's Foreword J. B. Phillips said, "I doubt very much whether the New Testament writers were as subtle or as self-conscious as some commentators would make them appear. For the

most part I am convinced that they had no idea they were writing Holy Scripture . . . Paul, for instance, writing in haste and urgency to some of his wayward and difficult Christians was not tremendously concerned about dotting the i's and crossing the t's of his message. I doubt very much whether he was even concerned about being completely consistent with what he had already written." Thus wrote the translator of one of the current and quite popular versions of our day. Mr. Phillips certainly possessed a very low regard for the sacred scribes of the New Testament and the powerful productions that flowed from their prolific pens. Such a view does not even allow room for the infallible guidance of the Holy Spirit. Mr. Phillips was not reflecting just on Paul; he was reflecting primarily on the Spirit of Inspiration under whose infallible and inerrant guidance the apostle penned his message. We wonder how many church members who have used Phillips' work through the years agree with his blasphemous attitude toward the selected scribes of the New Covenant. Mr. Phillips says that for the most part he was convinced the New Testament penmen had no idea they were writing Scripture. Thank God the writers of the New Testament Scriptures were not as naive as Mr. Phillips thinks they were. The following observation needs to be injected at this point. For the whole part I am convinced that Mr. Phillips had little or no idea he was translating Holy Scripture and he certainly was not too serious in his attempts to dot the i's and cross the t's. Anyone who thinks Paul was hasty in his writings, unconcerned about his accuracy and without regard for a career of consistency in apostolic penmanship has NO BUSINESS WHATSOEVER seeking to translate the Bible. Of course Mr. Phillips did not turn out a Bible in his finished product but only a perverted product called the New Testament in Modern English. It ceases to be a wonder to any reader of Mr. Phillips' work as to why he changed I Corinthians 14:22 from a passage teaching that tongues are for a sign to unbelievers into a sign for believers and then had the audacity to pen a footnote as to why he changed the text of God's Word at this point. He thought he was dealing with either a slip of Paul's pen or an error made by an ancient copyist. Paul's pen did not slip on I Corinthians 14:22; the pen of Mr. Phillips is the one that slipped! An ancient copyist did not inscribe an error here; Mr. Phillips inscribed the error! People who think Mr. Phillips produced a Bible do not know much about the Grand Old Book of God Almighty, do they?

THE LIVING BIBLE PARAPHRASED

The Preface of The Living Bible Paraphrased contains the following paragraph which is rather revealing, "There are dangers in paraphrases, as well as values for whenever the author's exact

words are not translated from the original languages, there is a possibility that the translator, however honest, may be giving the English reader something that the original writer did not mean to say. This is because a paraphrase is guided not only by the translator's skill in simplifying but also by the clarity of his understanding of what the author meant and by his theology. For when the Greek or Hebrew is not clear, then the theology of the translator is his guide, along with his sense of logic, unless perchance the translation is allowed to stand without any clear meaning at all. The theological lodestar in this book has been a rigid evangelical position." Mr. Kenneth Taylor has said enough to condemn his own product. His is a misnamed Bible. There is the wrong word in the title. Living should not be there for his product is a dead book. Bible certainly should not be there for what he produced is NOT the Bible. Paraphrased is not even appropriate in his title for he fails even in this endeavor. We understand Mr. Taylor is either now or soon will be revising his work. Unless he expects to give the world a Bible the next time he needs to revise his title to something more fitting his product of perversion. Without debate it is one of the worst ones on the market today.

CONCLUSION

The easily apparent danger here lies in the fact that the reader of these modern versions who knows little or no truth and even less Hebrew and Greek cannot always tell whether the message is a faithful and reliable translation of the original language or simply constitutes the theology of the translators skillfully interwoven therein. Translators pursuing such pernicious guidelines as those mentioned in this article will not preface a verse or set of verses with the announcement that the following is not a reliable rendering but our theological thinking regarding what the original text either states or does not state. In all candor and kindness we ask if the foregoing declarations are safe and reliable guidelines for launching out into the great and far-reaching work of Bible translation? Self-accepted guidelines, whether wise and accurate or foolish and inaccurate, cannot help but powerfully influence the finished product. How could it be otherwise? In this brief article we have examined only three of the available versions among the modern crop of the mass multitude now available. Many of the others are no better in the formation of beginning guidelines.

"The New Versions"

I have been asked by many to publish the titles of the so-called "new" translation in order that
(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

GUS NICHOLS Editor
1500 Sixth Ave., Jasper, Ala.

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Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



FROM
THE EDITOR

In Reply To A Letter From A Young And Discouraged Disciple

By GUS NICHOLS

Dear Sister In Christ:

I want to thank you for your letter of spiritual analysis of the congregation where you now hold your membership. In the first place, unless I knew all of the facts involved, I could not wisely go into detail in any specific sort of reply.

I can say that I appreciate the fact that you have finally heard and obeyed the gospel of Christ, as is required

in the scriptures (Romans 10:16; I Peter 4:17; Gal. 1:6-9; II Thess. 1:6-9; Heb. 5:8, 9; John 8:32; I Pet. 1:21, 23; Rom. 6:17, 18).

At first, it may appear to us that it is very unfortunate that your circumstances have placed you in a local congregation without proper leadership, and perhaps without the right type of membership. It seems that the members are still babes in Christ and may not have grown up to spiritual maturity as they should have.

However, such trials and difficulties are often overruled of God in his chastening of us so as to rapidly develop us in the growth of faith in reliance upon God for help (Heb. 12:5-16). Remember the Lord cares for us, that is, He takes care of us when we obey Him, whether or not those round about us even believe His word or not (I Pet. 5:7-9; Rom. 8:28). It takes time in which for us to grow into spiritual maturity (Heb. 5:12-14; I Pet. 2:2; II Pet. 3:18; II Pet. 1:5-11). We must not forget that the Christian life begins with us as babes in Christ (I Pet. 2:1, 2).

For ought I know, some of your leaders may be willful sinners and willfully neglecting their duties and responsibilities, both unto God and men, and may not be fit to teach and lead in the work of the church. But if this were true (as it may be for all I know), you can go on and be a Christian, despite



GUS NICHOLS

all these hindrances. In fact, all the trials and hardships which we overcome simply demand of us spiritual exercise and self control so that we have more spiritual muscle-power as a result of such exercising of ourselves and utilizing all our energies in the Lord's service to live right, whether others do or not. It is possible that just one faithful Godly member of the church may through patience, forbearance, and long suffering influence a whole congregation to eventually become and be what it ought to be.

We must remember to add to our faith PATIENCE along with the other Christian graces in order to be saved ourselves (II Pet. 1:5-11). We cannot go to heaven just because somebody else, even a whole congregation, made many blunders in a feeble effort to be Christians; neither upon the ground that many of such may fall from grace and be lost. Being a Christian and going to heaven is (in the final analysis) strictly an individual matter. Of course, this does not mean that we can be Christians and neglect and assemble and ignore the church which at least outwardly claims to follow the New Testament and perhaps does so in its teaching though it may fail in practice, and many thus be lost, eternally (Heb. 10:25-29; Jas. 4:13-16).

I commend the congregation upon the reception of some good elder from another congregation who was invited to come in and help in whatever way he could to promote the progress of truth, peace, and righteousness in your local congregation.

I also wish to commend your preacher if he is doing all he can to preach the word of God as it is applicable to your local problems, and if he is being as good an example before the church as he should be (I Tim. 4:12-16).

It is a pity, and perhaps a serious sin committed by all those who ran from local problems, left their home duty and ran off to some other church. We have such in the apostolic letters unto some churches which were far more sinful in many respects than your congregation may be. But in no letter to such churches did the apostles ever recommend that those innocent give up the truth, forsake the church, and perhaps go into sin, even the sin of neglect (I Cor. 1:9-10; Heb. 10:25-30; I Cor. 14:23-40).

It is a pity that you do not have two or three good men whom you could appoint as elders over the congregation, and that you can't have at least someone at the steering wheel of the congregation to lead, teach and influence the group as such to travel up the rugged hill of Christian duty and continue in the strait and narrow way that leads to heaven and home, and God (I Tim. 3:1-7; Tit. 1:5-9; Heb. 13:7, 14; I Thess. 5:12-14). But wisdom always demands no more of us than the best we can do under the circumstances.

Finally, I may say that your greatest temptation is to allow hatred of some to enter into your heart and cause you to be lacking in that Christian love which would bring out the best that is in you in Christian living. Your greatest danger is that you may not love your neighbor as yourself, and that you may not treat others as you would like to be treated, if you were in their place or places (Matt. 22:37-39; Matt. 7:12; I Cor. 13:1-13). May God bless you in your Holy desire to be just a simple New Testament sort of Christian, with no denominational affiliation or membership (I Cor. 1:10; Rom. 16:17, 18; Matt. 18:15-17; I Cor. 15:57, 58).

A Tribute To My Wife

By GUS NICHOLS

Matilda Francis Brown was born On a very cold and snowy morn,
Snow remaining in a normal way,
March 29, (1894) was the day.

The baby was the last of five,
To live on and remain alive.
The others have all passed away,
But Matilda is alive today.

As time passed by, it was not long,
Until she was growing very strong.

One eye was larger than the other,
Soon it was normal as her brother's.

She went to school three months a year -
Had a one room school, so I hear,
With different grades and many classes,
Composed of children, boys and lasses.

The Browns were poor, but that's no harm,
So Matilda worked on her father's farm.
Though she was tanned in the hot sun,
She loved to work, and had lots of fun.

However, she was beautiful and fair,
With her ribbons and long flowing hair.
She was tall and slim at twenty,
And weighed about one hundred and plenty.

Many good graces she did inherit,
Among them was a lovely spirit.
However, of boys she was very shy,
If strangers, she passed them by.

But when I was a boy about eleven,
One night about half past seven,
She with relatives visited us
We played games and she called me Gus.

I called her Tilda, and could see,
That I liked her, and she liked me.
Though they stayed until it was late,
I followed along to the gate.

That night I dreamed we were to marry,
(But eleven more years we had to tarry).
For when I went to ask Mrs. Brown,
She insultingly turned me down.

I dreamed she was feeding the chickens,
And made me feel mean as the Dickens.
She said we were just children, then,
And Matilda was only ten.

She told me to leave - ran me off--
She did nothing but rave and scoff.
When I awoke it was only a dream,
But dreams are not what they may seem.

I'd never been in love before,
Had never met such a girl to adore.
I felt like crying - perhaps I should;
But I thought it wouldn't do any good.

I cherished that dream for eleven years,
Often thought of it with fright and fears.
Though boy after boy came along,
None of them had the right love song.

But the years passed very slowly by,
And my boyish love did not die.
I tried to dream of her at times,
But somehow the bells would not chime.

We often met, and dated some,
But the hour of my dream had not come.
Finally I went to ask Mrs. Brown
And sure enough she turned me down.

She said I couldn't her daughter feed,
Since I had only some cotton seed.
I said she could eat what I could,
And the Lord would provide - surely would.

But that old dream really bothered me,
As on my way Mrs. Brown to see.
If some of it was true - the best -
What of the chickens and the rest?

But thanks to Goodness, she gave in,
And I don't think it is a sin,
For me to believe the good in dreams,
That the bad is not what it seems.

When this girl was leaving her teens,
In early Nineteen and Thirteen,
Both of us were almost ready,
And so we started going steady.

On the twenty second day of June
We were engaged to be married soon.

(Continued On Page 4)

The Plague Of Biblical Ignorance

DUB McCLISH

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children." Such is the awful assessment of the ignorance of God's people in Hosea 4:6. Plainly, God was displeased with his people in the Old Testament because of their ignorance of his word. If ignorance of God's law was inexcusable in a day when there was no way to mass-produce it and circulate it among the people except by public reading, how much more inexcusable is ignorance among us with our multiple copies of the Bible in our homes and the many opportunities to hear it preached and taught?

Time was in previous generations when we were known as a "Bible-totin', Bible-quotin'" people by our neighbors and friends. Now we can't even get our brethren to bring their Bibles to classes and worship. At one time we had the reputation of being able to FIND the scripture needed, if we could not quote it. Now, many of the saints know less about the Bible than their sinner friends! Surely, there is evidence aplenty to indicate that we no longer deserve being called a Bible-knowing people generally.

In saying these things, I do not have in mind the babes in Christ who have had little time to learn. I am speaking of those who have been members of the body for a decade, or two, or three, or four and still have hardly even a vague concept of what the Bible is all about.

Why are we so timid about talking to our friends about the Christ, the gospel and the church? Basically, I believe it is because we feel insecure and inadequate in our knowledge of God's word. A few years ago a preacher took a survey in a Bible class, asking where the key verses on the plan of salvation are found. While many in the class knew what the plan of salvation was, not even the elders of that church could tell where to find them!

If you wanted to look up the passage quoted in the first paragraph, would you look near the beginning, the middle or the end of the Old Testament or the New? Are you sure? Can you place Moses, Abraham, Joshua, David and Noah in chronological sequence? Was Luke an apostle? How many New Testament books can you name? In order? But you say these things are not important. Perhaps not. But if we know not these simple factual "unimportant" things, chances are good that we don't know many of the more important things. Please read Hebrews 5:12-6:1 (it's in the New Testament).

WHY SUCH A PLAGUE OF IGNORANCE?

1. We do not study like our spiritual forebears did. We have become slaves to frenzied schedules. Parents and children alike are involved in so many "good" things we haven't time for the BEST. Our family members run in many different directions, making it difficult to even assemble every member of the home for a meal together. In those rare moments when everyone is at home, more often than not we are offering up our devotions before our TV altars. Consequently, Bible school teachers are greeted by pupils (young and old) who have made no preparation, some of whom will cease to attend if pressured to study is applied. Along with our instant and effortless coffee and oatmeal, people want instant and effortless Bible study. Some would just as soon have none at all!

2. Weak preaching has done its part. Mind you, no one ever became learned in the Bible by listening to preaching alone. But, our grasp of God's word can be powerfully accelerated by strong Biblical preaching. The less people study at home the more they need strong preaching from the pulpit. Ironically, the people who need it the most have the least appetite for it!

Several years ago the cry began to go up that our preaching had been "too hard", "too

doctrine-centered" and "too tactless". If that ever was the case, it certainly is not so now. Many of our preachers are so up-to-date that they know more about the fine art of ear-tickling than of sounding forth the clarion call of a saving and strengthening gospel. Many pew-sitters have confused polite little 20-minute talks that would be met with approval in any church in town, with gospel sermons. Some not only like such, they demand it. Preach the Bible to such people and you'll raise a ruckus. Say what you will about our preachers of yore (and many like them today, thank God), their hearers knew more Bible after their sermons than before.

3. The profusion of Bible versions is at least suspect. I am not opposed to up-to-date and ACCURATE Bible versions and no Bible student should be. However, with the proliferation of versions has come a corresponding lack of distinction in men's minds about what is and what isn't scripture. Often the most far-fetched, subjective paraphrase is most readily adopted by the most ignorant person on the Bible. Rather than enlightening, ignorance of the true teachings of the Bible is compounded.

CONSEQUENCES OF OUR IGNORANCE

If one remains totally ignorant of the Bible, so that he never learns its message of salvation, he will be lost eternally (Mk. 16:15-16; 2 Th. 1:8-9). Even those who learn enough to obey the gospel and do so, imperil their souls by choosing to remain in spiritual infancy. Biblical ignorance results in dire consequences:

1. A teacher shortage in the churches (He. 5:12). I am sure that the most frequent reason given for not teaching is, "I don't know enough". It is probably the truth in many cases. One can no more teach Bible than Biology without knowing the subject.

2. Spiritual pygmyism (He. 5:12-13). Biblical ignorance causes one to perpetually remain a spiritual baby. It is from these that most of the "bawling and squalling" is heard in the church.

3. Inability to discern good and evil (He. 5:14). A person who cannot see the difference in worldly and Christian conduct is demonstrating his Biblical ignorance. A person who says "there are no moral absolutes" shows his ignorance, for God says there is such a thing as "good" and "evil". A Christian who says he can see no harm in "social" drinking, dancing or viewing obscene movies and cannot distinguish between modest and immodest clothing often fails these matters through ignorance.

4. Susceptibility to "every wind of doctrine" (Eph. 4:13-15). Perhaps the church has felt the devastating curses of her ignorance at this point more than any other. The devil will never invent a false doctrine that the Holy Spirit has not anticipated and refuted in the New Testament. However, this is all for naught if we don't know the Book. The old doctrines of Calvinism and the more recent waves of holy-rollerism have been exposed repeatedly by faithful preachers in public debates spanning many years. Many among us think these doctrines are new because they are ignorant of the Bible and church history alike. Some are deliberately leading the church toward denominationalism; many are following because of their ignorance.

OVERCOMING OUR IGNORANCE

How can we cure the great famine of Bible knowledge that is so prevalent among the saints? The following suggestions may be oversimplified, but I submit them for consideration:

1. There must be desire to learn more. The Lord likely meant more, but surely he included spiritual knowledge when he promised, "Blessed are they that hunger and thirst after righteousness: for they shall be filled" (Mt. 5:6). We will remain ignorant only as long as we are content to be. A great part of the cure lies in our priorities. As long as we view the kingdom as an inane pastime, we guarantee our own spiritual malnutrition.

2. Get a good, reputable version of the Bible and STICK WITH IT. I deeply respect the King James Version and the Revised Standard Version has many strong points. Either will serve well. However, it is generally conceded that the American Standard Version is the closest thing to a literal word-for-word translation among the major versions. I unhesitatingly recommend it. I

use it in my private study and in the pulpit and class room. If you wish to use a "modern speech" version, remember that most of them are one-man efforts resulting in many biased renderings. Also, remember that some of these are not translations, but paraphrases, making them prejudiced commentaries, at best. I recommend use of such only comparatively with your basic version.

3. Set aside a time each day to study and follow some kind of system. Choose one book and devote your study time to it until you complete it. Use good commentaries, Bible dictionaries and atlases, a concordance and other helps. Read everything you can on the book or subject, compiling a note book on your research or making notes in your Bible margin. When you have done all you can on one subject or book, dig into another one.

4. Faithfully attend all of the Bible classes and worship periods. Study your lesson before coming to class. If possible, outline the sermon as it is being preached. Take advantage of every special lecture series, gospel meeting and workshop in your area for they will greatly enrich your knowledge. Enroll in a Bible correspondence course and then start enrolling others.

We must use every opportunity to "... grow in the grace and knowledge of our Lord and saviour Jesus Christ. . ." (2 Pe. 3:18). Our own salvation and that of the world depends upon our efforts to this end.—Box 396, Granbury, TX. 76048.

Hindrances To Prayer

BATSELL BARRETT BAXTER

Of all the dynamics for the Christian's life, prayer surely must head the list. It is a humbling fact when the redeemed sinner realizes that he can now, through Christ, come boldly before the throne of God and obtain help in time of need (Heb. 4:16). How strengthening is the promise of Jesus which states: "Whatsoever ye shall ask in my name, that will I do; that the Father may be glorified". (John 14:13-14). John said, "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us, and if we know that he hears us whatsoever we ask, we know that we have the petitions which we have asked of him". (1 John 5:14-15).

Not only does the Bible point out the great possibilities of prayer, it also states that one's prayers may be hindered. Answers to prayers require more than a mere uttering of the petition. The following things are hindrances to effectual prayer.

FIRST, Harboring a secret sin in your heart will cut off communication with God. The Psalmist said, "If I regard iniquity in my heart, the Lord will not hear me". (Psalm 66:18). Be sure that your own soul is cleansed from secret sin before you pray. Remember the all-seeing "searching eyes of the Lord" (11 Chron. 16:9).

SECOND, unbelief will hinder your prayer life. When we pray to the Father, we must believe that He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). James tells the doubting man that he will not receive anything of the Lord (James 1:6-7).

THIRD, selfishness will assure no results from prayer. James said, "Ye ask and receive not because ye ask amiss; that ye might use it for your own pleasures". (James 4:3). We must not seek to honor and exalt ourselves, or ask God to assist us in sinful pleasures.

FOURTH, an unforgiving spirit will hinder your prayers. Jesus said, "And whensoever ye stand praying, forgive, if you have aught against anyone; that your Father also who is in heaven may forgive you your trespasses" (Mark 11:25). Do not pray if you are harboring a grudge against a person. We must forgive others (Col. 3:13).

FIFTH, a lack of patience may cause failure in your prayer life. As we live in our "instant age", we have come to expect God to answer our prayers instantly. If he does not answer after a couple of times, we become impatient and give up. Elijah's prayer on Mt. Carmel was answered because he was persistent. The window continually besought the unjust judge for help; finally, he did.

(Continued On Page 4)

"The New Versions"

(Continued From Page 1)

they be recognized and avoided. But first, I would like to establish what is meant by "a new translation". I believe that George W. DeHoff summed up the total of the "new translations" when he said, "The King James Translation of the Bible brought the church to us. It was the translation that gave us the Restoration movement. The few inaccuracies in translation and obsolete words are not of any great importance but they were well taken care of in the American Revised (later called the American Standard) Version of 1901. The 1901 translation is probably the most accurate word for word translation ever made. Indeed, it is sometimes called 'slavishly accurate.' Whatever that means, it will never be said about the rash of new Bibles we are now getting. Accuracy is not one of their faults!"¹ We then mean by "new translation" any so-called Bible that does not give an accurate word-for-word translation of the Holy Scriptures. So of which are as follows:

1. Revised Standard Version, of 1948 & 1952
 2. Today's English Version, commonly called "Good News for Modern Man"
 3. The Lockman Foundation Bibles: "Amplified Bible" and the "NEW American Standard Bible"
 4. Tyndale House Bibles; "Living Bible Paraphrased", "Living Bible Illustrated", "The Way", "Reach Out", "Jesus Book", "Youth for Christ International"
 5. Phillips New Testament in Modern English
 6. Williams Translations
 7. New Scofield Reference Bible
 8. The Modern King James and the King James
- II
9. The New English Bible
 10. The Berkely Version
 11. The New International Version
 12. And OTHERS!!!!

I hope you will use this information to sustain the word of God! If you are using any of the above listed versions, you are on the brink of falling into the grasps of the Devil himself!

¹Wallace, Foy E. Jr., A REVIEW OF THE NEW VERSIONS, pg. xv, Foy E. Wallace Jr., Publications, Noble Patterson, Distributor; The Journal Book and Teacher Supply, 2709 Race Street, Fort Worth, Texas 76111, 1973.

A Tribute To My Wife

(Continued From Page 2)

Then on Thirtieth of that November,
We took those vows to remember.

And that girl has filled my very life,
Made me happy, been a good wife.
She is trustworthy, as pure as gold,
Though tried by years and growing old.

She has worked very hard, been no drone,
Been the power behind the throne —
Been a good help-meet through the years,
Sharing my burdens, joys and tears.

She must have been born for my day,
To serve in a wonderful way,
Just for such a time as has been,
To help me and ours in fighting sin.

Thank God that Mitilda was born,
On that cold day and snowy morn,
And that she has been a super wife,
And has so richly blessed my life.

Hindrances To Prayer

(Continued From Page 3)

Jesus said, "Shall not God avenge his own which cry day and night unto him, though he bore long with them?" (Luke 18:1-7). The answer is "Yes,

He will."

SIXTH, formalism can hinder our prayers. We must not be concerned with how men view our prayers, or fall into the trap of vain repetitions. This was the problem of the Pharisees; Jesus condemned them for such actions. (Luke 18:9-14). We must be careful, also, to avoid heartless flippancy in our prayers.

SEVENTH, God will not hear and answer the prayers of a mate who continually refuses and fights about something or nothing. (I Pet. 3:7). "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered".

If your prayers are not being answered, or at least you think they are not, maybe you have one or more of these hindrances in your prayer life. Let us cleanse our hearts and "ask in faith, nothing wavering". (James 1:5-6). God still answers prayers, but only on His conditions.

NOTE: The foregoing article by Brother Batsell Barrett Baxter is worth reading again and again. In fact, it is worthy of preserving for future years. . . Gus Nichols, Editor, Words of Truth

"Let The Redeemed Say So"

WINFRED CLARK

This is the language of Psa. 107:2. This calls for a vocal religion. The context shows that they ought to be grateful for deliverance from captivity. They ought to say many things. After all there are things peculiar to them that is not true of others.

Does this not set forth something of our position today? Do we not by our very position have some things to say that others cannot say?

There may be times when what we are to say may seem strange. Such was true with Paul (Acts 17:19). We may need to say some things when dangers threaten (Acts 18:9). To keep silent would invite God's displeasure. Note the position of Peter and John in Acts 4:19-20. Note, if you will, verse 20. "For we cannot but speak the things which we have seen and heard." They had no choice.

1. CONCERNING UNITY, "LET THE REDEEMED SAY SO".

We need not mute our plea for New Testament unity. Yes, I know the world has a plan to try to bring together under a blanket of love (?) all who profess faith in Christ. That does not mean we should cease to say that we are one through the words of the apostles (John 17:20-21).

Let the redeemed say what Luke does in Acts 2:44, "All that believed were together, and had all things common." Let the redeemed, also, believed what? Surely the answer must come back that they believed the apostles' doctrine (Acts 2:42). If such produce unity, then, "let the redeemed say" it will produce it now. If the redeemed do not say so, others will say other things leading men into error.

2. CONCERNING SALVATION BY THE PLAN, "LET THE REDEEMED SAY SO".

This does not take one thing away from the Lord. It does not for a moment discredit Christ. Christ gave the plan. Everything connected with it is connected to him. One is taught to believe in CHRIST (John 8:24). One is told to repent (Acts 2:38). And by the authority of CHRIST, one is to confess that he believes CHRIST to be the Son of God (Romans 10:9-10; Acts 8:37). One is baptized into CHRIST (Gal. 3:27). Now how could this plan overshadow the Christ? This is what the redeemed should say.

Far too long this simple plea has been silenced by the pseudo-intellectuals of our day. Sincere Christians have allowed themselves to be carried away from saying so lest they be considered uneducated and unlearned. Let me assure you that nobody and I repeat, nobody, that knows the truth knows any more than this. The redeemed need not be afraid or ashamed to say so. A world that is lost needs to hear this. Souls that are more precious than all the world's gold and silver need this

message. They will never hear it until "the redeemed say so".

3. CONCERNING THE NEED FOR MORE BIBLE STUDY, "LET THE REDEEMED SAY SO".

A casual observer that is 50 years old can tell you that there is less Bible knowledge than 25 years ago. Now why? It is not because we have fewer Bibles. It is not because we have fewer people who can read. It is not because we do not need to read to acquire the needed knowledge. We may know more about baseball, football, and other things, but it is because we have used our time to learn of such. "Let the redeemed say," we are without excuse for we could have known (II Peter 3:18).

Exchanging The Truth For A Lie!

ROY DEEVER

In Rom. 1:18-32, Paul discussed in detail the terrible, sinful condition of the Gentiles anterior to the New Testament gospel. One of their sins was: "... they exchanged the truth of God for a lie..." (Verse 25).

"The truth" as used here in this verse is the same as that used in verse 18. There reference was made to the nature of God — His everlasting power and divinity. Knowledge was available regarding God's everlasting power and divinity, and that He alone is the proper object of worship. Instead of being governed by the truth which demanded worship of God, the Gentiles turned to that which was false — a lie — which prescribed worship of idols.

It is tragic that people will allow themselves to become involved in a lie. The fact that one worships does not prove that he worships acceptably. For worship to be acceptable unto God it must be directed to God, it must be prompted by the proper attitude of heart, it must be divinely authorized (Jno. 4:24). In II Thess. 2:10-12, Paul refers to the fact that to those who "Love not the truth," God will send a working of error that they should believe a lie: "...and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believe not the truth, but had pleasure in unrighteousness."

One of the saddest pictures in all the Bible is that given in Rev. 22:15. The Record says; "Without are dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and EVERY ONE THAT LOVETH AND MAKETH A LIE." Those who make a lie, and those who love a lie, are on the outside. Religious theories, doctrines, and organizations of human origin are lies. Those who love them, love lies. This passage shows that there are many people who are honestly and sincerely involved in error. How can a man love such a thing? Can you imagine such a thing? The fact that he loves it means he doesn't know it is a lie. He is HONEST, and yet in ERROR. We must reach these people with the truth of God. Only the gospel of Christ can save the souls of men, Romans 1:16.

ATTEND CHURCH

EVERY SUNDAY

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32*

"Thy word is truth" Jn. 17:17

*"But speak forth the words of truth"
Acts 26:25*

*"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 10

FRIDAY, MAY 23, 1975

NUMBER 2

Calling On The Name Of The Lord

The Bible teaches clearly, frankly and forcefully in Acts 2:21 that calling upon the name of the Lord is imperative to the person who desires salvation. Peter is the inspired spokesman of the passage and Luke is its inspired penman. The passage states, "And it shall be, that whosoever shall call on the name of the Lord shall be saved."

(American Standard Version). The beloved King James Version says at this point, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." The apostle Peter in his great message on that memorable Pentecost was giving a quotation from Joel 2:32 but made it very clear that Joel's declaration had reference to the Christian Dispensation. Therefore throughout the Christian Dispensation whosoever shall call upon the name of the Lord shall be saved. The converse would also be true throughout the Christian Age that whosoever does not call upon the name of the Lord shall not be saved. If salvation rests upon or calling on the name of the Lord and the Bible says it does, then it is of the most vital importance that we know what it means to call upon the name of the Lord. We cannot call upon him unless we know what is behind this tremendously important attitude and action. Unless we KNOW how to call upon the name of the Lord it is not in the least likely that we will call upon him and thus receive salvation. Absolutely too many people listen to a statement like this and then immediately form in their own minds what they want the statement to entail. But is it not Jehovah's sphere to set forth exactly what he means by the term "calling on the name of the Lord?" After all, is he not the one that is going to do the saving when men call on the Lord's name? Since man cannot save himself by his own invented plans of salvation it hardly behooves humanity to say what this expression means. It is frequently good and wise in dealing with a religious question to note both the negative and positive facets of the term. That is what we propose to do in this rather exhaustive study in this and some subsequent articles. We will note the negative first and then the positive in greater detail.

WHAT THE EXPRESSION DOES NOT MEAN

Ask the average religionist in our land today what does it mean to call upon the name of the



ROBERT R. TAYLOR JR.

Lord and in all probability he will say something like this, "It means to say, 'Lord, save me'." Would this be the answer you would give the query were it addressed to you? Did you know that the Bible says this is NOT the way to call on the name of the Lord? Remember the Bible says that whosoever calls on the name of the Lord shall be saved. But Jesus, the very Saviour himself, declared in Matthew 7:21-23, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Entrance into the heavenly kingdom is equal to salvation. Jesus declared very plainly and quite pointedly that it will take more than one's simply saying, "Lord, Lord" to save him from his sins. Jesus equated salvation with those who do the will of Jehovah God. But you may be thinking, "Well, are not the ones who say, 'Lord, Lord' doing the Father's will?" Not necessarily! If they were then the declaration Jesus made in Matthew 7:21 is void of intelligent meaning. Jesus knew there would be legions of people who would say Lord on their lips and yet refuse to do his bidding. In Mark 7:6-7 our blessed Jesus said, "Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me." Lip service to the Lord is frequently divorced from heart service rendered to him and his Heavenly Father's holy will. In the gospel record penned by the beloved physician Luke we read where Jesus once stated, "And why call ye me Lord, Lord, and do not the things which I say" (Luke 6:46). Calling on the name of the Lord does not mean, "Lord, save me." The religious world at large has made salvation a mighty convenient transaction. According to many preachers all the alien has to do is to say three words, "Lord, save me" and Jesus, according to their claims, will come in immediately as "personal" Saviour. Then they teach this man that once he receives Christ as "personal" Saviour that there is absolutely nothing he can do to lose this conveniently received salvation. How convenient and yet HOW WRONG!!

Calling on the name of the Lord does not mean anything different today than it did in the first century. It means today what it did then: it meant then what it was going to mean throughout the Christian Dispensation. If not, why not? Preachers today will sometimes say, "All you need to do in order to receive Christ as 'personal' Saviour is to kneel right in front of your television and say, 'Lord, save me.'" My reading friends, calling on the name of the Lord does not mean that

Remember it means today exactly what it meant in the first century. It could not have meant to kneel before one's television for salvation in the first century for they then had no television before which to kneel. Television in American homes is only slightly more than a quarter of a century in age. People have been calling on the name of the Lord, Bible style, for in excess of nineteen centuries. Again modern day preachers will say, "All you need to do is to place your hand on the radio for a point of contact and say, 'God be merciful to me a sinner.'" It could not have meant that in the first century because they had no radio in that era as a point of contact. Others will promise salvation if people will sign a pledge card or raise their hands at a given signal in a deeply emotional and highly charged sermon. A religious crusader in a northern city some years back was preaching in a rented outdoor theater. When ready to offer people salvation he simply suggested that anyone who desired to be saved in their cars just turn on the headlights of their automobiles at a stated signal! Nobody in Bible times ever taught such folly and foolishness as this in the name of the Lord Jesus. Nobody who called upon the name of the Lord in Bible times ever engaged in such religious oddities as these we have just described. Calling on the name of the Lord for the alien who is seeking salvation DOES NOT refer to prayer. From the day of Pentecost to the final syllable written in the New Testament Scriptures there is POSITIVELY NO case of where any alien sinner was ever told to just pray, pray through or simply utter the words, "Lord, save me." Such is NOT calling on the name of the Lord as we shall amply and overwhelmingly sustain in argument form in a subsequent lesson on this grossly misunderstood expression. Now we are ready to turn positive eyes toward this intensely interesting study which we shall begin to do in our next article.

A Convenient Season

ALBERT H. DILLARD

WHAT ABOUT US? Felix said that when he had a convenient season, he would hear Paul. We have often heard this story told. Usually it is applied to the alien sinner who puts off primary obedience. And those of us having been baptized think we have taken ourselves out of this category. But have we?

The day of assembly comes. We usually go. We teach that all should go. The writer of the Hebrew letter said, "For sake not the assembling of yourselves together." But an occasion arises that we may disappoint a friend. So we miss just this once. It would be a good time to show this friend

(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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1500 Sixth Ave., Jasper, Ala.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



Dangers Of Social Drinking

Here in Walker County, Alabama, we are to have a county-wide election, June 10, 1975, and that election has to do with whether or not we may adopt the popular resolution to legalize the sale of liquor in our county. In the forty-two years in which I have been preaching here for the Sixth Avenue Church of Christ, the consumers of liquor have forced upon us two such elections and were defeated. But all of us should know that all counties and states in our nation are slowly, but surely, drifting away from God and getting further and further away from pure, primitive Christianity, as we find it authorized and practiced by good people in the first century, or in the days of the inspired apostles.



GUS NICHOLS

THE ONLY REMEDY

The only remedy for sin and such lawlessness as is increasing among us year by year is the pure, simple gospel of Jesus Christ, as it is found in the New Testament (Gal. 1:6-10; 5:19-24; 1 Cor. 6:9-11). Drinking, drunkenness, and alcoholism, fornication, adultery, theft, murderers, and such works of the flesh have always increased in all the world to the extent that people departed from the word of God, and ignored His will. Human beings are just as sure to live after the flesh, if they ignore God, as are the lower animals which have no ability to get on any higher plane.

LITERARY EDUCATION NOT THE REMEDY

I was born on January 12, 1892. As I was growing up, we only had about three months of school per year here in Walker County, Alabama. The great cry of many people round about was that if we could get for our young people more education, we would do away with the growing and increasing liquor business together with crimes in general. But until Mr. Hoover passed away a few years ago, he continued to announce year by year that crime in general including strong drink, divorce and remarriage, and the like, were rapidly

increasing, percentage wise — not withstanding our great increase in education. No, it was not the education which caused the increase of sin, crime and evil. But these facts do prove that mere literary education if no remedy for sin and lawlessness in our nation, nor in the world. God did not send His Son into the world to correct its evils and sins by mere literary education, notwithstanding the benefits of such great progress in mental development (Jn. 3:16, 17; 1 Jn. 5:14; Jn. 12:47; Heb. 5:8, 9).

WORLDLY WEALTH NO REMEDY

Worldly wealth was also once thought to be the remedy for crime, theft, murder, drunkenness, adultery, the divorce evil, and etc. But, in my lifetime, I have seen our nation become by far the richest nation in all the world. I have seen the masses of the people who once lived in rural areas in little huts eventually move into mansions, and our nation largely become one of small and large cities filled with wealth. But again, Mr. Hoover reported year by year that percentage wise, drunkenness, adultery, the divorce evil, theft and murder has rapidly increased. Again, may I say that wealth did not cause all of these evils.

A PROPER CONCLUSION

A proper conclusion is that neither literary education nor wealth is any remedy for the growing, continuing and rapidly increasing crime and evil, works of the flesh, such as drunkenness, adultery and the like. Notwithstanding our great increase in wealth and education, we have had two great world wars, even since I married.

WE NEED GOD AND THE BIBLE

We often hear them chanting it out in groups of thousands in modern political conventions that we need so-and-so for President, Vice President, etc., and when I hear such, I could wish that we had millions and millions of people who would sincerely cry out, not merely for more literary education, wealth, etc., but chant it out that "WE NEED GOD, WE NEED JESUS, WE NEED THE BIBLE, WE NEED PURE PRIMITIVE CHRISTIANITY AS AUTHORIZED BY CHRIST AND BOUND UPON US IN THE NEW TESTAMENT BY HIS APOSTLES!"

More and more literary education, and more and more physical wealth are blessings only when possessed and exercised by those under the influence of our GREAT CREATOR AND MAKER, GOD ALMIGHTY. "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). This statement is true regardless of the amount of one's education or wealth. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). "Every way of a man is right in his own eyes: but the Lord pondereth the hearts" (Prov. 21:2). "He that trusteth in his own heart is a fool: but whose walketh wisely, he shall be delivered" (Prov. 28:26). "Seek ye out of the book of the Lord, and read: no one of these shall fail..." (Isaiah 34:16). "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16). "Thou gavest also thy good spirit to instruct them" (Neh. 9:20). This divine instruction was given through God's inspired prophets. One of them said, "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets yet would they not give ear: therefore gavest thou them into the hand of the people of the lands" (Neh. 9:30).

To all who believe the Bible (and are not infidels or atheists), such scriptures as the foregoing in the light of our twentieth century of history should cause our people (educated or uneducated, rich or poor) to be sensitively conscious of our great common need of divine guidance in every walk of life. Yet, according to government reports, as in the Alabama Journal, Feb. 5, 1964, page 3, we read, "Among those with no more than a grammar school education, an increase of six percentage points in the proportion of those who drink alcoholic beverages is shown since 1960, when the figure was 48%."

"In the first Gallup Poll audit of drinkers and abstainers in 1945, conducted just after the end of World War II, an all-time high of 67 per cent said they drank alcoholic beverages." This percentage

has increased to an alarming degree in the last ten years.

But we will give more scriptures and facts against the drinking of alcoholic drinks, its dangers and results in our next week's articles.

Are You Guilty Of Hobo-ing In The Local Church?

WENDELL WINKLER

The conductor came down the aisle calling, "Tickets please, tickets please". Coming to one of the passengers, who did not have his ticket ready, the conductor asked the traveler if he had a ticket. "Ticket", acting rather surprised, "I don't have a ticket", said the passenger. "Do you mean you got on the train without a ticket?" asked the conductor. "Well, weren't you going to make this run whether I got on or not?" responded the passenger. "Yes", replied the conductor. "Well, what objections do you have then if I ride along?" reasoned the passenger. We would say such a person was "hoboing" his way to his desired destination. In like manner, congregations of the Lord are filled with members who are enjoying the good things provided therein - an effective Bible school program, a workable visitation program, an accomodative meeting house, a challenging mission program, etc. - and yet are not making any contributions of their time, talent or money to provide and maintain such.

No one desires to be a "sponge". Such are not looked upon favorably. So, when we go fishing with our friends, for example, we want to bear our part of the expenses. We insist on it; and, this is the way it ought to be. But how different it often is in the local church. We want to enjoy this blessing and privilege. But - again, how much of our time, talent and money are we investing, and are we willing to invest to provide and maintain such?

The Empire State Building doesn't collapse because each brick in it bears its own weight. We are "lively stones" building up a spiritual house. (1 Pet. 2:5). As such, may "every man bear his own burden" (Gal. 6:5).

Yes, let each and every member of this local church resolve that he is going to dedicate his time, talent, and money to its growth and development. Let us resolve to give some of our time to its visitation program. Let us resolve to give liberally of our money that its benevolent and evangelistic works may be accomplished. Let us resolve we will use our talents in comforting, encouraging, teaching, etc. In other words, let's get all wrapped up in the Lord's church, in the local congregation.

The Fault Of Fault-Finding

Someone has said, "The greatest fault of all faults is the fault of fault-finding." One has to be miserable who was born in the objective case and lives in the kick-a-tive mood. Did you ever notice that a knocker is always outside the door?

It is well to remember that mansions in the sky cannot be built out of mud thrown at others. In fact, throwing mud at a good man only soils one's own hands. Tennyson said, "Soiling another will never make one's self clean."

The critic is a person who has you write it, sing it, play it, paint it, or carve as he would - if he could. If someone belittles you, he is only trying to cut you down to his own size. Wouldn't it be wonderful if we could see the sunshine instead of the shadows. Many refuse to enjoy the pleasantness of spring because they are dreading the hotness of summer.

The person who always sweeps before his neighbor's door has never seriously examined his own doorstep. Jesus warned "consider this beam in your own eye" (Matt. 7:2-5). How wonderful if we would "analyze ourselves first before we criticize another". - E.B. Minister Highland Park Church of Christ, Muscle Shoals, Ala.

Blood And Salvation

It has always been true that apart from shedding of blood there is no remission of sin (Heb. 9:22).

PATRIARCHAL AND MOSAIC AGES

From the earliest times, sinful man has had to approach God with blood for his transgressions. Abel brought a slain lamb before God (Gen. 4:4-5). This he did by faith (Heb. 11:4). Since faith comes by hearing the word of God, he must have been so instructed. Cain did not bring blood and was rejected. Under Moses, God said, "When I see the blood, I will pass over you" (Ex. 12:13). The first covenant itself was dedicated with blood (Heb. 9:18-20). Each year on a date near our October 1, the high priest came before God with the blood of atonement for himself and the whole congregation (Lev. 16:14). God explained to them, "The life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life" (Lev. 17:11). Yet in all of these, it was "impossible that the blood of bulls and goats should take away sins" (Heb. 10:4).

Why then did they offer these sacrifices all those years? First, they constantly reminded them of their sins and need for pardon. It was God's ordained plan for them that He might save them by grace through faith when Christ, the true and acceptable sacrifice died (Heb. 9:15; Rom. 3:25). All of these innocent victims were a perpetual reminder of the coming Lamb of God who would take away the sins of the world (Heb. 10:10-14).

THE NEW COVENANT

Zechariah the prophet predicted a day when a fountain would be open to the inhabitants of Jerusalem for sin and uncleanness (13:1). The blood of animals could never take away sins, but the offering of Christ himself did suffice (Heb. 10:14). "For by one offering he hath perfected forever them that are sanctified" (Heb. 10:14). Christ was that Lamb of God that took away the sins of the world (John 1:29).

Four major benefits are the immediate results of his shed blood.

1. His blood dedicated and sealed in NEW COVENANT. The Hebrew writer states, "Wherefore even the first covenant hath not been dedicated without blood" (9:18). His inferred conclusion is that the second covenant also was dedicated with the blood of a better sacrifice, Christ himself (9:19-27). So Jesus said in instituting his memorial supper, "This cup is the new covenant in my blood" (Lk. 22:20).

2. He paid the price for the WORLD'S SINS with his blood. "In whom we have our redemption through his blood, the forgiveness of our trespasses..." (Eph. 1:7).

3. The CHURCH OF CHRIST was purchased with his blood (Acts 20:28).

4. The DOORS OF HEAVEN were opened to fallen man by the blood of Jesus. "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh" (Heb. 10:19-20).

Really there could be no Christianity without the blood of Christ. Pity the liberal church-man who wants to keep Christianity but rejects the doctrine of the atoning blood of Christ. Without the blood he has nothing but a yoke of empty ritual about his neck.

APPROPRIATING THE BLESSINGS

In order to benefit from the blood that was freely given for every man (Tit. 2:11), we must appropriate to ourselves its blessings by faithful



JOHN WADDEY

obedience (Heb. 5:8-9).

We must study the blood sealed new covenant (II Tim. 2:15).

We must become a member of the blood-bought church to benefit from the purchase price (Acts 20:28).

We must be baptized that the blood may wash away our sins. The blood of Christ cleanses our conscience (Heb. 9:14). But our conscience is cleansed when we are baptized (I Pet. 3:21). Therefore we must be baptized that our conscience may be cleansed by Christ's blood.

We must commune weekly in memory of the blood shed for our sins. (Matt. 26:28, Acts 20:7).

We must live in daily contact with his blood by walking in the light and confessing and forsaking our sins (I John 1:7).

CONCLUSION

The heavenly guests had washed their robes and made them white in the blood of the Lamb (Rev. 7:14). May we be privileged to stand with that blood-washed throng and sing the song of salvation unto God and the Lamb (Rev. 7:13).

(Editor's Note: All the forgiveness received before Christ shed his "Precious blood", was "On credit", and Jesus paid it all for those already saved (Ps. 103:12; Isa. 1:11-21).

Facts About Legalizing The Sale Of Liquor, Beer, Etc.

RAY DUTTON

Mr. John L. Smith, Executive Director, 3213 Lorna Road, (Hoover), Birmingham, Ala., 35216, is one of the best informed men in the State of Alabama, concerning the sale and use of alcoholic drinks.

LAUDERDALE COUNTY AGAIN VOTED DRY

According to Mr. Smith, wet counties have a higher percentage of crime than those which voted dry. Florence, Alabama had a total crime figure of 764, two for manslaughter, no one for rape, and no one for aggravated assault. This was in August 31, 1973. But Anniston, Alabama voted wet, and had a crime rate of 1781, 12 manslaughters, 11 rapes, 82 aggravated assaults. Dothan, Alabama was wet with 1653 total crime, 6 murders and manslaughters, 7 for rape, 104 aggravated assaults. Selma, Alabama (wet), 1307 total crimes, murder and manslaughter 4, rapes 7, aggravated assaults 81. Note again that dry Florence compared with the three wet cities had far less than half the total crime rate, and only two murders and manslaughters, and no rape, and no aggravated assault cases, so the legalization of the sale of liquor increases crime.

WHAT ABOUT SOCIAL WELFARE?

Mr. John L. Smith presents the unanswerable evidence that "welfare payments much higher in dry Colbert and dry Lauderdale than the large wet counties that should be doing well according to the liquor arguments, but are not."

ALCOHOL PROBLEMS

Also, alcohol problems increase with the increase in availability of beverages, so says Mr. Smith. The only reasons why the wets want a county to legalize alcoholic beverages are (1) to sell more alcoholic beverages, or to increase the amount of it available (2) to make more money for the wets, distillers and breweries, with disregard for problems caused.

A PARTIAL SUMMARY

(1) The argument of the wets is that we need more revenue which they promise, but is a false promise, as is demonstrated in a contrast of the dry counties with the wet.

(2) The wets tell only half the story. They do not tell of the finished product, nor give all of the facts concerning the costs and problems caused by the increase of the liquor business.

(3) They also as wets, ignore the fact that there is a moral issue of right and wrong involved in the question. We must remember that God and His Word have not changed (Prov. 20:1; 23:29-35; Lk. 1:15).

BOOTLEGGERS IN BUSINESS

The wets would have us believe that the

legalization of the sale of alcoholic beverages in Walker County would do away with the bootlegging business. The facts are otherwise. Since bootleggers do not pay any licenses, nor taxes, they can just as easily as ever undersell those in the legal business, and will still be a problem to be opposed by all good citizens. Furthermore, those who wish to buy and use liquor and beer in secrecy would still patronize the bootleggers, rather than some of the many liquor stores in our county. Bootlegging will not be decreased by means of our county's going legally wet. All of the wet counties now have bootlegging problems.

LIKE THE DRUG PROBLEM

To legalize the sale of drugs now outlawed would not put the drug bootleggers out of business. Neither would it do the same in principle regarding the alcohol problem.

OUR NO. ONE PROBLEM

According to our United States government report, alcohol is America's No. One drug problem. What about the youth and other drugs when alcohol is washed into respectability by the legalized sale of it in many stores scattered over our county, and their temptations thus multiplied?

Let us remember that every one who claims to be a Christian will be a willful sinner against God if, in view of such facts as we have presented, he votes to legalize the alcohol business in our county, just the same as if he had voted to legalize the sale of all other drugs now forbidden.

If you need to do so, be sure to register immediately so as to be able to vote against the sin and crime of the liquor business in our county. Then be sure that on June 10th, rain or shine, that you act as a Christian soldier, as in Ephesians 6, and go and vote against the petition now circulated in favor of Satan's cause.

The Spade And Faith

NO. 1

ROGER E. DICKSON

The archaeological spade has always been a faith strengthener to the student of Bible history. Bible archaeologists have produced so much evidence in the past century and a half in support of the Bible that the skeptic has almost been silenced in this area of criticism. Among many of the great discoveries that have been made in past years is the discovery of the Moabite stone.

On August 19, 1868, a German missionary in Palestine by the name of F.A. Klein was introduced to a large black stone three and ten inches high, two feet wide, and ten and a half inches thick (International Standard Bible Encyclopedia, p. 2071). At the time Mr. Klein did not know the real significance of this stone and its precious inscription, but he was curious to find out. He returned to Germany to collect money to purchase the stone from the Arabs. During the time he was in Germany, a French scholar, Clermont-Ganneau, who was working in Jerusalem, heard of the German missionary's discovery and at once set out for Dibon, Moab, where the stone had been discovered. Surrounded by the hostile Arabs, Clermont-Ganneau secured a squeeze (i.e. a pul paper impression) of the inscription. (It is a lucky thing for us today that he obtained this squeeze. After he had obtained the squeeze, the Arabs heated the stone and poured cooled water over it to break into pieces what they thought was a superstitious idol). When Clermont-Ganneau returned to offer the Arabs about two thousand dollars (about five times the price Klein offered them), the stone had already disappeared. After many months of searching only about two-thirds of the inscription was recovered.

This monument was cut during the reign of Mesha, king of Moab (about 850 B.C.). It is a tribute to Chemosh, the Moabite deity. This Mesha is the same Mesha, king of Moab, in II Kings 3:4,5. The basic thought of the inscription tells how Chemosh, the Moabite deity, became angry with Moab and brought them under the subjection of the Israelites. It tells how the cities and lands of Moab were returned to Mesha in his day. It also reveals how Mesha revolted against Ahab, king of

(Continued On Page 4)

A Convenient Season

(Continued From Page 1)

how important we think the word of God is. Or will we wait until a more convenient season?

We see a hungry child, a thirsty man, a person in need of clothes, a sick person, or even one in prison. Even though we have all the necessities we need, we do not want to be bothered now. In other words, we will wait for a convenient season.

In Matthew 25 the Lord pictures the final judgment scene and teaches that we can be condemned on that day for neglecting the smallest things that would show our care for our fellow man, and thereby show our love for God. What will we do in these little things? Will we do them now and teach real Christianity? Or will we wait for a convenient season?

The Spade And Faith

(Continued From Page 3)

Israel.

The inscription "contains thirty-nine lines of writing in Moabite, a language closely akin to Biblical Hebrew. The alphabet is the old or Palaeo-Hebrew script such as was used for the Siloam inscription and the Lachish Letters" (Charles Pfeiffer, *THE BIBLICAL WORLD*, p. 396). Melvin Kyle stressed the importance of the advanced writing of the inscription when he wrote:

Its excellent and well-developed alphabet being superior in that most important combination of legibility and simplicity to any even of the so-called scientific alphabets of today, it has seemed to many to point to a literary development that might well reach back over the whole period of Israel's national life to the Exodus itself. Later discovery of the Siloam inscription, the Gezer Calendar tablet, and other fragments of lesser importance, while not certainly adding much, if anything, to the evidence furnished by the Moabite stone, do uniformly serve to strengthen and confirm this forecast of information of the literary character of the preceding age (*THE DECIDING VOICE OF THE MONUMENTS IN BIBLICAL CRITICISM*).

A portion of the inscription reads as follows:

I (am) Mesha, son of Chemosh-melech, king of Moab, the Dibonite. My father reigned over Moab 30 years and I reigned after my father. I have made this monument for Chemosh at Qorhah, a monument of salvation, for he saved me from all invaders (or kings), and let me see my desire upon all my enemies. Omri was king of Israel, and he oppressed Moab many days, for Chemosh was angry with his land. His son (Ahab) followed him and he also said: I will oppress Moab. In my days (Chemosh) said: I will see (my desire) on him and his house, and Israel surely shall perish for ever. Omri took the land of Medeba (Num. 21:30), and (Israel) dwelt in it during his days and half the days of his son, altogether 40 years. But Chemosh (gave) it back in my days. I built Baal-Meon (Joshua 12:17) and made therein the ditches; I built Kirjathaim (Num. 32:37). The men of Gad dwelt in the land of Ataroth (Num. 32:3) from of old, and the king of Israel built there (the city of) Ataroth; but I made war against the city and took it. . . And I took from thence the Arels of Yahweh and bore them became Chemosh.

Throughout the inscription Mesha tells of many cities which he built. He also records how he built many canals and aqueducts to supply his people with water. As one can see the word YAHWEH is used in this inscription. Apparently, Mesha was familiar with the Israelite Deity. The word YAHWEH is the Hebrew word used for God in the Old Testament manuscripts.

The inscription also tells how Chemosh became angry with the people of Moab and allowed Omri,

king of Israel, to overtake them and force them to pay tribute. It tells of the Moabites winning back their independence after the death of Ahab, king of Israel. This stone confirms many things, such as Omri, as king of Israel; the use of the word YAHWEH in reference to the Israelite Deity; that Moab was in subjection to Israel (II Kings 2) and that Mesha was king of Moab. This monument also affirms that Ahab and Mesha were contemporary kings.

The Moabite stone is a significant evidence standing behind the Historical accuracy of the Bible. Its confirmation, not contradiction, of the Bible confirms Bible history as being accurate.

God And Oneness

HOYT BAILEY

GOD, CHRIST, AND THE HOLY SPIRIT HAVE ONE PURPOSE OR DESIGN. No one can find in Scripture where there is conflict between God, Christ, and the Holy Spirit. God does not teach one thing, and Christ teach another thing; neither does the Holy Spirit conflict with God and Christ.

IF WE THINK OF THE BROTHERHOOD OF MAN FROM A RELIGIOUS VIEWPOINT, we must remember that Christ prayed for the oneness of His followers (Jno. 17:20-21). Christ died "that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16). Paul wrote, "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in all" (Eph. 4:3-6).

EACH SHOULD STUDY CAREFULLY THE BIBLE AND NOTE HOW OFTEN THE BIBLE EMPHASIZES THE ONENESS OF GOD, CHRIST, THE HOLY SPIRIT, AND THE ONES WHO BELONG TO GOD. As we look into the Bible, we cannot but see that Christians have one Father, the Almighty God. They are followers of Jesus Christ the Son of God. They have been baptized into the name of one Father, the name of one Son, and into the name of the one Holy Spirit. They have heard one message, the gospel of Christ, the words given by the Holy Spirit. They have been baptized into the one Christ (Gal. 3:27), having entered into the one body of Christ (I Cor. 12:13), the church (Eph. 1:22-23), which Christ purchased with his own blood (Acts 20:28).

GOD'S CHILDREN HAVE BEEN BORN INTO ONE FAMILY, INTO ONE HOUSEHOLD, WHICH IS THE CHURCH (Jno. 3:5; Eph. 2:19; I Tim. 3:15; Eph. 3:10-15). Those who are Christians have been translated into one kingdom, the kingdom of Jesus Christ (Col. 1:13-14). Those belonging to Christ have entered into Christ (Rom. 6:3-4), the one way to heaven (Jno. 14:6); therefore, all such have entered through one door (Jno. 10:9). Each Christian is under but one authority, the authority of Jesus Christ, because each has been baptized into but one Lord, grafted into one vine, Jesus Christ (Jno. 15:1).

No Difference

BOBBY NORRIS

". . . give no occasion to the adversary for reviling: for already some are turned aside after Satan." (I Tim. 5:14, 15).

Once a man was walking through a department store and a salesman called out to him and said, "Hey, come over here. I've got something I want to show you. We have this watch on special today."

The salesman explained all the details, one by one to the man. But each time the salesman would show another point about the watch, the man would point to his watch and say, "I tell you sir,

the watch you are trying to sell me is just like the one I have." The two watches were identical.

Why should the man buy a watch just like the one he has? It would be foolish. We can all understand why a man would want to trade in his present watch for a BETTER one. But it would be foolish to trade it in for one exactly like it.

People of the world are not foolish, either. They can see that many in the church are identical to the world. They can see smoking, drinking, adultery, immodest dress, and profanity in the church of Christ. And for many worldly people, THAT IS ALL THEY KNOW ABOUT THE CHURCH OF CHRIST.

No wonder they don't want to obey the gospel. They are fully satisfied living in the world - living in sin. And they think THE CHURCH HAS NOTHING BETTER TO OFFER THAN THE WORLD. They think it is FOOLISH for us to tell them to come out of the world as they think into something just like the world.

My friend, it is up to YOU to make the church DIFFERENT from the world (I Jn. 2:15-17; Jas. 2:4; Jas. 1:27).

The Lord Is An Everlasting Light

G. F. RAINES

This age has been referred to as a "chaotic era of contradictory doctrines and philosophies." And nearly two thousand years ago John said: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1).

"It is not in man that walketh to direct his steps" (Jer. 10:23); but, "If we acknowledge God in all our ways, he has promised safely to direct our steps, and in our experience we shall find the promise fulfilled" (Payson, see Prov. 3:5, 6).

God has said: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psa. 32:8).

Isaiah said: "The Lord shall be unto thee an everlasting light" (Isa. 60:19).

An inspired Hebrew psalmist wrote:

"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

"The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130).

The apostle Paul says: "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" (II Tim. 3:16, 17).

NUGGETS OF GOLD

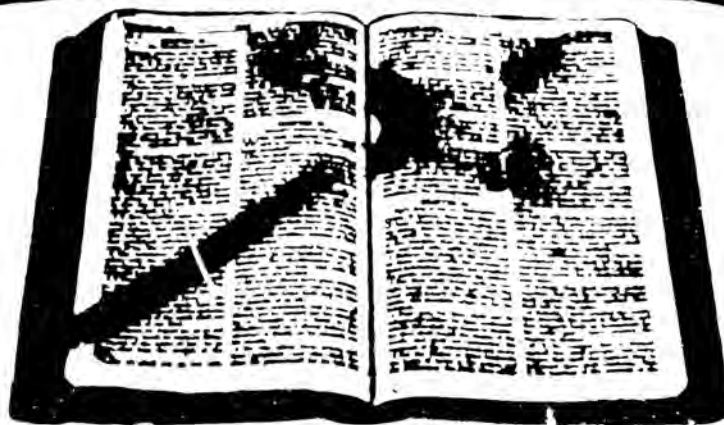
When a man gets too big for his breeches, his hat doesn't fit either.

When we die, we leave behind us all that we have and take with us all that we are.

Churches have three kinds of members: Pickers, Kickers, and Stickers. What are You?

The happiest people are those who are too busy to notice whether they are or not.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32*

"Thy word is truth" Jn. 17:17

*"But speak forth the words of truth"
Acts 26:25*

*"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 10

FRIDAY, MAY 30, 1975

NUMBER 3

The Challenging Questions About Great Commission Baptism

NO. 3

A midst his remarkable sermon on Pentecost the apostle Peter was asked the most important question that ever fell from the lips of mortal beings. Luke records that question and the inspired answer to it in Acts 2:37-38. He wrote, "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Spirit-ASV)." If baptism has no connection with what people ought to do who are convicted of their sins, then why did Peter connect his answer to this matter and made baptism one of the stated stipulations necessary in order to be saved? If repentance and baptism have no connection with each other and with the reaching of remission of sins, then why did Peter connect both commandments together by the use of the co-ordinating conjunction AND thus making necessary or imperative both commands before one could receive the remission of his sins? If repentance is for the remission of sins, why is not baptism also for the remission of sins? Does baptism have a different design or purpose in this passage than repentance has? If so, what is it? If Peter intended these people to repent FOR or UNTO the remission of their sins, why did he not also intend for them to be baptized FOR or UNTO the remission of their sins? If these people were to be baptized BECAUSE their sins had already been forgiven, as per the Baptist claim to these many years, then were they also to repent BECAUSE their sins were already forgiven? If remission of sins is between repentance and baptism, as multitudes have so contended and practiced through the centuries, then why did the inspired Peter place baptism between repentance and the remission of sins? Do you have to rewrite Acts 2:38 before it will harmonize with your current theory and past practice of it? If so, is there not strong reason to suspect that you may be



ROBERT R. TAYLOR JR.

wrong in regard to this basic passage of Scripture? If Luke did not write what Peter said the way you believe it, why not change and begin to believe it like Luke wrote it?

In Acts 2:41 we read, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Have you ever received the word of the Lord in this manner? Were you baptized as a result? If not, how do you account for the fact that these people were baptized when they received the word but you were not baptized when you received it? Do you not feel that this matter is rather strange and needs urgent examination? These people were baptized and added to the church the same day they received the word. Were you baptized the same day you received the word? Were you added to the Lord's church the same day you received the word and were baptized? If you were, then your conversion is like theirs. If not, then your conversion does not coincide with theirs. How do you account for the difference if you are following the same gospel pattern as did they? Reader friend, do you not find this significant?

We read in Acts 8:35-39, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 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. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." When Philip preached Christ it made the listener or the subject of the sermon desire to be baptized. Is that the way your preacher preaches or does he ever mention baptism in his sermons? If your preacher never mentions baptism in his so-called preaching of Jesus, how do you account for the fact that Philip could not preach Christ in Acts 8 without mentioning baptism but your preacher supposedly preaches Christ and never mentions baptism? Can it not be the case that perhaps your preacher is not preaching the same gospel that Philip proclaimed on this occasion? Have you allowed something to hinder your being baptized? How do you account for the fact that the eunuch allowed nothing to

hinder him from obeying baptism? When you were baptized did both you and the administrator descend into the water? If not, how do you account for the difference in the way you and he did it and the way Philip and the eunuch did it? When you were baptized were you baptized after you and he were down in the water? If not, how do you account for the difference between the way it was done for you and the way it was done for the penitent eunuch? When you completed your baptism did you and the administrator come up out of the water? If not, how do you account for the fact that yours differs so radically from the one the eunuch received under the direction of an inspired preacher and was written by another inspired man-Luke? Hence this case passed the inspection of the Holy Spirit twice - when initially done and when it was recorded in the New Testament Scriptures. Did you rejoice before or subsequent to baptism? If you rejoiced prior to baptism, how do you account for the fact that the eunuch rejoiced only subsequent to or after he was baptized?

In Acts 10:47-48 we read, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Was this Spirit baptism or water baptism? Acts 10:47 informs us that the apostle Peter was speaking of water as the element into which they were to be baptized. If baptism is not a command, why did Peter command these people to be baptized? Did they have to obey this commandment in order to be saved? Be careful how you answer? Were the words of Acts 10:48 the words of Peter? Indeed they were! Were they words addressed to Cornelius and his household? Indeed they were! Did not the angel tell Cornelius, "Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and thy house?" (Acts 11:13-14). What if they had ignored Peter's command to be baptized? Would they still have been saved? Reader friends, these questions are worthy of your diligent attention. Do you not agree?

Ten Most Wanted Men

1. The man who will live the Christian life 24 hours each day (Rev. 2:10). Of course, this will not be easy, but it will be enjoyable, and

(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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1500 Sixth Ave., Jasper, Ala.

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Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



The Bible And Strong Drink

Is the Bible silent concerning the use, or non-use, of strong drink? Or, in other words, does the Bible either endorse or condemn the use of alcohol and drunkenness? If the Bible teaches nothing concerning these matters, what is the wisdom and best judgment of the wisest and best informed people in our nation concerning the use, or non-use of strong



GUS NICHOLS

drink? Is it a blessing or a curse? Is its use to be promoted and encouraged by all good people, or should it be by them condemned? Does the use of strong drink promote good health, good morals, and the prosperity of our nation? Does its use prosper the families which use it and increase the length of human life upon the earth? Does its use reduce diseases, accidents and death on our highways, and elsewhere? Does it promote peace and happiness in the home and everywhere? Would the legalization of the sale of strong drink INCREASE THE CONSUMPTION AND USE OF IT? If so, and the use of alcohol is a harmful thing, should good citizens be for legalizing the sale of it, and therefore for the increase of evil?

BIBLE NOT SILENT ON SUBJECT

The word wine in the Bible does not always refer to fermented or alcoholic wine. The inspired prophet speaks of the juice in the grape as wine. He says, "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all" (Isaiah 65:8). The wine press which was used to crush the juice out of the grapes did not as a machine produce alcoholic wine. (See Judges 6:11; Neh. 13:15; Isa. 63:3; Lam. 1:15; Matt. 21:33; Rev. 14:19; 19:15.) When Jesus turned water into wine, there is no proof that it was anything other than the finest of grape juice which was used in Palestine as a wonderful food. Of course, this kind of wine is not forbidden.

ALCOHOLIC WINE AND STRONG DRINK

But when wine is fermented and becomes

alcoholic, its use is condemned. The Bible says of this kind of wine, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). The inspired prophet, Isaiah, said, "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (Isa. 28:7, 8).

TEMPTATION OF IT IS WRONG

"Who hath woe, who hath sorrow, who hath contention, who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine. They that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shall be as he that lieth down in the midst of the sea, or as he that lieth upon the top of the mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: When shall I awake? I will seek it yet again (Isa. 23:29-35). Being such a damaging and damning thing as it is, we should not even look at alcoholic wine. Again we read, "Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people" (Hab. 2:5). They say that regardless of all of this we should legalize it so as to build better roads and better schools. This is equal to saying that better schools and better roads are better than "better" people. But we shall show later that from the legal sale of strong drink that every dollar received as taxes will in the final analysis cost us from \$3.50 to \$11.50 in paying for the consequences of strong drink. However, we must not do wrong for the sake of wealth nor expect poor drunkards to support our children in school and their suffering families to build roads for us! The prophet goes on to say in the same chapter, "WOE TO HIM THAT BUILDETH THE TOWN WITH BLOOD, AND ESTABLISHETH A CITY BY INIQUITY!" (Hab. 2:12). Again, he says, "Woe unto him that giveth his neighbor drink, and putteth thy bottle to him, and maketh him drunken" (Hab. 2:15). Every one who votes to legalize the sale of liquor in our county is giving "his neighbor drink", and is putting the "bottle to him", and he is making men drunk by increasing the temptation to drink, and his vote for such is a sin against God.

God calls men dumb dogs, and the like who say, "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, a day great beyond measure" (Isa. 56:10-12). "And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me" (Hos. 7:14). "Again, God says "Awake ye drunkards and weep and houl, all ye drinkers of wine because of the new wine: for it is cut off from your mouth" (Joel 1:5).

STRONG DRINK BEFORE THEIR CHILDREN

God says, "And they have cast lots for my people; and have GIVEN A BOY for an HARLOT, and SOLD A GIRL FOR WINE, THAT THEY MIGHT DRINK" (Joel 3:3). They don't care for the afflictions of others. There are those "that drink wine in bowls, and annoint themselves with the chief ointments: but they are NOT GRIEVED for the affliction of Joseph" (Amos 6:6).

THE MORE LIQUOR, THE MORE ABSENCE

God says, "Ye also because he transgresseth by wine, he is a proud man, NEITHER KEEPETH AT HOME, who enlargeth his desire as hell, and as death, and cannot be satisfied, but GATHERETH UNTO HIM ALL NATIONS, and HEAPETH UNTO HIM ALL PEOPLE" (Hab. 2:5). Men are trying to make God a liar by saying if we had plenty of liquor for everybody and in many of our stores, drinkers would stay at home.

A VERSE PERVERTED

When the young preacher Timothy was at

Ephesus where the water supply was contaminated, polluted, and dangerous, and when Timothy was sick, Paul wrote him saying, "Drink no longer water, but USE A LITTLE wine for thy STOMACH'S SAKE and thine OFTEN INFIRMITIES" (1 Tim. 5:23). This was an emergency case in which it took a command from God to get this young Christian to stop drinking the damaging water available, and to drink even a "LITTLE" wine and that as a medicine, and for the relief of his "OFTEN INFIRMITIES". Of course, this was before our world had our modern medicines. When the "wets" quote this passage, they ignore the fact of Timothy's ILLNESS, and often INFIRMITIES: and also the fact that he was told to drink only a "LITTLE" wine, and even that may not have been intoxicating. (See Isa. 65:8.)

STRONG DRINK HINDERS

Strong drink hinders men from prosper and wise thinking. Therefore, God said unto the priests, "Do not drink wine, nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, LEST YE DIE: it shall be a statute forever throughout your generations" (Lev. 10:9). Instead of filling up on wine when we go into our worship as did the heathen when about to dance around their idols, God said, "And be not drunk with wine, wherein is excess; but be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19). Speaking of a good religious man, God said, "For he shall be great in the sight of the Lord and shall drink neither wine nor strong drink" (Lk. 1:15). If strong drink is good for anyone, why should it not be good for good people? In writing to a good person, God says, "He shall separate himself from wine and strong drink, and shall drink no vinegar or wine or vinegar of strong drink, neither shall he drink any liquor of grapes" (Num. 6:3). This is a strong warning of the danger of even grape juice, or "new wine".

In writing to a good woman whom God was to richly bless with a child, the prophet said, "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing" (Jud. 13:4). This woman repeated God's word saying, "But he said unto me, Behold, thou shalt conceive, and bear a son; AND NOW DRINK NO WINE NOR STRONG DRINK, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death" (Jud. 12:7). Why such instructions? "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). Again, "He that loveth wine . . . shall not be rich" (Prov. 21:17).

NOT HELP DRIVERS TO THINK

If liquor and any form of strong drink would help people to think better and would bless them in any way, God would not have forbidden kings to use it. God says, "It is not for kings, O Lemuel. It is not for kings to drink wine; nor for princes strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted" (Prov. 31:4).

IS HABIT FORMING

Strong drink is habit forming as are other drugs which we condemn; hence God says, "woe unto them that rise up early in the morning that they might follow strong drink: that continue until night, till wine inflame them . . . Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink" (Isa. 5:11; 22). If God knew strong drink would help people in any way to live at their best, why did he thus forbid its use? Why did he say, "They shall not drink wine with a song; strong drink shall be bitter to them that drink it--" That is, it will bring bitter experiences (Isa. 24:9). Again, why did God say, "Woe to the crown of pride, to the drunkards of Ephraim, whose glory beauty is a FADING FLOWER, which are on the head of the fat valleys of them that are overcome with wine! (Isa. 28:1). Again, the crown of pride, the drunkards of Ephraim, shall be trodden under feet: --but they also have erred through wine, and through strong drink are out of the way; the priests and the prophet have erred through strong drink" (Isa. 28:1, 3,7). God speaks of one's being "like a drunken man, and like a man

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Little Sermons

Last year, 6,100 American banks served 31 million credit card holders. They handled nearly \$7.9 billion in services and sales. Credit is fantastically easy to obtain these days. And this is why some members of the church do not give to the Lord's cause as they have been prospered. (1 Cor. 16:2). Many have hocked themselves to the gills for unnecessary material things, and Jehovah's work is not



WAYNE JACKSON

on their priority list. Now, perhaps more than ever, we need to remember that "a man's life consisteth not in the abundance of the things which he possesseth." (Lk. 12:15). As some unknown poet has well said:

Use your money while you're living,
Do not hoard it to be proud;
You can never take it with you,
There's no pocket in a shroud.

Gold can help you on no farther
Than the graveyard where you lie,
And tho' you are rich while living
You're a pauper when you die.

Use it then some lives to brighten
As through life they weary plod;
Place your bank account in heaven,
And grow rich toward your God.

A recent article in "Redbook" magazine (2-75) stresses that so-called "inter-faith" marriages are soaring everywhere. Jews are marrying Catholics, Catholics are marrying Protestants; etc. Authoress Ellen Sullivan says, "It appears that the less a person cares about his or her religion, the more apt he or she is to marry outside it." This writer has often commented that the child of God who marries a non-Christian reveals a woefully anemic level of spirituality. How tragically true is the old saying, "Marry a child of the devil and you are bound to have trouble with your father-in-law!" Our young people need to be taught to date and marry others of like precious faith. Every preacher knows the heart-break that can, and often does, come to those who wed out of the Lord. A church in Oklahoma kept records on their young people's marriages over a period of several years, and this report was recently published. "In recent years, we have had 70 Christians in the ----- church to marry non-Christians; 49 of these have left the church and 21 remain faithful; 12 of the faithful have converted their mates and 9 have not; 19 of these marriages have ended in divorce. On the other hand; 48 of our young people married Christians; 45 of these are faithful, 3 have become unfaithful, and 2 marriages ended in divorce." It doesn't take a statistician to see the significance of those figures!

The Roman Catholic Church is one of the largest producers of wine in the state of California. I suppose there would be no way of estimating how many drunkards have been made in order to fill Rome's coffers. Yet Roman Catholic "Arch-bishop" Fulton J. Sheen is on record as saying: "It is unfortunate today that some regard alcoholism as a disease like cancer. It may end as a disease, but it begins with an act of will, namely to take a drink." If the drunkard ends up in hell (1 Cor. 6:10), can those who supply him with that soul-damning venom be far behind?

For many centuries the Jewish people looked and longed for the promised Messiah. When Jesus of Nazareth came, he fulfilled every OT Prophecy (more than 300) that had to do with the advent of the Messiah. (Cf. Lk. 24:44). Because he did not fit Jewish bias of what a

Messiah ought to be, the vast majority of them flatly rejected him. In the days of the early church many Jews continued to refuse faith in Jesus, for a "crucified Messiah" they simply could not imagine. (1 Cor. 1:23). Though repudiating the Lord as their Messiah, for many years the Jews did nevertheless continue to look for the Promised One. Apparently, however, the centuries have dashed their hopes into oblivion. Modern Jewish thought would see "the Messiah" as an ideal state of existence rather than a promised person. THE JEWISH ENCYCLOPEDIA says, "The doctrine of the Messiah is allied to that of physical evolution or Darwinism, and to that of political development, which looks forward to an omnipotent or just League of Nations that shall make peace universal," and again: "What is called the doctrine of the Messiah is, in reality, the belief in progress and hope." (Articles: "Judaism," and "Messiah".)

No Escape From Living

HOYT BAILEY

ENOCH CONTINUED TO LIVE. "By faith Enoch was translated that he should not see death" (Heb. 11:5). "Before his translation, he had this testimony, that he pleased God." Elijah went to heaven alive. Elijah and Elisha walked together. "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Ki. 2:11). These two were translated so that they did not suffer physical death because they were both righteous and well pleasing unto God.

EVERY PERSON HAS AN ETERNAL SOUL. Jesus said, "And fear not them which kill the body, but are not able to kill the soul" (Matt. 10:28). The Psalmist says, "Your heart shall live forever" (Psa. 22:26). Peter wrote, "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:4). One lives, moves, and has his being in God (Acts 17:28). At death, the spirit returns unto God who gave it (Ecc. 12:7).

THE WICKED CONTINUE TO BE ALIVE AND CONSCIOUS. "The rich man also died, and was buried: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Lk. 16:22-24). Here is a matter to be pondered and believed. There is a conscious personal life after death. In this future life the identity of the self is preserved. In the other world, the intermediate Hades, there is a separation between the evil and the good.

CHRIST'S RESURRECTION ASSURES ALL OF A RESURRECTION. "But now is Christ risen from the dead, and become the firstfruits of them that sleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). Please note that Enoch, Elijah, Moses, Abraham, and the rich man remained alive in the other world. There is no escape from life or living.

BUS MINISTRY

We, the Elders of Sixth Avenue Church of Christ, Jasper, Alabama, are interested in contacting a dynamic young man to head our Bus Ministry, personal work and visitation program. If you can qualify and are interested please contact us at: 1501 6th Avenue, Jasper, Al. 35501.

The Spade And Faith

NO. 2

ROGER E. DICKSON

In 1846, a young lawyer by the name of Henry Layard, of Constantinople, made a discovery which opened our knowledge to early Assyrian history. It, you might say, was one of our most valuable discoveries for the smallest investment paid. When Layard left Constantinople he had only about \$120 as expense money. It seems near luck that he even survived, let alone make a discovery that would interest the entire world.

While doing his amateur excavation at Nimrod, located in the upper Mesopotamian region, he came across a memorial monument or obelisk made by Shalmaneser III, king of Assyria. The obelisk was a four sided black limestone pillar which stood six and a half feet high. It had five rows of roughly executed bas reliefs inscribed on its sides. These were explanations of the reliefs written in cuneiform writing at the top and bottom.

The purpose for the making of the obelisk was to commemorate the acts of Shalmaneser III of all his victories as ruler of Assyria. The inscriptions on the face of this monument are very valuable in that they mention Jehu, king of Israel, and show him bowing before the king of Assyria, Shalmaneser III. This is the only picture we have of an Israelite king. Jehu reigned in Israel from 841 to 814 B.C. and Shalmaneser III reigned in Assyria from 859 to 824 B.C. The monument verifies that these two kings were contemporary.

The pillar, or obelisk as it is called, was erected in the public place near Shalmaneser's palace to commemorate the achievements of the first thirty-one years of his reign. The reliefs show representatives of five regions subject to Shalmaneser bringing him their tribute. In the second row of reliefs on the front of the obelisk we see Jehu of Israel kneeling before Shalmaneser. (Charles Pfeiffer. THE BIBLICAL WORLD. p. 150).

Three times on the monument it is mentioned that Shalmaneser came up against the coalition of kings of Damascus and Palestine, all of which he defeated. Damascus, whose king was Hazael (II Kings 8:7ff), and Israel, whose king was Ahab, had an agreement to fight together against invading forces. This information is given on the monument. In the eighteenth year of Shalmaneser's reign it is said that he went up against only one king, the king of Damascus. Ahab had been killed at the battle of Karkar (853 B.C.) and evidently Israel ceased to maintain a league with Hazael, king of Damascus. The obelisk mentions "Ahab, the king of Israel": as having the strongest armies of the military group that fought against Shalmaneser at Karkar. This is confirmation of Ahab's 9th century B.C. rule. When Jehu became king of Israel he decided to pay tribute to Shalmaneser rather than fight him. The inscription reads:

Tribute of Jehu son of Omri; silver, gold, bowls of gold, chalices of gold, pitchers of gold, lead, a royal sceptre, staves I received from him.

Shalmaneser uses the expression "son of Omri" in reference to Jehu as being the successor of Omri, not the literal son of Omri. Ahaziah and Joram reigned after Ahab and before Jehu. Omri reigned before Ahab.

For about five years, Jehu remained secure in the purchased protection of Assyria. Then, in 839 B.C., Shalmaneser returned to the attack upon the kingdom of Damascus. This time he was able to capture four Syrian cities though he failed to take Damascus. He took tribute from Tyre and Sidon but no mention is made of any exactions from Jehu, perhaps because Jehu was paying regularly or possibly because Shalmaneser withdrew before he could collect.

After the attacks of Assyria on Damascus, Hazael, with an attitude of revenge, began his campaign against Israel. In II Kings 10:32 we read, "In those days Jehovah began to cut off from

(Continued On Page 4)

Ten Most Wanted Men

(Continued From Page 1)

1. what a blessing such a one will be to the world.
2. The man who will tell someone the truth about Jesus every day, Acts 8:4. He will have to love the Lord to talk so much about Him, and with such he will be a most useful servant.
3. The man who will accept God's word as his disciple (Ps. 119:105). His rule of life will be to comply with the requirements of the Lord in every detail that his days may end in glory.
4. The man who will worship God every Lord's day (Acts 20:7; Heb. 10:25). He will be hindered only by the things over which he has no control, and all heaven will delight with his sacrifice.
5. The man who will train his children to follow the Lord (Eph. 6:4). His faith will be such that he will know this to be the only right training to give them and the very kind that they need.
6. The man who will expect to help instead of expect to be helped (Rom. 1:11). He will see himself as part of the solution and not as part of the problem that is plaguing the world today.
7. The man who will be more concerned about obedience than sacrifice (Rev. 22:14). "To obey is better than sacrifice" is truth long ago stated, (I Sam. 15:22) and that he has learned to be true.
8. The man who will have a ready mind rather than hold a prize opinion (I Pet. 4:11). Prizing opinions makes for prejudices that close the door to more truth, and the world has its share of prejudices already.
9. The man who will give as he has been prospered (I Cor. 16:2; II Cor. 9:6). The degree of one's love makes the gift to be liberal, and willingness to do with less for one's self shows it to be from a heart dedicated to the Lord of heaven.
10. The man who will be agreeable even when he must disagree (Eph. 4:29). One cannot accept every doctrine he hears, but he can be nice at all times and to all people, and there is no reason for a Christian not to be nice.

via Goodlettsville Church
of Christ, Goodlettsville, Tenn.

The Bible And Strong Drink

(Continued From Page 2)

whom wine hath overcome, because of the Lord, and because of the words of his holiness (Jer. 23:9).

YOUNG PEOPLE REFUSING TO DRINK

"And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Johnadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons forever (Jer. 35:4, 5, 6). And they said, "Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters (v. 8). Again, the record says, "For unto this day, they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearken not unto me (v. 9m 14-14-19).

Again, if wine be good for anyone, why not for priests and other good people? God says, "Neither shall any priest drink wine when they enter into the inner court (Ezek. 14:21). Yes, there is a reason. God says "Whoredom and wine and new wine take away the heart" (Hos. 4:11). This is why God said of John the Baptist, "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink" (Lk. 1:15).

NOT EXPEDIENT

Even if it were right to drink a "LITTLE WINE," and if it were no more habit forming than eating "MEAT" which had been offered to an idol, it would be wrong to drink it if it causes others to sin. Paul says, "It is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Riv.) (Rom. 14:21). It is a sin to develop the habit of

strong drink, even a drink as weak as "NEW WINE". God says, "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, NOT GIVEN TO MUCH WINE, teachers of good things" (Tit. 2:3). Jesus was falsely accused of being a "wine bibber" just as he was by some accused of having a devil (Mat. 11:19; Lk. 7:34).

GOD'S VIEW OF DRUNKENNESS AMONG YOUNG PEOPLE AND OTHERS

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, AND A DRUNKARD. And all the men of his city shall stone him with stones, that he die: SO SHALT THOU PUT EVIL AWAY FROM AMONG YOU; and all Israel SHALL HEAR, AND FEAR" (Deut. 21:18-21).

Why vote for a legalization of strong drink in our county and for liquor stores herein and all over the county to increase the consumption and use of it when God says, "For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe the man with rags" (Prov. 23:21). Again, "Awake ye drunkards and weep and howl, all ye drinkers of wine" (Joel 1:5). The drunkard shall not inherit the kingdom of God (I Cor. 6:9-11; Gal. 5:19-21). "All the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven... according to all the curses of the covenant that are written in this book of the law" (Deut. 29:19-21). "How long wilt thou be drunken? Put away thy wine from thee" (I Sam. 4:19). "He that loveth wine shall not be rich" (Prov. 21:17). "Be not among wine bibbers" (Prov. 23:20). "The drunkard and the glutton shall come to poverty". (See Prov. 23:30-35.) "They shall not drink wine with a song; strong drink shall be bitter to them that drink it" (Isa. 24:9). "Whoredom and wine and new wine take away the heart" (Hos. 4:11). "They assemble themselves for corn and wine and they rebel against me" (Hos. 7:14). "They drink the wine of the condemned in the house of their god" (Amos 2:8). "Woe to them that are in ease in Zion... that drink wine in bowls, and annoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph" (Amos 6:1, 6). "While they are drunken as drunkards, they shall be devoured as stubble fully dry (Nahum 1:10). "WOE UNTO HIM THAT GIVETH HIS NEIGHBOR DRINK, THAT PUTTEST THOU BOTTLE TO HIM" (Hab. 2:15). The Lord condemns those who "eat and drink with the drunkard" (Lk. 12:45). Drunkenness is a work of the flesh, and the apostle Paul says such persons "SHALL NOT INHERIT THE KINGDOM OF GOD" (Gal. 5:19-21). The inspired apostle Paul says for us not to eat with nor keep company "IF ANY MAN THAT IS CALLED A BROTHER BE A FORNICATOR, OR COVETUOUS, OR IDOLATER, OR A RAILER, OR A DRUNKARD, or an extortioner; WITH SUCH AND ONE NOT TO EAT" (I Cor. 5:9-11). "Therefore, PUT AWAY FROM AMONG YOURSELVES that wicked person" (I Cor. 5:14; II Thess. 3:6). "Purge out therefore the old leaven, that you may be a new lump" (I Cor. 5:7-13).

In view of the foregoing study, let us everyone go to his proper voting place, June 10, 1975, and vote "NO", and let us put down (as we have done twice before) the legal sale of liquor in our WALKER COUNTY, ALABAMA.

The Spade And Faith

(Continued From Page 3)

Israel, and Hazael smote them in all the borders of Israel." This was the beginning of the end of Israel, because they had forsaken their trust in Jehovah God, and had placed themselves at the mercy of a foreign king.

The records of Shalmaneser III do not contradict the Bible, they confirm it. Immediately, one can see that historical events that the Bible does not mention blend perfectly with what is

mentioned. Is this not added proof that the Bible is historically accurate?

Some Good Rules For Effective Bible Study

G.F. RAINES

I wish to share with you some good rules for effective study of the Bible which have enabled many people to obtain exceedingly great spiritual benefits from their study of God's word.

Rule 1: Study with an open mind. Make a diligent and persistent effort to learn what the Bible actually teaches instead of trying to make it prove what you already believe. The unadulterated gospel of our Lord Jesus Christ "is the power of God unto salvation" (Rom. 1:16), and not human opinion (I Cor. 2:1-5).

Rule 2: Study systematically. A student in school could not possibly learn biology, geometry, or Latin if he skipped around haphazardly from one subject to another instead of studying in an orderly and logical manner. It is just as impossible to adequately understand the spiritual truth of the Bible without studying it systematically as it is to master any difficult secular subject by following haphazard and spontaneous methods.

Rule 3: Study daily. The inspired historian Luke tells us that the Bereans "were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so" (Acts 17:11). Inasmuch as the Bereans were commended for examining apostolic teaching in the light of the scriptures, let us carefully investigate every doctrine that we are not familiar with in the light of the gospel of our Lord, the New Testament, before accepting it.

Rule 4: Realize that absolute truth exists - not just "different shades of gray" or various degrees of error. Some pseudo-intellectuals have foolishly affirmed that, "You can prove anything by the Bible" or, "The Bible is full of contradictions." Such allegations are actually blasphemous. Those who make such baseless accusations against the Bible would become very angry indeed if I were to publicly state that their character is such that "you can prove anything" by them. When religious beliefs contradict one another, the conflict between them does not prove that the Bible teaches contradictory doctrines, but plainly indicates that at least one of the doctrines is not in harmony with the word of God.

Rule 5: Study thoroughly. In studying any given verse of scripture, we should carefully read and study as many other passages on the same subject as possible. We should especially consider the immediate context (verses surrounding the passage under consideration), as well as to whom, when, and under what conditions the statement was written.

Rule 6: Study prayerfully. In Proverbs 2:3-5, Solomon says: "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God."

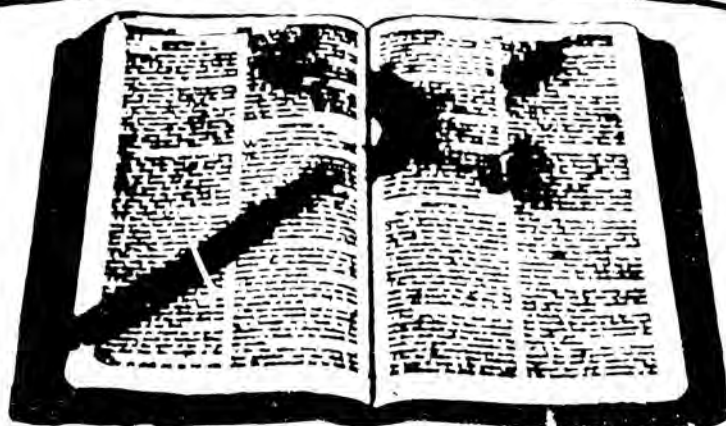
Rule 7: Strive diligently to make a personal application of the will of God revealed in the Bible. The apostle Paul says: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Bible knowledge is indispensable, but it is of absolutely no real personal value unless it is prayerfully applied to one's own life.

May the Lord before whom we all must stand in the day of judgment richly bless you in the study of his holy word.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1:1, 2).

"This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you."

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"*
Jn. 8:32

"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25

"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME 10

FRIDAY, JUNE 6, 1975

NUMBER 4

How Do Preachers Get Started?

Every successful preacher was once a beginner. Each polished master once struggled through his first sermon. The most effective soul-winners and church builders were novices at the start of their ministry. This obvious fact is often overlooked and forgotten when congregations look for a preacher to serve with them. Everyone wants a capable, mature man with lots of experience.



JOHN WADDEY

Few are willing to work with the young, unskilled man to help him get that much needed training.

Another facet of this problem is seen when the recent graduate seeks his first work. He desperately needs to work with an established congregation with elders, but those congregations almost always have the older, experienced preachers. This leaves the young and inexperienced men to those small, struggling churches which have little local leadership and are often beset with problems. Having no choice, the young preacher takes this work in which the odds are stacked against him. It is not likely that he will see much success here, for he just is not qualified to handle the job. Sometimes the headaches, the heartbreak and failures are such that these good men get discouraged and are lost to the very work they were trained for. Sometimes in their youth and inexperience, they make serious mistakes that hurt the churches they seek to help.

Something must be done. A solution is long overdue. Our inattentiveness to the quandry has cost us both in young preachers and damaged churches.

A Solution

Every young preacher needs the opportunity to work for a year or more with an established congregation with elders and a mature, seasoned preacher.

1. He needs this year to work as an apprentice. He needs guidance in developing his study habits.
2. He needs on-the-job training in soul-winning, counseling, problem-solving, and trouble shooting.
3. He needs friendly, helpful advisors to correct his mistakes and guide his steps. His method of presenting his sermons might need some review. He must learn how to respond to criticism and how to correct his fellow Christians in a constructive manner.
4. It is an extremely heavy load for the young

preacher to prepare all the sermons and classes plus the radio sermon and the bulletin and then do the visiting and the evangelism that is expected. Not many can satisfactorily do all of these from the beginning. As an associate worker, he shares this load until he is able to carry it all himself.

5. With this kind of help, we can keep a greater percentage of our young men from dropping out. We can groom and send forth better trained preachers, we can help the churches that these young men go forth to serve.

Will You Help?

The question now is, are you able and willing to

help? We need elders who will step forward to offer this job-training employment to several young men who will soon finish school. We need helpers to make this suggestion to strong churches and then put us in touch with those willing elders.

Please contact us immediately if you can help in the further training of our school of preaching graduates.

East Tennessee School
Of Preaching and Missions
Rt. 22, Beaver Ridge Road
Knoxville, Tenn. 37921

Some Things I Am Proud Of

CHARLES PLEDGE

Pride is a vice that is often condemned by God in his word. "Pride goeth before destruction. . ." (Prov. 16:18). "These six things doth the Lord hate, yea seven are an abomination unto him: a proud look. . ." (Prov. 6:16, 17). There are many other references that indicate God's attitude toward pride but ALL OF THESE REFER TO THE INORDINATE FLESHLY PRIDE OVER SOME EARTHLY ADVANTAGE OR SELF. There are SOME THINGS THAT WE CAN RIGHTLY BE PROUD OF. When Paul wrote, "For I am NOT ASHAMED of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek" (Romans 1:16), he was simply emphasizing the fact that he was proud of the gospel. Often the negative is stated in order to emphasize the opposite and therefore make for stronger affirmation. Therefore, we conclude there are some things that it is right and proper to be proud of. Let us consider a few of these.

1. I AM PROUD TO LIVE IN A DEMOCRACY where freedom is granted that we might preach the gospel without any fear of governmental reprisal. Not every country in the world has this freedom and although there are many abuses of the principles of democracy as we view corruption on every hand, we still have one of the finest economic and political systems in the world. I am happy to be a citizen in a country that was made great by basing most of its laws upon principles contained in the word of God. I am not ashamed to be called an American.

2. I AM PROUD TO BE A PART OF THE OLDEST INSTITUTION UPON THE EARTH — THE HOME. I am happy for the privilege of the old-fashioned and scriptural institution known as marriage. The inspired writer declared, ". . . marriage is honorable among all. . ." (Heb. 13:3). I

am proud to be a husband and a father and to have a wife who stands by my side and complements the work I attempt to do for the Lord and children who respect parental authority and strive to honor father and mother. Although none of us can claim perfection, I am happy to be a part of a Christian home and would not exchange it for any substitute that man could imagine. I am not ashamed of my home.

3. I AM PROUD OF THE CHURCH. Despite all of the problems that have beset the church of the Lord Jesus Christ from the days of the apostles throughout its existence, I am happy to have the privilege of being a part of it. At times, especially during my first three years of being a Christian, I have wondered why all the problems must exist. However, after very serious and prayerful consideration of all that I have observed, I have concluded that these are but confirmations of the word which tells us "that evil men must wax worse." (11 Tim. 3:13). Sin is the result of the problems and the fault lies not at the feet of our Lord but by the efforts of wicked and unlearned men who wrest the scriptures to their own destruction. I love the brotherhood and am grateful that I had the opportunity to learn the gospel and obey it. I am not ashamed of the church of Christ.

4. I AM PROUD OF THE GOSPEL. The gospel is powerful enough to save all men for in it is the power of God who spoke the worlds into existence. (Psa. 33:6-9). The gospel can save the vilest from the degraded depths of his sin to live a holy life in imitation of the saviour who died for him. The gospel can break the hardest heart and make it contrite and acceptable to the Lord. The gospel can change the most stubborn disposition

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WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

GUS NICHOLS Editor
1500 Sixth Ave., Jasper, Ala.

FLAVIL H. NICHOLS Assistant Editor and
Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



A Tribute To A Lovely Life And Wife

By DONA E. KARRH

Matilda Brown Nichols was born in Fayette County, Alabama March 29, 1894. She grew up in the old home community and attended school in Fayette County Alabama.

In the fall, November 30, 1913, she was married to Gus Nichols. His faithfulness and teaching led her to become a Christian. In September, 1915, she was baptized into Christ by Brother C.A. Wheeler. Her life has been one of faith, love, and service.

Not long after marriage, Brother Nichols began preaching. Mrs. Nichols said, "If you are going to be a preacher, be a good one; I don't want a two by four preacher". She has backed Brother Nichols in all his work. His success has been because she helped in every way. Not only so with him, but she has three fine sons who are excellent and full time preachers. It seems she has been the power behind the throne in helping preachers - those outside the home also. She has kept many boys and girls in her home so that they could get a better start in life. She is no stranger to the people of Walker County. They came to Jasper in 1933. Her home has always been open to the people of this area. Her hospitality and kindness has been beneficial to so many in life that her work has not been excelled.

Brother and Sister Nichols marriage has been a closely knitted union, an ideal team in marriage for sixty one years. Together they kept a beautiful house, reading the Bible together, praying and working together. Traveling together, they have grown in Christian graces, and now they are nearing that eternal home which they shall enter someday.

On August 7, 1973, at 7:30 p.m. the International Bible College honored Mrs. Nichols as a great and worthy woman. Many friends from over the state attended this lovely program. Many heard praise from those who knew her best. Brother William Woodson, Bible Director at Freed-Hardeman College, spoke first, giving strong points of great qualities of Mrs. Nichols. She has a strong faith. Her ability to stay happy and not worry has been a product of her great faith in God and his promises. Her great benevolence and assistance to others has been an outstanding demonstration of her faith in God and love for

other human beings.

Brother James Horton mentioned traits which he observed in Mrs. Nichols life, one of which was and is to stay happy and never worry about anything, but to take things as they come. To know her is to love her.

Brother Paul Wiley brought congratulations and greetings from forty congregations in Walker County, and with wit and humor, said she was just the woman who could put up with a man like Brother Nichols!

Their son, Flavil, paid a tribute to his Mother. In his judgment, she was a woman of great self control and wisdom. He then read a poem written by Brother Nichols for their 59th Wedding Anniversary, in which he paid her his respects and expressed his appreciation in beautiful rhyme.

Their son, Hardeman Nichols of Fort Worth, Texas, stated that though they once lived in an old funeral home, she by her example, taught them to work, be cheerful, stay busy and happy. He said the most obvious and outstanding characteristics of her life was cheerfulness, hospitality, and proper discipline of the children. "Mother was a good encouragement to all of us eight children, and a good executive even when left alone with this responsibility."

Brother Alan Bryan said, "If in the eyes of gospel preachers Jasper has an real Christians, they are Brother and Sister Nichols.

The Spade And Faith

NO. 3

ROGER E. DICKSON

On monuments in Egypt, Shishak is given credit for the establishment of the 22nd Dynasty of Egyptian pharaohs. At the end of the 21st Dynasty, which was marked by the death of Pasebkhanu II, Shishak ascended to the throne of Egypt. His reign extended from 945 B.C. to 924 B.C.

In I Kings 11:26ff, it is recorded that when Solomon became displeased with Jeroboam he forced him to flee into the land of Egypt. This happened during the reign of Shishad, therefore, Jeroboam was in Egypt when Shishad was pharaoh of Egypt. When Solomon died Jeroboam returned to Palestine to rule over the northern ten tribes. This was the fulfillment of the prophecy made by Ahijah (I Kings 11:31ff). At the same time Rehoboam reigned over the southern tribes of Israel. Rehoboam had been on the throne of Judah only about five years when Shishak began his plunder of Palestine. In I Kings 14:25,26 we read: "And it came to pass in the fifty year of Rehoboam, that Shishak, king of Egypt, came up against Jerusalem; and he took away the treasures of the house of Jehovah, and the treasures of the King's house; he even took away all the shields of gold which Solomon had made" (cf. 2 Chron. 9:1-5). Jerusalem was saved from being totally destroyed by Shishak, but all the riches were taken and the people of Judah became the servants of the king of Egypt (2 Chron. 12:8).

On the walls of the temple of Amun, at Kamak, Shishak left inscriptions describing his campaigns into Israelite territory. The inscriptions picture Shishak presenting 156 manacled Palestinian prisoners to the god Amun. It is believed that each of these prisoners represents a city in Palestine (Werner Keller, THE BIBLE AS HISTORY, p. 228). Special mention is made of the city of Megiddo, located about fifteen miles southeast of Mount Carmel in Palestine. When Megiddo was excavated some years ago by the Oriental Institute of the University of Chicago, there was found a broken stela (inscribed stone slab) bearing some of the tales of Shishak, and showing that he might have set up in Israel a monument of remembrance. Also, left by Shishak on the south wall of the temple of Amun was a list of despoiled cities, not only of Judah but also of Israel.

The evidence from the inscriptions of Shishak prove to us and to the Bible skeptic that there was a king Shishak and that he had wars with the people of God in the land of Canaan. Shishak's reign in Egypt is contemporary with the reign of Rehoboam and Jeroboam in Palestine. This is just what the Bible has stated for thousands of years.

Victory Over Timidity

HOYT BAILEY

There are men and women struggling along in poverty and obscurity who might have been in infinitely better circumstances but for their extreme sensitiveness and timidity. These failings go together; they are symptoms of the same disease.

The Bible says, "Blessed are the meek, for they shall inherit the earth." It does not say, "Blessed are the timid, for they shall inherit the earth," for the timid, self-effacers will not inherit much of anything but humiliating experiences and disappointments.

The world belongs to the daring, the self-confident, to men and women who push themselves forward. Those who remain in the background, who depreciate themselves, and think that the world will sooner or later discover their real merit, are headed for disappointment.

The bashful and sensitive, the morbidly self-conscious, are left in the rear because they never develop the qualities which are imperative to leadership and to progress. One must have self-assurance and sufficient aggressiveness to enable him to use his sterling qualities to advantage.

If you mean business, are determined to get on in the world, you want to put yourself in a receptive attitude for every bit of knowledge and all the better methods, better ways of doing things, that you can find.

Many over-sensitive people become despondent and discouraged because they do not get on faster. They do not rebound from their setbacks, discouragements or failures as the less thin-skinned do.

Timid, sensitive souls lack the power of firm and final decision. They are always putting off beginning things. Procrastination runs in their beginning things, or lack of beginning things, because their courage and self-faith are undermined. This takes the backbone out of their will-power. This makes it impossible for them to develop that clear grit which forges ahead and fears nothing.

How many people have lost great opportunities, have failed to take advantage of their best chances in life because of the fear of being thought forward or pushing, the fear of ridicule, the dread of making themselves conspicuous!

Many times when over-sensitive people make a failure, they are too timid to try to reinstate themselves, too sensitive to try again. Those people suffer so much from chronic fear about trifles of all sorts that their health often becomes impaired. They lack vigor, virility, the magnetism of health, all of which play so large a part in the average successful career.

Some people are so painfully self-conscious that they resemble sensitive plants whose leaves close the moment they are touched. You have to be constantly on your guard for fear of hurting them, and they have so many tender spots that you must exert the greatest care not to inflict a wound.

Sensitive people are constantly misunderstood and underestimated because their real selves are never allowed expression. They are so afraid that others are weighing and measuring them in the balance and finding them wanting that whenever they can they "flock by themselves."

We appear to best advantage, and do not only small things better, but we do our best work, our greatest deeds, when wholly unconscious of ourselves. Timid, self-conscious children should never be harshly rebuffed, should never be scolded for, or reminded of, their defect, especially in the presence of others.

Never snub a timid child, and be careful not to repress him or to do anything to make him think less of himself, or to mar his self-confidence.

Some have a vague sort of idea that they are made in God's image, yet they do not have an abiding sense of their inseparableness from Him, of the strength that is theirs if they only claim and use it. They act as if they were not conscious of their unity with God, as if they thought their strength came from outside.

Respect For Authority

ROY DEEVER

Judges 17:16

INTRODUCTION:

In Deut. 12:8, shortly before Israel was to cross over Jordan into the promised land, Moses said to Israel: "Ye shall not do after all the things that we do here this day, every man **WHATSOEVER IS RIGHT IN HIS OWN EYES.**"

In verse 25 of that same chapter Moses explained "that it may go well with thee, and with thy children after thee, when thou shalt do **THAT WHICH IS RIGHT IN THE SIGHT OF THE LORD.**"

In spite of warning and instruction, after Israel had settled in the land—and in the days of the judges—"... **EVERY MAN DID THAT WHICH WAS RIGHT IN HIS OWN EYES.**" (Judges 17:6.)

These people—for whom God had done so much and with whom He had been so patient—rejected the authority of God. They recognized no authority but themselves. They brought upon themselves all kinds of wickedness and corruption. The book of Judges records the story of God's wrath upon this disobedient people.

This same philosophy which was adopted by Old Testament Israel is popular in our day. The philosophies of Pragmatism and Existentialism have produced in our day continued emphasis upon—(1) Subjectivism; (2) Situation Ethics; (3) The New Morality; (4) Relativism; (5) Hedonism.

Just recently, Dr. Earle Marsh lectured at UTA. Dr. Marsh teaches obstetrics and gynecology at San Francisco General Hospital. Among other things, Dr. Marsh said:

"There is probably more premarital sex today than in recent decades . . .";

The modern generation is divorcing itself from a consistent moral code;

"Group sex may relieve tensions which build in a one-to-one relationship";

"Monogamy is a man-made phenomenon, not a natural one."

NOTE: F-2; 1/25/73

During this past week I listened to an interview on an NBC television station. The interviewer was talking with a woman who is opposed to the institution of marriage. She has a daughter of her own. It is her practice to bring four or five men to her apartment each week. The question was: "Doesn't this kind of conduct have a bad effect upon your own child?" Her answer was:

(1) There is no standard by which to determine what is good and what is bad; there is no manual;

(2) No studies have been made on this question—no research has been done;

(3) Nobody can tell you what is good and what is bad; what is right and what is wrong.

Brethren, I am discussing with you at this time a problem which is serious; a problem which could destroy — (1) Your soul; (2) The souls of your children and grandchildren; (3) Your family; (4) Our society; (5) Our schools; (6) Our nation.

9. This problem is the basic one of **THE FAILURE TO RESPECT LEGITIMATE AUTHORITY.**

I. GOD

1. God is the creator of the heavens and the earth.

2. He is the giver of life and the sustainer of our very beings.

3. It is God who possesses all ORIGINAL authority.

4. It is God who made man, who—therefore—best knows man, and who knows what is best for man.

5. God has always retained to Himself the right to govern man.

6. The divine rule-book by which God seeks to govern man is the Bible.

7. Because we are human beings, made in the image of God, we must—(1) Know God; (2) Believe God; (3) Respect His will; (4) Be grateful for His plans and provisions for us; (5) Obey God. (6) Teach others about God.

8. No man can fail to respect the authority of God without suffering tragic consequences—both here and hereafter.

II CHRIST

1. Jesus Christ is the Son of the Living God.

2. Before His earthly ministry He was pre-existent with the Father, co-equal and co-eternal.

3. In harmony with divine will He took the position of "Son." He came to live as a human being among human beings.

4. In time, the Father gave ALL AUTHORITY to the Son.

(1) This is the burden of Mt., Mk., Lk., and Jno.

(2) Cf. Mt. 28:18.

5. God speaks to us through His Son. Cf. Mt. 17:5; Acts 3:22, 23; Heb. 1:1; 2:14; 12:25.

6. We must recognize and respect the authority of the Son.

III THE BIBLE

1. God speaks to us through His Son. The Son speaks to us through His word.

(1) The O. T. was written for our learning (Rom. 15:4), but—

(2) We live in the time of the "New Testament of our Lord and Savior Jesus Christ."

2. We must respect the basic principle of listening to and being governed by the word. Cf. — (1) II Cor. 5:7; (2) Rom. 10:17; (3) Heb. 11:6.

3. Numerous are the passages which show the sin of disregarding Bible authority. Cf. — II Jno. 9; I Cor. 4:6; Gal. 1:8, 9; Rev. 22:18, 19.

4. We stand at all times ready to affirm the basic proposition that everything we do in matters religious must be authorized by the New Testament.

IV THE CIVIL POWERS

1. The Scriptures teach that the civil powers are "ordained of God." (Rom. 13:1).

2. They also teach that we are to be in "subjection" to the civil powers.

3. The Christian will be the best citizen.

He honors God's law in this regard; He will appreciate and respect the laws which have been made for his protection; He will honor and respect those PERSONS who shoulder responsibility in civil government; He will obey the laws of the land unless the government demands something of him which is contrary to God's law. Cf. Acts 5:29.

4. No passage authorizes the individual to rebel against the civil powers.

He can seek to bring about change if change needs to be made; He must do this through the available provisions made by the civil powers.

5. Let us determine — To respect civil authority (Rom. 13; I Pet. 2:13); Honor civil rulers (I Pet. 2:17); Pray for those in authority (I Tim. 2:1, 2).

V. AN ELDERSHIP.

1. It is God's plan that there be a plurality of elders in every church (Acts 14:23).

These men are "overseers." These are men "charged with the duty of seeing to it that things done by others are done rightly."

There is a false doctrine in the land that an eldership has no authority.

This false doctrine was wrought havoc in our own midst in days past; This false doctrine has divided several churches and has caused great trouble in many others; This false doctrine has been fairly dormant for several years, but it is beginning to raise its head again.

4. We need to keep in mind always such passages as — Acts 20:28-31; I Thess. 5:12, 13; Heb. 13:17.

5. Elders are not dictators, but there is authority in an eldership.

VI. OF PARENTS.

Parents have a frightening responsibility in the rearing of their children.

Parents must BRING UP their children in the Lord's way, Eph. 6:4.

Children are to be obedient to their parents — just because it is RIGHT. Eph. 6:1.

Children are to "honor" their parents, Eph. 6:2. Parents have the God-given responsibility of teaching their children to respect authority.

The first authority to which the child is exposed is that of his parents.

Parents must begin early — say, age two weeks — teaching the child to respect authority.

Parents must love their children enough to exercise proper discipline.

If children learn the basic lesson of respect for parental authority they have the solid foundation

upon which to learn respect for divine authority and for civil authority.

Let parents know how to exercise parental authority, and let children — sons and daughters — respect that authority.

VII OF A HUSBAND

It is God's plan for the husband to be the head of the family unit. Eph. 5:23.

It is God's plan for the wife to be in subjection to her husband. Eph. 5:22, 24; I Pet. 3:6.

It is a tragic fact that in our day — (1) There are some married men who refuse to be the head of the family unit; (2) There are some married women who refuse to allow the husband to be the head of the family unit.

America is plagued with the sin of matriarchy, and the sin of matriarchy could well destroy America.

May God help us to determine to see to it that husbands are husbands and wives are wives. Let us quit trying to make wives out of husbands and husbands out of wives. In fact, let us quit trying to make women out of men and men out of women.

Regardless of "women's lib" or anybody else's lib, the Bible still teaches that the husband is to be the head of the family.

CONCLUSION:

Brethren, the popular philosophies, attitudes, and conduct to prevalent in our day are the same as those which destroyed — The ante-diluvian world; Sodom and Gomorrah; The Canaanites; The Northern Kingdom of Old Testament History; The Southern Kingdom of Old Testament History; The Babylonian Empire; The Roman Empire; Twenty-one civilizations.

2. It is imperative that we learn anew, and that we re-emphasize, the basic principle of respecting legitimate authority.

3. May God help us to respect the authority of— (1) God; (2) The Christ; (3) The Bible; (4) The Civil powers; (5) The eldership; (6) Parents; (7) The husband.

4. OBSERVE CAREFULLY: if we respect the authority of the BIBLE we will respect the authority of God, Christ, Civil powers, the eldership, parents, husbands.

(1) The Bible is the word of God; (2) The Bible is right; (3) It sets before us the right way; (4) It will guide us aright in this life, and will take us to heaven when we die.

5. Thank God for the Bible — the lamp unto our feet and the light unto our path.

World Evangelism

World evangelism was foretold by prophets to be for all nations. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of mountains, and shall be exalted above the hills, AND ALL NATIONS SHALL FLOW UNTO IT" (Isa. 2:2).

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, the Prince of Peace. OF THE INCREASE OF HIS GOVERNMENT AND PEACE THERE SHALL BE NO END, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6-7).

Daniel "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing - floors; and the wind carried



FLAVIL NICHOLS

Some Things I Am Proud Of

CONTINUED FROM PAGE 1

and make it meek and submissive.

I AM PROUD OF THE GOSPEL BECAUSE it is God's unchangeable standard that leads us here and will judge us after a while. (Romans 2:16). The gospel will never change and never need modification by those who are ignorant enough to think that it is irrelevant to man and his needs in any generation whatever the circumstances which might surround man. Man's needs are ever the same and the gospel in its changeless and timeless form is able to meet those needs.

I AM PROUD OF THE GOSPEL BECAUSE it is simple enough for the most simple-minded individual to understand it. The pressing need is for sophisticated men to quit obscuring the plain facts of the gospel and just preach it as it is in order for man to hear it and believe it in order to obey the faith once delivered for all time.

I AM PROUD OF THE GOSPEL BECAUSE it supplies the answer for every spiritual need I have. Paul commended the elders of Ephesus "to God and to the word of his grace which is able to build you up and to give you an inheritance among them that are sanctified" (Acts 20:32). Paul declared to Timothy, "All scripture is inspired of God and is profitable for doctrine for reproof for correction for instruction in righteousness that the man of God might be perfect thoroughly furnished unto every good work" (1 Tim. 3:16-17). The gospel has the answer and if I will seek earnestly enough, I will find it. I am proud of the gospel because of its all-sufficiency in this respect. The Lord has given me everything that I need to guide me on earth, lead me on my way to heaven and deliver me into that state of blessedness. Whatever I might desire to know concerning life and godliness has been granted me, (1 Peter 1:3). What more could we ask for than these things? I am not ashamed of the gospel of Jesus Christ.

There are more things we could admit that we are not ashamed of but these indicate to us areas of vital concern. We should not be ashamed of these things: to the contrary, we ought to be filled with godly pride and appreciation for the privilege granted us of participating in them. We ought to be proud in the good sense, to be so blessed. If we are proud of these things, then we will do all that is within our power for the upbuilding of them. We need to strengthen the home and the church. We need to work against all that would degrade and destroy that which is sacred. We need to give of ourselves freely and sacrificially in service to our God in the spread of his word. Are you ashamed of these things? Actions speak louder than words.

World Evangelism

CONTINUED FROM PAGE 3

them away, that no place was found for them: **AND THE STONE THAT SMOTE THE IMAGE BECAME A GREAT MOUNTAIN, AND FILLED THE WHOLE EARTH. . .**" (Dan. 2:34-35). "And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces **AND CONSUME ALL THESE KINGDOMS, AND IT SHALL STAND FOREVER**" (v. 44).

"And I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before. . . And there was given him dominion, and glory, and a kingdom, **THAT ALL PEOPLE, NATIONS, AND LANGUAGES SHOULD SERVE HIM**: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13-14).

N.T. CHURCH IS KINGDOM OF O.T. PROPHECY - IT DID GROW!

The "Church" is the "Kingdom" (Matt. 16:18-19). It began in Acts 2 with 3,000 members (Acts 2:41). It soon grew to be 5,000 (Acts 3:1-4:4). "Believers were the more added to the Lord, multitudes, both men and women". (Acts 5:14). "Behold, ye have filled Jerusalem with your doctrine. . ." (Acts 5:28). "Daily in the temple, and in every house, they ceased not to teach and

preach Jesus Christ" (Acts 5:42). "The word of God increased; and the number of disciples **MULTIPLIED** in Jerusalem **GREATLY**; and a **GREAT COMPANY OF THE PRIESTS** were obedient to the faith" (Acts 6:7). "They that were scattered abroad, went everywhere preaching the word. Then Philip went down to the city of Samaria" (Acts 8:4, 5:12). "So were the churches established in the faith, and **INCREASED IN NUMBER DAILY**" (Acts 16:5).

N.T. GOSPEL FOR ALL NATIONS, ALL THE WORLD

"Go ye therefore and **TEACH ALL NATIONS. . .**" (Matt. 28:19). "Go ye into **ALL THE WORLD** and preach the gospel. . ." (Mk. 16:15). "Thus it is written. . . that repentance and remission of sins should be preached in his name **AMONG ALL NATIONS -** (Lk. 24:46-47). "They **WENT FORTH AND PREACHED EVERYWHERE**, the Lord working with them, and confirming the word with signs following. Amen" (Mk. 16:20). (God warned man not to preach a different gospel, Gal. 1:6-9) "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which **WAS PREACHED TO EVERY CREATURE WHICH IS UNDER HEAVEN,**" (Col. 1:23). "But I say, Have they not heard? Yea, verily, their sound went into all the earth, and their words unto ends of world" (Rom. 10:18).

N.T. CONGREGATIONS COOPERATED IN EVANGELISM

The Jerusalem CHURCH sent Barnabas, a preacher, to Antioch, (Acts 11:22-26) where he stayed a whole year (v. 26). The Jerusalem CHURCH sent 4 MORE teachers to Antioch (Acts 15:22-35). This had great results! The CHURCH at Thessalonica sent the WORD out into regions beyond (1 Thess. 1:8). Poor churches (2 Cor. 8:2) cooperated, and supported Paul to do "service" at Corinth: "I robbed other churches, taking wages of them to do you service" (2 Cor. 11:8). One church (Philippi) supported Paul: "Now ye Phillipians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica, ye sent once and again unto my necessity" (Phil. 4:15-16). Note 1 Corinthians 9:1-16, especially verse 14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

PREACHING IS IMPORTANT!

Antioch was a great church! It had **GREAT PREACHERS!** "Now there were in the church that was at Antioch certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul." (Acts 13:1).

"Then pleased it the apostles and elders with the whole church" (Jerusalem) "to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren" (Acts 15:22).

"So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoice for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also" (Acts 15:30-35).

The **POWER OF PREACHING** can hardly be over-emphasized. Men are drawn to Christ through preaching. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that **HATH HEARD, AND HATH LEARNED** of the Father, cometh unto me" (Jn. 6:44-45).

Through preaching, men are saved (1 Cor. 1:2). Through preaching, God manifests his word: "But hath in due time manifested his word through preaching. . ." (Tit. 1:3). Faith is produced

through preaching (Rom. 10:13-17). The written **WORD** produces faith, (Jn. 20:30-31). "Gentiles by my mouth should hear. . . believe." (Acts 15:7). Paul and Apollos were "ministers by whom ye believed" (1 Cor. 3:5).

WHY SEND MISSIONARIES?

The Great Commission requires it! (Mk. 16:15-16; Matt. 28:19; Lk. 24) The value of one soul demands it! (Matt 16:24). We can not compute value of one soul! The condition of those out of Christ requires it - They are **LOST** without the gospel! "The whole world lieth in wickedness" (1 Jn. 5:19). Sins separates man from God, so that he hides his face, and will not hear (Isa. 59:2). "If our gospel be hid, it is hid from them that are **LOST. . .**" (2 Cor. 4:3). "Forbidding us to speak to the Gentiles that they might be saved. . ." (1 Thess. 2:16).

The **GOLDEN RULE** (Matt. 7:12) demands that we preach the gospel to all. - Suppose **WE** were born in Trinidad? Our salvation depends on mission work!?

THE WORLD IS 'ON FIRE' - IN DANGER OF 'HELL FIRE' (Matt. 5:22; Psalms 9:17). **WE HAVE THE ONLY 'WATER'** to put out the flames! Shall we sit at home fussing about **HOT TO PUT IT ON THE FLAME???** **WHOM TO SEND???** **WHICH CHURCH SHOULD SPONSOR???**

Trinidad is only 8 or 10 hours from Birmingham. It used to take that long to go from Jasper to Birmingham **IN A WAGON!**

The U.S.A. has 7 percent of the world's population, but 86 percent of the world's wealth - It has the purchasing power of all Europe, Asia, and Africa combined! Only 40 percent of our purchases are **NECESSARY** (60 percent postponable) - while in England 65 percent ARE **NECESSARY**, and in France, 95 percent ARE **NECESSARY!!** (1958 figures).

Brethren, let us evangelize the **WORLD!**

Little Unnoticed Services

G.F. RAINES
Newton, Miss.

Anthony Hope has well said: "You are very essential to the happiness of the world. Your little services may pass unnoticed, but the sum of all such helpfulness is what makes the world better today than it was yesterday, and builds up our civilization."

Esther Baldwin York tells the following interesting story which is a good illustration of the truth stated by Anthony Hope:

"A retired schoolmaster was feeling discouraged, lonely and no longer useful. And then one day he received a letter from a former pupil. 'The influence of your kindly wisdom,' it read, 'has remained with me all these years. Now, in the large business firm of which I am the head, I pass on your precepts and good counsel to my employees. So you see what a lot of good you are still doing. May I take this belated opportunity to express my deep appreciation for what you have done for me and innumerable others.'"

Many people dream of someday doing something great, but let us remember that little things done in a great spirit accomplish much and in the lives of others live forever.

The Holy Bible teaches that we must not despise "the day of small things" (Zech. 4:10).

Jesus says:

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10).

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:41, 42).

Elizabeth Baxter wrote:

"I love to do things for others -

It gives me deep inner joy.

Perhaps I take life too seriously,

But then, it is not just a toy

To be played with and lightly discarded,

But wisely and thoughtfully used,

'Tis a gift from our wondrous Maker,

And should never be abused."

EAST AFRICAN NEWSLETTER

EAST AFRICAN NEWSLETTER

MAY, 1975

Dear Friends,

Here are some incidents from the past month:

This afternoon Berkeley has gone to preach the funeral of a child. Her mother is a Christian and for this reason they are having a service. Usually, if a child dies before it reaches puberty very little notice is taken of it and probably only the mother grieves or remembers where its little grave is. Once a man was explaining to me how badly he felt when his six-year-old child drowned. He said, "She was 'almost' a person".



BERKELEY HACKETT

Sometimes we get into discussions with our non-Christian white friends and they ask, "But what can Christianity offer these people?" One of the most important and obvious things that Christianity brings to a pagan people is recognition of an individual's worth. Not only does Christianity bring hope of an eternal life, but it improves the quality of life in the here and now.

Life and death always seem very close to us here in Africa. Yesterday Berkeley brought home our neighbor's wife from the local clinic where she gave birth to her first child. The mother is only about sixteen years old and I suppose had we not paid for her midwife and clinic care she would have delivered alone in her hut. I took the opportunity to tell the husband that they should go to the family planning clinic as soon as his wife was able.

The government sent a representative to our Eastleigh church asking if we would be a distribution center for free milk to families with young children. Berkeley readily agreed as this will be an opportunity for us to meet many new people.

The other day in a women's Bible class the women were asked what they would pray for. Whereas I might pray for a purer heart or the ability to control my tongue, they said that they prayed for strength to do their day's work. I thought how indicative our prayers are of our culture. I just more or less expect that I will eat tomorrow and the next day and next month, but in Kenya where the women make the crops and do a lot of the really hard work, they know that if their strength fails not only they but their children might not have enough to eat.

Speaking of prayers and what we pray about reminds me of another incident that happened here in an American Bible study. One of the women remarked that she thought nothing was too small or too unimportant to pray about. For instance, when shopping she prayed that God would lead her to the right dress. The wife of a Church of Christ missionary replied that rather than pray to be led to the right dress most of us should pray about whether we really needed a new dress. You can imagine the discussion that followed!

One evening at dusk Berkeley and a group of men were walking through the bush. The man in front of Berkeley stepped on the head of a five-foot puff adder (deadly poisonous). Berkeley coming up second in line killed the snake. Fortunately, the man who stepped on the snake did step on the head. This is what saved his life. Hearing about it later when the men could laugh, they told about the last man in line, an American, who didn't understand Swahili. When everyone was shouting, "nyoka, nyoka" ("snake, snake!"), he just nonchalantly kept coming. The next morning we all went out to have a better look, but

something, probably a bird, had carried the carcass away.

We've had seven baptisms this month. One woman in her 80's, who was baptized several months ago, has converted her son, 67 years old, and brings another son along with her to worship. Berkeley says that she is really sharp and seems to have a good grasp of the things he's taught her.

We've often mentioned in our newsletters how we are affected by shortages. Potatoes are a very small crop here in Kenya, so we, like everyone else, eat a lot of rice — much more than we did in the States. Two weeks ago, Berkeley was outside the city preaching in a local market place and he found several pounds of clean rice. I say "clean" rice as opposed to the kind of rice we usually get which is full of little stones and much worse. Last week we were in the same area and went to the same market, but there was no rice to be found. As we turned to leave a man came up to us and said he had rice at his house if we were interested. We were, so we went to his house to buy the rice. The sun was shining, the man was friendly, four or five black-eyed children played at the hut door, his shy wife giggled and ducked into another room. We paid our money; the man was happy; we were happy. Later, heading home, we began to wonder why the rice was not in the market. We finally decided that we had bought some black-market rice from a "hoarder". On the radio we are constantly warned against hoarding or buying from hoarders, but I think our picture of a hoarder was someone with a big gold wrist watch and a sneaky look, not a little black man wearing a tattered shirt and shoes made of automobile tires. Anyway the rice tastes good, but when it is gone we won't look up our friend and I'm sure he hopes he never sees us again.

The days pass too quickly. Frances celebrated her ninth birthday. She has now spent four years in America and five in Africa. No wonder she says, "I know I'm American, but I feel like an African." She had a spend-the-night party to celebrate. Her father says, "Never again; better 24 girls for 4 hours, than 4 girls for 24 hours."

The last time we were in Kisumu Jan Tabet fixed a hamburger dinner for us. Here is what she had to do:

Select a piece of meat, grind it in a meat grinder and add pieces of ground fat. The day before she had made her own hamburger buns. She also made the mayonnaise and relish. After washing the lettuce and tomatoes she put them in a disinfectant solution for 20 minutes and then washed them all again. Thus we have the hamburger — a two-day operation.

We continue to enjoy wonderful fellowship with the African Christians and the few American Christians in Kenya. Still we do not forget our yoke-fellows in America.

In Christian Love,
Charlotte Hackett

P.S. Many thanks to the Robinwood and Winfield congregations for their "care" packages. We really enjoyed the homemade jelly, Kool-aid, pecans and all the other treats.



Grace Wanjiur was baptized into Christ last August. Both she and her husband are faithful members at Makongeni.

CONTRIBUTIONS

Mr. & Mrs. Hermon Moon	\$ 10.00
Roscoe Kirkpatrick	10.00
Lorene Farris	10.00
Farley E. Geddie	10.00
Iva Guthrie	5.00
William L. Guthrie	10.00
Mrs. James C. Hardin	10.00
Richard K. Mauldin	20.00
A. L. McDonald	10.00
Mr. & Mrs. Eugene McMurray	20.00
Memory of Mrs. Fletcher Gurganus	10.00
Mary Frances Myers	25.00
Bruce Odom	5.00
Judy Pickard	10.00
Nolia Shipp	5.00
J. E. Terry	5.00
Mr. & Mrs. Clyde Welch	10.00
Adamsville Church of Christ	50.00
Berry Church of Christ	50.00
Brookside Church of Christ	20.00
Central (Tusc.) Church of Christ	100.00
Cottondale Church of Christ	75.00
Curry Church of Christ	50.00
Dilworth Church of Christ	40.00
E. Walker Church of Christ	25.00
Eldridge Church of Christ	25.00
Fayette Church of Christ	40.00
Goodsprings Church of Christ	25.00
Macedonia (Holly Gr. Rd.)	
Church of Christ	25.00
Midway Church of Christ	105.00
Millport Church of Christ	50.00
Mountain Home Church of Christ	15.00
Northport Church of Christ	25.00
Oakman Church of Christ	30.00
Parrish Church of Christ	30.00
Pea Ridge Church of Christ	50.00
Pleasantfield Church of Christ	10.00
Pleasant Hill Church of Christ	35.00
Quintown Church of Christ	25.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	600.00
Whitehouse Church of Christ	100.00
Winfield Church of Christ	50.00
Zion Church of Christ	25.00
Total	\$1,885.00

FINANCIAL REPORT

Received via 6th Ave.	
Jasper, Ala.	\$2,000.00
Salary	800.00
House & Utilities	250.00
Travel (Auto & Gas)	250.00
General Expenditures & Supplies	
(Not Involving Printing)	250.00
Printing & Supplying of	
Literature	450.00
Total	\$2,000.00



A new convert showing some of the Nairobi Christians around his tea farm. He lives about 120 miles from Nairobi. We were spending a few days there to build up the local church.



Homestead outside of Nairobi. Berkeley was preaching in this area. These are the homes of some Christians.



Christians heading for the river to baptize a new convert.

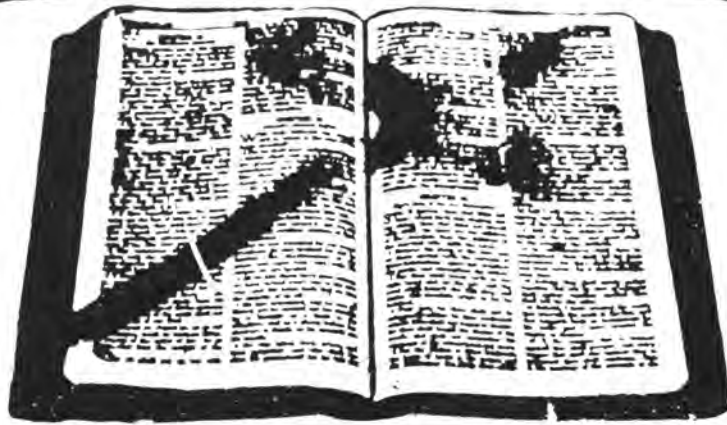


Joseph Mugo explaining the scriptural basis for baptism before immersing some new converts.



Getting an adjustment before going into Sunday School.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32*

"Thy word is truth" Jn. 17:17

*"But speak forth the words of truth"
Acts 26:25*

*"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 10

FRIDAY, JUNE 13, 1975

NUMBER 5

What If You Were An Elder?

The word elder is of major significance under both Judaism and Christianity. Judaism had its elders. They were men of age, experience, possessive of leadership qualities and enjoyed the respect of their Hebrew contemporaries who were younger and far less experienced. The highest of the Jewish courts, the Sanhedrin, was composed of a certain number of elders along with chief priests and scribes. When the elders under the Jewish religion were men of righteousness and performed well in their leadership roles they wielded a tremendous power for good in Hebrew life and customs.



ROBERT R. TAYLOR JR.

SOME SCRIPTURAL FOUNDATIONS IN THE NEW TESTAMENT

Soon after the establishment of the church in Acts 2 we read about the elders of God's church. They are not mentioned by name in the very earliest chapters of Acts but are first mentioned when Saul and Barnabas conveyed Antiochian aid to Judaea. The Bible says in Acts 11:29-30, "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul" The office of the eldership among the disciples of Christ was already well established at this time. In the latter stages of Paul's first missionary journey he and Barnabas "ordained (appointed-ASV) them elders in every church" (Acts 14:23). Acts 15 reveals that elders were involved in the proceedings of the Jerusalem Conference. Luke states, "And the apostles and elders came together for to consider of this matter" (Acts 15:6). Luke specifically mentions that they were an involved part in the decisions reached under the inspired leadership of the apostles (Acts 15:22). Paul addressed the Ephesian eldership in Acts 20:17-38 and this passage should be read by EVERY ELDER of the Lord's church once a month or even better each week. In writing to Philippian saints Paul addressed the bishops and deacons along with all the Macedonian saints in the Philippian area (Phil. 1:1). Qualifications for elders are set forth by Paul in I Timothy 3 and Titus 1 and by Simon Peter, who served both as an elder and an apostle, in I Peter 5.

The rich, respect and truthful treatment elders should receive are set forth in I Thessalonians 5, I Timothy 5 and Hebrews 13. Paul states, "And we

besech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thess. 5:12-13). Paul wrote the evangelist Timothy, "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear" (I Tim. 5:17-20). No more comprehensive passage in regards to the congregational attitude toward elders is found than Hebrews 13:17, "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."

THE GOLDEN RULE, ELDERS AND SOME REALISTIC QUESTIONS

The Master wisely and purposely designed the Golden Rule to touch every facet of the mixing and mingling of human relationships. The rule reads, "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31). Though not restricted by any means to our attitude and actions toward elders they are nevertheless very much included in the comprehensive import of the passage.

What if you were an elder? What if you were an elder's wife? What if you were an elder's children? The Bible teaches that an elder must be the husband of one wife and faithful as a father to his children (I Tim. 3:2, 4-5; Tit. 1:6-8.) Hence, elders are family men. What touches them touches their families also. How would you want to be treated were you an elder, his wife, his children? Have we always followed the Golden Rule philosophy toward elders, their wives, their children? Have we made their job easier or harder, their burdens easier or lighter? Have we given them freely the spirit of cooperation in their vastly important work of overseeing or conveyed contempt and registered rebellion toward them as men and the work God gave them to accomplish? Have we held them in esteem? Have we given them the respect they rightly deserve and which God demands that they have in their work? As long as they were seeking to carry out Jehovah's will have we been obedient and submissive to them? Have we expressed gratitude to them for the long hours they spend in their work of overseeing the flock? Have we respected the authority that inheres in their work-the authority to carry out the Lord's specifics and the authority of using their best judgment in carrying out the Lord's generics? Or

quite to the contrary have we sought to remove this authority and taught the wholly false doctrine that they have no authority save in their being examples to the flock? Many are verily guilty of this very infraction.

What has been our attitude when they had to reprove us for a wrong? Have we accepted it as Christian men and women and profited from the same? Or have we begun a whispering campaign against them, their wives and their children and sought to remove them from their office? Sometimes brethren feel like an elder is disqualified the very moment he reproves an erring brother for a committed wrong. In reality could he remain qualified if he failed to reprove the brother who is in error? When we disagreed with elders in the decisions they made have we gone to them like Christian men and women should or have we gotten on a high horse and refused to speak to them or be cordial to them or their families ever again? Were you an elder or a member of his family is this the way you would want to be treated? When in disagreement with an eldership have we ever been party to an underhanded move to remove them by circulation of an infamous petition or by other devious political maneuvers that should make even unprincipled politicians blush for shame? If the circulation of petitions (or innocent sounding LISTS) against faithful elderships or sound gospel preachers has an scriptural precedent or has ever caused anything but vast amounts of additional problems, the writer knows of no such? Do you? This writer was once told of an excellent elder who was the victim of one of these petitions. When turned in it contained more names than the congregation had on roll! If you wonder how such as this can happen, you are not knowledgeable toward the pursuits of the petition philosophy. Names of infants, those of non-members and even members who have not come for years will sometimes be found on such petitions. This writer has been a Christian for nearly one third of a century. He is glad his name has never appeared on any petition against a fellow brother in the Lord's kingdom. We have no intention of its appearing in the future either. That is NOT the way the Lord's will is to be carried out.

What if you you were an elder? Would you want people to attend the Bible classes on Sunday morning and Wednesday evening which have been provided? Would you want the flock to be faithful in attending the services both on Sunday morning and again on Sunday nights? Were you an elder how many of the services where there is worship in song, sermon, prayer, the Lord's Supper and the contribution would you want those under your

CONTINUED ON PAGE 4

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of Religion Library

WORDS of TRUTH

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1500 Sixth Ave., Jasper, Ala.

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Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



The Deception Of Alcohol

Our nation is rapidly becoming a nation of drinkers, drunkards and alcoholics. Eighty million people in our nation drink alcoholic drinks, in the form of beer, or liquor, of some kind. It is the alcohol, and not the form in which it is taken, which does the harm and wrecks and ruins its millions. There are more than nine million "Alcoholics" in our nation, not to mention the eighty million drinkers, many of whom are already on the way to being "Alcoholics". For many reasons, only about three in each one hundred "Alcoholics" are ever cured. It is now known that every drink of alcohol in any form damages and destroys brain cells which can never be repaired, or replaced. Of course, the more one drinks, and the longer he continues to practice his dangerous habit, the more damage is done in his brain cells.



GUS NICHOLS

Drinking is to drunkenness and alcoholism what petting is to adultery. Millions have been lured into adultery, and hundreds of thousands of (otherwise) fine girls and boys have become guilty of this aroused sin because of petting, heavy kissing, and playing with the human body. No matter if a life is to be belighted with shame out of wedlock, and even if an unwanted child must be born into the world out of wedlock, they lose all self-control and take an awful leap into the dark off the precipice into an immoral gulf below, from which many are never rescued, restored, or brought out.

The same is true of strong drink. That first drink may by itself be the deciding factor and determine the whole of one's life afterward, and all without his knowing the power of it. That first drink may be the leap into the dark-future of ruin and sorrow in this life, and even of damnation in hell forever in the world to come.

"Now the works of the flesh are manifest which are these. . . envyings, murders, drunkenness, revealings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom

of God" (Gal. 5:19-21). This is the general teaching of the Bible. Paul also says, to the Corinthians, no . . . "drunkards shall not inherit the kingdom of God" (I Cor. 6:9-10).

Long before man learned the danger of alcoholic drinks, as scientists now know such danger, and as all history records the terrible evil fruits of strong drink, God warned of the deception and danger of it, in both Old and New Testaments. For examples, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1). Again we read, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shall be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: When shall I awake? I will seek it yet again." (Proverbs 23:29-35). Please read and reread these verses and then read them unto others. And don't say there is nothing you can do about it. In the New Testament we read, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." (Lk. 1:15). "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Romans 14:21). "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Romans 8:13). Again, he says, "And they that are Christ's have crucified the flesh with its affections and lusts." (Gal. 5:24). Once more, the apostle says, "Abstain from all appearance of evil" (1 Thess. 5:22).

THINGS TO DO

Believe and fully accept the truth that there is not one bit of good in any sort of use of alcohol as a drink, etc. Accept the stubborn fact that no one needs to drink alcohol in any form. Ask any reputable physician. Believe the teaching of the Bible which is against "Strong drink" (Prov. 20:1; 23:29-35).

If you are drinking at all, remember you are trifling with life and death. Alcohol is habit forming, and is so much so that only three out of a hundred ever give it up, once they have the habit. As soon as the drunken man awakes he says, "I will seek it yet again" (Prov. 23:35). Remember that there are five hundred million body cells in your body, and if you are a drunkard, every one of this five hundred million cells is an individual and positive drunkard. Admit that you are foolish for starting the habit in the first place. Stop deceiving your self, by telling yourself that you could quit, if you wanted to. The chances are all against it, and unless, and until, you go down and down in your own conceited opinion of your strength of will power, and your own ability to control yourself, without proper motivation, you will never quit. All those who ever quit drinking go down and down till they hit rock bottom, and feel the need of help, before they ever quit drinking alcohol. Ninety per cent cannot be helped for the simple reason that they are so conceited and deceived that they do not feel the need of proper assistance.

Admit that you are a sinner and lost, and need the salvation and help of God and his people. If you were not an alcoholic, you would be a sinner and lost anyway, unless you are a faithful Christian - unless you were "born of water and of the Spirit" (John 3:5). "The whole world lieth in wickedness" (I John 5:19). "They are all under sin" (Rom. 3:9). "For all have sinned, and come short of the glory of God" (Rom. 3:23). Every creature in the world, who is old enough to be accountable before God, is lost and needs salvation. (Jesus says, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15-16). Peter says, in preaching this gospel, "Repent, and

be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:36-41). "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). The gospel is the power of God to get you to do this, and to live a righteous life. "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). If you believe the gospel, this faith will release in your heart and soul all the wonder-working power of God, to convert and make you over, and into a new creature in Christ. This is by motivating believers of it, to obey and meet the conditions upon which the blessings are promised and stipulated.

The Battle Goes On

ROGER DICKSON
Gulfport, Miss.

What is your attitude toward the field of science? Do you have faith in the honest scientist inquiry of the natural world? Admittedly, many are very skeptical of science. To some there is the fear that science will discover some new truth that will bring ones faith into question. To another, the field of science represents an area of speculation which is in constant conflict with the Bible and their faith. Many are prejudiced of science because of its past attacks upon the Bible.

Obviously, the observant person recognizes that there is a certain hostility between science and religion. This conflict is no recent development but one which has existed for many centuries. As long as man has advanced ungodly theories of life and religion there has been a conflict between these two great powers - science and the Bible. Today, there seems to be a wide gap between these two fields, a gap which is not in harmony with the Scriptures. The Bible nowhere condemns man's searching of the things that be, but it sternly warns against man's puffed up theories of "SCIENCE FALSELY SO-CALLED." (I Tim. 6:20).

Much of the conflict between science and the Bible has been the result of false interpretations of the Bible and false interpretations of scientific facts. Paul E. Little correctly states: "Most of the apparent conflict stems from making the Bible say things it really does not say and from 'scientism,' a PHILSOPHIC interpretation of facts. These interpretations are distinct from the facts themselves." (KNOW WHY YOU BELIEVE, p. 63). Thorton Whaling more definitely explained the problem when he wrote:

"There can be no real conflict between natural science and TRUE religion because their spheres are entirely distinct and separate. Natural science deals with physical entities by abstraction, experiment, and mathematical measurement; while religion is an attitude of trust and love toward the infinite God, which results in a vital experience constituting the essence of religion. Conflicts between these two are always the result of misinterpretation and misrepresentation of one or the other or both, and history abounds with illustrations of all these forms of confusing contradictions" (SCIENCE AND RELIGION TODAY," p. 51).

Little was correct when he wrote, "If we limit ourselves to what the Bible actually says and to what the scientific facts actually are, we shrink the area of controversy enormously." (op. Cit., p. 64).

Let us examine some false concepts which religion has held in the past. It must be stated that religious thinking people have not been completely innocent in the developing of this antagonism that is present between these two areas of truth. In reference to the "Dark Ages," George A. Klingman wrote,

"We regret as much as any one the misconception that true Science and true Religion are opposed to each other. It is only the false ideas and notions of religion that clash with true Science. The persecution of "the Church" visited upon those who

The Withered Soul

On the night preceding his crucifixion, and possibly en route from the upper room to the garden of Gethsemane, Jesus spoke the allegory of the vine and the branches. Said he, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: and they gather them, and cast them into the fire, and they are burned" (Jn. 15:1-6).



WAYNE JACKSON

Among the many potent truths emphasized in the context is the fact that disciples of the Lord must ABIDE in him, and correspondingly, permit him to ABIDE in them. The basic meaning of the term "abide" is to remain, and this meaning is underscored even more by the use of the Greek present tense, "... he that abideth (pres. tense) in me and I in him ..." (vs. 5), which in effect says, "... he that keeps on abiding in me ..." A failure to remain in connection (or union) with Christ results in both fruitlessness and ultimate rejection. It is the last concept that we wish to briefly focus on.

In describing the rejection process, Christ says that the fruitless branch is: (a) cast forth, (b) withered, (c) gathered, and (d) cast into the fire and burned. Now the casting into the fire is a certain allusion to the eternal punishment of hell (Matt. 25:41, 46); the gathering is doubtless a reference to the coming judgment (Matt. 13:41); and being cast forth portrays the apostate's severance from Christ (Gal. 5:4); but what does WITHERED connote? To this writer's mind, it very aptly suggests that state of spiritual blightiness that is so characteristic of those who have fallen from the faith. There is absolutely none so restless, disturbed, dissatisfied, and utterly withered as he who has turned his back upon the God with whom he once walked.

Perhaps no better example could be found than that of Saul of OT fame. Young, handsome, and vigorous, he started well. Eventually, however, rebellion invaded his heart and the degenerate state of his declining years is pitiable indeed. He became discontented, surly, and vengeful, eventually dying by his own hand, immersed in disgrace.

Nor is the NT silent concerning the state of which we speak. In a little parable designed primarily to apply to the impending fate of the Jewish people, Jesus tells of a man who was depossessed of a demon. For a while the unclean spirit wandered about and then finally returned to the man's body, whereupon he found it empty (it had been filled with nothing good!), thus he, along with seven additional spirits more evil even than he, entered into the body, and the Lord commented, "the last state of that man becometh worse than the first" (Matt. 12:43-45). That the application of this principle to an apostate child of God is appropriate seems to be evident by Peter's apparent use of Jesus' words in a passage on this very theme. "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the LAST STATE IS BECOME WORSE WITH THEM THAN THE FIRST. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy

commandment delivered unto them. It has happened unto them according to the true proverb. The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire" (II Pet. 2:20-22).

In a ministry that spans almost two decades, I have known a number of people who embraced the truth and gladly walked therein for several years. Then, for reasons (none justifiable) perhaps known only to them and God, they turned their backs upon Jehovah and his holy cause. And it may be said unreservedly that nothing but heartache can follow such a disastrous course. Carefully observing these backsliders over considerable periods of time, I can honestly say that I don't know of a single one of these souls who is now genuinely happy. In some instances they have dredged deeper into sin and become a stench even in the eyes of a wicked world. Others' lives have literally come apart at the seams resulting in divorce, suicide, etc. How true the words of the prophet, "... they have made them crooked paths; whosoever goeth therein doth not know peace" (Isa. 59:8).

My heart grieves deeply for those who have abandoned the Master who shed his blood on their behalf. One morning in my study, some time ago, while reflecting upon some friends who have withered in the Lord's service, I wrote the following poem, which might be styled:

THE APOSTATE'S SIGH

'Twas in the days of budding youth,
That I obeyed his loving truth;
Redemption's grace, a heavenly plan,
Gospel balm from the Master's hand.

How I rejoiced in Zion's springs,
When I drank deeply of those things,
Which in His reservowr did lie,
Until the Son of Man should die.

I sang His praise; I blessed His name;
I spread abroad His wondrous fame;
In turn, my mind, He did renew,
The Saviour, my Brother, a Friend so true.

But since those times, my heart has strayed;
The King of kings, I have betrayed;
And like that traitor in days of old,
How wretched has become my soul.

My days are filled with mornful sighs;
At night no sleep comes to these eyes;
Ashamed to live, afraid to die;
There is no sunshine in my sky!

Childlike Faith

"... in evil be like babies..." (1 Corinthians 14:20). The faith and trust a little child has is often hard to understand. Our little ones can put so much credit in those who love them. This is why a child will jump into the arms of his father from a high place. He knows his father won't disappoint him. This is a little like the faith we must have in God.

If we could only learn to trust in God as a child often does in us. Once a little pajama-clad tot called his parents into the bedroom and announced, "Is there anything you want? I'm going to say my prayers now!" This kind of confidence reminds me of what James wrote. "But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind" (James 1:16).

Is it any wonder Jesus loved the children so much? He knew of their purity and innocence. It was because of this childlike faith that Jesus used them to illustrate one of the most profound truths in the scriptures. "Whoever does not receive the kingdom of God like a child shall not enter it at all" (Mark 10:15).

Let's discard some of our adult stuffiness and be a little more like the immaculate ones Jesus chose to make his point about the attitude one must have to enter the kingdom of God. Childlike faith and trust would allow us go get more done for the Lord. We would stop being so dependent on ourselves and more indebted to Jesus. Often, instead of supporting the faith of our little ones, we make them lose it. By the time they reach adulthood, that "FAITH AS A GRAIN OF MUSTARD SEED" has usually vanished.

Soldiers Of Christ, Arise!

TOM CHILDERS
Vernon, Alabama

While visiting in a radio station some time ago, a disc jockey mentioned that he had just played a new song which he disliked very much because it contained obscene words. Rather disappointedly he added, "But no one called to object!"

A recent article in the TV GUIDE stated that the networks were not too concerned about obscenity on television because they had received only 2,000 letters of protest. What a shame! Are there only 2,000 people in our nation that are concerned about purity of speech?

We believe one of the factors that has led to moral decay in our day has been that many Christians have stood idly by and let Satan take control and they have not opened their mouths the first time. We feel the time has come for decent, law-abiding citizens to rise up in protest against the indecency in our land. Here are some ways we can stand up and be counted.

(1) Write your Senator and Representative and tell him you are opposed to the Equal Rights Amendment. Alabama residents also can tell them you are opposed to the newly proposed legislation that would allow cities in Alabama to vote to legalize liquor. At the present such an election must be on a county wide basis.

(2) You should write the television networks and register your protest against all obscenity on television. The addresses are: CBS Television, 51 West 52 Street, New York, N. Y. 10029; ABC Television, 1330 Avenue of the Americas, New York, N. Y. 10019; NBC Television, 30 Rockefeller Plaza, New York, N. Y. 10020.

(3) You may write or call the local radio station and object to obscene and offensive music that they play. Much of today's music has sin and sex in, and righteousness and purity out. We recently heard a song on radio where the singer sang about Jesus in one verse and used a four-letter curse word in the next verse. If Christians sit idly by and tolerate such music, then they deserve to hear polluted music. If not, why not?

(4) Recently, religious movies that teach premillennialism have been shown to our young people in the public schools of Lamar County and Monroe County, Mississippi. We wrote a letter to a school official objecting to such practice. We received word that such would not happen again. It is the work of the home and the church, not the public school system, to give our children religious instruction. Any violation of this principle should be met with heavy protest from the concerned parents.

(5) Any Christian who loves the truth should not allow a preacher to proclaim a false doctrine publicly without challenging his message. In the last year, we have written about 30 letters to denominational preachers in our area to let them know we do not believe they are preaching the truth. Just a few months ago, Brother Tom Warren met a denominational preacher on television as a result of a letter of challenge to the preacher and the television station. We are convinced that we would have less false teaching and perversion of the Bible, if people who love the Bible and love the truth would challenge the false teacher (Titus 1:9-11).

Here are just a few suggestions of some ways that the Christian can stand for the truth. Let us look for opportunities to stand for the right and oppose the evil. To win the war over evil, it is not enough to be for the right, but we must "fight a good fight" against sin (II Tim. 4:7). Someone has said, "All that is necessary for evil to triumph is for good men to do nothing." What are you doing about these problems? Soldiers of Christ, Arise!

"Oh, heavenly Father, we thank Thee for food and remember the hungry. We thank Thee for health, and remember the sick. We thank Thee for friends, and remember the friendless. We thank Thee for freedom, and remember the enslaved. May these remembrances stir us to service — that Thy gifts to us may be used for others. Amen."

What If You Were An Elder?

CONTINUED FROM PAGE 1

oversight to miss deliberately? Were you an elder what would you want the congregation over which you serve as a spiritual overseer to do in regard to gospel meetings? What would you like for people to do about visitation classes or personal work classes where greater involvement is stressed? Would you want people to be enthusiastic or totally bored by such spiritual exercises? Would you want people to hold up the work of the local congregation in a marvelous way by contributing their talents, services and money or refuse to be involved and on most any pretense withhold part or all their contributions until they are given their childish way regarding a certain point? Judgment will be hot and heavy indeed upon those who have sought to blackmail elderships by saying, "Do not expect my \$25 or \$50 check weekly unless you march to my liking." We have no respect for those who would stoop to such nor do we any more respect for an eldership that would agree to be blackmailed in such ungodly fashion. On the part of those doing the blackmailing it is subversion of the eldership and not submission to them at all! On the part of those who would be blackmailed such means a total deviation from the very qualifications that placed them into this great work in the first place. If not, why not? Some have been guilty in these very areas. Shame!! Shame!!

CONCLUSION

Let us remember the Golden Rule in our relationship with elders, their wives and their children. How many of us have truly treated the eldership with the Golden Rule concept in mind? Let elders be worthy and let each of us treat them with royalty of respect and a world of worth.

The Battle Goes On

(Continued From Page 2)

advanced scientific thought is a blot upon Christianity. Such persecutions was the result of false interpretation of the Scriptures. There is not want of harmony between truth and Science, but there is such a thing as truth "falsely so-called," and there are many sciences "falsely so-called," hence the conflict." (GOD IS, p. 126).

Whaling clarifies the injustice of false religions by stating,

"Past ecclesiastical objections to astronomy, geology, and some biological teachings, have been based on wrong interpretations of the inspired Scriptures, which in no sense are designed to teach physical science, but which occupy the far loftier realm of ethical and religious truth relating to God, duty, and the supreme values of life and destiny." (op. cit., p. 10).

During the dark ages, many who took a stand for the Bible, taught that the earth was flat. Those who disagreed with this teaching were considered heretics. Certainly, the Bible does not teach this fallacy. Isaiah 40:22 says, "It is he (God) that sitteth above the circle of the earth." The Bible has always taught that the earth is spherical.

False religions of the dark ages taught that the earth rested upon the back of an ox. The Bible teaches that it hangs upon nothing. "He stretcheth out the north over empty space, and hangeth the earth upon nothing" (Job 26:7).

These false interpretation of the Bible by false religions have contributed to the conflict between science and the Bible. But, in examining this hostility between the Bible and science, the author believes that science must bear the heaviest burden for the cause of this conflict.

Many scientists have confused fact and theory. Facts do not contradict the truths of the Bible. "All truth is harmonious and all real science is in perfect accord with truth." (Klingman, op. cit., p. 13). The real cause of this conflict lies in the area of scientific theory, not fact. It was once believed that flies were spontaneously generated from heat.

Of course, this was a direct contradiction with the Genesis account of creation. At the close of the 17th century a man by the name of Redi exploded this long held theory of spontaneous generation. When it comes to scientific theories, Klingman probably hit the nail on the head when he wrote, "In all probability our grandchildren will wonder how we could be such fools to believe some of the theories that are considered of defunct and exploded theories." (Ibid., p. 84). Klingman wrote this statement in 1929. Its content will hold true for all time.

Albert Wells, an evolutionist, admits that scientific assumption is ever changing. "Science is an unwearying process of sustained investigation, and those who employ its aims and methods must be willing to lay aside basic assumptions when fresh information demands it." (THE CHRISTIAN MESSAGE IN A SCIENTIFIC AGE, p. 94).

So, the real problem in the conflict between the Bible and science arises when science labels theory as being proven fact. Enno Wolthus stated it correctly when he wrote,

"The history of science clearly shows what is considered scientifically true today may not be so tomorrow. Theories have come and gone. Even some natural laws have had their day. The body of knowledge called scientific is not a static thing, but a dynamic system which undergoes constant revision and change. This is so not only because all the facts are not yet in, but also because the minds of men have given form to this knowledge. And these minds can be strangely unscientific at times." (SCIENCE, GOD, AND YOU, p. 34).

The greatest theory labeled as fact today in the field of science is evolution. Generation and advancement of life from inert matter harmonizes in no way with the Bible. The problem lies not with the time tested Scriptures but in this unproven theory promoted by various scientists.

We conclude by saying that though areas of conflict in times past have arisen between religious men and science, as a result of man's self deception misunderstandings of what he thought the Scriptures actually taught on a specific subject, the real culprit in this conflict is between the Bible and unproven scientific theories—"science falsely so-called" (1 Tim. 6:20).

No Escape From Eternity

HOYT BAILEY

GOD IS ETERNAL AND IS ALWAYS PRESENT EVERYWHERE. "The eternal God is thy refuge. . ." (Deut. 33:27); "For thus saith the high and holy place. . ." (Isa. 57:15) "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou are God" (Psa. 90:2). "Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah" (Jer. 23:23, 24). There is no escape from God while in the flesh, nor in eternity. The eternal nature in man continues alive in God, because it is in God that "we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring" (Acts 17:28). The Psalmist reminds us there is no escape from God (Psa. 139:1-23).

JESUS CHRIST IS ETERNAL AND ALWAYS PRESENT EVERYWHERE. "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8); "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8); I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; . . ." (Rev. 1:18). No one can escape from Christ in this life, nor "for evermore," Every eye is to see Christ as He returns (Rev. 1:7). Christ declares that "all that are in the graves shall hear his voice, and shall come forth;" (Jno. 5:28, 29). All bodies which sleep in the dust of the earth shall be made alive in Jesus Christ, some to everlasting life, some to

everlasting contempt (Dan. 12:2). Each person, good or bad, must appear before Christ in judgment (1 Cor. 5:10; Matt. 25:32-46).

THE WICKED NEVER ESCAPE EVERLASTING PUNISHMENT. Christ shall say to those on His left hand, "Depart from me, ye cursed, into everlasting fire" (Matt. 25:41). "And these shall go away into everlasting punishment" (Matt. 25:46).

THE RIGHTEOUS INHERIT EVERLASTING LIFE. Jesus said to His disciples, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:3).

EVERLASTING FACTS WE MUST FACE. God and Christ are eternal and mankind was created in the image and likeness of God.

Saving Faith

G. F. RAINES

One of the great themes of the New Testament is faith, and saving faith is described therein as wholehearted acceptance of the existence of God and the divine Sonship of Christ plus unfeigned commitment of one's life to the will of God plainly revealed in the gospel of Christ (Rom. 1:17) which is expressly said to be "the power of God unto salvation" (Rom. 1:16).

Jesus, being "the author of eternal salvation unto all them that obey him" (Heb. 5:9), says:

"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" (Matt. 7:21).

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

"If ye love me, keep my commandments" (John 14:15).

James, the brother of our Lord, observed that "by works a man is justified, and not by faith only" (Jas. 2:24), "For as the body without the spirit is dead, so faith without works is dead also" (2:26).

It is true, of course, that believers are saved by grace apart from meritorious works (Eph. 2:8, 9), but works of obedience by which faith is perfected are not meritorious works. The gospel of Christ plainly declares that saving faith is "faith which worketh by love" (Gal. 5:6) and that "this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

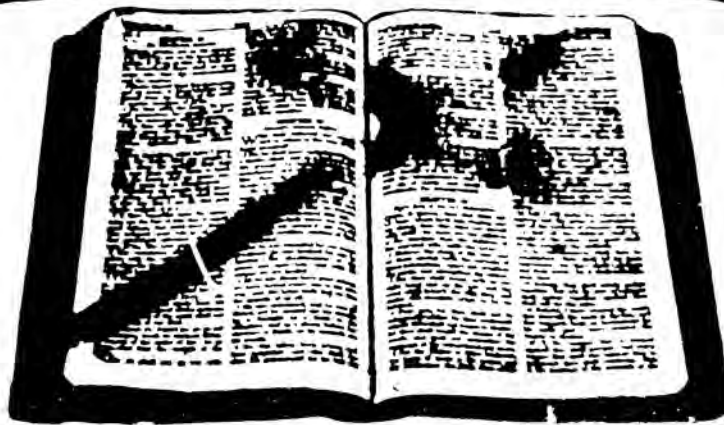
A call came on Sunday morning . . . "Tell mother not to go to church this morning — we are coming." But the mother went right on to church. The daughter came and was furious about it, saying, "I called you and told you I was coming and you went to church any way." The mother's reply: "I'm sorry, dear, but the Lord had already called." Do you use company as an excuse for not attending the services of your Lord? . . . Don't forget who called first! (Not Forsaking the Assembling" . . . (Heb. 10:25) — Selected.

A child once said in Sunday School, "I don't believe my Daddy will be in heaven . . . He couldn't leave the store" . . . a short sermon!

An opportunity buried is an opportunity lost — that which a man does not use will be taken from him. The man who does no more than to "hold his own" will lose his own. (Read the parable of the talents in Matthew 25).

It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32

"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25

"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME 10

FRIDAY, JUNE 20, 1975

NUMBER 6

A Querist Writes

A reader of WORDS OF TRUTH in another state recently sent a letter to this writer with the request that we answer some questions that have come up and are proving to be very troublesome for the congregation of which he is a part. He requests that we not identify either him or the congregation to which he belongs and we are happy in honoring his wishes along this line. The querist makes mention of the fact that he has been receiving WORDS OF TRUTH for "some time now and really finds pleasure and interest in reading it." He also states that a number of others take this paper as well as the GOSPEL ADVOCATE. We are happy both of these papers are going into the homes of his area. Brother Nichols and those of us who write regularly for this paper are always filled with joy to learn of those who take the paper and are reaping spiritual profit therefrom. WORDS OF TRUTH exists to do good, to spread the gospel and to defend the truth from any and all error.



ROBERT R. TAYLOR, JR.

The querist says they are a small congregation and gives the approximate amount they receive in the contribution per Sunday. It amounts to a little less than \$3.00 per person present. From this amount they pay the preacher who works with them part time, support a School of Preaching, pay the rent on the building in which they meet and help a foreign work on a regular basis. He says they only have one sermon per week and evidently do not meet on Sunday night since some there feel they should be out among the people teaching them the gospel on Sunday night. The querist feels the preacher is being paid too much for this one sermon. He points out that some of the new converts recently met in a special meeting and voted the preacher a considerable raise and gave him a generous bonus. The querist says the preacher has been getting advances on his salary for several months and recently borrowed a considerable sum of money from the church. The querist says they have no elders and deacons and since this special action about preacher-pay was made a number of families have left. According to the appraisal of the querist the preacher could do an effective work if he did not have so many money problems and would make some needed changes in regard to how the affairs of the congregation should be handled. According to the querist the preaching brother does not believe in business meetings and claims he is the spiritual leader of the congregation and should make all the

decisions. This is basically the gist of the problems contained in his letter.

OUR RESPONSE

The querist did not say whether the preacher is married or unmarried, whether he has children or not, whether he has a lot of driving to do or not in his connection with them, whether he has had a lot of family illness that might well account for his financial problems and how well his job pays. These facts would be necessary before an accurate evaluation could be made. In regard to preachers and their support the Bible says that the gospel "labourer is worthy of his hire" (Luke 10:7). Paul told the Corinthians in a chapter that treats of the preacher and his compensation, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). To Timothy the apostle wrote, "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward" (. . . 1 Tim. 5:18). To the Galatians Paul wrote, "Let him that is taught in the word communicate unto him that teacheth in all good things" (. . . Gal. 6:6). The payment of preachers was a troublesome problem in the first century. It still is in some quarters today. Some brethren have had the concept through the years that if the Lord will keep the preacher humble, they will keep him poor. We are thankful this attitude has greatly improved within recent years. Many brethren have little or no idea how much it costs to equip a library, the expensive driving that is frequently expected of preachers and many other financial demands that are made of a preacher and his family. This writer, like many other gospel preachers, drives hundreds of miles each year to fill speaking engagements, funerals, etc., for which there is no recompense at all offered for expenses incurred. Dedicated preachers are glad to be of service but the expense money still has to come from somewhere. These are points brethren would do well to consider with care in the formulation of what preachers are paid.

Congregations should support their preachers well and preachers should make it a point to live within their means. Thrift is usually required. If the preaching brother in question has been wasteful with his money, he should be encouraged to practice a greater degree of thrift. As one who has spent most of his life preaching we have already considered that it was better and wiser not to ask for advances on one's salary. My family and I have had some lean years as have most other preachers and their families but this has been a principle to which we have adhered without deviation up to this point. When money had to be borrowed, we have gone to the bank and borrowed it upon our own signature. We have never had to ask anybody to sign a note for us. Preachers need to build that kind of reputation for themselves in all financial matters. In matters of money and morals preachers need to be absolutely

above board at all times. In no other realm, except it be over false teaching, can a preacher ruin himself as quickly as if he is careless about money matters or in connection with those of the opposite sex.

SOME SOLUTIONS OFFERED

Since there appears to be a difference of opinion in this congregation between the new converts and some of the older members about the preacher's pay, we suggest that all future policies about his pay should be decided, not in specially called meetings with only a few present, but in a regularly called business meeting in which every man can be present. Not only should the business of paying the preacher be decided in such a meeting as this but all other business of the church should be decided along the same line until at such time as the congregation can have scripturally ordained elders to oversee the affairs of the congregation. The decisions of the church should certainly not be made by the preacher. He is not the spiritual leader in the sense that he has the right to make all the decisions. That is nothing but evangelistic oversight, a ranking heresy once adopted and embraced by such men as Ketcherside, Garrett and others. There is absolutely no Scripture for such and nothing in God's Word to warrant it. It is still practiced by some of our brethren today in certain areas but is a monumental error and needs immediate correction. All these problems we face in this area simply underscore the Lord's great wisdom in having elders to oversee and deacons to serve just as soon as men are qualified for these two works.

In regard to the problems already there and which may not yet be solved it might be well for the congregation to call in a third party, a wise preacher in the area or an experienced elder, and settle their problems with his help. Brother Gus Nichols, beloved editor of this paper, has perhaps helped settle more church trouble than any other person of our knowledge. Brother Nichols often begins such with some exceedingly wise questions at the very outset. They are: (1) Does everyone here know what is right? (2) Does everyone here want to do what is right NOW? We would urge these brethren to allow these wise questions to form the guidelines in helping settle your problems. Keeping Matthew 7:12, the Golden Rule, at the very forefront will be of inestimable aid.

We would also encourage this congregation to have Sunday evening worship. The Christians there need to have this period of worship. You need a good diet of gospel preaching, prayer and singing and Sunday night can be a great spiritual builder of strength. If there are those who want to engage in personal work on Sunday night, let them do it either before or after service. A young couple in the congregation where this writer preaches has just

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



Some Important Bible Questions

I. ARE LITTLE CHILDREN LOST AND IN NEED OF SALVATION?

No, little children are not capable of willfully sinning against God, nor are they capable of believing in and obeying God to the extent of being accountable before God (Matt. 18:14; 19:14).

This is why David knew that his deceased child had gone to heaven (II Sam. 12:13-23). The prophet says, "Thou

wast perfect in thy ways from the day that thou was created, till unrighteousness was found in thee" (Ezek. 28:15). Instead of Paul being dead in sin at birth, he did not so die in sin until he became intelligent enough to understand the commandment of the Lord, and then he by sinning died (Rom. 7:9). The little children's souls, spirits, or their "ANGELS", after death of children are always up there in heaven in the presence of the Father (Matt. 18:10). Hence, the Bible teaches that we are not astray from God until after birth when we go astray, and go out of the way. (Isaiah 53:6).

II. ARE FAITHFUL CHRISTIANS STILL LOST AND IN NEED OF SALVATION?

This question should be answered in the negative. Those who have believed in Christ, repented of their sins, confessed their faith in Christ and been baptized for the remission of sins, are in Christ if they are remaining faithful to Him and are already saved and not lost (Heb. 5:9; Mk. 16:15,16; Acts 2:37,38; Rom. 6:3,4; II Cor. 5:17; Gal. 3:26,28; Rev. 2:10). Of course, such people still need to be saved from the grave and received into heaven as a final salvation (Phil. 2:12-15; Rev. 2:10; Rev. 22:14; John 5:28,29; I Cor. 15:20-26; Matt. 24:13).

III. IS THE WORLD IN THE GENERAL SENSE SAVED OR LOST?

"The whole world lieth in wickedness" (I Jn. 5:19).

"They are all under sin" (Rom. 3:9; Gal.

3:9-12).

"For all have sinned and come short of the glory of God." (Rom. 3:23-26; 3:9; Ecc. 7:20).

"There is no man that sinneth not" (I Kgs. 8:46).

Christ died "For the sins of the whole world" (I Jn. 2:2).

IV. WHY DID JESUS COME INTO THE WORLD?

"God sent not His Son into the world to condemn the world, but that the world through Him might be saved." (I Jn. 4:14).

"The Son of man is come to seek and to save that which was lost" (Lk. 19:10). Christ came not to judge the world, "but to save the world" (Jn. 12:47,48).

V. DID JESUS DIE FOR ALL WHO ARE LOST?

Jesus died for all who were dead in sin (II Cor. 5:14,15; I Tim. 2:4-6). He tasted death "for every man" (Heb. 2:9; Jn. 12:47). He atoned for the sins "of the whole world" (I Jn. 2:2). Therefore, the coming of Christ into the world is the world's best good news story (Lk. 2:6-12).

VI. IS THE WORD OF GOD OR GOSPEL OF CHRIST NECESSARY UNTO THE SALVATION OF A LOST WORLD?

The gospel of Christ "is the power of God unto salvation to every one that believeth" (Rom. 1:14-16). Speaking of the gospel, Paul says, "By which also ye are saved" (I Cor. 15:14). Again the apostle says, "I have begotten you through the gospel" (I Cor. 4:15; James 1:18).

"The law of the Lord is perfect, converting the soul" (Psa. 19:7; Matt. 12:41).

The Holy Spirit brings about the new birth by means of His revealed Word (I Cor. 4:15; Jas. 1:18; I Pet. 1:22,23; Jn. 3:5).

Therefore, Paul says, "If our gospel be hid, it is hid to them that are lost." (II Cor. 4:3,4).

VII. WHY PREACH THE GOSPEL UNTO EVERY CREATURE IN ALL THE WORLD?

Having all authority, Jesus commanded that this be done unto the end of the world (Matt. 28:18-20; Mk. 16:15,16; Lk. 24:46-49).

God has chosen to save the lost through preaching (I Cor. 1:21; Rom. 1:14-16; I Cor. 15:14).

They filled Jerusalem with the doctrine of Christ (Isaiah 2:2-3; Acts 5:42; Acts 8:4). We are charged to "preach the word" (II Tim. 4:1-3).

VIII. SHOULD THE CHURCH AND ALL CHRISTIANS STRIVE TO PREACH THE WORD UNTO ALL THE LOST, AND WHY?

God wants all the people gathered together and taught His word (Deut. 31:12,13; II Chron. 17:7-10). The church is called the "Pillar and ground of the truth" (I Tim. 3:14,15). God ordained that through the church His word should be made known according to His eternal purpose" (Eph. 3:8-11, v. 20-21). God planned that when His kingdom should be established, as it was on Pentecost, that many should go and say Come, and thus invite others" (Isa. 2:1-3; Mic. 4:1-4; Rev. 22:17).

Having learned that the word preached by the apostles is essential to salvation, (Acts 11:13,14), Cornelius gathered his kin and friends to hear Peter (Acts 10:24).

"Faith cometh by hearing, and hearing by the word of God (Rom. 10:17; Acts 15:7). Preaching of the word is to lead to repentance as well as faith (Matt. 12). It also leads to obedience of faith (Rom. 16:26). All are commanded to hear the preacher as he preaches the sermon (Acts 2:14,22). Inspired men spoke to sinners, "that they might be saved" (I Thess. 2:16; Acts 11:13; 15:7-9).

Preachers are to make believers through the preaching of the word (I Cor. 3:5; Jn. 17:20-23; Rom. 10:15-17).

IX. WHY SHOULD THE WHOLE WORLD BELIEVE THE GOSPEL?

It is God's power to save the believer, not those who reject it (Rom. 1:14-16). Men must believe the truth or be condemned (II Thess. 2:9,10). Those who believe not the truth will be condemned or damned (Mk. 16:15,16). Those who hear the word should keep this in mind, for Satan blinds the minds of those who believe not (II Cor. 4:3,4). The word is of no profit unless

believed (Heb. 4:2). It works only through believers and in them (I Thess. 2:13). If Satan is allowed to take the word out of the hearer's heart, then there can be no faith nor salvation. (Lk. 8:11,12). When there is no faith, there can be no obedience of faith, and no salvation (Rom. 1:5; 16:26; James 2:24). Men are saved by faith that obeys (Rom. 5:1; 6:17,18).

Sinners must obey in order to be saved (Heb. 5:8,9; I Pet. 1:22,23; Rom. 16:26). Faith must work to avail (Gal. 5:6; Heb. 11:1-39).

X. WHY SHOULD ALL OBEY THE GOSPEL? They must not be hearers only, but obedient (Jas. 1:21-25; I Pet. 1:22).

Those who obey not the gospel will be punished with everlasting destruction (I Pet. 4:17; Rom. 10:16; II Thess. 1:6-9; I Pet. 1:22; Heb. 5:9).

Faith alone is dead faith and cannot save (Jas. 2:14-26; Rom. 1:5; 16:26; 6:17,18). Three thousand obeyed the gospel and were saved on the day of Pentecost (Acts 2:36-47).

XI. DOES OBEYING THE GOSPEL MAKE MEN CHRISTIANS AND MEMBERS OF THE CHURCH OF CHRIST? (Acts 2:36-47; Matt. 16:18; Rom. 16:16; Acts 11:26; Acts 20:26-28; I Pet. 4:17; Jas. 2:7; I Cor. 1:10; Rom. 16:17,18).

XII. CAN ONE OBEY THE GOSPEL, BE SAVED, AND SIMPLY BE A CHRISTIAN, WITHOUT ANY DENOMINATIONAL MEMBERSHIP?

We must answer in the affirmative, for all who became Christians, lived the Christian life, and obeyed God in the days of the apostles, were simply and only "Christians", with no denominational membership. There has been an apostasy from the New Testament doctrine, worship, and practice. Churches of Christ today stand for pure, primitive, Christianity, and against denominationalism (I Cor. 1:10; Rom. 16:17,18).

Thanks To God And So Many Fine Citizens Of Walker County

GUS NICHOLS
Editor

Before going to press with this issue of WORDS OF TRUTH we have time to simply say thank you, the fine citizens of Walker county, and our dear loving Heavenly Father, for a third victory over the legal efforts in Walker County to make it legally wet and figuratively soaked in wine and strong drink. The "drys" won over the "wets" about "TWO TO ONE" in the election of June 10, 1975.

We thank God for so many fine people who worked so hard to get the truth before our country, and who had strong convictions concerning the issue at stake, and who so nobly defended the truth against error and false contentions of the "Wet" side in the battle between right and wrong, truth and error.

We want those defeated to know that we opposed them and their side BECAUSE WE ESPECIALLY LOVE THEM and because of OUR INTEREST IN THEIR FUTURE WELFARE AND DESTINY, as well as FOR OUR OWN FUTURE WELFARE.

Our next move will be to defeat every officer's re-election who does not honestly try to enforce our civil laws against bootlegging and peddling liquor and strong drink in our county.

Final Separation

HOYT BAILEY

SOME ARE SEPARATED FROM GOD BECAUSE OF SIN. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). Sinners are separated from Christ. "That ye were at that time separate from Christ" (Eph. 2:12). They were in miserable condition in the world. "Alienated from the commonwealth of Israel.

CONTINUED ON PAGE 4

Why Do Men Preach?

The church must commit unto faithful men the everlasting gospel, II Tim. 2:2. To provide adequate leadership, we must seek out and train the brightest prospects among us. However, we must make sure that men who desire to preach have the proper motives. By observation and experience I have learned that some men do not have true scriptural motivation for preaching.



JOHN WADDEY
Tennessee

SOME WRONG MOTIVES FOR PREACHING

1. Desire for prestige prompts some men to enter the field of evangelism.
2. The preacher's role of public leadership and social importance appeals to some.
3. We see some men, who have failed in all other areas of life, seek a preaching post as their last chance at success.
In all of these examples we see men who have seriously misunderstood or ignored Jesus. "Everyone that exalteth himself shall be humbled," Lk. 14:11. True greatness stems from selfless service, Matt. 20:26-27.
4. There are men who aspire to preach for the money they will earn.
5. Others need a job and they view preaching as the easiest and closest to reach.
These two classes need to reach Christ's condemnation of "hirelings," John 10:12-13. Corrupt men, bereft of truth, think godliness is a way of gain, I Tim. 6:5.
6. Some men are looking for an EASY job and think they have spotted it in preaching. How shocked they will be to learn the demanding load of preaching and the long hours a successful preacher must put into his job. It is truly the WORK of an evangelist, II Tim. 4:5.
7. Thinking that a preacher is "his own boss" leads some to desire the work. They need to remember that the preacher serves under the oversight and direction of the elders of the church where he will serve. Elders "oversee" the flock including the preacher's work, Acts 20:28.
8. Occasionally a man wants to preach because he desires personal power and has been denied it elsewhere; on his job, in social circles, and in his home. "Rulers of the Gentiles lord it over them and . . . exercise authority over them, not so shall it be among you." Matt. 20:25-26.
9. Sometimes we see men who strive to preach in order to overcome a self-image of inadequacy. To them, preaching is the ultimate role.
10. Others want to preach in order to strengthen or salvage a shaky marriage, feeling that if they make this great commitment to God, He will intervene to save their home.
11. Believe it or not, some are led into preaching to shore up a weak faith. They are religiously inclined and want very much to believe and be active for God, but somehow have been shaken. They hope being a minister will solve this.
Sadly, the poor fellow who has motives such as these will only find his problems compounded if he does get a job preaching. The very nature of the preacher's work demands a strong faith, a solid home relationship and a healthy self-image to succeed. Rather than shoring up these weak points, the stresses of the preacher's life and work often cause him to worsen.
12. Some men are preaching mainly because mama and daddy wanted them to do so. To do God's work successfully requires more than a parent's push. Each man must deny himself and take up his cross and follow Jesus, Matt. 16:24.
13. In a similar vein, there are men striving to

preach because their wives wanted to marry a preacher. A good wife is essential, but there must be a personal commitment if one is to survive.

14. Sadly, there are men who want to preach to hide a sinful heart or life. More than one congregation has had this bitter experience.

Of course, men who desire to preach for any of the above reasons are almost sure to fail. Their problems will generally be multiplied. The congregations they attempt to serve will likely suffer. The great majority of these will drop out of preaching or be asked to resign. Perhaps there will be a few who will rise above their "wrong motives" and with a proper understanding, be able to function effectively in the pulpit.

PROPER MOTIVES

Since most people know and understand the true spiritual emotions for preaching God's Word, we will not go into great detail on them. However, we will mention several points briefly. We give our lives to preaching the gospel:

1. Because we love God;
2. Out of gratitude to Christ for our personal salvation;
3. From loyalty to Christ our Lord and a readiness to do his bidding;
4. Because of a sympathetic love for lost humanity;
5. From a desire to help lift and elevate the world in which we live by leading many to Christ;
6. Out of a desire to work with our fellow man in noble and constructive things;
7. To do all that we can to recompense for wrongs done in the past. It is not that one expects to earn his salvation, that cannot be. Rather, it is to give oneself to the restitution of past wrongs because of a penitent heart and genuine sorrow for damage done to others, I Tim. 1:12-16.

May there be ten thousand men to dedicate themselves to preaching the unsearchable riches of Christ, but who do so from sound, scriptural motives. — East Tennessee School of Preaching, Rt. 20 Beaver Ridge Road, Knoxville, Tennessee 37921.

" . . . But The Greatest Of These Is Love"

WESLIE MICKEY

DO YOU LOVE THE LORD? "For 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). Thus God declares the depth of His love for us.

"We love him, because he first loved us", (I John 4:19.) God's wonderful love in Christ fills every grateful and truly enlightened soul with love for Him (Romans 13:10). "Love is the fulfilling of the law." The observance of all divine law is motivated by love. Small wonder that Paul proclaims, "Now, abide in faith, hope, love, these three . . . and without hesitation the decision falls: ". . . but the greatest of these is love," (I Cor. 13:12.) Strange isn't it that some will contend that we are saved by faith only, when Paul declares that the "greatest of these is love."

How does a man manifest his love for the Lord? Is it enough to simply say, I love God? John has said, "My little children, let us not love in word, neither in tongue, but in deed and in truth." (I John 3:18). Jesus has said of certain people, "This people draweth nigh unto me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men, (Matt. 15:8-9). The profession alone of love God is not enough. "For this is the love of God, that we keep his commandments: for his commandments are not grievous," (I John 5:2). If not, can you say you love Him? Jesus has said, "If a man love me, he will keep my words . . . (Jn. 14:23).

Do you love thl Lord? Let us see. Jesus has said, "For if ye believe not that I am he, ye shall die in your sins," (John 8:24). Do you believe in Him? Jesus has said, "Except ye repent, ye shall all likewise perish," (Luke 13:3.) Have you denied

yourself and turned from your former life? Jesus has said, "Whosoever therefore shall confess me before men, he will I confess before my Father which is in heaven," (Matt. 10:32). Have you confessed Christ as the Son of the living God? (Acts 8:37; Rom. 10:9-10). Jesus has said, "He that believeth and is baptized shall be saved," (Mark 16:16.) Have you benn baptized? Baptism is a burial and a resurrection. (See Colossians 2:12). Many who profess to love God say that we are saved without baptism, but as you can plainly see, Christ declares that belief plus baptism equals salvation. If you love Him, you will keep His words.

Finally, Jesus has said, "Be thou faithful unto death, and I will give thee a crown of life," (Rev. 2:10.) Are you remaining steadfast in the apostles teaching and fellowsh'p, and in breaking of bread and in prayers? (Acts 2:42). Are you content to wear His name - to be simply a Christian? (Acts 11:26). Are you content to be a member of His church which He died to purchase? (Acts 20:28; Eph. 5:25). This briefly comprises the love of God.

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28).

A Gaping Gap

ROGER E. DICKSON
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Sao Paulo, Brazil

The philosophy of evolution needs time, and lots of it. Genesis 1 has too often been stretched chronologically to fit the long periods of time needed by the evolutionists. One such effort is that there was a span of millions of years between the first two verses of Genesis 1. This argument has been based upon the Hebrew verb HAYETHA which is translated "became", in few Old Testament passages. The "Gap Theory" contends that Genesis 1:2 should read, "And the earth became waste and void".

Much of this misunderstanding has resulted from a misunderstanding of what is actually said in these first few verses. The earth was not created a solid mass in Genesis 1:1. Otis Gatewood explains:

Bible scholars make one of their greatest mistakes in understanding the creation of the earth at this point. They assume that because Genesis 1:1 says that in the beginning God created the earth that it was created as a solid. The word "earth" seems automatically to convey to our minds a solid, round globe as we know the earth today. But this is not what the Bible says. Genesis 1:2 says that the original earth had no form - so it could not have been solid and round. (There is a God in Heaven, pp. 163,164).

Brother Gatewood furthers his explanation of the earth's condition of the first day as follows:

The earth was not "covered" with water - the earth "was waters". It had only depth - and no solidity. The earth did not solidify until the firmament was made on the second day. The original condition on the first day when it was created was "formless" and "invisible" and composed only of "waters". This is a scientifically accurate statement" (Ibid. p. 164).

This is a good explanation of what took place in the primary events of creation and a good description of the earth, that it was not created a solid mass in Genesis 1:1. It was created in a manner as described by the two words "waste and void" in Genesis 1:2). Filby gives us an accurate definition of these two words in the following statement:

The state of the earth in the remote past is described by the two words TOHU and BOHU . . . the first term seems to mean either empty, formless, or possibly invisible. Although the conception of formless seems the most probable meaning of the Hebrew, the translation "invisible" is supported by the Septugint AORATOS (not seen) and by Josephus and a number of Christian writers . . . the two words taken together imply "formless and empty". (CREATION REVEALED P. 58).

The earth was first created an empty, formless

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A Querist Writes

CONTINUED FROM PAGE 1

finished showing the five filmstrips of Jule Miller after our Sunday evening services. They came on to church faithfully for the worship hour and then went to the family's home where they showed them. The lady to whom they showed them also was in attendance at each of the Sunday night services. There is plenty of time during the week and even on the Lord's day to do personal work without eliminating one of the public worship periods.

Finally, we encourage those who might be thinking about leaving this congregation to reconsider and strive to work out your problems. It would be so sad for the church to die out there over problems which can be solved and should be solved. Regardless of where you move to you will have problems of one kind or another. May the Lord bless all of you in meeting and finding solutions to your problems. Let right prevail and your problems can be solved.

Final Separation

(Continued From Page 2)

... having no hope and without God in the world."

AREAS IN WHICH THERE IS SEPARATION (II Cor. 6:14-16). 1. BETWEEN RIGHTEOUSNESS AND INIQUITY. The Christian must be a righteous man, one who does not lie or cheat, because he keeps a clear conscience by doing what is right. 2. BETWEEN LIGHT AND DARKNESS. The Christian is a child of light, but the works of darkness are unfruitful and shameful (Eph. 5:1-16). 3. BETWEEN CHRIST AND BELIAL. A Christian is "of Christ", as the Lord whom he obeys and the pattern which he follows. The man of Belial is the follower of a worthless and profligate spirit. 4. BETWEEN THE BELIEVER AND THE UNBELIEVER. A Christian not only believes on the Son of God, but has his life, strength, holiness, and patience in him. The unbeliever is without faith and without triumph over trials. 5. BETWEEN THE TEMPLE OF GOD AND IDOLS. The church is the living temple of the living God, and Christians are stones in that temple. Idols of graven images, or idols of selfishness, or idols of covetousness, or idols of sensuality are contrary to the temple of God.

THE SEPARATION IN HADES (Lk. 16:19-31). In the other world in the Hades, there was a separation between the evil and the good. It is in Abraham's reply to a soul as far from the faith of the patriarch as hell is from heaven. Between a soul thus godless, and the holy dead who are at rest in the Lord, there is a great gulf fixed.

THE GOOD AND THE WICKED ARE DESTINED TO A FINAL SEPARATION. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:48, 49). The good shall be separated to eternal salvation. And the judgment the righteous will no more mingle with the wicked.

In Danger?

J. G. POUNDS

In the Fur-Fish-Game magazine a few years back, they ran a story of an Outdoorsman in the far back remote section of the north who would live for weeks in the woods with only a hand-ax for protection.

He had fought with and killed bears with this ax. Also he had slept out at night in sub zero weather and had traveled for miles in snow waist deep.

Someone said that there was nothing that could kill this rugged man; but here they were wrong. He got DRUNK AND CHOKED TO DEATH ON A BITE OF STEAK.

A good motto in fighting the liquor question is: "I had rather hit a bump on a bad road, than to hit a drunk on a good one."

A Gaping Gap

(Continued From Page 3)

mass which had depth. It did not degenerate to this condition. Keil and Delitzsch, two of the greatest Hebrew scholars that ever lived, testify that the Hebrew words for "waste and empty DO NOT imply a "laying waste" or desolating". (BIBLICAL COMMENTARY ON THE OLD TESTAMENT, Genesis, Vol. 1, p. 48). The prophet Isaiah wrote, "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it NOT A WASTE, that formed it to be inhabited" (Isa. 45:18).

With the above description of Genesis 1:1,2 in mind, let us examine some points which argue against the theory that there was a period of millions of years between the first two verses of the Bible.

1. The argument used to support this theory is that the Hebrew word HAYETHA should be translated "became". HAYETHA is used 258 times in the Pentateuch. It can be translated "became, had become or was". Many times it is translated "had become" but the context in which it is used clearly indicates that this is the meaning of the word (Gen. 3:22:19:26; 21:20; Ex. 7:19; 8:17; 9:10). The word is most often translated "was". The context of Genesis 1:1,2 certainly demands this translation. This same word (HAYETHA) is used in Jonah 3:3 and is translated "was". "So Jonah arose, and went unto Nineveh . . . Now Nineveh WAS an exceeding great city . . ." Does this mean that Nineveh "became" a great city after Jonah's arrival. Certainly not: in the entire Old Testament, the HAYETHA is used 1522 times. In all of the texts in which it is used, it is translated "became or had become" only 22 times. It is also surprising to know that all standard translations of the Bible render the word HAYETHA "was" in Genesis 1:2. The regular word for "became" HAPBAK. Why did not Moses use this word in the text instead of HAYETHA? The reason is that Moses wanted to convey the truth that the events of verse two immediately followed those of verse one. In concluding what has been discussed, Whitcomb says:

The answer to this argument is that while the verb HAYETHA generally calls for the idea of "become", the word order and sentence structure in Genesis 1:2 (and in a number of other passages) does not permit this translation. If it had to be translated "become", then, we would HAVE to say that Adam and Eve "became naked (Gen. 2:25), and that the serpent "became" more subtle than any beast of the field (Gen. 3:1). The Early Earth, p. 121).

2. Genesis 1:2 begins by saying, "AND the earth was waste and void". The use of the Hebrew word WAS at the beginning of verse 2 seems to indicate that the events in verse 2 immediately follow those of verse 1. This construction emphasizes the close relationship of the two verses with no gap mentioned.

3. In Ex. 20:11, Moses recorded, "for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day". This passage, in connection with the summation of the creation events recorded in Gen. 2:1-4, indicate that the heavens, earth and all living things were created in the six days of creation. There is no indication of a millions of years gap in these verses. If life was created before the statements of Genesis 1 (beginning with verse 2), then the creation account we have from Genesis 1:2 and following is the narrative of a RECREATION. Obviously, Genesis 1 is not written from the standpoint of being a record of RE-CREATION. We would certainly want to ask: Is God deceiving us by letting us believe that Genesis 1 was the initial creation of all things? Did life exist before life was created?

4. It must be mentioned also that the Gap Theory leaves us with no revelation from God concerning what took place on earth during these millions of years. Are we to believe that Genesis 1 is not the initial creation of all things and that God is keeping secret those things which transpired

before Genesis 1:2?

5. Also the Gap Theory leaves little importance for the great flood of Noah's era (Gen. 7,8). Those who contend for a gap say that all fossils had been laid down by the time of the flood. All mineral deposits had already been formed. In fact, they are saying that the great flood of Noah's day was a small, insignificant washout that affected only a small portion of the world's population.

Should A Christian Girl Smoke?

CHERYL CHANDLER

Age 14

In I Cor. 3:16, it says that we are the temple of God, and we would not harm anything of anyone else's, so why should we harm God's temple by smoking? It is a proven fact that smoking causes lung cancer.

One reason teenagers smoke is because ONE or BOTH of their parents smoke. Usually when we are young, we want to be just like MOM or DAD. Another reason a girl might smoke is because it might make her look older.

Smoking can reduce athletic ability because it causes them to be short winded. It reduces mental ability. Students who smoke have lower grades than students who do not. Webster defines nicotine as a poisonous oily liquid extracted from tobacco leaves, and the cigarette industry asks you to inhale it into your nostrils, mouth, and lungs for a real refreshing taste. They have cigarettes that "cool you off" inside; that make you distinguished, that give you that extra something, with the filter tip."

It's just awful to see that the members of the church have to "take a smoking break", between services, and outside at the church building doors and cough and breathe nicotine upon others, while welcoming them to services.

Don't destroy your lungs that were made to sing God's praise. Young people are so full of opportunity, and youth. The apostle Paul said, "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are (I Cor. 3:17).

Cigarette Smoking Declared

Inhumane - To Dogs!

RUBEL SHELLY

The United States Health Department, the American Cancer Society and other agencies concerned with public health in this country have been pressing a very vigorous campaign against cigarette smoking. The reply of the tobacco industry has been that researchers have not been able to show that the disease can be produced in experimental animals by the actual inhalation of smoke. The explanation is, of course, that animals don't smoke.

But in February of last year, two medical investigators reported that they had taught beagles to smoke and enjoy it. The result of the experiment was that lung cancer appeared in a substantial percentage of the dogs. As in humans, the death rate among the dogs corresponded directly with the amount of cigarettes actually smoked. (Reported in Newsweek, February 16, 1970.)

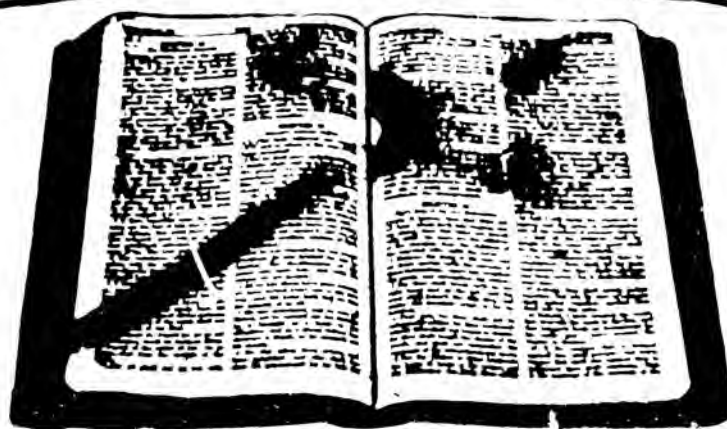
But guess what happened when the report was released at an American Cancer Society meeting: dog-lovers cried out in horror over the fact that these animals were subjected to such a cruel experiment. Poor little dogs had been enticed to smoke and, as a result, had died of lung cancer!

How inconsistent we are. If cigarette smoking is dangerous, death-dealing cruel and inhumane for experimental animals in a laboratory, it is certainly deplorable for men and women who are created in the image of God.

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8:32

"Thy word is truth" Jn. 17:17



"But speak forth the words of truth"
Acts 26:25

"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME 10

FRIDAY, JUNE 27, 1975

NUMBER 7

"Why Callest Thou Me Good?"

Matthew, Mark and Luke all present accounts of the rich young ruler who came to Jesus seeking the answer to a most important query, "What shall I do that I may inherit eternal life?" We gave Matthew's account of his coming to the Lord in a previous lesson. In this article we wish to note Mark's account of this intensely interesting event. This inspired evangelist said,



ROBERT R. TAYLOR, JR.

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, and One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions" (Mark 10:17-22).

TWO USES OF THE WORD GOOD

This young man referred to Jesus as "Good Teacher" or "Good Master" Jesus responded to this by inquiring why the young man referred to him as being good. Jesus affirmed that only God was good. The term goodness is used in two different ways in the Bible - one is absolute goodness and the other is relative goodness. When the Bible uses the term good in connection with a human being the inspired penman has in mind relative goodness and not sinless perfection. In Matthew 25:21 Jesus said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The loyal servant possessed relative goodness - not absolute perfection. Luke, the beloved physician, depicts the benevolent Barnabas in Acts 11:24 as being "a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord." Barnabas possessed relative goodness. His was not absolute goodness. In Galatians 5:22-23 Paul listed nine ingredients that compose the fruit of the Spirit. They are: "love, joy, peace, longsuffering, gentleness, goodness, faith,

meekness and temperance: . ." Again this goodness is relative when made applicable to what Christians should possess in the way of Christian fruitfulness. In Matthew 12:35 Jesus spoke about the good man who brings forth good things out of his heart. In the parable of the tares in Matthew 13 the children of the kingdom are spoken of as constituting the "good seed." (Matt. 13:38). All these uses are of relative goodness - not sinless goodness for there are no sinlessly perfect people.

Relative to goodness of an absolute degree only Deity possesses this. This is surely the sense in which Jesus used the term. He affirmed that "none is good save one, even God." (Mark 10:18). Many have wondered why Jesus answered the inquiring ruler as he did. Many have felt that Jesus was placing a disclaimer upon being good. Quiet to the contrary Jesus is presenting a strong argument in favor of his Deity. The rich ruler addressed him as Good Master or Good Teacher as the American Standard suggests. It is quite possible that all that he meant by the term was a recognition of Jesus as a noted Teacher, as a learned Rabbi. Jesus takes the word Good and teaches him that only God possesses absolute goodness. Since you address me as being Good there should accompany this address of yours a recognition that I am truly God. If I am Good, as you confess me to be, and only God is good in the absolute sense, then in reality you are confessing my Deity whether you realize it or not. If Jesus were placing a disclaimer upon his being God, as some have taught that he did, then he was also placing a disclaimer upon his being good in the same breath. If not, why not? Quite to the contrary he was not disclaiming goodness as some have imagined but pressing home upon the ruler's mind the fact that he, Jesus, was really Good in the absolute sense which made him God or Deity. The young man needed to recognize that Jesus was more than a human teacher, that he was much more than just a learned rabbi of the Hebrew religion. The rich young ruler needed desperately to see in Jesus Christ Deity, the incarnated Word, the only begotten Son of the living God. The rich young ruler would be more apt to listen to the counsel that Jesus was about to give to his presented query if he recognized that he was speaking to God in human flesh as indeed he was. It is highly unfortunate that many have missed one of Jesus' great arguments in the New Testament relative to his being Deity or God in human flesh. If Jesus were actually denying any and all goodness by this statement, then he was denying the very thing that Barnabas possessed in a relative degree and which all Christians are commanded to have. Relative goodness is not just what Jesus Christ possessed. He possessed absolute goodness just as did his Heavenly Father and as did the Holy Spirit, the third member of the Godhead. It will not do to say that Jesus laid aside his

goodness when he assumed humanity as some have done. If he possessed no goodness, then he possessed badness. Is any ready for that conclusion? We think not. Goodness is an imperative attribute of Deity and Jesus did not lay aside his attributes of Deity when he pitched his tent among men as a man. Had he done so he would not have been Immanuel or "God with us." (Isa. 7:14; Matt. 1:22-23). Reader friend, do not allow anyone to convince you that Jesus Christ was placing a disclaimer relative to his possessing goodness.

THE QUESTION RAISED AND ANSWERED

The rich young ruler desired to know what he must do in order that he might inherit eternal or everlasting life. Had there been nothing for man to do to gain eternal life, this would have been the opportune time for the Lord to have spoken clearly and forcefully in favor of unconditional salvation or universal salvation for all of humanity. But he did not answer this way, did he? He told the inquiring ruler to "Keep the commandments" (Matt. 19:17). There was something for the young man to do. It would still be Jehovah's grace that saved him and gave him these desired treasures in the heavenly hereafter but the grace of God only saves those who are obedient to heaven's will. He had to KEEP the commandments if he were going to GAIN eternal life. Specifically he was not to kill. He was to avoid adultery. He was to respect the property of another and not engage in the rather common sin of that day and even more common today - stealing. He was not to bear false witness. He was to be honest and not defraud others of their rightful belongings. Honor was to be accorded his parents. Students of the Bible will recognize these as belonging to the Ten Commandments that had been given on Mt. Sinai. Why did Jesus point him to the ten commandments? Is that where we should be pointed today? The answer is a firm no for we live under the Christian Dispensation and not under the Mosaic Economy. The writer plans to deal with the facets of this aspect of the study in a later article which will conclude this three-part study relative to some lessons from the rich young ruler.

God Has Work For You To Do!

G. F. RAINES
Newton, Miss.

Throughout the history of mankind, God has used qualified individuals in his matchless work.

God selected Abraham to be the founder of the Jewish nation.

God selected Moses to be the great leader and

(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



Heaven

(No. 1)



GUS NICHOLS

God has eternally purposed that man should be happy and successful here in this life, and have eternal life in heaven. God wants us to have a more abundant life here, as well as hereafter (Jn. 10:10). Jesus came to teach us how to live life at its best now (1 Tim. 4:8) and how to obtain eternal life in the world of come (Mk. 10:30). Heaven is vitally connected with both the wording and purpose of the great commission.

THE HEAVEN OF THE COMMISSION

In giving the commission, Christ said, "All power is GIVEN UNTO ME IN HEAVEN and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Mat. 28:18-20).

In Mark's record, the Lord said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned . . . So, then after the Lord had spoken unto them, he WAS RECEIVED UP INTO HEAVEN, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them and confirming the word with signs following" (Mk. 16:15-20). Again, and again, we find HEAVEN connected with the commission.

At the end of the commission as recorded by Luke, Jesus told the apostles to tarry in Jerusalem "Until ye be endued with POWER FROM ON HIGH". He then prayed for them. "And it came to pass while he blessed them, he was parted from them, AND CARRIED UP INTO HEAVEN" (Lk. 24:46-51).

Christ referred to heaven when he said, in John's record of the commission, "AS MY

FATHER HATH SENT ME, so send I you" (Jn. 20:21-23). The Father had sent him from heaven.

The record in Acts said, "And when he had spoken these things, while they beheld, HE WAS TAKEN UP; AND A CLOUD RECEIVED HIM OUT OF THEIR SIGHT. And while they looked steadfastly TOWARD HEAVEN AS HE WENT UP, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, WHY STAND YE GAZING UP INTO HEAVEN? This same Jesus, WHICH IS TAKEN UP FROM YOU INTO HEAVEN, shall so come in like manner AS YE HAVE SEEN HIM GO INTO HEAVEN" (Acts 1:9-11). Here are twelve men (the apostles) who saw Jesus go up to heaven. Two angels stood by and said that is where he was going.

If God could TAKE HIS SON UP TO HEAVEN, as he had promised, he can also take us up to that wonderful place some sweet day, as he has also promised, and as he took Elijah up to heaven (2 Ki. 2). We have put a man on the moon. Don't you know that it will be no problem for God Almighty who created this earth to be inhabited (Isa. 45:18), and skillfully weighed and measured it to precision (Isa. 40:12), so as to keep it up in space (Job 26:7), at the right distance from the sun in its orbit around the sun (Job 38:13-14) — don't you know that God can take a little thing like a man up to heaven?

It was no more difficult for God to take Jesus up to heaven than it was to send him down here by way of the virgin birth in the first place (Isa. 7:14; Matt. 2). This was no problem, since God operated by remote control and put the first man, Adam, upon this earth and so "Here we are"! If we can put a man on the moon, and bring him back, we shall do nothing comparable to what God has already done without our human devices. And it would be no problem for Almighty God who made this world to be inhabited, as it is before our eyes this day, to make another world and have it in reserve for us in glorified bodies. The Bible says God made more than one world (Heb. 1:13; 11:3). God told me in the Bible nineteen hundred years ago that he had made the worlds out of atoms - out of invisible things (Heb. 11:3). And when we recently discovered the facts, we learned that sure enough God had made the world on which we live out of atoms, and we took some of them and made bombs out of them! And yet some don't believe in God! What a pity! Since Jesus came down from heaven, and went back to heaven, THERE IS A HEAVEN!

GOD'S DWELLING PLACE

Before Jesus ascended up to heaven he said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I GO TO PREPARE A PLACE FOR YOU. And if I GO TO PREPARE A PLACE FOR YOU, I WILL COME AGAIN, and RECEIVE YOU UNTO MYSELF; that WHERE I AM, THERE YE MAY BE ALSO" (Jn. 14:1-3). O! yes, heaven is the "Father's house" or the "Father's home," with its "Many mansions." God, who made us all, lives there. We are his offspring, and he loves us! (Acts 17:28-29; Heb. 12:9; Jn. 3:16). Moses said, "Look down from thy holy habitation, from heaven, and bless thy people" (Deut. 26:15). "For God is in heaven, and thou upon earth" (Eccl. 5:2). "There is a God in heaven" (Dan. 2:28). "Father who is in heaven" — or our "Father in heaven" (Mat. 5:45,48); "Our Father who art in heaven" (Mat. 7:11); "My Father which is in heaven," (Mat. 16:17); "My Father in heaven" (Mt. 18:10); and "Your Father which is in heaven" (Mt. 23:9).

Etiquette For Young Preachers

Every preacher has to start somewhere. Those first few moments are always a traumatic experience for the young novice. Stage fright brings the racing heart, the thick, stumbling tongue, the shaky knees, the fading memory, and the awkward hands. It is even more difficult when one premiers at home before family and friends. With all of this pressure upon the beginning

speaker, we who hear his "solo" sermon ought to do our best to make it as easy for him as possible. The following suggestions would be appreciated by any young preacher.

1. A student preacher does not need a critique of his grammar, gestures, eye contact, nervous habits, pronunciations, volume and exactness of his quotes. We say this because all of these points are thoroughly discussed and critiqued in his regular classes in school.

A young man needs to feel free to preach with enthusiasm and earnestness without being inhibited or totally absorbed by the MECHANICS of public speaking.

2. He needs a sympathetic audience. It greatly helps to relieve the awful pressure on the student preacher when he can see an audience of friendly faces that are wishing him well; not expecting a professional production. It helps immensely to know that the hearers appreciate his efforts.

3. It is important that a young preacher have good attention from his hearers without distractions. Of course, this courtesy is due all speakers, but especially does the beginner need it. When one is nervous, struggling to concentrate on his notes, his verses, and all the other aspects of giving his lesson, a distraction from the audience can sometimes cause a man to lose his chain of thought and wreck his presentation. Help that young preacher: keep the children from being noisy, give him your best attention. He will be ever appreciative. Do not get up and make unnecessary trips out of the auditorium, also supervise your youngsters so that they will sit quietly. Few things are more troublesome to a speaker than a parade of traffic through an auditorium.

4. A young preacher deserves an HONEST COMPLIMENT and a word of encouragement for his effort. He does not need a joke or jibe about his presentation. This confuses the novice because he is not quite sure how to take it. Do not exaggerate in your efforts to encourage him. Nothing is more pitiful than a young man who really things he is as good as N.B. Hardeman. Do not contribute to his delinquency with your too lavish compliments.

5. He needs your prayers and he needs to know you are praying for him. Nothing can surpass this simple suggestion, for it surely brings Heaven's blessings down to the aid and assistance of the struggling student. Even Paul, the seasoned preacher, coveted the prayers of the saints, Eph. 6:18-19.

6. The student preacher needs your fellowship. A young man who has left home and family or job to enter school is often lonesome and in need of encouragement. Open your home, invite him in for a meal. Make him feel wanted and appreciated. When you visit together, open your heart and ears to him and listen as a friend.

7. There are occasions when a student preacher needs a helping hand. Usually income is limited while in school. Textbooks are expensive. Sometimes unexpected expenses occur such as a car breakdown or sickness. With a helping hand, he will make it over the mountain and go on to a successful ministry. Without that help he might have to drop out of school never to reach his goal, or be long delayed in attaining it.

If we really want to see more faithful proclaimers to carry on the work of the kingdom, we must join hands to provide them that help and encouragement which every young preacher sorely needs. These are the kinds of things any Christian can pass along to help the beginner make it through. Let us be like Onesiphorus and his family in helping those who preach Jesus, II Tim. 1:16.

A Christian's Duty To Elders

Christ is the chief Shepherd of the flock of God (the church). Since Christ provided under-shepherds (pastors or elders) over the flock, it is my privilege and duty to follow them as they follow Christ.

As a member of the flock, I will obey the under-shepherds as they carry out God's will. I will pray for them that they may have wisdom to rule

(Continued On Page 4)

Moses Lard's Advice To Young Preachers

One hundred and twenty years ago a household name among our brethren was that of Moses E. Lard. This brilliant scholar and preacher made himself known through his mighty pen and masterful sermons. We are fortunate to still have access to his wise counsel through the pages of his famous journal, LARD'S QUARTERLY. While scanning the pages of that theological treasure house I came across a valuable article published in July of 1867 entitled OUR MODE OF PREACHING. In those pages he set forth the following advice to his fellow gospel preachers. These words are of merit for every man who presently fills or is training to fill a pulpit. Consider them.



JOHN WADDEY

1. Let every man work in his sphere and each up to the measure of his ability. We want the gospel preached by every rank of men, by him who has one talent, by him who has ten, but especially by the latter.

2. Speak gently of him who toils through life with his one talent doing his Master's will. Do not be critical of the brother who has limited talents.

3. On settling with a church, the first thing a preacher should do is to get a full list of the names of all its members. With these members he should immediately become acquainted so as to be able to speak readily the name of each at sight. In meeting the flock, courtesy and kindness should characterize his manner.

4. Greet all the senior members . . . of the body of their surname.

5. Refrain from being too familiar with the young women of the church.

6. It will be well for a preacher on beginning his labors with a church, not to promise too much. If he fails, it will be to him a consolation to know that, at least, he has broken no pledges. Do much and promise little . . .

7. In speaking of your predecessor, be cautious. Never find fault with him, and even where you deem him wrong, say nothing. Preachers never promote themselves by speaking against preachers. If his brethren speak against him, give them no countenance.

8. Be careful how you commit yourself to people till you know them.

9. When you deem changes necessary in a congregation, introduce them as imperceptibly as possible. Innovations, as such, are not popular; and brethren feel themselves reflected upon when you pronounce their past life wrong. Abrupt changes will breed suspicion and lead to talk. Avoid these. Suggest alternations, but never command them. Gentleness and love will effect what authority never can.

10. Keep your plans to yourself; and let the church learn them only as you unfold them in practice. Plans in the abstract are appreciated by few. A comment on a plan well working, will be understood by all, and will be at once received.

11. In your role as minister, work up to your strength; but in talk, reserve much unsaid.

12. With members of your congregation, your acquaintance must be thorough. You must know their minds, know their hearts, know their lives. Without this knowledge you will be constantly blundering. You will often wound where it is unjust, and praise where you should censure. The appearance men put on is not always the fact to which we should speak. Till you know men, beware how you speak to them or of them.

13. Your first concern will be to enlighten. By every means in your power, not forbidden by Christianity, must you carry forward the

education of the disciples in the Holy Scriptures. Your failure to do this will be fatal.

14. You need to see to it that every member of the body is engaged in the daily reading and study of the truth.

15. You will sow seeds this year to be reaped ten years hence.

16. A very large proportion of his whole time the preacher should spend in visiting the members of the flock. These visits should not be mere fashionable calls. They should be visits with an object, visits full of heart and looking to the well-being of those who he serves.

17. Never discriminate between the rich and the poor.

18. Keep the spirit mellow and kind when faults are to be remedied. In all cases of correction, it will be well to precede your work with prayer.

19. Never consent that your congregation shall be simply respectable. The standard you must rear for your church is positive, not relative. It is that laid down in the New Testament. Compromise on no ground below this standard.

20. You can never train the congregation exclusively from the public stand. From house to house alone can you do this. A church taught merely from the pulpit will never be aught else than lukewarm.

21. One great aim of the true preacher is to induce all the members of the flock to pray. To accomplish this he will find one of his greatest difficulties. Lectures from the pulpit will achieve but little.

Though he has long since passed to his reward, these wise words will benefit any man who does the work of an evangelist. May we all take heed to ourselves and to our teaching that we may fulfill the ministry God has given us. I Tim. 4:16, II Tim. 4:5.

Jesus As The Lamb Of God

DAIL WILLIAMS

In Jn. 1:29 Jesus is referred to as "the Lamb of God who takes away the sin of the world," and again in verse 36 John refers to Jesus as the "Lamb of God." Just as God provided the lamb for Abraham (Gen. 22:8), he also provided the lamb needed to take away the sins of the world.

In the O.T. the lamb required for sacrifices and for the Passover had to be without spot or blemish (Ex. 12:5); therefore, Christ was the only acceptable sacrifice, since he alone was pure and sinless. In I Pet. 1:18-19 Peter says we were "ransomed . . . with the precious blood of Christ, like that of a lamb without blemish or spot."

The O.T. prophesied about Christ being the sacrificial lamb. "He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter and like a sheep that before its shearers is dumb, so he opened not his mouth" (Isa. 53:7). Christ knew it was the will of God for him to be the sacrifice for the sins of the world; and even though he prayed in Mt. 26:39, "My Father, if it be possible, let this cup pass from me," he went on to pray, "nevertheless, not as I will, but as thou wilt."

Thus Christ was sacrificed as our paschal lamb (I Cor. 5:7), and his blood cleanses us of our sin. In a symbolic reference to the saints in Rev. 7:14 John says, "They have washed their robes and made them white in the blood of the Lamb." It is through the blood of the Lamb that we have redemption and forgiveness of our sins as shown in Eph. 1:7.

However, Christ is not only depicted as a sacrifice for us or "as a sheep that before its shearers is dumb" (Isa. 53:7), but he is shown to be a powerful and victorious lamb. In Rev. 5:6 it refers to the Lamb having seven horns and seven eyes which symbolizes Christ's power and all-seeing vision. In Rev. 12:10-11 we are told that Satan was overcome "by the blood of the Lamb", and Christ is again shown as the conqueror in Rev. 17:14: "And the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful."

If we can trust that God did provide the Lamb needed to take away the sins of the world, and allow the Lamb to be our victorious shepherd, he

will always be with us in a manner similar to what we read in Ps. 23:

The Lord is my shepherd, I shall not want; he makes me lie down in green pastures. He leads me beside still waters; he restores my soul. He leads me in the paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod, thy staff, they comfort me. Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil, my cup overflows. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever.—Memphis, Tn.

Some Interesting Quotes

IT PAYS TO ASK: Jack LeVein, film biographer of Winston Churchill, asked the former British prime minister, "Sir, why did you choose me to become your film biographer?" He said frankly, "No one else ever bothered to ask me." It pays to ask people to attend Bible classes and church services, and it pays to ask people to become Christians. Could it be that many would respond if we only had enough interest to ask them? "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30). — Selected.

WHAT IT DOES NOT SAY: A young man was hesitating over being baptized. "I really can't see why I have to be baptized to be saved," he said. "He that believeth and is baptized shall be saved," said the Christian, quoting Mark 16:16. "Yes, I know," responded the man in triumph, "but it doesn't say you cannot be saved without it, does it?"

The personal worker then pointed to an advertisement across the street. "Say," he said, "I see there's going to be a circus in town tonight. Are you going?" "Oh, no," replied the young man. "That \$2.00 admission price is just a little too steep for me. I don't have the money so I can't get in." "Oh, but look," said the worker. "I know it says 'Admission \$2.00', but it doesn't say you can't get in without it."

Selected.

IN THE NICHOLS-HOLDER DEBATE which was printed in book form and was conducted in a large potato shed in Meddina, Tennessee, a very interesting thing occurred. Being in open air under the shed, bugs clustered round about the lights, and each speaker stood near a bright light. In one of Brother Nichols's speeches when he was speaking loudly and in haste, and as he inhaled the air, he swallowed a big bug. Fortunately, the bug lodged in his throat. Of course, he stopped speaking and started coughing and doing everything in his power to get the big bug out of his throat. The large crowd was in great sympathy with him as he could easily be seen; and when the bug was finally expelled from his throat, Brother Nichols said, in quoting some scriptures, "He was a stranger, and I took him in". Then the audience roared with laughter. After pausing a moment, Brother Nichols said, quoting some more scripture, "But he was lukewarm, and I spewed him out" (Rev. 3:14-19). He could have gone on to say that many church members are neither cold nor hot, but just "lukewarm", and God cannot endure them and will spew them out if they do not become zealous, fervent in spirit, and repent.

IN CRITICIZING HIS AUDIENCE for not giving more heed to what the Bible says, but simply jumping at conclusions, one of the pioneer preachers said, "About all the exercise some so-called Christians ever get is not in 'abounding in the work of the Lord' (I Cor. 15:57-59), but 'jumping at conclusions'." The following are some of the conclusions: They jump at the conclusion that because the word sprinkle is in the Bible that baptism is sprinkling, when the same verse tells us that it is the "heart" that is sprinkled, and the "body" is washed with pure water (Heb. 10:22), and that it is the blood of Jesus Christ "that is sprinkled on the 'heart', and not the water of baptism" (I Pet. 1:2). The Bible puts belief of the

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God Has Work For You To Do!

(Continued From Page 1)

lawgiver of the Hebrews.

God selected Gideon to be a judge of Israel.

The God who had work for Abraham, Moses and Gideon also has work for you to do. God has work for every member of the body of Christ to do; and "those members of the body, which seem to be more feeble, are necessary" (I Cor. 12:22), although their works are wrought in the background rather than in the limelight and may seem to be insignificant in the eyes of men.

The parable of the talents teaches us that God requires us to do the best we can with the ability that he has given to us (Matt. 25:14-30). The word of God assures us that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Cor. 8:12), and informs us that, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10).

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil" (Eph. 5:14-16).

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

Our Lord Jesus Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14).

Paul admonished the Colossians to be fruitful in every good work and increase in the knowledge of God (Col. 1:10). Faithful disciples of Christ are those who glorify God by bearing "much fruit" (John 15:8). "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

A Christian's Duty To Elders

(Continued From Page 2)

diligently, to have patience with the weak, to help those in trouble, to seek those who stray, and to discipline the disorderly. At their request I will help them in this great work to the best of my ability.

I will esteem them highly for their work's sake. I will refuse to hear unfounded accusations against them. I will imitate their Godly lives. As they provide wholesome spiritual nourishment, I will partake gladly, being thankful that they guard the flock from tainted food (false doctrine).

I will be a faithful member of the flock, I will follow the under-shepherds as they walk hand-in-hand with the CHIEF SHEPHERD. They will guide me in paths of righteousness to green pastures and still waters under the CHIEF SHEPHERD, "I will fear no evil for thou art with me; thy rod and thy staff, they comfort me." (Ps. 23).—Selected

Some Interesting Quotes

(Continued From Page 3)

gospel and baptism before salvation or remission of sins, which is by the blood of Christ (Mk. 16:15, 16; Acts 2:38; 22:16). It is in the act of baptism that we wash in the fountain filled with blood in order to be cleansed from sin. This washing must be according to the word and for the scriptural purpose stipulated. We are baptized "INTO CHRIST" in whom we have redemption through His blood, even the forgiveness of sins" (Gal. 3:26-28; Rom. 6:3, 4; Eph. 1:7; Col. 1:13, 14).

A YOUNG METHODIST PREACHER once came to Brother Nichols with a statement that a lady had come to him demanding that he immerse her for baptism. The preacher told Brother Nichols that he had never seen anyone immersed, and that he needed some information as to how to perform the act. Brother Nichols told him that the Bible did not

say whether to immerse one backward, forward, sidewise, or what posture, but that it was more expedient to baptize one backward. Again, the man said, "I am truly embarrassed to admit that I have never seen one immersed in all my life." In substance Brother Nichols tried to encourage him by saying, "Well don't be embarrassed because the apostle Paul lived and died a great preacher of the gospel without ever seeing anyone sprinkle for baptism, and I am sure he was not embarrassed" (Rom. 6:3, 4; Col. 2:12; Acts 8:35-59).

A PREACHER OF THE CHURCH OF CHRIST was trying to persuade a very intelligent and popular young business man to obey the gospel as Paul had said, "But they have not all obeyed the gospel" (Rom. 10:16). The young man replied that he had been saved without obeying the gospel. The preacher replied, "If so, then why did Peter raise the question, 'What shall the end be of them that obey not the gospel of God?' (I Pet. 4:17). He further read to the young man that when Jesus comes again, he will be "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ (II Thess. 1:7-9). The young man replied, "But I know by my feelings that God forgave my sins and saved me at the mourner's bench, and in answer to the prayer of a great congregation". The preacher asked, "Are feelings reliable testimony as to when salvation takes place, rather than the Bible promises?" The young man replied in the affirmative, saying, "Yes, I know I was saved at the altar in answer to prayer." The preacher then asked, "Would my feelings be equal to yours in testimony as to when I was saved?" The young man unhesitatingly said, "Yes". The preacher said, "Well, in keeping with the promise of God that I was Jesus, my feelings testify in harmony with the word of God that I was saved after I was baptized, not before. Jesus did not say he that believeth and is prayed for by a great audience shall be saved, but He did say, 'He that believeth and is baptized shall be saved' (Mk. 16:15, 16). And Peter said, that sinners are to 'Repent, and be baptized . . . for the remission of sins' (Acts 2:38). Now, which is better — to have a conscience and feelings which HARMONIZE WITH THE WORD OF GOD, or such as would contradict the inspired word"? We read about "the exceeding great and precious promises" of the gospel (II Pet. 1:4). Could they be exceeding great and precious if we are to ignore them and follow our feelings? The young man went away following something other than the word and promises of God.

No Escape From Living Death

HOYT BAILEY

ALL MUST SUFFER PHYSICAL DEATH: "And as it is appointed unto men once to die, but after this the judgment:" (Heb. 9:27). "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecc. 12:7).

PHYSICAL DEATH DOES NOT MEAN THE END OF LIFE: How can both good and evil ones come forth from the graves if death ends everything? Jesus declares, "All that are in the graves shall hear his voice, And shall come forth;" (Jno. 5:28, 29). If physical death ends life, then why did Jesus teach that saints are to "Enter . . . the strait gate:" and sinners "enter the broad gate?" How are careless ones to be cast out, if they ceased to be at death? (Matt. 7:13-23). When Christ comes, workers of iniquity are to be "cast into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41, 42). How can such come to pass if the wicked have ceased to have life?

ALL BODIES OF BOTH RIGHTEOUS AND WICKED ARE RAISED WHEN JESUS RETURNS: Christ points out that all will come forth from the graves. All are to be made alive in Christ. All nations are to be gathered before Him (Matt. 25:32).

Every eye of both the good and the evil shall see Him (Rev. 1:7). Each person both good and bad must appear in judgment (II Cor. 5:10). If physical death is the end of life, then how can the above be true? When the bridegroom comes, both the wise and foolish virgins are still alive. The foolish virgins, though left outside, remain alive (Matt. 25:1-13).

THE PARABLE OF THE TALENTS shows us that both the righteous and the unrighteous, or the ones who gained other talents and the ones who did not, continued alive after judgment. The righteous can expect to hear, "enter thou into the joy of thy Lord." The unprofitable servant is to be cast "into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:14-30). If only the righteous live after physical death, then how can Christ say to those on His left hand, "Depart from me, ye cursed, into everlasting fire."? (Matt. 25:31-46).

"It's Not The Church . . . It's You!

If you want to have the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing really new.
It's a knock at yourself when you knock the church;
It isn't the church . . . it's you.

When everything seems to be going wrong,
And trouble seems everywhere brewing;
When prayer meetings, young people's
meeting, and all
Seems simmering slowly - stewing,
Just take a look at yourself and say,
"What's the use of being blue?"
Are you doing your "bit" to make things "fit"?
It isn't the church . . . it's you.

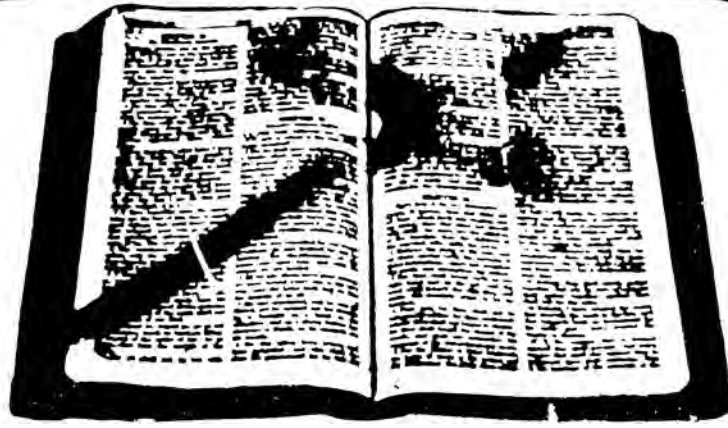
It's really strange sometimes,
don't you know,
That things go as well as they do,
When we think of the little - the very small mite-
We add to the work of the few.
We sit and stand 'round and complain
of what's done,
And do very little but fuss.
Are we bearing our share of the burdens to bear?
It isn't the church . . . it's you!

So, if you want to have the kind of a church
Like the kind of a church you like,
Put off your guile, and put on your best smile
And hike, my brother, just hike
To the work in hand that has to be done —
The work of saving a few.
It isn't the church that is wrong, my boy
It isn't the church . . . it's you!

Author Unknown

They will not seek; They must be sought. They will not learn; They must be taught; They will not come' They must be brought. BRING THEM IN WITH BUSES!

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32*

"Thy word is truth" Jn. 17:17

*"But speak forth the words of truth"
Acts 26:25*

*"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 10

FRIDAY, JULY 18, 1975

NUMBER 9

Woods - Franklin Debate Now In Print



ROBERT R. TAYLOR, JR.

In two issues of WORDS OF TRUTH in 1974, June 28 and September 27, this writer presented a review of the historic debate between Guy N. Woods of Memphis, Tennessee, and Ben Franklin of San Diego, California. This debate occurred in Gadsden, Alabama, on May 20-23 of 1974. It was announced in one of those reviews that this debate would be published. This long-awaited book is now off the press and can be purchased from Henry C. McCaghren, 100 Carlton Place, Gadsden, Alabama 35901, or from your favorite book store. The Gospel Advocate Company is handling the book. The address is P. O. Box 150, Nashville, Tennessee, 37202. The price of the book is \$6.95 per copy. It is published by Henry C. McCaghren and is printed by ROBERTS AND SON of Birmingham, Alabama. It is printed on a good grade of paper. The print makes reading an easy task. The book is attractively bound in black and contains 241 pages. The Introduction was written by Ray Hawk, evangelist of the East Gadsden church of Christ. Brother McCaghren wrote the Foreword. He served as moderator for Brother Woods. Brother McCaghren is richly deserving of our deepest gratitude for bringing this debate into print. It is this writer's deeply felt conviction that the book will do for each reader what the debate did for each listener in Gadsden. It will make him realize how strongly embedded and deeply impregnable truth is and how utterly defenseless the entire gamut of Neo-Pentecostalism really is.

THE PROPOSITIONS OF THE DEBATE

Four propositions were discussed from the polemic platform under the debate. Brother Woods was in the affirmative the first and third nights and Franklin was in the negative. The proposition the first night was: "The Scriptures teach that Holy Ghost Baptism has ceased and is no longer in the church today." The proposition the third night was: "The Scriptures teach that miracles, signs and wonders, as recorded in the New Testament, are no longer in the church today." Franklin was in the affirmative and Woods in the negative on the second and fourth nights. The proposition of the second night was: "The Scriptures teach that believers can receive Holy Ghost Baptism today." The proposition of the fourth night was: "The Scriptures teach that miracles, signs, and wonders as recorded in the New

Testament, are still in the church today."

Each speaker spoke three times per night which means that a total of twenty-four speeches are found in the book. In addition to the speeches the charts that both speakers used for the debate are included. Any one of the charts Brother Woods used is worth far more than the initial price of the book. It would be well and wise for both young and old preachers to master well these charts from the talented Woods and use them in sermons and Bible classes against the fundamental fallacies of Neo-Pentecostalism.

AN EVALUATION, RECOMMENDATION AND WISH

In my judgment the Woods-Franklin Debate is the clearest and most convincing refutation of Neo-Pentecostalism that is currently available. In a most remarkable manner Brother Woods lived up to his well earned reputation as "Defender of the Faith." His preparation to meet Franklin was thorough; his presentation of his arguments was masterful; his refutation of the points Franklin sought to press home in a mild manner was devastating. In our judgment Franklin fell flat throughout the debate in seeking to uphold his Neo-Pentecostal beliefs. It was one of the most signal victories for truth and one of

the most obvious defeats of falsehood ever witnessed upon the polemic platform. Brother Gus Nichols, beloved editor of WORDS OF TRUTH and another great Defender of the Faith, attended all the nights of this debate. He told this writer one night, "If I did not have any more to offer than Franklin does, I would be ashamed to appear before this audience." Brother Franklin Camp expressed a similar sentiment to this writer while in attendance at the Gadsden Debate. This writer expressed the following in the WORDS OF TRUTH REVIEW ON September 27, 1974, "Franklin is the weakest man we have ever observed in a debate." The present perusal of the debate in written form only confirms more deeply that evaluation of Mr. Franklin's efforts and yet he claimed to have come to Gadsden under the Spirit's guidance. Franklin and his adopted Spirit were no match for Brother Woods.

This book will long provide an able arsenal of defense for those who must meet and demolish Neo-Pentecostalism fallacies.

It is this writer's fervent wish that this book may enjoy an excellent sale. We predict that it will take its place among the great debates of the Restoration Movement. It needs to be in every library. We recommend it without reservation.

No Escape From The Final Verdict

HOYT BAILEY

RESULTS WILL CONTRAST AS WIDELY AS CHARACTER ON THAT DAY. "Whatsoever a man soweth, that shall he also reap." Every man will receive in his body the things done, whether good or bad. On the one side we read that the wicked "shall be punished with everlasting destruction," etc. On the other, "He shall come to be glorified in his saints, to be admired in all them that believe."

THESE RESULTS ARE FINAL. The dread aspect of finality which characterizes the varied passages of the Word of God which speak of the doom of the wicked, forbid our asking "What lies beyond these disclosures?" Where scripture bounds its testimony, we must end our thinking, for the one and sufficient reason that thought has no further basis on which to act.

IN WHAT WILL THE SUFFERINGS OF THE LOST CONSIST? Scripture shows that there will be unrest of spirit under the just wrath of God; there will be a sense of defeat; of loss; of exclusion; of remorse; of hopeless and unavailing regret at the thought of what might have been (Jno. 8:36; 1 Cor. 15:25; Matt. 7:23; 2 Thess. 1:8,9).

CONSIDER THE FACT THAT THERE IS

LIFE FOR ALL IN ETERNITY: Look at the following facts: Life and punishment (Matt. 25:46); Life and judgment (Jno. 5:29); Life and wrath (Jno. 3:36); Life and the second death (Rev. 20:14,15); Life and destruction (Matt. 7:13,14); Life and the lake of fire (Rev. 20:15); Life and Life and hellfire (Matt. 18:9); Life and everlasting fire (Matt. 25:41); Life and the unquenchable fire (Mk. 9:48); Life and everlasting contempt (Dan. 12:2).

THE JUDGMENT WILL SETTLE FOREVER THE QUESTION OF EVERY MAN'S CHARACTER AND DESTINY. The worth of a man's character will be determined by his works, "According to their works." That a man's works will be determined by recognized authorities, "Books" will be opened.

THE DAY OF SALVATION WILL HAVE ENDED. When Jesus comes as the Judge of all mankind, the time of probation for the human race will have closed. When we see what a dread aspect of finality there is in such words as "The door was shut;" when we know that these are spoken of as the **LAST DAYS**, and that the day of judgment is "the last day," we appeal with impassioned fervor, and we plead with men in Christ's stead to "be reconciled to God."

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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1500 Sixth Ave., Jasper, Ala.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



Respect For Authority

NO. 1

What is "Authority"? The word means, 1. "Legal, or rightful power; a right to command, or to act." (Webster). In the first place, Christ has all power, or authority, in heaven and in earth. (Mt. 28:18-20; Eph. 1:20-23; 1 Pet. 3:22; Phil. 2:5-11; Heb. 5:8-9; 2 Cor. 10:4-5).

Christ, through inspired men, is the author of the New Testament, our New Covenant. He, first of all, taught its great principles of truth unto his apostles, as now recorded in the New Testament scriptures. Having taught them orally, and in person at first, he further confirmed his deity by his ascension to heaven in their presence. (Lk. 24:44-51; Acts 1:11-11). He then sent the Holy Spirit and guided the apostles into all truth as we now have it in the New Testament scriptures, the new covenant of which Christ is thus the author (Heb. 8:6-12; 9:15-17). He made his apostles and prophets "able ministers of the 'New Testament'" (2 Cor. 3:6-14). This book contains all authority for all we are to do and practice in religion (Jn. 1:17; Rom. 6:14). Hence, "AUTHORITY" means "a book or its author, justification; warrant" (Webster). Again, the word "authoritative" means "Having, or proceeding from authority, entitled to obedience" (Webster). The word "AUTHORIZE" means "To empower; permit; as, authorize him to act" (Webster). "To justify; to furnish a ground for" (Webster). The word "AUTHORIZED" means "sanctioned or approved by authority" (Webster).

Therefore, we must obey Christ, and respect his authority in order to be saved and to be Christians. Furthermore, all he authorizes us to do, and practice is in the New Covenant, of which He is the author (Jn. 16:7-14; Jude 3; Gal. 1:6-9; 1 Pet. 1:11). We must, therefore, be able to give chapter and verse for everything we do in religion - and all of this from the New Testament, since we are not under the Old Covenant, and since we have a better Covenant established upon better promises



GUS NICHOLS

(Heb. 8:6-8).

"RESPECT FOR AUTHORITY"

"RESPECT" means "To consider worthy of esteem; hence, to refrain from obtruding upon - to be concerned with - regard: as, with respect to - a point regarded - esteem: deferential regard: also, honor - consideration" (Webster).

Do we thus have and show "RESPECT" for the authority of Christ and the scriptures? - For the doctrine of Christ? - For the apostle's doctrine? (Acts 2:42; 2 Jn. 9-11.)

Adam and Eve had no respect for the authority of Almighty God in the garden of Eden, for they ate the FORBIDDEN fruit (Gen. 2:16-17; 3:1-6). Do we obey the Lord, or follow the flesh? (Rom. 8:13). "Sin is the transgression of the Law" (1 Jn. 3:4). "Trans" means "across", and "gress" means "to go". Hence, to sin is to go across, or contrary to the Lord's word, or law.

FIVE WAYS TO SIN

There are five ways to disrespect the word of the Lord, or to commit sin. (1) To do that which is forbidden in the Law of Christ, such as to murder, steal, commit adultery, lie, etc. This is the way Adam and Eve sinned. (Gen. 2:3). All immorality now comes under these types of sin, and is the very opposite of "RESPECT FOR AUTHORITY"; for all immorality is forbidden and condemned in the word of the Lord.

(2) A refusal to do what our Lord has commanded us to do is a "transgression of the Law" and is sin. (1 Jn. 3:4). If Noah had refused to build an ark, as commanded, he would have sinned by his refusal to obey God (Gen. 6:14-16; Heb. 11:7; 1 Pet. 3:20).

If we refuse to obey the gospel of Christ, we thereby add another sin to the catalogue of our past sins, and become more guilty than if we had never heard the gospel (Rom. 10:16; 1 Pet. 4:17; 2 Thess. 1:6-9; Rom. 2:4-11). UNBELIEF is a rejection of the gospel, and of Christ and his authority (Mk. 16:15-16; Jn. 8:21,24; Acts 16:30-34; Heb. 5:8-9).

Many believe on Christ as a divine person, but refused to accept his doctrine - his word - and were still of their "Father, the Devil", (Jn. 8:30-44). Those who believed on Christ and his word, but refused to confess Him, lest they be put out of the synagogue, were sinners for so doing, and more lost than ever (Jn. 12:42-43; Phil. 2:5-11; Rom. 10:8-10; Acts 8:35-39).

Nicodemus believed in God, and in Christ; accepted the fact of his miracles, but in refusing to be "born of water and of the Spirit", (Jn. 3:1-7), he failed to become a child of God (Jn. 3:5-7; 1 Pet. 1:22-23). He refused to believe obediently (Jn. 3:5-10).

Those who refuse to REPENT, thus show their disrespect for the authority of Christ who said, "Except ye repent ye shall all likewise perish" (Lk. 13:3,5). He says, "He came not to call the righteous, but sinners to repentance" (Mt. 9:13). Peter said, "Repent ye, therefore, and be converted, that your sins may be blotted out" (Acts 3:19). All who go on in willful sin, thus show their disrespect for the authority of Christ, and are still lost. When anyone refused to "Repent and be baptized - for the remission of sins", he is sinning thereby - is hardening his heart - rejecting the gospel and demonstrating his disrespect for the authority of Christ (Acts 2:36-38, 41; Mk. 16:15-16; Mt. 28:18-20). All who refuse to be baptized, thereby, reject the counsel of God against themselves (Lk. 7:29-30). One cannot get "into Christ" where salvation is, without being "baptized into Christ." (Rom. 6:3; Gal. 3:27; 2 Cor. 5:17; Acts 4:11-12).

And when one who has obeyed the gospel, neglects the worship, and the work of the church, he is rejecting the authority of Christ who commands us all to add the Christian graces, and be faithful, zealous members of his church (2 Pet. 1:5-11; Rom. 12; Heb. 10:25-29).

(More Next Week)

Sermon Outline

ROY DEEVER

MT. 1:21

SUBJECT: Salvation

TITLE: Jesus Came To Save

PROPOSITION: To study the significance of the fact that Jesus came to save men from sin.

OBJECTIVE: To help us to have a better understanding of the significance of the fact that Jesus came to save men from sin.

INTRODUCTION:

1. Read Mt. 1:1; 1:18-25; Jn. 4:42; Jno. 1:29; Acts 8:35.

2. The word "Jesus" means "savior."

3. The Lord came to save men from their sins.

DISCUSSION: In this connection, let us consider-

I. This fact emphasizes the terribleness of sin.

1. It is important that we strive to understand the significance of sin - (1) The meaning of it; (2) The nature of it; (3) The consequences of it.

2. Sin is against God. (1) Joseph understood this, Gen. 39:9. (2) It may be against one's self and/or against someone else, but it is against God. (3) Sin is transgression of God's law, 1 Jno. 3:4. (4) The Old Testament animal sacrificial system was designed to stress - A. That sin hurts God; B. That the sinner deserves to die!

3. Cf. Is. 59:2.

II. This fact emphasizes that all accountable persons stand in need of salvation.

1. This, Paul stressed in the first three chapters of Romans. Note esp. 3:23.

2. By the transgression of Adam, sin made its entrance into the world, Rom. 5:12.

3. As a consequence, every human being is born into a world - (1) Where sin is; (2) Where death is.

4. Cf. 1 Jno. 1:8-10.

Emphasize: Because of (1) the terribleness of sin, and (2) the fact that all accountable persons stand in need of salvation - the Lord came to save men from their sins.

III. The Lord came to save men from the GUILT of sin.

1. Guilt is the agonizing consciousness of divine disfavor upon one's life because of one's violations of God's will.

2. The animal sacrifices of the Old Testament did not provide for actual, or eternal, forgiveness of sins. (1) They could not take away sin, Heb. 10:4; (2) They could not justify, Rom. 3:20.

3. The Lord delivers men from the guilt of sin by the shedding of His blood.

(1) He died on the cross that we might be saved. Cf. Mt. 26:28. (2) Without the shedding of His blood there could be no remission, Heb. 9:22. (3) He was delivered up for our transgressions, Rom. 4:25. (4) By his stripes we are healed, 1 Pet. 4:24. (5) Deliverance from guilt is only to those who are baptized into His death, Cf. Rom. 6:3,4.

IV. The Lord came to save men from the PRACTICE of sin.

1. If the Lord had made it possible for one to be saved from the GUILT of sin but not from the continual PRACTICE of sin the salvation would not be complete.

2. The Lord saves from the practice of sin - (1) By giving us the EXAMPLE of His life. A. He lived to show us how to live. B. He demonstrated that - with the help of the Father - it is possible for one to live righteously - in spite of the wickedness of the world. C. We must have His mind, Phil. 2:5ff. D. We must walk in His steps, 1 Pet. 2:21.

(2) By giving us the DIVINE GUIDE. A. He has given us His New Testament, the sacred rulebook for our lives. B. We are obligated (and privileged) to order our lives by this Book. Cf. Ps. 1:2 Cor. 5:7; Rom. 10:17; 2 Jno. 9. C. We will not live lives of "sinless perfection," but sin will not "go on reigning" in our lives. Cf. Rom. 6:12.

(3) By giving us the indwelling measure of the HOLY SPIRIT. A. The FACT of the indwelling Spirit in the life of the Christian is clearly taught in Scripture. Cf. Acts 2:38; Acts 5:32; Gal. 4:6; 1 Cor. 3:16,17; 1 Cor. 6:19,20; Rom. 8. B. This does not mean that the Spirit works in our lives in a miraculous way. (A) The Word of God is the Sword of the Spirit, Eph. 6:17. (B) What the Spirit

(Continued On Page 4)

The Book Of Isaiah

There may be no book of the Old Testament that will pay richer dividends to the student of the Bible than the marvelous Book of Isaiah. The book bears the name of its remarkable author, Isaiah, or as the name is in the Hebrew language, "Y e s h a - Y a h u," meaning "Jehovah is salvation." The very name of the prophet sets the tone of the message within the book which ultimately thrusts the mind forward many centuries to the coming of Him who would be the very embodiment of Jehovah's salvation.



WAYNE JACKSON

AUTHORSHIP—Over the past two centuries there has been a concentrated attack upon the unity of the Book of Isaiah. Radical critics, because of their prejudice against the concept of predictive prophecy, have contended that certain portions of the book were not authored by Isaiah, but were rather penned many years afterwards by unknown writers. It is generally conceded that the prophet may have written chapters 1-39, but liberals allege that there are at least two sections written by others; these are: chapters 40-54 (commonly termed II Isaiah); chapters 55-66 (denominated III Isaiah).

Of this theory it may be said: (a) This is a relatively modern notion. The ancient Jews knew absolutely nothing of it for the seven centuries preceding the coming of Christ. And for the first seventeen centuries of the Christian era Biblical scholars never dreamed of a multiple authorship for this illustrious book. (b) The theory of a I, II, and III Isaiah is both artificial and arbitrary, rejecting both the internal and external evidence regarding the narrative. For example, no clearer evidence could be desired than that of the testimony of Jesus Christ and his inspired NT pensmen. They quote from all of the alleged sections of the book and simply attribute it to Isaiah. See John 12:37-41 where the Lord quotes from Isaiah, chapters 53 and 6 in the same breath, crediting the prophet with both statements, even joining the two passages by saying, "Isaiah said AGAIN. . ." (v. 39).

Isaiah was the son of Amoz (1:1), not to be confused with the prophet Amos; he lived in Jerusalem with his wife and two sons. (7:3; 8:3). The ministry of this noble prophet occurred some two hundred years after the division in the United Kingdom in the administrations of Judah's kings Uzziah, Jotham, Ahaz, and Hezekiah. Bible scholars believe his work may have spanned a period of some forty to sixty years. An ancient tradition suggests that the godly Isaiah was martyred in the days of wicked Manasseh (who is on divine record as shedding much innocent blood — II Kings 21:16), being sawn asunder. (Cf. Heb. 11:37).

THE MESSAGE OF ISAIAH — A major emphasis of Isaiah's ministry was to urge the southern kingdom of Judah to return to Jehovah, the "Holy One of Israel" (this expression is used about 25 times in the book). The northern kingdom of Israel has forsaken the Lord having become immersed in idolatry and carnality; they will fall to Assyria in 722-721 B.C. Judah is sandwiched between two mighty political powers, ascending Assyria to the northeast, and declining Egypt to the southwest. In the shadows of these two looming forces Judah was inclined to form alliances for protection. They desperately need to learn, however, that "Jehovah is salvation;" that protection derives from him, and that ultimate deliverance will come through the Messiah.

THE ARRANGEMENT OF THE BOOK — A main thread running through the Book of Isaiah relates to the fact that Jehovah, who is the Holy One of Israel, either sends judgments or comforts, depending upon how people respond to him.

Around this theme, the book falls easily into two major sections. Chapters 1 through 39 might be styled "Judgment from God," while chapters 40 through 66 stress the concept of "Comfort from the Lord." The following arrangement will help one grasp the main divisions of this great narrative.

(1) Judgment from God (1-39). A. Prophecies concerning Judah and Jerusalem (1-12). B. Prophecies relating to foreign nations (13-23). C. Judgments upon the nations (24-27). D. A section of "woes" (28-35). E. A historical interlude concerning events in the reign of Hezekiah (36-39).

(II) Comfort from God (40-66). A. A prophecy of deliverance from the impending Babylonian Captivity (40-48). B. Jehovah's suffering Servant (49-57). C. Future glory with the coming of the Christian age (58-66).

GLIMPSSES OF THE COMING MESSIAH — Isaiah is known as the Messianic prophet for interlaced all through his message are glorious glimpses of the promised Christ. Some of these are noted as follows.

(1) According to Isaiah 6, the prophet is permitted to view the Lord upon his throne. In the midst of that majestic scene he is made keenly aware of human sinfulness and exclaims, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts." That this was actually the preincarnate Christ that he saw is evidenced by the clear statement of an inspired apostle in referring to this event: "These things said Isaiah, because he saw his (Christ's) glory; and he spake of him." (Jn. 12:41).

(2) The great prophecy of Immanuel's virgin birth is foretold in 7:14. The apostle Matthew certifies the true meaning of the passage. (Matt. 1:22,23).

(3) The rejection of Jehovah (Christ) as a "stone of stumbling" and "rock of offence" is predicted in 8:13,14. (Compare I Pet. 2:8; 3:14,15).

(4) In 9:6,7 Christ is seen as "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" and heir to David's throne. (See Lk. 1:32).

(5) The benevolence and universality of the Messiah's reign during the Christian age is vividly portrayed in 11:1-10. Note Paul's use of this in Rom. 15:12.

(6) The precious, tried, sure foundation corner-stone to be laid in Zion is viewed in 28:16, and referred to on several occasions in the NT. (Rom. 9:33; I Pet. 2:6).

(7) In 40:3-5 a preview is given of John the Baptist and his preparatory work for him who came to reveal the "glory of Jehovah" to "all flesh." This is cited in Mt. 3:3.

(8) The Lord's compassionate and just mission is stressed in 42:1-4. See Mt. 12:18-21.

(9) Isaiah 53 is a veritable galaxy of prophecies pointing to the atoning work of the Savior and many details connected therewith. (Note Jn. 12:38; Acts 8:32-35).

A Living Faith

By HUBERT A. WHITE

I'VE PRAYED many prayers when no answer came
Though I waited patient and long,
But answers have come to enough of my prayers
TO MAKE ME KEEP PRAYING ON,

I'VE TRUSTED many a friend that failed,
And left me to weep alone,
But I've found enough of my friends
true blue,
TO MEKE ME KEEP TRUSTING ON,

I'VE SOWN many seeds that fell by the way
For the birds to feed upon,
But I've held enough golden sheaves
in my hands
TO MAKE ME KEEP SOWING ON.

I'VE DRAINED the cup of disappointment and pain
And gone many days without song,
But I've sipped enough nectar from the
roses of life
TO MAKE ME WANT TO LIVE ON

The Power Of Influence

G.F. RAINES

Every accountable person in the world exerts either a good or a bad influence. A good influence preaches a more eloquent and effective sermon that can be presented in words.

"WHEN A GREAT MAN DIES, FOR YEARS THE LIGHT HE LEAVES BEHIND HIM, LIES ON THE PATHS OF MEN" (Longfellow).

"No man or woman of the humblest sort can really be strong, gentle and pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness" (Phillips Brooks).

Paul said to Timothy: "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).

In the matchless sermon on the mount, Jesus said:

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16).

"My life shall touch a dozen lives
Before this day is done,
Leave countless marks of good or ill,
Ere sets the evening sun.
Thus, the wish I always wish,
The prayer I always pray:
Lord, may my life help other lives
It touches by the way."

—Anonymous

Are You Living Under a Curse?

To be under a curse is a fearful thing. To be under a curse from God is a thousandfold more so. The word "curse" means "to be under God's disfavor; to devote to destruction; to be damned." Surely all rational people would take all necessary precautions to avoid the curses of God.

The following nine points are areas wherein we can incur the curses of God. Let each of us examine his heart to see how we stand relative to them.

I. Do you truly love God? Paul says, "If a man loveth not the Lord, let him be anathema." I Cor. 16:22. To be anathema is to be cursed. This love must be of the superlative degree: all of our heart, soul, mind, and strength, Mk. 12:30. It is not enough just to proclaim our love, we must prove the sincerity of it, II Cor. 8:8. The true test of anyone's love for God is his faithful obedience to the commands of God, John 14:15. Remember, the man who loveth not the Lord is cursed.

II. Do you seek to obey God in all things? Moses challenged the children of Israel with these thoughts. "Behold I set before you this day a blessing and a curse: the blessing if ye harken unto the commandment . . . and the curse if ye shall not harken unto the commandments of Jehovah . . ." Deut. 11:26. We have no privilege to select our choice of commands to obey. Even the smallest and seemingly insignificant ones are to be honored, Matt. 5:19. That this directly affects our salvation is seen in John 3:36. There, Jesus said, "He that obeyeth NOT the Son shall not SEE life, but the wrath of God abideth on him." The Christian seeks to obey God in all things because he loves his Lord, but also to avoid falling under a curse.

III. Are you trying to live under the law of Moses?

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JOHN WADDEY

Sermon Outline

(Continued From Page 2)

does in our lives he does in conjunction with - never separate and apart from - the Word of God. Cf. Rom. 8:9; Eph. 3:17; Rom. 10:17.

V. The Lord came to save men from the OTHER TRAGIC CONSEQUENCES of sin.

1. Condemnation. (1) The law of Moses emphasized condemnation, Rom. 7:23; (2) The Christ delivers from condemnation by making possible actual remission of sins. Cf. Acts 2:38; Rom. 8:1.

2. Hopelessness. (1) In Christ we have blessed hope with regard to the hereafter. (2) Cf. Heb. 11:1; Rom. 8:24; Heb. 6:19.

3. Death. (1) The Lord delivers us from death and the fear of dying by giving us assurance of the resurrection from the dead. (2) This general resurrection is as certain as is the fact of His own. (3) Cf. Jno. 5:28,29.

CONCLUSION:

1. Brethren, we have sought to emphasize - (1) Jesus, the Savior of the world; (2) Jesus came to save men from sin.

2. Jesus saves men from - (1) The guilt of sin, (2) The practice of sin, (3) The other tragic consequences of sin.

3. We must recognize that - (1) He is savior to ALL men in that he has PROVIDED salvation for all; (2) He is savior ACTUALLY to - A. Those who obey Him (Heb. 5:8,9); B. Those who keep on walking in the light (1 Jn. 1:7-9).

4. It is our fervent hope and sincere prayer that YOU will see to it that He is "Savior" in YOUR Life.

Are You Living Under A Curse?

(Continued From Page 3)

Gal. 3:10 warns, "For as many as are under the works of the law are under a curse." Again he says, "Ye are severed from Christ, ye who would be justified by the law, ye are fallen away from grace." Gal. 5:4. It is tragic to see so many people in the Seventh Day Adventist and other denominations subjecting themselves to a curse, by seeking to live by the old law in part or in whole. Let us be happy to live by the new covenant of Jesus which offers grace and pardon. While we honor and revere the old covenant as God's revelation, we do not look to it for salvation, worship or a guide for life.

IV. Do you put your trust and confidence in men and their words rather than God? It is amazing how many folks will reject some plain statement of gospel truth from the Bible because it does not agree with the teachings of their pastor or holy father or even their parents. Jeremiah warned, "Cursed is the man that trusteth in men, whose heart departeth from Jehovah." Never trust your soul salvation to the hands of religious teachers. It is God's heaven and He alone can save. To enter in we must please Him. Be like the nobleman of Berea, who received Paul's preaching with all readiness of mind, but then searched the scriptures to see if his words were so, Acts 17:11. Do not abuse even the good teacher God has blessed you with. Never believe a thing because a man said it, but because you can read it in your own Bible.

V. Are you failing to give God your best gifts and to put Him first in your life? Multitudes are willing to be Christians if it can be on their terms. They are more than willing to give God the second choice, if they can have the first and best for themselves. Malachi dealt with the same attitude in his day, "Will a man rob God? Yet ye rob me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are CURSED with a curse: for ye rob me, even this whole nation." Mal. 3:8-9. Remember that one can bring a curse upon himself if he does not give back unto God according as God has instructed.

VI. Do you give God the honor and glory for all that you are and all that you have? Again Malachi wrote, "If ye will not hear, and if ye will not give

glory to thy name saith Jehovah of hosts, then will I send the curse upon you. And I will curse your blessings; yea I have cursed them already, because you do not lay it to heart." Mal. 2:2. The age old sin of pride prompts men to claim the honor and glory of their success for themselves. On the contrary, Paul and Barnabas rehearsed all things God had done for them, Acts 14:27. We plant and water, but God gives the increase, I Cor. 3:6. Even at our best we are unprofitable servants, Lk. 17:10. The church today is not free from this problem. Many a problem in congregations, schools, papers and other good works stems from the unholy desired for honor and glory. Little do these aspiring brethren realize that they are subjecting themselves to a curse.

VII. Do you teach any other doctrine than that the apostles taught? This solemn warning comes from the inspired pen of Paul, "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preach unto you, let him be anathema." Gal. 1:8. So serious was this practice that he again repeats the warning in the next verse. In a world of 300 denominations, with as many different doctrines that often vary from the scriptures, surely a great part of the world of Christendom stands accursed. No wonder James said, "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment." 3:11. John says that the teacher who abides not in the teaching of Christ, hath not God, II John 9:11.

VIII. Are you negligent in doing God's work? Jeremiah said, "Cursed be he that doeth the work of Jehovah negligently." Every saint should ask himself, how am I doing my Lord's work? Teachers: How careful and thorough are you in your work? Elders: How diligently are you in leading the church of the Saviour? Deacons: Are you serving the Master with zeal and loyalty? Dare we do God's work in anything less than the best possible way?

IX. Are you helpful to your fellow-man? In the twenty-fifth chapter of Matthew we are given a vivid scene of the Judgment day. For those whose hearts were hard and untouched at the plight of suffering humanity, Jesus will say, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in, naked, and ye clothed me not; sick and in prison, and ye visited me not." Matt. 25:41-43. In our busy world, we often seem to have no time for such small matters as helping the kind of people Jesus describes. Often, we in the middle and upper stratas are so insulated from the suffering of the masses that we feel no need to seek them out to minister to their needs. But in failing to care for those who desperately need our help we bring God's curse upon us.

I would like to close this doleful lesson of dire warnings with a cheerful note. For the saved who are faithful unto death, we are told that in heaven, "there shall be no curse any more." Rev. 22:3. May we so live and die that we may enjoy that blessed peace throughout eternity.

The Christian "If"

If you can go to church when those about you
Are spending all their time in pleasure rides;
If you can worship God and love the service
Although your worldly friends would sneer
and chide;

If you can love the weak and erring sinner
And all the while you hate his deed of sin;
If you can point to him the way to heaven
And by your life his soul for Christ can win;
If you can give a part of all your earnings
And help the cause for which our Saviour died,

Although it means a sacrifice to give it
And giving up a pleasure oft denied;
If you can do the work the church is needing
And yet be glad the task is yours to do.
While others shirk their duty and unheeding
Pass by, leaving burdens all to you:
If you can daily do unto your neighbor
The things you would have him do to you;
If you can greet the rich man and the poor man
As brothers with no bar between the two:
If you can look with faith through grim disaster
And yet be humble when your skies are fair,
If you can do these things, you'll be a Christian
The greatest name on earth a man can wear!

Author Unknown

I will Go visiting

GUS NICHOLS

I must go visiting, as in Isaiah two;
For many don't know what to do -
I must force myself at first, I guess -
But I'm going to do my very best.

Many around me are lost in sin -
Don't know what to do, nor where to begin -
But we're not wise unless we win souls,
And have teaching others as our goals.

Sinners are in danger of damnation,
And the gospel's the power unto salvation.
Surely, I can show one what to do,
Regardless of what he is, and who.

3000 obeyed in Acts, chapter two
Learned in few minutes what to do.
We should now teach them before too late,
What to do, as in Acts two-thirty eight.

We are not as Peter and inspired men,
But we can show SINNERS where to begin,
By showing them every verse and line,
And win THEM TO BE CHRISTIANS now - IN TIME!

Christian Church Preacher Changes

By MARVIN BRYANT

John T. Yost has left the Christian Church and what he believes to be unscriptural practices and has become a ministerial part of the churches of Christ. He is now the evangelist of the Cherokee Church of Christ in Johnson City, Tennessee.

John is a 1958 graduate of McLean's college in Bluefield, West Virginia, and he worked as an accountant for fifteen years. He holds a B.A. degree from Winston-Salem Bible College and is presently working on a Master's degree from Emmanuel School of Religion at Milligan College in Johnson City. It was here that he met Clayton Winters of Irwin, Tennessee, who began studying with John on areas of differences. Brother Yost said "I am afraid that many people take for granted that the only difference between the church of Christ and the Christian Church is the musical instrument. I can assure you that there are many more differences that separate those two bodies."

John and his wife, Betty, have two sons, Ricky, 18, and Randy, 16. John can be contacted at 1704 Paty Drive, Johnson City, Tennessee 37601. Telephone 929-1086.-P.O. Box 2662, Mobile, Ala. 36601



JOHN T. YOST

Just Suppose

If you have heard a bit of gossip
I will tell you what to do;
That before you tell another
Just suppose it had been you.

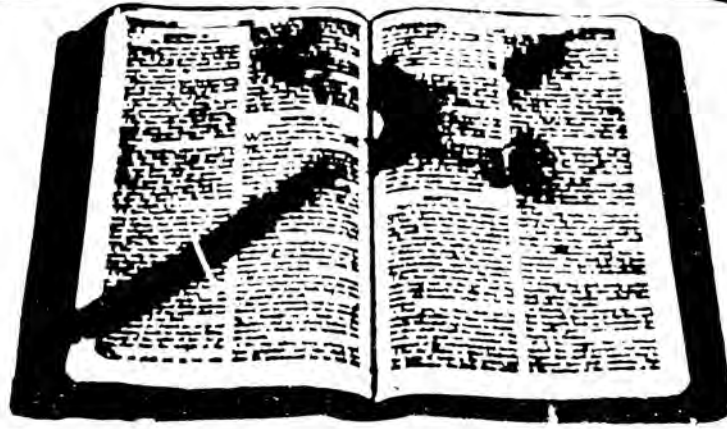
Just suppose the latest scandal
Had been on one you love, or you;
And that only half the details,
Really had been partly true.

And that all the reasons for it
Circumstances strange and new
All conspired to be a mix-up -
Just suppose, my friend, 'twas you.

Would you wish folks to repeat it?
Or forgive - forget it too?
So, before you tell another,
Just suppose it had been you.

- Selected

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32*

"Thy word is truth" Jn. 17:17

*"But speak forth the words of truth"
Acts 26:25*

*"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 10

FRIDAY, JULY 24, 1975

NUMBER 10

Congregations At The Crossroads

The Spirit of truth enabled Paul to survey with realistic accuracy the future in such passages as the following. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after



ROBERT R. TAYLOR, JR.

my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I 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 20:28-32). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons-ASV)-Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." (1 Tim. 4:1-6). "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but

denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was," (2 Tim. 3:1-9).

All the foregoing passages are quite applicable for our critical era. Especially the last quoted passage has real meaning for our time. No doubt it has experienced fulfillment in many generations that have lived in the last days or within the Christian Dispensation. There is not a single evil depicted in 2 Timothy 3 but what is practiced by people today. Too many of these infamous evils are even found among the people of God. This is not too shocking yet it has its ascending share of sorrow. Sin is rampant in our land. When sin is practiced with such complete abandonment by the wicked world about us, it is usually impossible to keep it all out of the lives of church members. In fact, it is about as impossible to keep out as is water from a boat that has a small hole in the bottom.

It is the firm conviction of this writer that many congregations are right now at the crossroads spiritually speaking. This statement is not made in haste nor with recklessness. It is made from such varied backgrounds as having traveled among many churches in recent years in meeting work and lectureships, from reading regularly several of our religious publications that set forth some of our problems and dangers, from receiving church bulletins (excellent barometers of church problems and attitudes) from throughout the country, in face to face and phone conversations with personal friends who preach in many parts of the country and from our mail which nearly daily brings one or more letters requesting help with church faced problems. In this and a subsequent article, we propose to set forth a few of the problems faced by congregations at the crossroads.

DISTINCTIVE OR SIMILAR?

The Lord's church in the first century was distinctive. It was different and distinctively so. It would never have made its tremendous impact in that century if its people had sought to be similar to Judaism,

the philosophies of Greece or the religions of Rome. They were a distinctive people. They wore a distinctive name. (Acts 11:26; 26:28; 1 Pet. 4:16). They preached a distinctive message. (Rom. 1:16-17; 1 Cor. 2:2; 15:1-4; 2 Cor. 4:5). They had a distinctive mission to fulfill. (Matt. 28:18-20; Mark 16:15-16; Luke 24:47). They had a distinctive worship in which to engage. (John 4:23-24). Their distinctive ways stood out. The angered members of the Jewish Sanhedrin in the early chapters of Acts had no difficulty in observing the differences between Judaism and the religion begun by the recently crucified Galilean. Ardent apostles, earnest evangelists and dedicated disciples not only preached a distinctively different religion, but they preached that the difference mattered. It made a difference what people believed. Christians of the first century out thought, out taught, out loved and out lived their secular contemporaries.

The church that was restored by that courageous company of pioneers the first part of last century was distinguished quite effectively from Roman Catholicism and the various Protestant groups of the day. They proclaimed a different doctrine, and said the difference mattered.

Many congregations today no longer feel the need to be distinctive. In fact, they deplore the idea of being distinctively different. They court the ways of the world. Distinctive differences are played down in the name of ecumenical extension of fellowship to the pious of all religious faiths. A desire to be very similar now pervades the thinking of too many whose chief mission in religion is to restructure a group of people who are archaic in attitude, outmoded in outlook, and antiquated in actions according to their broadminded appraisal.

Every congregation has to decide whether it will remain distinctively different and thus maintain Biblical emphasis or leave the beautiful blueprints for the structure of God's church and seek similarity in the mainstream of Protestant thought, motive and action.

SOCIABILITY OR SOUNDNESS?

Congregations are certainly at the crossroads who prefer preachers who mix and mingle well, but are not overly sound in the faith, to preachers whose soundness is above question but do not rate quite as high on the scales of popularity approval.

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WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



FROM

THE EDITOR

Respect For Authority



GUS NICHOLS

Last week we discussed the subject of "RESPECT FOR AUTHORITY", and promised to further discuss this very timely subject again in this editorial.

As members of the church, we must "abound" in the work of the Lord, and be always ready unto every good work - or we disrespect the authority of Christ.

All who do not want to so live are sinners, and lost (Mt. 5:6; 7:21-24; 2 John 9-11; Gal. 1:6-9; Rom. 16:17-18; 1 Cor. 1:10).

(3) ALL ARE SINNERS WHO ADD TO GOD'S WORD. All who add to the word, or go beyond the word to do more than is thereby authorized, disrespect the Lord's word and AUTHORITY. (Deut. 4:2; 12:31-31; Prov. 30:5-6; 2 Jn. 9:11; Rev. 22:18).

"Trine Immersionists" add to baptism, and practice baptizing a person THREE TIMES IN SUCCESSION. But the apostle Paul says there is "one baptism". (Eph. 4:5). Since the Greek "baptizo" means immerse, then Paul means there is "ONE IMMERSION", not three.

The gospel authorizes the baptism of BELIEVERS. (Mk. 16:15-16; Acts 8:12; Acts 8:26-39; Heb. 11:6; Rom. 14:23). Sprinklers add "infant baptism" (?) which is for unbelievers.

The gospel of Christ requires a confession of faith in Christ as the Son of God. (Mt. 10:32-33; Phil 2:11; Rom. 10:8-10; Acts 8:35-29). The modern Sectarian Churches add what they call an experience of grace, or a confession that one is already saved, thus showing disrespect for the authority of Christ. (Mk. 16:15-16). The Lord in His "New Testament" requires Christians to sing in their worship and offer God the praise as

fruit of their lips therein, with melody in the heart (Mt. 26:30; 1 Cor. 14:15; Eph. 5:18-19; Col. 3:16; Heb. 2:12). But sectarian churches add mechanical instrumental music to the singing required. Noah would not have added oak wood to the "gopher" wood specified for building the ark. (Gen. 6:14-16; v. 22).

Catholics add burning of incense. What if Noah had added all kinds of wood and a fourth story in building the ark? (Gen. 6:14-16; 2 Jn. 9-11; Mt. 15:9).

(4) SOME SUBTRACT FROM THE WORD. One shows disrespect for divine authority when he takes from the word of the Lord. (Deut. 4:2; 12:32; Num. 22:18; Rev. 22:19). Would Noah have obeyed divine authority if he had left off the third story in building the ark? (Gen. 6:14-16). King Saul sinned and showed disrespect for divine authority when he spared the fattest of the cattle, etc., when he was commanded to destroy all the cattle, people, etc. (1 Sam. 15).

Today, the sects leave the Lord's Supper out of their worship on most every first day of the week. (Acts 20:6-7; Rev. 1:10; Acts 2:42). They will add instrumental music not even mentioned at all in church worship, in the New Testament, then admit the Lord's Supper was observed upon the first day of the week in the days of the apostles, but go on "PLAYING" and leave off the "supper" - thus - taking from the word of God, and showing disrespect for divine authority (Acts 20:7; Acts 2:42).

The denominations take baptism from God's plan of salvation in the New Testament, and offer salvation by faith only - note the following brief quotations from which they subtract baptism: "He that believeth AND IS BAPTIZED shall be saved" (Mk. 16:15-16). "Except a man be BORN OF WATER and of the Spirit, he cannot enter into the kingdom of God". (Jn. 3:5). "Preach the baptism of repentance FOR THE REMISSION OF SINS" (Mk. 1:4; Lk. 3:3). "Repent, and be baptized every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). "Arise, and be baptized, AND WASH AWAY THY SINS, calling on the name of the Lord" (Acts 22:16).

(5) SUBSTITUTING A SIN. Another way to disobey the Lord and show disrespect for his authority is to substitute something else for what is commanded. Cain substituted the fruit of the ground for an animal sacrifice, to be offered by faith which comes by the Word of God. (Gen. 4:1-11; Heb. 11:4; Rom. 10:17). Seeing he rejected divine authority by his substitution, God rejected his worship.

Yes, and some are substituting instrumental music now on the Lord's day, in worship, for the Lord's Supper which is authorized. More than two hundred denominations are doing this on the first day of every week. (Mt. 26:26-30; Mk. 14; Lk. 22; Acts 2:42; 20:6-7; 1 Cor. 11:17-34).

Millions are substituting prayer for baptism in the Lord's plan of salvation. (Mk. 16:15-16; Acts 2:38; 22:16; 1 Pet. 3:21; Jn. 3:5; Rom. 6:3; Gal. 3:27; Rev. 14:13-14). They are thus disrespecting the authority of Christ our Lord, and preaching a perverted gospel, with the curse of God upon them for so doing. (Gal. 1:6-9; Mt. 15:9).

Many are also substituting a moral life for the new birth and for obeying the gospel. They are rejecting the authority of Christ in so doing. (Rom. 3:9,23; Jn. 3:17; 1 Jn. 4:14; Jn. 12:48; 1 Pet. 4:17; 2 Thess. 1:7-9; Jn. 3:5; Acts 2:38; Acts 3:19; Heb. 5:8-9; 1 Pet. 1:22; Rom. 6:17-18).

Let us in great faith, love and obedience to Christ, show proper respect for Divine Authority; and let us not sin in either of

the five ways in which sinners are showing "disrespect for authority".

ESSENTIAL TO UNITY

Our Savior's prayer for unity, just before he died for our sins, was for unity among all believers - not including those who reject the truth with those who believe it. He said, "Neither pray I for these (the apostles) alone, but for them also which shall BELIEVE ON ME THROUGH THEIR WORD; THAT THEY MAY ALL BE ONE; as thou, Father, art in me, and I in thee, THAT THEY ALSO MAY BE ONE IN US: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME. And the glory which thou gavest me I have given them, THAT THEY MAY BE ONE, EVEN AS WE ARE ONE: I in them, and thou in me, that THEY MAY BE MADE PERFECT IN ONE; and THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME, and hast loved them, as THOU HAST LOVED ME." (John 17:20-23).

UNITY OF THE APOSTLES

We who believe on Christ through the apostles' word, (John 17:20-23), cannot sincerely "RESPECT THE AUTHORITY" of Christ unless we strive to be united: (1) AS JESUS AND HIS FATHER WERE ONE; and, (2) UNITED AS THE APOSTLES WERE UNITED, AND ONE, instead of being divided up into sectarians factions. In praying for the unity of His apostles, Jesus said, "And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, THAT THEY MAY BE ONE, AS WE ARE." (John 17:11). The apostles had such profound "RESPECT FOR AUTHORITY" that they were one, even as Christ and His Father were one - united as they were! They kept "The unity of the Spirit" - produced by the words of the Spirit. (Eph. 4:3-6; 3:2-5).

APPEAL TO FACTIONS AMONG US

Let every factionist among us return to specific and generic authority, as found in the New Testament, and let us be united, as Christ prayed for such unity. (John 17:6-23). I AM NOW WRITING A BOOK ON "SPECIFIC AND GENERIC AUTHORITY", which I hope to have ready for you by "Christmas", ABOUT 210 PAGES, to sell for \$3.95 per copy, which will include FIFTY CHARTS, with three pages of explanation and discussion of each chart. There is no divine reason for any factions and divisions among us! If we will do away with radicalism and liberalism among us, we will be united, as Jesus prayed and taught that we should, AND ALL OBEY THE LORD at the time, as in N.T. times.

APPEAL UNTO THE DENOMINATIONS

There is no excuse for denominationalism and religious divisions in our nation, and in our world. The only way to believe in Christ, obey the Lord and his truth, and have unity, as required in the New Testament, is to resolve that we, as individuals in this world, will show proper respect for Divine authority! Many have discarded the Bible and are following their dreams, feelings, and imaginations, instead of the Bible! THEY ARE PUTTING THEIR HAND OVER THEIR PHYSICAL HEART and saying, "I WOULD NOT GIVE MY FEELINGS FOR ALL THE BIBLES IN THE WORLD." Is God the author of all such contradictory beliefs, dreams, feelings, and so called direct and modern revelations claimed to be directly from God? Must we accept the doctrine of the late Joseph Smith, the Book of Mormon, with all their so called modern revelations; together with the writings of Mary Baker Eddy, and of Elen White? All such, together with MODERN feelings,

(Continued On Page 4)

Conversions Of Those "Raised In The Church"

STEVE WILLIAMS
Memphis, Tn.

Conversion is very similar to repentance and is closely related to it (Acts 3:19; 26:20). Literally, the words translated "convert" or "conversion" mean "turn" or "turning". Conversion presupposes that one is traveling in a direction away from God. A change is brought about, so that one turns or returns to God. One may be turning away from idols (I Thess. 1:9) or just from selfishness. In this change the emphasis may be upon the ethical side or on the religious side (as with Paul).

The change may be sudden and dramatic or slow as a result of prolonged teaching and exposure to Christian doctrine. Most of the conversions in the Bible are of the sudden and dramatic type; but this does not mean that conversions of children raised in Christian families are less credible, just because they are not usually of this type. The absence of the non-radical type of conversions in the N.T. is explained largely by the fact that the conversions in Acts are of the first generation and are mostly on the mission frontier. One would have to expect the more sudden and radical type of conversions. But the new birth must also come for those with a religious background, even for those like Nicodemus (Jn. 3:1ff). Just because a conversion to Christ may occur slowly or in the secrecy of the heart, that does not mean that it does not occur at all.

Some continually give the impression that conversion should be preceded by a terrible escapade in sin followed by a dramatic type of conversion. Is conversion better if it is preceded by a period of 'sowing a lot of wild oats'? This writer has heard many people say that they had rather hear a preacher who was at one time a real 'rounder', because he knows more about sin. If that were best, then we should include a course on sin in our preacher training schools and in our colleges in which preachers participate in many sins to learn more about it first hand. The foolishness of such logic is obvious. A preacher is not naturally better just because his conversion was a dramatic and radical one.

Another statement often heard in the church is that people "raised in the church" have missed something by not being in a position where they did not believe or were totally apart from the church. Such a statement, though often repeated, is blatantly false. If it were true, it means that we should abstain from giving our children Christian training, so that their conversion can be of the radical type. This, however, goes against plain Bible teaching (Prov. 22:6; Eph. 6:4). Besides, what have people missed by being "raised in the church"? Is it terrible that they have missed living for several years totally apart from the community of believers? I think not. One is not automatically a weaker Christian just because he was "raised in the church."

No, conversion does not have to be dramatic, radical and sudden. The conversions every year of many fine children reared in a Christian family are as credible and valid as those of the worst reprobates. The fact that they are slow may cause some to wonder, "Has a change taken place in this child that is coming to be baptized?" Let us be assured that a change usually has taken place; it has just been a slow one like Timothy's may have been. "Have they repented?", people ask. Again, we can assume that they usually have, but instead of repenting of everything in one day like some people did in Acts, their repentance was a

prolonged act.

Let us, then, be thankful for preachers who, though once sinners, were "raised in the church". Paul was not proud that his conversion was of the more radical type. He was thankful for the grace of God (I Tim. 1:15), but he was sorry that he had lived in such open rebellion to God. He called himself "the foremost of sinners" (I Tim. 1:15).

Christians everywhere who were "raised in the church" should be thankful that they do not have any more scar tissue (from sin) than they already have. Let us put an end to this bragging about how bad a sinner we were before our conversion as if that makes us better Christians now. Such boasting is not admirable and likely shows a little desire to appear worldly wise. A better attitude would be one of shame, not pride. We should, like Paul, try to forget the things that lie behind us (Phil. 3:13). Finally, we should never downgrade the conversion of someone who was "raised in the church" as being unreal.

What To Preach

W. M. ANDERSON

Like our brother Paul, we should be "DETERMINED not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). Truly, Paul was a person of 'determined' character. He had made up his mind to stay with preaching only those things which surrounded and glorified the Lord. This did not mean he knew nothing concerning other matters, nor that he was unable to converse about other matters. But this reflected his intent and realization that only such preaching as pertained directly to Jesus Christ and him crucified was sufficient to ground the faith of the brethren in the power of God as opposed to the wisdom of men.

Well might preachers of our day — WITHIN the Lord's church — reexamine their preaching! We are witnessing far too much preaching by gospel (?) preachers FOUNDED upon the WISDOM OF MEN. It is weakening the church of our Lord! Our crave for, and striving to achieve worldly letters has superseded the preaching of Biblical truth! Preachers must share, at least in part, the blame for an increasing spiritual decay in the church. Congregations are weak or strong, to a great extent, in direct proportion to the weakness or strength of the preaching done. It is not so much what some of my co-laborers in preaching are preaching; but what they are NOT PREACHING which is stimulating this aggravated condition. I can name congregations which have actually become 'havens for sinners' — largely because preachers are either willingly or neglectfully refusing to "declare . . . the WHOLE counsel of God" (Acts 20:27). And, also because the bishopric is not insisting that such be done by the preachers who work with them! Indeed, I should not want to be in the shoes of either when coming before my maker's Son in judgment. God help those of us who attempt to preach or oversee the flock of God to realize that it isn't enough to preach the gospel — we must persistently preach the "WHOLE COUNSEL"! Anything 'less' incurs not only the displeasure, but the damnation of our Lord (Gal. 1:6f; I Cor. 9:16; II Tim. 3:16 - 4:5).

Naturally, where there is a 'failure' to preach the "whole" counsel, there will of necessity be a 'failure' to PRACTICE those portions of undeclared scriptures! At our very best, we are relatively unprofitable servants (Luke 17:10) when we fail to carry out all his commands. Every preacher has the command to preach the whole counsel, and a failure to do so — for any excuse — is to add shame and disgrace to his

disobedience in part.

Some hesitate to preach certain portions of the scriptures for fear of creating disfavor on the part of brethren, tearing up the church or driving people away from the Lord! I don't believe such is right simply because the Bible doesn't teach it. Quite the opposite of this man-made philosophy is true! Preaching the "whole" counsel strengthens the church and attracts people who are searching for the truth. Preacher, how long has it been since you preached what the Bible (not philosophizing men) says on: (1) Marriage, home relations, proper attitudes toward sex and divorce; (2) Christian stewardship of finances; and (3) Divine discipline and withdrawal of fellowship from the disorderly; (4) Morals inflaming unlawful sex desires pertaining to modest dress (shorts wearing, mixed swimming, skin-tight attire), dancing, drinking, etc.; (5) Morals such as honesty, lying, stealing and unclean speech? Brethren, these are just a few neglected areas which go untouched in our gospel preaching month after month and even year after year. This can be done with a proper and profitable emphasis on love, kindness and genuine concern for the souls of mankind.

Let us rise up to the call of duty and challenge of preaching that WHOLE counsel sealed in the blood of Jesus!

How To Keep Saved

To be saved from sin, one must obey the gospel of Christ (I Pet. 4:17; II Thes. 1:7-9). Many stop short of obeying the first principles, or stop soon after they are baptized. Keeping saved is fully as important as reaching the saved state.

REALIZE THAT A CHRISTIAN CAN APOSTATIZE, OR FALL AWAY. Knowing of the possibility of falling should make one cautious (I Cor. 10:12). The Bible teaches the possibility of falling (Gal. 5:4). Simon sinned (Acts 8:13-24). The Hebrews were warned against falling (Heb. 4:11). A brother can enter into a lost state and need to be restored and his soul saved from death (Gal. 6:1; Jas. 5:19-20). It is possible for a saved person to return to the wicked way of life (II Pet. 2:20-22).

CEASE TO PRACTICE SINFUL OR DOUBTFUL THINGS. Live as a new creature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). The one who is baptized into Christ is raised up to walk in newness of life (Rom. 6:4). "If ye then be risen with Christ, seek things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3). The Christian is to sow the Spirit, not to the flesh (Gal. 6:7-8). Each is warned "Be not deceived: evil communications corrupt good manners" (I Cor. 15:33). "Abstain from all appearance of evil" (I Thess. 5:22).

KEEP IN TOUCH WITH GOD. Permit God to speak to you daily through the study of His Word (Acts 17:11; II Tim. 2:15). Speak with God daily in prayer (Lk. 18:1; I Thess. 5:17). Ask for forgiveness (Mt. 6:14-15). Ask for guidance and needs (Mt. 6:9-14; Jas. 1:5). Thank God for His blessings (Acts 17:28). Worship God faithfully (Jno. 4:24; Heb. 10:25).

PUT GOD FIRST ALWAYS (Mt. 6:33). Don't indulge in sin, nor compromise with error. Put God before pleasure, loved ones, company, work, etc. (Lk. 9:23; 14:26-27, 33). Like Paul, count all things loss for Christ (Phil. 3:7-8).

BE DOERS OF THE WORD (Jas. 1:22). Show faith by works (Jas. 2; Mt. 25). Visit the poor (Jas. 1:27). NEVER QUIT GROWING SPIRITUALLY. KEEP YOUR MIND ON CHRIST.

Congregations At The Crossroads

Continued from page 1

People who have such a low concept of the preacher's work so as to think he is highly successful when he actively makes the Coffee Route at every restaurant in town daily, is known by all around court square and regularly calls on every merchant in town to chat about the weather or the latest score of the local football team, and is a front row attendant at every community gathering, have ABSOLUTELY NO KNOWLEDGE of what Paul incorporated into 1 Timothy, 2 Timothy and Titus as works worthy of a gospel preacher's time and effort. It is better to aim at knowing all about the Bible (always a goal beyond one's reach) and less about the community as to know all about the community and so VERY LITTLE about the Bible. Those who major in minors during the week will only minor in seeking to impart a major Biblical lesson on Sunday morning and Sunday night. Doing what some members prefer in the way of social climbing, public relations, and image building, will never give any preacher enough time to study, meditate, and pray, so as to be effective in pulpit preaching, classroom teaching, personal evangelism or religious journalism.

Congregations are at the crossroads when they prefer members who are among the socially elite to those who do not rate among the social climbers. Such members need a refresher course on the opening half of James 2. Perhaps in reading Matthew 25:34-46 they have not noted the significance of that little word LEAST. "Inasmuch as ye have done it unto one of the LEAST of these my brethren, ye have done it unto me." (Matt. 25:40). We recently read of a preacher who was criticized because he spent too much of his time seeking to convert the poor people. After all, what can they contribute toward paying off our huge indebtedness on our property? What will their presence do for our coveted image in the community? Some need to read again James 2:5 in particular.

It should always be soundness first and then sociability in harmony with principles of soundness. Too infrequently though, it is the sociability first and soundness next if room allows and convenience permits. If not desired, then it is sociability at the price of all soundness. Such constitutes a real danger among us currently.

Respect For Authority

(Continued From Page 2)

dreams, imaginations, and the like are productions of the flesh, and are not from God. To say they are revelations from God, by the Spirit, as the Bible apostles and prophets, were inspired, is to destroy the Bible. I earnestly plead with my fellow travelers to eternity to give up all feelings and imaginations, dreams and claims to being divinely and directly inspired by the Holy Spirit, and come back to the TRULY INSPIRED BOOK, THE BIBLE, RIGHTLY DIVIDE IT, TEACH IT AND FOLLOW IT, and let all who claim to believe in Christ, and follow him, see to it that we, as both individuals and churches, ABIDE IN THE DOCTRINE OF CHRIST, and also cease to make laws for Christ, and be Christians, and only Christians! (2 John 9-11; Rom. 16:17-18). I stand ready to give up any doctrine and practice in religion not authorized in the Bible, (rightly divided) — not authorized — by either SPECIFIC or GENERIC authority! My new book is to deal with such matters.

The Peace Of God

The world yearns for peace. Men continually talk of peace, yet there is never a day when the clashing of war is not heard somewhere. Major war still stands as an immediate threat. Nothing has plagued our planet like wars. They have brought untimely death and untold suffering to millions. Lands are ravaged and civilization is retarded by years.



JOHN WADDEY

OUR ONLY HOPE

Christ is the only hope for peace in this world. Force of arms can hold the peace for a while. The United Nations might forestall war temporarily. But as J.M. Pierce said:

"An effective organization for world peace will be established, not through political diplomats around a peace table, but through Christian teachers in all cities, teaching citizens in Sunday School and public school the sacredness of human life."

Another has said: "Five great enemies of peace inhabit with us — avarice, ambition, envy, anger, and pride; if these were banished all should infallibly enjoy perpetual peace." Each of these sinful attitudes fall mortally wounded before the power of the gospel. James tells us that wars rise from the LUSTS of men's hearts, Jam. 4:1.

PROPHECIES OF PEACE

Isaiah predicted that the Messiah would be the "Prince of Peace and of the increase of his government and of peace there shall be no end. . ." 9:6-7. Michah said, "This man shall be our peace." 5:5.

The Messianic kingdom would be a kingdom of peace. Isaiah foresaw the day when Jehovah's house would be established in Jerusalem, and all nations would flow unto it. From all the nations of the earth would come its citizens. And when they entered this kingdom, they would beat their swords into plowshares and their spears into pruning hooks; nations would not lift up sword against nation, neither would they learn war any more, 2:2-4. But note that this was true only of those within the peaceable kingdom. He does not say that all the sinners of the world would become men of peace. Haggai also saw the future of the Lord's temple at Jerusalem and wrote, "The latter glory of this house shall be greater than the former. . . and in this place will I give peace, saith Jehovah. . ." 2:9.

Christ would bring a COVENANT OF PEACE. Jeremiah predicted that God would give a "new covenant," 31:31. But through Ezekiel God promised, "I will make with them a covenant of peace." 34:25.

THE PEACE CHRIST BRINGS

Jesus came to reconcile lost humanity unto God, II Cor. 5:20. When we are reconciled, we have PEACE WITH GOD. David wrote, "The Lord will bless his people with peace". Ps. 29:1. Isaiah declared, "Thou will keep him in perfect peace whose mind is stayed on thee." 26:6.

Peace with God, because of salvation, brings peace within one's heart. Jesus said, "Peace I leave with you, my peace I give unto you." John 14:27. Paul exhorts, "Let the peace of God rule in your hearts." Col. 3:15. Again, he tells us of "the peace of God which passes all understanding." Phil.

4:7. So great is the inner peace which God supplies the saint that we could never fathom or exhaust it.

CHRISTIANS LIVE PEACEABLE LIVES

Through Christ, the world has enjoyed more peace than at any other time in history. The angels announced his birth with these joyous words: "On earth peace, good will toward men." Lk. 2:14. All Christians are to "follow after peace with all men. . ." Heb. 12:14. They must also pray "for kings and for all that are in authority, that we may lead a quiet and peaceable life. 1 Tim. 2:2. God promises that if "a man's ways please the Lord, he maketh even his enemies to be at peace with him." Rev. 16:7. If it is possible, Christians are to "be at peace with all men," Rom. 12:18. The blessings of heaven are showered upon the peacemakers, Matt. 5:9, and "to the counsellors of peace is joy." Prov. 12:20.

THE CHRISTIAN'S ATTITUDE TOWARD WAR

Because of the peaceable nature of the kingdom of Christ and its citizens, it seems unreasonable that the sons of God should be destroyers of men. We are to love our enemies and pray for them, Matt. 5:43-45. We are to do good unto them and return good for their evil, Rom. 12:20-21. We are told to avenge not ourselves but to give peace unto the wrath of God, Rom. 12:19. Those who take the sword as Peter did will perish by the sword, Matt. 26:52. Because Christ's kingdom is not of this world, we cannot fight for it, John 18:36. We should be grateful that our government recognizes that Christians cannot conscientiously participate in war, and thus grants them opportunity to serve in some other capacity. Remember that after all wars are fought, men praise the peacemakers. This is the full-time work of all God's children. Remember:

"The God of Peace," Rom. 15:33.
 "Hath called us to peace," I Cor. 7:15.
 "With the gospel of peace," Rom. 10:15.
 Into "the kingdom of God which is joy and peace," Rom. 14:17.
 Let us "follow after things which make for peace," Rom. 14:19.
 For "Blessed are the Peacemakers," Matt. 5:9.

ANNOUNCEMENTS

The Editor, Gus Nichols, will be with Brother Glen Posey at the Haleyville, Church of Christ July 28 through August 1 in a special meeting. Services each night beginning at seven o'clock. The subject will be "DIVINE AUTHORITY". COME!

The Sixth Ave. Church of Christ will be in a Night Bible School August 4th to 8th — 7:00 P.M. each night to 8:30 P.M. ALL INVITED!

The babbling brook makes the most noise, the deep powerful stream runs silently.

The safest kind of education is religious education, and the sanest kind of religion is an educated religion.

If you know that you can't do a thing, then don't waste your time trying. Let somebody do it who can, while you do something you can.

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8:32

"Thy word is truth" Jn. 17:17



"But speak forth the words of truth"
Acts 26:25

"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME 10

FRIDAY, AUGUST 1, 1975

NUMBER 11

Congregations At The Crossroads

NO. 2

Judah of Jeremiah's day found itself at the religious crossroads when Jehovah's tenderhearted prophet stated the Lord's courageous counsel for their unsure feet to tread, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall



ROBERT R. TAYLOR, JR.

find rest for your souls. But they said, We will not walk therein. Also I set watchman over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken" (Jer. 6:16-17). Sad as it was, Judah made the wrong choice when faced with this major decision of a future direction to tread. In a very real sense, many congregations are at the religious crossroads today. Some prefer becoming similar to their religious neighbors rather than remaining distinctively different. Some prefer a major in sociability and a minute minor in the realm of soundness. Of these we wrote in a previous article. Now we examine a few other crossroad problems that currently challenge God's people.

STRICTNESS OR PERMISSIVENESS?

Permissiveness permeates practically every layer of human society in our day. Parents are permissive in the rearing of their children. Young people are frequently permissive in their moral and ethical codes. Young people by the masses have followed the permissive philosophy in their dating behavior. Schools and colleges are usually permissive in matters of dress codes, teacher-student relations, and what is taught in the name of academic freedom. Academic freedom is one of the intellectual gods of the day. Before its shrine, any error can find refuge. Civil powers are permissive toward hardened criminals. Many a man, who ought to be behind bars, roams the land free as a bird, due to the permissiveness that blankets the country.

Since permissiveness reigns within the secular realm, it is well nigh impossible to keep it out of the church. People who are permissive from Monday through Saturday do not want to hear a straight forward

preacher with a strict sermon on morals, manners and the Messiah on Sunday. If given their way, they will either REMOLD him into their likeness or else will REMOVE him from the pulpit. They do not wish to attend a Bible class under a well disciplined and strict Bible teacher. They do not want to be under a strict eldership. They do not want any Christian to come to them bearing a strict exhortation. They do not want to hear any strict areas of morals and ethics discussed. Everything should be left in that ever popular gray area where nothing is very wrong. They believe that at all costs we must avoid that absolute black and white area!!

Man may choose to breathe the air of deadly permissiveness, but Jehovah has always been a God of strictness. Let him who is skeptical relative to this point remember the universal flood in Noah's day (Genesis 6-8), the fiery destruction of Sodom, Gomorrah, Admah and Zeboim in Lot's day (Genesis 19; Deuteronomy 29:23), the destruction of Pharaoh's army in Moses' day (Exodus 14), the death of Nadab and Aibhu in the era of the wilderness wandering (Leviticus 10), and the immediate execution of the lying couple - Ananias and Sapphira in Acts 5.

We had better be amending our ways toward the strictness and discipline characteristic of Jehovah's system rather than toying around with the perilous permissiveness of this evil era, this wicked world. We preachers had better be preaching the strictness of gospel truth and warning all against the piercing perils of permissiveness. Elders had better have their eyes upon the strictness of sound doctrine and well mannered lives of the flock rather than seeking to placate those who would restructure the church and lead it away into another apostasy. The generous contributions some of these advocates for for restructure give each Lord's Day is not worth the price of dancing to their liberal tune of teaching. Those who edit papers and write for religious journals need to be adopting and adhering to policies in harmony with truth, if not already doing so. We imperatively need to be breathing the strictness of faultless doctrine and sound practice in all our teaching, preaching, writing and living.

PRINCIPLE OR POLITICS?

There is a great deal of difference between the person who follows principle

in his religion and the man who allows church politics to sway his thinking, prompt his speech, and regulate his deeds. The man of principle pursues right for right's sake. Truth is his constant quest for supremacy of thought and action. If he be a preacher, a presentation of truth and nothing but truth in fearless fashion is his intense goal. If he be an elder, right will take preference over the popular and the pleasing. Decisions will be based upon right and not in harmony with moneyed interests or majority demands from the members at large. If it be a question of supporting sound preaching or giving in to the demands of the disgruntled, the man of principle will remain firm for the faith if he has to buck all the crowd. If he be a deacon, he will exhibit "great boldness in the faith in a pure conscience." (1 Tim. 3:13,9). The man of principle in the pew will not seek the stand which is necessarily the popular and most pleasing one from his surrounding contemporaries, but will determine what is right and pursue it with dogged determination.

The church politician could care less about right and whether truth will prevail. He will pull strings that would make a worldly politician blush with a sense of shame. Tricky strategy under the cloak of secrecy is his stock and trade. His conscience is so seared that it makes but little difference if the reputations of good men are ruined by his ruthless actions or the Lord's church is left bleeding and ruptured.

Diotrphes of John's day was a church politician of the deepest dye. The straight forward apostle of love (yes even love must be straight forward) wrote, "I wrote unto the church: but Diotrepes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and for biddeth them that would, and casteth them out of the church" (3 John 9-10). Whoever or whatever is represented by Jezebel at Thyatira was church politics in actions, in infamous action (Rev. 2:20-24).

Any church is definitely at the crossroads when it has a preacher, an eldership, a set of deacons, or an element among its members who prefer the ways of

(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



Advice For The Church

ROM. 16:16

"ADVICE FOR THE CHURCH TODAY." While I have had 65 years of experience in Christian living in the church, fifty eight years as a preacher, and over 50 years of much counseling, covering most of our nation orally and in writing, I still feel that the PROPER ADVICE to give is the INSPIRED ADVICE GIVEN BY THE LORD in his word.



GUS NICHOLS
EDITOR

SPECIFIC AUTHORITY

In the realm of specific authority, I could only advise the church to follow the instructions authorized by our Lord through his apostles and prophets in the New Testament. We should always do the very thing which the Lord has commanded us to do! He says for us to teach Christians "to observe ALL THINGS whatsoever I HAVE COMMANDED YOU" (Matt. 28:18-20). We are commanded to hear Jesus in all THINGS whatsoever he has to say unto us! (Acts 3:22,23). At the transfiguration, his Father, God, said, "Hear ye him" (Matt. 17:5).

TO HEAR HIS APOSTLES

Christ made his apostles, "able ministers of the New Testament, not of the letter", or Old Testament (II Cor. 3:6-14). I, therefore, advise the churches to accept the New Testament as their only creed, rule of faith and practice. If this be done in regard to all that is specifically authorized in the New Testament, it would unite all believers and make them one as Jesus and his Father are one (Jn. 17:8-23). We are to endeavor to keep the unity of the spirit found in the New Testament and this would reproduce "churches of Christ" today and do away with all denominationalism and religious division (Eph. 4:3-6; Rom. 16:17,18).

DILIGENTLY STUDY THE BIBLE

I would advise churches of Christ to diligently study the Bible, more and more as the days and years go by. It is the only spiritual food upon which our souls can live (Matt. 4:4; Jn. 8:32). The churches of the Lord should cultivate a strong desire and spiritual appetite for the word of God. (I Pet. 2:2; 2 Pet. 3:18; Heb. 5:12-14).

STUDY ESSENTIAL TO FAITH

Our faith should grow exceedingly (II Thess. 1:3). Let us remember that faith comes by hearing and studying the word of the Lord, and is not a direct gift from God (Rom. 10:17; Jn. 20:30-31; I Cor. 3:5; Jn. 17:20-23). We must become more and more informed concerning the evidences of Christianity in order for our faith to grow. We must also be sincerely seeking for the truth, whatever it may be, and regardless of the consequences. This is involved in hungering and thirsting after righteousness (Matt. 5:6).

DON'T IGNORE ANY OF THE FACTS

Of course, an honest disciple of the Lord will want to receive and fully accept all that the word of God says upon any and all subjects. We are to live by every word of God and not by just a few passages on a subject (Matt. 4:4; II Tim. 3:15-17). God told a prophet to speak "All the words which I have commanded thee; diminish not a word" (Jer. 26:2). Paul did not shun to declare all, or the whole counsel of God (Acts 20:24-27). Of course, one might take passages and words out of their context, and ignore other scriptures on a subject, and make the Bible teach almost anything which he might want it to teach. Such a student of the Bible would not be honest (Matt. 13:15,23). For instance, we read that "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins" (Mk. 1:4; Luke 3:3). From these two passages, one man jumped to the conclusion that John did not administer the baptism of repentance, but only preached it and administered water baptism, and that therefore, water baptism was not for the remission of sins. But there is one more verse on the subject which this man ignored, as though the devil had put it in the Bible: and that was Paul's statement that "JOHN VERILY BAPTIZED with the baptism of repentance" (Acts 19:4). It is not honest for people to teach a doctrine built upon a perversion of scriptures, which makes other scriptures false.

It is true that there are scriptures which say that we are saved by faith (Rom. 5:1). But to jump to the conclusion that we are "justified by faith only" makes one contradict and make false other statements in the Bible which deny that we are "justified by faith only" (James 2:24-26). (Mk. 16:15,16; Acts 2:38; Acts 3:19; Acts 17:30,31; I Pet. 3:21). Hence, my advice to the church today is to teach that which is in harmony with all that God says on any and all subjects.

NOTE WHO IS SPEAKING

To ignore who is speaking is to trifle with the word of God and to enable one to apparently prove any doctrine that he wants to, even atheism; for the Bible says "there is no God" (Psalms 14:1; Psa. 53:1). But these quotations ignore the speaker without which consideration the truth is turned into a lie. The passages actually say, "THE FOOL hath said in his heart, 'There is no God'". (Psalms 14:1; Psa. 53:1). Sometimes UNINSPIRED men are quoted in the scriptures as well as those INSPIRED, and we should note the difference. Furthermore, we should remember that an uninspired man may be quoted as telling the truth in some instances. But sometimes such men err either because of ignorance or in order to deceive.

LITERAL OR FIGURATIVE

While the great rule is that the language

of the Bible, as well as other literature, is to be interpreted literally, the exception to the rule is that in all such literature some few words here and there are to be understood as having a secondary meaning, etc., or should be given a figurative meaning, hence the rule of interpretation is that all words are to be accepted in their primary meaning, UNLESS this involves some conflict with the context or other facts of scripture. It is easy to see that when Jesus called King Herod a "FOX", the word should not be interpreted as a literal "fox", but the meaning was that they should go and tell that cunning and destructive King that I cast out devils, etc. (Lk. 13:32).

AN ALL SUFFICIENT GUIDE

Our proper advice to the church today is that it accept the Bible as an all-sufficient guide in all matters of faith and religion. God has therein revealed unto us all things "that pertain unto life and godliness" (II Pet. 1:3,4). Furthermore, the scriptures are said to make us wise "unto salvation", and to "thoroughly furnish" us "unto all good works" (II Tim. 3:15-17). God's word is a "lamp" unto our feet and a light unto our path" (Psa. 119:105,130). The word is full of power (Heb. 4:12). It is perfect converting the soul (Psa. 19:7). It is able to save the soul (Jas. 1:21). The gospel is the power of God unto salvation (Rom. 1:16). We are saved by the gospel (I Cor. 15:2). We were begotten by the gospel (I Cor. 4:15; Jas. 1:18). We are born again by the word of God. The part of the Holy Spirit in all of this is that THROUGH INSPIRED MEN, He revealed the word and wrote it, and spoke it for us. THE SPIRIT'S WORD FOR US IS IN THE SCRIPTURES (Neh. 9:30; II Pet. 1:18-21; I Cor. 2:13; Jn. 14:26; Jn. 16:13,14; Matt. 10:19-21; II Sam. 23:2; Acts 1:16; II Tim. 3:16; Heb. 3:7-11).

My advice is, therefore, for all to hear and follow the scriptures, and not their dreams, feelings, conscience, and imaginations (Prov. 14:12; Prov. 21:2; Prov. 28:26; Jer. 10:23; Mat. 7:15-21; II Thess. 2:1-15; I Tim. 4:1-3; II Tim. 4:1-3; Jer. 23). The conscience is no safe guide. Paul had a good conscience when and while he was persecuting the church and an enemy of Christianity (Acts 23:1; I Tim. 1:13,15). To say feelings, etc. are safe guides in matters of true religion is to contend for all the contradictory doctrines taught by nearly all the 300 denominations.

How To Succeed In Life

G.F. RAINES
Newton, Miss.

The great educator Booker T. Washington said: "I have learned that success is to be measured not so much by the position that one has reached in life as by the obstacles which he has overcome while trying to succeed."

Channing sagely observed that, "No power in society, no hardship in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent."

The apostle Paul was in prison in Rome and surrounded by seemingly insurmountable obstacles when he said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

To succeed in life, work as if your success depended entirely on your work and pray as if it depended entirely on God.

"Things don't turn up in this world until somebody turns them up" (James A. Garfield).

"The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Great Southwest Evangelism Workshop

DUB McCLISH

The church in Granbury, Texas will host the GREAT SOUTHWEST EVANGELISM WORKSHOP November 21-23. Plans are for this to be the largest and most powerful workshop of its kind ever to be conducted west of the Mississippi River. Over thirty hours of sermons, lectures, classes and panels will be conducted on almost every phase of evangelism. Personal evangelism, bus evangelism, Bible school evangelism, women's evangelism, young people's evangelism, sound doctrine and evangelism, printed evangelism will all be covered extensively. Additionally, there will be material presented on problems of teenagers and parents, the all-sufficiency of the Bible and leadership. There will be demonstration classes on Children's Bible Hour and Puppet work.

A partial list of speakers and teachers includes: Maxie Boren, Alan Bryan, Jack Exum, Les Gleaves, Albert Hill, Alvin Jennings, Toby Quinn, Ivan Stewart, Carl Wade, Laverne Wade, Dan Whitaker and Lois Whitaker. Others have been invited and their acceptance is pending. A tent will house numerous displays of materials that will help you serve the Lord better. This workshop is planned on the premise that the Lord's people can be and must be very zealous for their Lord and his church without surrendering any principle of truth. It is designed to both motivate and instruct those who attend to be evangelistic in everything they do and everywhere they go.

The program features some of God's greatest servants speaking on such topics as "How To Take Your Town For Christ," "Let's Seize The Initiative," "The Task Before Us," "How To Build Evangelism Into Your Bible School," "A Challenge To Elders And Deacons," "Building Up The Church Through Sound Doctrine," "Building A Soul-Winning Church Through Personal Evangelism" and many others. Those who attend this workshop will be strengthened in the faith, encouraged, taught and stirred to a greater evangelistic zeal. Free overnight accommodations will be offered for both nights in the homes of local Christians. Please make your plans now to attend the GREAT SOUTHWEST EVANGELISM WORKSHOP. For further information, please write: CHURCH OF CHRIST, Box 396, Granbury, TX 76048. Attention: Dub McClish.

Genesis And The Universe

All positions concerning ultimate "origins" involve assumptions based upon a "faith commitment." No man was present to observe the origin of the universe, nor can the laboratory repeat the phenomena. It follows that the question of "origins" may be classified as philosophical in nature, rather than a scientific subject. This accords precisely with the



LARRY CHOUINARD

Hebrew affirmation: "By faith we understand that the worlds were framed by the word of God . . ." Heb. 11:3. The Christian clearly understands that "creation" is basically a "faith commitment" to God's revelation. Though the Christian approach to ultimate origins is based upon "faith" it

does not logically follow that the Christian faith lacks substantial facts. The modern dichotomy between facts and faith is not a Biblical position. Faith, in the Biblical sense, is founded upon facts to which the honest man can subscribe with intellectual integrity.

At the same time the non-Christian scientist must also admit that he approaches the question of origins with assumptions and presuppositions that reflect a profound "faith commitment." Both empirical observation and experimentation fail in establishing the historicity of a past event. The experimental methods of natural science cannot possibly penetrate the past. That a man, such as Alexander the Great ever lived is not subject to scientific analysis, but rather historical testimony. Natural science can aid one in explaining present processes, but it is not the key that unlocks the past. John Whitcomb in his book, "The Early Earth," sums up the testimony that every naturalist must express, in terms of Hebrews 11:3: "By faith, we evolutionists understand that the worlds were not framed by the word of any god, so that what is seen has indeed been made out of previously existing and less complex visible things, by purely natural processes, through billions of years." Though almost all science books present evolution as a "scientific fact" it is nothing more than a faith, and a faith it will have to remain. The evolutionist delights in boasting that while Christians depend on faith, his theory is settled upon the facts. But more honest scientists are pressed to agree that origins lie, "wholly beyond the ken and scope of science, which is concerned about how things go on, and has nothing to say as to how they absolutely began" (Asa Gray, Natural Science and Religion, p. 38). The problem of origins can only be settled by a reasonable interpretation of the available facts. Creationists maintain that the biblical account of creation is not only in harmony with all the facts of science but is more reasonable in the light of the complexity of the universe. On the other hand, the "faith" of the naturalist asserts that he can interpret all the facts adequately without yielding to a Creator. Theoretically there are only four explanations offered to explain the existence of the universe. The FIRST explanation suggests that all logical and rational answers are impossible because we do not have sufficient evidence to conclude one way or another (Agnosticism). SECONDLY, some have claimed that everything originated from nothing. THIRDLY, others suggest that impersonal forces reign as the originator. FINALLY, the Christian maintains that an all-powerful intelligent creator is responsible for the universe. An analysis of each of these proposed explanations reveals the Biblical concept to be the most reasonable in the light of all the factual evidence.

The first answer asserts that there is no logical explanation for the existence of the universe. All is finally chaotic, irrational and absurd, hence there can be no basic answers. Such a theory attempts to give an answer where they claim there is no answer. The one thing he KNOWS is that everything is UNKNOWABLE. By merely stating his theory the advocate has involved himself in a flagrant inconsistency. The following syllogism establishes the argument: (1) No rational or logical answer can be given. (2) But the advocate proposes an answer. (3) It therefore follows that his own answer must be irrational and illogical. To this we heartily agree. The external world has order and complexity that we must conform to in order to live. Should he put his theory into practice one could not know anything for sure. What a frightening situation! The very nature of man rebels at a philosophy that denies the possibility of knowing. This would spell the end of advancement in all areas of learning. But amazingly, the agnostic commits verbal suicide and then keeps right on talking.

The second proposition admits there is an

answer which can be rationally and logically considered. Everything, says he, has come out of absolutely nothing. For one to accept this position we remind him that NOTHING means no mass, no energy, no motion, and no personality. Sometimes we allow this theory to sneak in a "something" to begin with which makes it no longer "nothing". This theory consists of nothing more than wishful thinking. From all experience and observation it is certainly safe to conclude that "nothing only produces nothing." But the naturalist would have us believe that at sometime in the remote past "nothing produced something." No wonder naturalists often call the discussing of origins a "waste of time". To seriously propound the theory that "nothing produced something" would be a reflection upon the intellectual integrity of man. An adequate cause must be responsible for the universe, and "nothing" certainly does not fill the bill.

The third possible explanation for the existence of the universe is that all originated from the impersonal. It matters not if this impersonal takes the form of mass, energy, or motion. This is probably the predominant view held throughout the world. In the West it manifests itself in the hypothesis of mechanical Evolution, while in the East it is seen in the pantheistic religions. Since our Western culture is predominantly saturated with the "evolutionary" concept, we shall concern ourselves with the fundamental assumptions of evolutionary thinking.

Basically the hypothesis of evolution asserts "that millions of years ago, lifeless matter, acted upon by NATURAL forces, gave origin to minute living organisms which have since produced all living and extinct plants and animals including man." By no stretch of the imagination can the evolutionary concept be made to harmonize with supernatural creation. Several attempts have been made (Gap-theory, Day-Age theory, etc.) to bring the Genesis record into harmony with the pseudo-scientific claims of modern geology. The results of such thinking, produces only a mutilated account of origins, and is looked upon as ridiculous by both pure evolutionists and non-evolutionists. The next article will deal with the assumptions of evolutionary thinking.

Sin Of Covetousness

STEVE WILLIAMS
851 Cypress
Memphis, Tn.

One of the most common and heinous sins we can commit is that of COVETOUSNESS. Paul told us that the greedy would not inherit the kingdom of God (I Cor. 6:10). Thus a sin of such grave consequences is worthy of our careful consideration.

Jesus Christ, our Lord, warned us saying, "Take heed, and beware of all COVETOUSNESS; for a man's life does not consist in the abundance of his possessions" (Lk. 12:15). Paul said that COVETOUSNESS was not fitting for saints (Eph. 5:3). He even called it idolatry (Col. 3:5).

Why is this sin viewed in such a way? "Its heinousness," writes William Evans, "doubtless, is accounted for by its being in a very real sense the ROOT of so many other forms of sin, e.g. departure from the faith (I Tim. 6:9-10); lying (2 K. 5:22-25); theft (Josh. 7:21); domestic trouble (Prov. 15:27); murder (Ezk. 22:12); indeed, it leads to 'many foolish and hurtful lusts' (I Tim. 6:9)". ("COVETOUSNESS," ISBE, II, p. 733). As Paul said in I Tim. 6:10, "For the love of money is the root of all evils."

The history of the human race shows that this is true. The first sin ever committed involved covetousness. Adam and Eve wanted to be like God. The first sin that

(Continued On Page 4)

Congregations At The Crossroads

(Continued From Page 1)

religious politics to the precious principles of right, truth and the good.

ELDER EXECUTED OR DEACON DIRECTED?

We have heard brethren pray for the Lord to bless our elders and deacons as THEY oversee or direct the affairs of this congregation. The brother may have been sincere in such a prayer, but he was in grave error. He has a lamentable degree of misunderstanding relative to both elders and deacons and their respective functions within the Lord's church. Yet his is not as tragic as the case of the deacons who think of themselves as possessing the same authority as do the elders. Yet when deacons know but little of the Bible, serve under elders who do not know much more than do the deacons about God's Book, what can be expected? Perhaps these deacons have met in every elders' meeting since they were first appointed and voiced an opinion in every decision that has been made. Since there are usually more deacons per congregation than there are elders such meetings as the above, if run by majority judgment, simply mean the deacons are really in the drivers seat, so to speak, in congregational direction. It is alarming and lamentable that elders sometimes do not know who are the real overseers of the congregation. Jehovah never gave deacons the right to oversee the congregation. Deacons are not overseers. They are not junior elders. They are servants, and are UNDER the eldership. A deacon who fails to recognize that he is not an elder is disqualified for the deaconship. An elder who fails to recognize the difference between the eldership and the deaconship is disqualified for the eldership. When deacons are co-equal with the elders or even over the elders by outnumbering them in the popular democratic process of conducting congregational affairs, a congregation is already in real serious trouble. It has already ceased to have a scriptural organization.

But the foregoing is not anymore lamentable than when the elders have made a decision regarding a thorny problem and a group of dissatisfied deacons can succeed in getting that decision rescinded in less than a week's time. Such has happened more than once in our brotherhood. When such occurs, the deacons - not the elders - are in the driver's seat. A great preacher of the gospel once listened while the troubles of a congregation were poured into his ear. His first question was, "Who is overseeing the affairs of this congregation - the deacons?" Frequently, the answer to that question is a lamentable yes. The great preacher had often witnessed such a grievous transgression of God's clear will in this matter.

This writer recently preached in a gospel meeting for a remarkably fine congregation. The local preacher said while there, "The elders of this congregation truly oversee the work here." It was not preacher controlled; it was not deacon directed; it was not membership directed. It was eldership controlled. In making the decisions that God's will permits them to make and the execution of these momentous matters, they were in the driver's seat. That is where God placed them. Let no one usurp their authority.

CONCLUSION

There are other areas in which congregations may well find themselves at the crossroads. But these are certainly some of the real crossroads many congregations are currently experiencing.

Sin Of Covetousness

(Continued From Page 3)

breaks out among the Israelites after they entered the promised land was COVETOUSNESS (Josh. 7). In the early church the first sin recorded among members of the church was related to covetousness. Ananias and Sapphira coveted fame and their money (Acts 5). The problem continued to plague the church in the case of Simon the magician (Acts 8).

What is the cure for such a sin? The Bible has hundreds of admonitions which should help one develop a heart that is not bent toward covetousness. For example, "A careful reading of the OT will reveal the fact that a very great part of the Jewish law — such as its enactments and regulations regarding duties toward the poor, toward servants; concerning gleanings, usury, pledges, gold and silver taken during war — was introduced and intended to counteract the spirit of covetousness" (Ibid.). Let us then attempt to obey the command of Heb. 13:5: "Keep your life free from love of money, and be content with what you have." Remember, covetousness helped lead to the death and betrayal of our Lord (Mt. 26:14-15).

Bible Science

ROGER DICKSON

The Bible is not a science book and was never meant to be. It is a book of religion, the science of living. With this understanding, though, we cannot overlook the many facts, of which modern science claims to be the discoverer, which were known thousands of years before their scientific discovery.

Almost 2500 years before Magellan and Columbus sailed to the unknown parts of the world, proving that the world was not flat, Solomon wrote, "When He (God) established the heavens, I was there: When he set a circle upon the face of the deep" (Prov. 8:27). Isaiah wrote, affirming also that the earth was a circle and not flat. "It is he that sitteth above the circle of the earth" (Isa. 40:22). The Bible has always taught that the earth is round and not flat.

Job declared that God "stretcheth out the north over empty space, and hangeth the earth upon nothing" (Job 26:7). The astronauts tell us that the earth is suspended in space. This they perceived through sight, but the Bible proclaimed this thousands of years before man, through the scientific method, had evidence to prove it so.

Modern science affirms that the sun and its planets revolve around the center of our galaxy. The ILLUSTRATED WORLD ENCYCLOPEDIA says:

It (the sun) is toward the outside of this galaxy and is revolving around the center of the galaxy at the rate of about 170 miles per second, carrying the earth and all the other planets and bodies of the solar system with it. It will take the sun about 220,000,000 years to make the complete revolution around the galaxy. (p. 4474).

Many will be surprised to know that this truth was revealed to David about 2900 years ago. Speaking concerning the sun, David wrote, "His (the sun) going forth is from the end of the heavens, and his circuit unto the ends of it; and there is nothing hid from the heat thereof" (Ps. 19:6).

Modern science tells us that the general flow of our atmosphere is from the poles (north and south) to the equator. The atmosphere is heated at the equator. It rises, cools, and is forced again to the poles. It is not unusual that this fact has been in the Bible for thousands of years. The wise

Solomon wrote, "The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits" (Eccl. 1:6).

Matthew Fontaine Maury is given credit for discovering ocean currents by reading the Bible. His faith in the Bible moved him to believe that David said in Psalms 8:8 was true. David made the statement, "Whatsoever passeth through the paths of the seas". After hearing this read, Maury discovered many of the ocean currents sailors us today.

Who determined the exact dimensions of the earth? To bring Israel's thinking back to God, Isaiah asks a question, "Who hath measured the waters in the hallow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and hills in a balance" (Isa. 40:12). God asked Job a similar question, "Who determined the measures thereof, if thou knowest? Or who stretcheth the line upon it?" (Job 38:4). God created the heavens and earth. He determined the measures of the universe. Wu, in QUESTIONS CONCERNING FAITH, wrote:

The earth itself is revolving at a speed of 1000 miles per hour at the equator. If it were to revolve at only 100 miles per hour, night and day would increase ten times in duration, plants would be scorched in the day and seedlings would be frozen to death at night. . . If the moon were only 50,000 miles away from the earth the tide would flood all lands including high mountains. . . If the oceans were deeper, carbon dioxide and oxygen would all be absorbed and no plants could exist. If the atmosphere were thinner than at present, millions of meteors which are burned up in the air would fall to earth and cause terrible fires. (p. 5,6).

True science does not conflict the Bible. True science confirms the Bible. Wernher von Braun once said, "Everything science has taught me - and continues to teach me - strengthens my belief in the continuity of our spiritual existence after death." The Bible is not a science book, but when it speaks there is no contradiction with the facts of a true science. Science has confirmed the Bible time after time. Is it asking too much of the skeptic to consider as truth those scriptures which cannot be proved scientifically?—Caixa Postal 30,217, Sao Paulo, Brazil S.A.

The Eternal Inheritance

G. F. RAINES
Newton, Miss.

The Bible teaches that the eternal inheritance which is reserved for the righteous in heaven is both a gift of God's grace (Rom. 6:23) and a prize to be won through human effort manifested in obedience to the will of God.

Paul said: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

The prize of the high calling of God is variously referred to in the New Testament as "the crown of righteousness" (II Tim. 4:8), "a crown of glory" (II Pet. 5:4), and "a crown of life" (Rev. 2:10).

Jesus says: "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" (Matt. 7:21).

John says: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:3, 4).

EAST AFRICAN NEWSLETTER

KENYA, NAIROBI

JULY, 1975

Dear Friends,

Another busy month has past. During this past month we had our missionary retreat or rather "advance" as we've come to call it. ("We wouldn't want to retreat!") For this year's "advance" all the missionary families in Kenya and one family from Tanzania rented cabins near Mt. Kenya and had four days of fellowship and devotionals. Bill Humble, the academic dean of Abilene Christian College was our guest speaker.



BERKELEY HACKETT

desire to do so myself. Esta sat down and for three hours she instructed me in some complicated pattern that was obviously crystal clear to her, but made me feel like a blind-folded spider. We've always known that Swahili as a language has some severe drawbacks, especially where technical terms are concerned. After several hours of hearing how I was supposed to draw near the thread, seize it, twist it around the thorn, etc. both Esta and I were exhausted. After tea as she prepared to leave she told me that my head was very thick for sewing with one thorn. After she left I told Berkeley that before she got any ideas about coming over to teach me to sew with two thorns (knitting) that I had better get a book and try to learn some basic crochet stitches. Since then I've made Frances a hat, crocheted a pillow case and am working on a baby afghan. Esta thinks I'm her star pupil and I'm sure would never believe that I learned from a set of pictures that she holds up-side down and side-ways to try and make some sense out of.

Berkeley has taught in a week's school this past month and has plans for a four day school up in the Kikuyu reserve. He and James Moore have printed a Bible tract in the Luo Language. Printing is getting more and more difficult here as supplies are all imported from Europe and are limited and very expensive.

Six people have been added to the visible church of God through baptism. I don't always like to quote figures because I believe that many people tend to judge the success of a missionary's work by how many were baptized in a month. In a place like Africa I feel that to name the Name, to confirm the authority of the New Testament and to live a Christian witness is a part of our work, too.

Sisterly,
Charlotte Hackett

Many thanks to the ladies class at Sixth Avenue, Jasper, for the duffle bag full of good clothing. They have all been distributed. The woman shelling beans and the couple with the new baby were some of the ones to receive them.

FINANCIAL REPORT

Received via 6th Ave.	
Jasper, Ala.	\$2,000.00
Salary	800.00
House & Utilities	250.00
Travel (auto & gas)	250.00
General Expenditures & Supplies (not involving printing)	450.00
Printing & Supplying of Literature	250.00
Total	\$2,000.00

CONTRIBUTIONS

Adamsville Church of Christ	50.00
Brookside Church of Christ	40.00
Central Church of Christ (Tusc.)	100.00
Cleveland Church of Christ	50.00

Cottdale Church of Christ	75.00
Dilworth Church of Christ	40.00
East Walker Church of Christ	25.00
Eldridge Church of Christ	25.00
Fayette Church of Christ	40.00
Goodsprings Church of Christ	25.00
Macedonia (Holly Gr. Rd.) Church of Christ	25.00
Midway Church of Christ	105.00
Millport Church of Christ	50.00
Mountain Home Church of Christ	15.00
New Hope (Guin) Church of Christ	600.00
New Hope (Oakman) Church of Christ	20.00
Northport Church of Christ	25.00
Oakman Church of Christ	30.00
Parrish Church of Christ	30.00
Pea Ridge Church of Christ	50.00
Pleasantfield Church of Christ	10.00
Pleasant Hill Church of Christ	35.00
Quintown Church of Christ	25.00
Robinwood Church of Christ	50.00
6th Ave. Church of Christ	600.00
West Walker Church of Christ	20.00
Whitehouse Church of Christ	100.00
Winfield Church of Christ	50.00
Mrs. Lois Key	20.00
Roscoe Kirkpatrick	10.00
Lorene Farris	10.00
Farley E. Geddie	5.00
Iva Guthrie	5.00
William L. Guthrie	10.00
Richard K. Mauldin	20.00
A. L. McDonald	10.00
Mr. and Mrs. C. Eugene McMurray	20.00
Mrs. Ben L. Morris	10.00
Mary Frances Myers	25.00
Bruce Odom	5.00
Judy Pickard	10.00
J. E. Terry	5.00
Mr. and Mrs. Clyde Welch	10.00
Bobby Bruce Wingo, M.D.	25.00
Total	\$2,510.00

During this same month we had overnight guests for seven nights and I prepared a total of seventeen company meals, so you see we are not so isolated as you might think. In fact I sometimes feel that like Rome, all roads lead to Nairobi. Still I suppose "visiting" is our only really big diversion, so we're prepared to make our beds on the floor in exchange for some conversation and news.

Frances' school has been out for two weeks. Her Swahili is really improving as she has more time to play with the neighborhood children. Along with good Swahili she's also picking up another thing or two. The other day a louse fell out of her hair. I immediately scrubbed her from head to toe and doctored her hair. Thus far I haven't seen any nits, so I hope that one was by himself.

Frances loves to eat at the natives' houses. I don't mind, except in this respect. If the Africans have only a crumb for dinner, they will offer to share it and I don't like for Frances to accept food when she has plenty at home. Still I can see the attraction. What child could resist squatting around a camp fire with half a dozen other children and eating out of a large pot with their fingers? After one such outing Frances came home to supper where I had set the table with flowers and my wedding china and said, "Our meals are so dull".

I also started crocheting this month and here is how it happened. Berkeley had helped one of the ladies in my Bible class when she was sick. After she was better she came over to our house to give me a gift. When she appeared on the porch all she had in her hands was a crochet needle and some thread. I soon discovered that she had come to teach me to crochet. Now I like for other people to crochet, but I never had any great



This tribal father proudly shows his daughter. Her finery shows that she is ready for marriage.



Sis. Wanjiru sitting in front of the little plastic hut where she lives. The hut is only big enough to crawl in on hands and knees. Thousands of Nairobi's people live in these conditions.



A new baby for Bro. and Sister Wambugu. Moses is a good man and hard worker in the church.



A meeting at our yearly missionary get together. I'm second from the left.



Bro. Bill Humble, academic dean of Abilene Christian College, was our featured speaker at our yearly "advance".

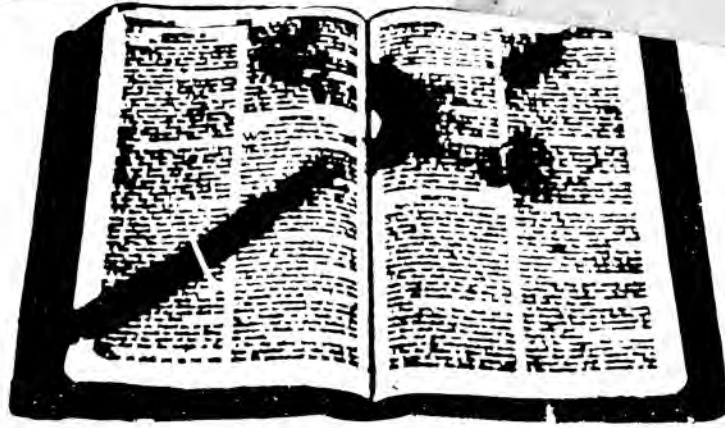


Berkeley working at the printing press.

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8:32

"Thy word is truth" Jn. 17:17



"But speak forth the words of truth"
Acts 26:25

"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME 10

FRIDAY, AUGUST 8, 1975

NUMBER 12

Christ And The Cross

The following Scriptures are entirely appropriate in introducing Christ and Calvary. "And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left." (Luke 23:33). Note the quartet of words in the middle of this text - "THERE



ROBERT R. TAYLOR, JR.

THEY CRUCIFIED HIM." THERE identified the place. It was Calvary or Golgotha. THEY identified the executioners. CRUCIFIED depicted the manner of the execution. HIM portrayed the object of their rage, the innocent one who was being put to death. In the first chapter of I Corinthians Paul wrote, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (I Cor. 1:17-18, 21-24). In I Corinthians 2:2 Paul wrote, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." Paul prefaced the remarkable resurrection chapter of the Bible with these words, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also are ye saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: And that he was buried, and that he rose again the third day according to the scriptures." (I

Cor. 15:1-4). A magnificent passage fully descriptive of Paul's ardent admiration for Calvary and its atoning sacrifice is set forth in Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The Phenomenal Transformation Of The Cross

Numerous evidences have firmly fixed and eloquently established the Deity of Jesus Christ in the mind of the Christian. One of the many supporting proofs of his divinity is superbly exhibited by the glory with which he has surrounded the once inglorious cross. Before the crucifixion of the Galilean Peasant, anyone who died upon a cross was doomed to oblivion quickly. He died as a despicable person with a curse resting upon him. Paul declared in Galatians 3:13, "Cursed is everyone that hangeth on a tree." The family and former friends of the crucified victim sought soon to erase this most humiliating experience from their thoughts. The cross was thus an emblem of a curse and man's most disgraceful way of putting another to death. The firing squad, the gas chamber, the electric chair, the gallows and the guillotine have never had stamped upon them the ignominious stigma that a Roman cross did in the first century. And yet, consider what Jesus has done for the cross.

Christ was not the first man to die upon a cross. Neither was he to be the last to suffer the horrors of the Roman Cross. However, it was he who has placed the cross into the ascending glory of his matchless love for the fallen sons and daughters of Adam's race. By dying upon the tree as a sin offering, he has transformed in an amazing manner the ignominious cross into the great and glorious symbol of his love for the lost. How is it that when we see a picture of the cross, our thoughts turn to Jesus and to Jesus only as the one who died there on? We are not led to think of either of the thieves who shared his fate on the hill of Golgotha that Friday. We do not picture any of the ones who died before him on the cross or those who met a similar fate afterwards. The cross is suggestive only of Jesus. Had he been an imposter or a deceiver, he would have shared the same fate as the other unfortunate victims of a Roman cross. He could only raise the infamy of the cross to a glorious height by his being the Son of God who gave his life

as a ransom for sinful men.

Does any reader of these lines know of a single person by name who was crucified prior to the time of our blessed Lord? How many names can you give of those who met this fateful death subsequent to the Lord's ordeal on Calvary? How is it we know so little of either the names or characters of others who died by this means and know so much about the Christ and Calvary? If Jesus Christ were not what he claimed to be, then he was really a deceiver and an imposter. If that be the case, how did he do something for the cross that no one before him or after him has done? This question needs an answer from the unbelievers.

Other Slain Leaders of Renown And Their Manner Of Execution

To make these thoughts more impressive, consider the following ways in which other leaders of men have died and yet, the men and the instruments of their deaths have not become glorious like Christ and Calvary. Josiah was the last faithful king of ancient Judah. He was a great man in many ways. He met his death by means of an arrow shot by an archer in a battle with Pharaoh Necho from Egypt. Yet the bow and arrow are not suggestive to any mind of Josiah's death. In Matthew 14 and Mark 6 we read of Herod's beheading of John. Yet there is no instrument that might be used for beheading that is wholly suggestive to the human mind of John's death. A sword removed the Apostle James from the apostolic stage of action. Yet when we see a sword, see a picture of a sword or hear the word sword mentioned not any of us is led to think exclusively of James and his manner of martyrdom at the vicious hands of Herod Agrippa I in Acts 12:1-2. All other slain leaders of the Bible and the means of their execution are NEVER comparable to Christ and Calvary.

The same is true with slain leaders of men among the secular ranks of human society. Some four centuries before the birth of Christ, Socrates lived and carried on his work as a teacher. By any educator's standard Socrates must be placed as one of the master teachers of all time. He, Plato and Aristotle have long formed the "Big Three" among ancient Greek teachers. Socrates met his death by drinking a cup of poison. He was condemned by his own generation to this form of execution as

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WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month. Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



Saved By A Divine System

GOD SAVES us by a divine system of things, and NOT BY SOME ONE THING ONLY. "He saved us by the washing of regeneration and the renewing of the Holy Spirit." (Tit. 3:5). In the context God is called "God our Savior." So, it is God "who hath saved us." (II Tim. 1:9).

But God saves us BY HIS GRACE.

"For by grace ye are saved" . . . and "by grace ARE YE saved." (Eph. 2:5, 8). And "according to HIS MERCY, he saved us" (Tit. 3:4-5). God, the Father, saved us by sending his Son to save us. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." (Jn. 3:17). We have borne record, and do testify that the Father sent the Son to be the Savior of the world." (I Jn. 4:14).

We Are Saved By Christ

"Thou shall call his name Jesus, for he shall save his people from their sins" (Mat. 1:21). "Christ Jesus came into the world to save sinners" (I Tim. 1:15). Jesus said, "The Son of man is come to seek and to save that which was lost" (Lk. 19:10). Again he said, "I came not to judge the world, but to save the world" (Jn. 12:47).

Christ Saves By Certain Things

"We shall be saved BY HIS LIFE" (Rom. 5:10). We are also saved BY HIS DEATH. "Christ died for our sins, according to the scriptures" (I Cor. 15:3). He tasted "Death for every man" (Heb. 2:9). He "died for all" who were dead in sins, "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14-15).

Christ also saves us BY HIS PRECIOUS BLOOD. He said, "This is my blood of the New Testament, which is shed for many, for the remission of sins" (Mat. 26:28). We



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are "Justified BY HIS BLOOD" (Rom. 5:9). We have been "purchased with HIS OWN BLOOD." (Acts 20:28). In him we "have redemption through his blood" (Eph. 1:7; Col. 1:14). We are told that He "loved us, and washed us from our sins in his own blood" (Rev. 1:5).

We are also saved BY HIS RESURRECTION from the dead. Peter says, "Baptism doth also now save us . . . by the resurrection of Jesus Christ" (I Pet. 3:21). He "was raised again for our justification" (Rom. 4:25).

We are also saved by his name. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We are also saved by "the grace of our Lord Jesus Christ" (II Cor. 8:9). And when we meet the conditions of salvation, GOD THROUGH CHRIST pardons, or forgives us and accepts us as his children (Isa. 55:7; Acts 3:19).

Saved By The Spirit

The new birth is "of the Spirit" (Jn. 3:8, 6). We are justified "by the Spirit" (I Cor. 6:11). The Spirit does his work through his word which he revealed and confirmed through the inspired writers of the New Testament, who preached the gospel "With the Holy Spirit sent down from heaven" (I Pet. 1:12). They spake "As the Spirit gave them utterance" (Acts 2:4). "Holy men of God spake as they were moved by the Holy Spirit" (II Pet. 1:21). The Holy Spirit spoke through inspired men, and delivered his word through them. "The Spirit of the Lord spake by me, and his word was in my tongue" (II Sam. 23:2). "Which things we also speak, not in words which man's wisdom teacheth, but in words which the Holy Spirit teacheth" (I Cor. 2:13). The Spirit spoke and wrote the scriptures. (Acts 1:16; II Tim. 3:16). The Spirit speaks unto us through his word which is written in the New Testament (Rev. 2:7, 11, 17, 29; Rev. 3:6, 13, 22).

The Spirit leads us to become and be sons of God (Rom. 8:14). He leads us by teaching us through inspired men in the New Testament (I Cor. 2:13). He guided the apostles into all truth. (Jn. 16:13). He gave us, through these inspired men, the "Law of the Spirit of life," (Rom. 8:2). This law is "Perfect, converting the soul" (Psa. 19:7). This word of the Spirit, in the gospel "Is able to save your souls" (Jas. 1:21). Peter told Cornelius "Words whereby, he and all his house should be saved" (Acts 11:13-14). The word gives us faith (Acts 15:7; Rom. 10:17; Jn. 17:20; Jn. 20:30-31).

Saved By Other People

On the human side of the divine scheme of salvation, we are saved by other people. That is, they help us to be saved by teaching and encouraging us to obey the Lord. The preacher can save "Them that hear" him, of he teaches the truth, and they accept it (I Tim. 4:16). A Christian may be his godly influence save his companion who is not a Christian (I Cor. 7:14-16; I Pet. 3:1-4). Paul became all things to others that he "Might by all means save some" (I Cor. 9:22). By converting the sinner, one saves a soul from death and hides a multitude of sins (Jas. 5:19-20). Paul could open the eyes, and turn the Gentiles from darkness to light, and from the power of Satan unto God, that they might "Receive forgiveness of sins" (Acts 26:18). "He that winneth souls is wise" (Prov. 11:30).

God Put The Preacher In His Plan

"It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). "Who then is Paul, and who is Apollos, but ministers BY WHOM YE BELIEVED" (I Cor. 3:5). Jesus speaks of those who would "Believe on" him "through their word" — through the preached word of the apostles (Jn. 17:20).

This is why in the commission, Jesus said unto his apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mk. 16:15-16).

We Must Save Ourselves

After all that God and friends have done for our salvation, we must accept the gospel and obey it to be saved, or we will never be saved at all. After Peter told them what to do to be saved on Pentecost, he exhorted them, saying, "Save yourselves from this untoward generation" (Acts 2:37-40). They could do this by repenting and being baptized for the remission of sins, as he had just commanded them to do (Acts 2:38). One is saving himself when he does this. That is, he is taking hold of God's life-line so as to be saved of God. When one has believed, repented, confessed Christ and been baptized so as to be saved, or for the remission of sins, he is then saved. And his salvation is of God by his grace, etc.; through Christ and his blood, etc.; by the Spirit which revealed and confirmed the gospel plan of salvation — every item in the whole system of salvation devised by the Lord has had a part in his salvation.

One is not saved by faith ALONE, or by any other ONE THING in the system of salvation apart from all other things in the divine plan. We must be saved by doing all that God requires unto salvation. Many want to stop with faith, or repentance, or the confession. But God has put baptism in his plan, and the penitent believer must go on and be baptized to be saved (Mk. 16:16; I Pet. 3:20-21). Baptism is for the remission of sins, for which Christ shed his blood (Mat. 26:28; Acts 2:38). Believing Saul had to be baptized in order to get rid of his sins (Acts 9:6; 22:16). Though Saul had already believed, repented, and confessed Christ as Lord, he still was told, "Arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). We must not stop short of full and complete obedience to the gospel (II Thess. 1:6-9).

O' that the dear people all over the world would do what the Lord Jesus, who died for us, commands them to do to be saved! Millions are trying to go to heaven who have nothing but a dead faith — faith only! They have never turned from sin in genuine repentance. They have never obeyed the truth so as to be converted to Christ (Heb. 5:8-9; I Pet. 1:22; Rom. 6:17-18). They have never been baptized "Into Christ" — never been "Buried with Him in baptism" to rise to "walk in newness of life" (Rom. 6:3-4). They have never been baptized "Into Christ" so as to "put on Christ." (Gal. 3:26-27).

When the Bible says the walls of Jerico fell "By faith", it does not mean faith "only" (Heb. 11:30; Josh. 6; Jas. 2:24). Faith that saves includes acts of obedience to the gospel (Lk. 6:46; Mt. 7:21-26; Acts 2:36-41; Heb. 5:9; I Pet. 1:22; Rom. 6:17-18; 16:26).

It's Not God's Fault

RAY DUTTON

Even among members of the church of our Lord it is becoming common to hear things like "It doesn't really matter what a man believes as long as he is honestly and sincerely following Christ." One writer put it this way:

" . . . Cease to fight over opinions. Ignore them and love the brethren — all of them, those who disagree with you as much as those who agree. STOP TRYING TO BE OF ONE OPINION. SUCH ONENESS CANNOT SAVE. ITS ABSENCE CANNOT

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H. Leo Boles & Christian Colleges

While filing some old copies of the GOSPEL ADVOCATE, I came across an article written by one of God's noble preachers of the past, Bro. H. Leo Boles. In the November 23 issue of 1944, he had an article entitled SINS OF OMISSION AMONG COLLEGES. In addition to being a gospel preacher, he was a prolific writer, an able editor and president of David Lipscomb College. No one could call this man an enemy of Christian education. His wise observations are yet valid today. The following is a condensation of his article.



JOHN WADDEY

A COMMENDATION

We are interested only in the colleges in "our brotherhood." Let it be understood that much good has been done by the colleges; much good is still being done by them. With all their mistakes and blunders, "our colleges" are the best colleges for training young people. They are supposed to further home training of Christian parents. They have a place in the brotherhood, and can serve in a way that helps to further the cause of our Lord. They are not to be considered as institutions to take the place of churches; neither are they to do the work of the churches. They are to function in helping parents teach and train their children as they should be taught. The heads of these schools and colleges should want to know the mistakes that have been made and correct them.

IMITATING OTHER COLLEGES

Israel sinned against God in striving to be like the other nations, and called for a king. Some of our colleges have sought to become like the colleges of the world. They are aping their curriculum, accepting their standards of education, and following in the beaten path of worldly institutions. If our colleges are to become like other colleges, there is no use for them to exist. The other colleges are well equipped, heavily endowed, and have a prestige that meets the demands of the world. Their degrees are thorough, and confer a great honor upon the graduates. No college among us can compete with them in those worldly standards of education; no college among us can confer a degree that carries with it more honor than these worldly colleges. It is out of the question for our colleges to attempt to compete with the others. They ought to be content to fill a mission distinct and peculiar to themselves. Our colleges cannot be true to their mission and be popular with other educational institutions. The church of our Lord cannot be popular with denominations; neither can the colleges among us be popular with the world. Some of our colleges seem to have lost the ideal of a distinctive Christian college. They have trends toward degenerating into worldly institutions. They have omitted to hold high the loftiest ideals of Christians and Christian training. This sin of omission is very grievous in the sight of God.

FAILING TO

EMPHASIZE FUNDAMENTALS

Are the students and graduates of "our colleges" better men and women than those of other colleges? Some of them are better men and women, many of them are. Yet there is a lack of their maintaining the high standard of Christian conduct in the world. So often members of the board of directors, teachers, and others connected with the colleges are men of the world; they are not high types of Christian manhood and

womanhood; they are successful businessmen and politicians. They cannot maintain a college with the lofty ideals of the Christian life, because they do not know them. The presidents and deans have accepted the curricula of worldly institutions. They emphasize only the things taught in their curricula. They are failing to emphasize the fundamentals of the Christian character. A student can attend a full year and never learn what to do to become a Christian in some of the Bible classes. Honesty, love of the truth, and the basic elements of the Christian character are not emphasized as they should be. There was a time when no student was ever graduated from college who was not a Christian and well grounded in the faith of the gospel. The Bible does not occupy the place in the curriculum that it ought to occupy. It is now popular to speak of "the Bible department" or "the department of religion." Any teacher of the New Testament ought to know the wide difference between being a Christian and merely being religious. A graduate from "our colleges" ought to be a full-orbed man or woman — all of the powers of body, mind, and spirit should be developed. The fundamentals of Bible teaching and Christian character should receive proper emphasis.

FAILURE TO SERVE BROTHERHOOD

The church of Christ should be interested in "our colleges." The colleges stand as monuments of the liberality of brethren and sisters who are interested in having the youth of each generation taught in the fundamentals of Christian character and true manhood. They have contributed their money to this end. They have a right to expect good results from the colleges that they have fostered. The board of directors, faculty, and student body owe a debt of gratitude to the brotherhood; they should feel their responsibility to the brotherhood. It is a crying shame for a college to fall into the hands of cheap politicians and unworthy men and women; it would be a shame for the brotherhood to be betrayed by those who control the colleges. It would be a sin that cries to heaven for men to take the funds of consecrated Christians and pervert the mission of the institution to serve the petty ambitions and desires of cheap ward politicians. The highest standard of Christian gentlemen should be maintained by all who control the colleges. How could they teach the youth the fundamentals of Christianity if they set the example of perverting and disgracing the high and holy mission of the colleges which have been fostered by godly and sacrificing men who have gone on? All in authority should feel the responsibility of guiding the college in serving to the best interest the brotherhood of Christ. The sins of omission here are indeed grievous in some of "our sins."

FAILURE IN TRAINING PREACHERS

All of our colleges are training young preachers. The young men trained in our colleges should be well grounded in the faith. They should be taught how to respect and reverence the word of God. They should know what the Bible teaches and should have the courage to teach what God would have them to teach. A college has failed in its great work if it turns out young preachers who are merely seeking "positions" in the large churches. Such ideas ought to be rebuked by those who are training gospel preachers. They should be taught to sacrifice for the cause of Christ. There should be no jealousy and striving to get positions that pay a large salary. The preacher that comes out of college with his eye fixed on a salary has the wrong motive, and may have received the wrong training. As are the young preachers in education, so will be the churches of the next generation. If the churches go wrong, the preachers will be responsible for it, and the colleges will be responsible for turning out such preachers. The colleges owe a fearful debt to the

preachers that they train.

CONCLUSION

We offer this article that has been "aging" 30 years for the good it might do for the Lord's cause today. May it be received with the same spirit as it is presented. We must ever try our own selves to see if we are still in the faith, II Cor. 13:5 . . . even our schools must inspect their position. How tragic it would be if that which was a wonderful tool for molding young lives for Christ was perverted into an instrument of destruction.

Souls In Orbit

HOYT BAILEY

THE SOUL IS LOST IN SIN (Eph. 2:1-8). The "whole world lieth in wickedness" (1 Jn. 5:19). "Gospel is hid to them that are lost" (2 Cor. 4:4-6).

LOST SOULS ARE OF THE WORLD, IN THE WORLD. "They walk according to the course of this world" (Eph. 2:2). "Ye adulterers and adulteresses, 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" (Jas. 4:4). "Be not conformed to this world" (Rom. 12:2).

GOD PROVIDES A WAY OF ESCAPE. "Grace be to you, and peace, from God the Father, and from the Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present world, according to the will of God and our Father" (Gal. 1:3-4). Jesus said, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jno. 3:16-17). The Samaritans declared, "for we have heard of him ourselves, and know that this is indeed the Christ, the Savior of the world" (Jno. 4:42).

SAVED SOULS ARE CALLED INTO ORBIT. "Let the peace of God rule in your hearts, to which ye are called in one body" (Col. 3:15). Jesus said, "My kingdom is not of this world;" (Jno. 18:36). One goes into Spiritual orbit as he enters Christ, or the church, the body, or kingdom. One is orbited out of the world into the kingdom which is not of this world. "And you hath he delivered from the power of darkness and translated into the kingdom of the Son of His Love" (Col. 1:13-14).

THERE IS BUT ONE POWER TO ORBIT THE SOUL. Power of modern weapons, atomic power, hydrogen power, nuclear power, etc., thrust man into outer space and around the earth or moon, but only one power orbits the soul. "I am not ashamed of the gospel of Christ for it is the power of God unto salvation".

THREE STAGES IN THE ORBIT OF THE SOUL. Faith overcomes the world (1 Jno. 5:4-5). Godly sorrow works repentance to salvation (2 Cor. 7:10), and Baptism into Christ puts one into Christ where he can "sit with Christ in heavenly places" (Gal. 3:27; Rom. 6:3-4; Eph. 2:4-6; Col. 3:1-3; 2 Cor. 5:17).

"Will Bury You With Catholic Babies"

"A warning to Protestants has been sounded by a Roman Catholic priest, T. J. Raby. In the Canadian Register (Roman Catholic Journal) the Catholic priest boasted: "You will be swamped with Catholic babies who will grow up to be Catholic parents, who will have more babies . . . while your own people are birth-controlling themselves right out of existence. We will bury you with Catholic babies by your own default."

Catholics are encouraging Catholics to

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Christ And The Cross

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Jesus later was to be condemned by his own generation to the cross and its heartless horrors. Yet, the hemlock cup of poison has not been made into a glorious symbol of Socrates' death. Why? He was not the divine Son of Jehovah God. His death in no way was an atonement of man's sins.

John Brown was a religious leader of the mid-nineteenth century. He possessed a driving desire to free the Southern Negro from slavery. In 1859 he led an attack upon a Federal arsenal at Harper's Ferry in Virginia. It was hoped that this would arouse the Southern slaves to rise up and cast off their fetters. Shortly after this raid he was captured, found guilty of treason and was hanged. Many viewed his death as martyrdom. Raphy Waldo Emerson wrote that Brown's death would make "THE GALLOWS GLORIOUS AS THE CROSS." We live a full century plus after the death of Brown and the gallows have never been nor will they ever be "GLORIOUS AS THE CROSS." Mr. Emerson was a poor predictor!!

Other leaders of renown have met death in a variety of ways. Bullets from the guns of assassins have removed from the President's office in our country Lincoln, Garfield, McKinley and Kennedy. Yet a gun and a bullet do not remind any of us of the death of any of these national leaders. Space limitation forbids our mentioning in detail others who have died violently. Yet their deaths by violent means and the instruments of their deaths are not in the least comparable with the cross and the Christ who died thereupon.

Conclusion

A gospel preacher once saw a cross. He asked his very young children what it was. One said quickly it was a cross. Another said it was a plus. In a striking sense the cross of Jesus is the GREAT PLUS to humanity. Had Jesus been a deceiver or an imposter his ordeal on Calvary would have been like the crucifixions that preceded him - they were minuses. His too would have been another minus added to the ever growing number in the first century. But because he was the Son of God his experience on Calvary adds up the GREAT PLUS of the ages.

Though mentioned at the beginning of this article the words of Paul fit so well, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14). Our concluding thought can perhaps be written best by reference to the first stanza of John Bowring's great hymn, "In the Cross of Christ I Glory."

In the cross of Christ I glory,
Tow-ning o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

It's Not God's Fault

(Continued from page 2)

DAMN (Emphasis mine, RD)." (Mission Messenger, Vol. 33, No. 8, Aug., 1971, p. 120).

It seems to me that the apostle Paul didn't quite say the same thing when he said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all SPEAK THE SAME THING, and that there be NO DIVISIONS among you; but that ye be perfectly joined together in the SAME MIND AND IN THE SAME JUDGMENT." (I Cor. 1:10).

If you wonder what such brethren mean by such statements, the writer quoted above gives us some illustrations in the

same article:

"Let me emphasize again that the question is not the right or wrong of using instrumental music. Important as that may seem to you, it is PURELY SECONDARY AND INFERIOR (Emphasis mine, RD)." (Ibid, p. 120).

Men, such as I have just quoted, would have us to believe that as long as we are doing our best to follow Christ, what we believe about the teachings of the Bible will have no effect upon our eternal destiny. Such men would have us to believe that not only is doctrinal unity a practical impossibility but that such unity is totally unnecessary.

They argue that people of all religious persuasions are honest and sincere about what they believe even though they may completely contradict each other.

My friends, I EMPHATICALLY DENY that people who love the truth (II Thess. 2:10-12), study the Bible diligently (II Tim. 2:15; Acts 17:11), and are honestly and sincerely seeking to do the will of God will believe doctrines that are diametrically opposed to each other and to what the Bible plainly says. In other words, I believe that it is impossible for the Bible to be true and for it to be the product of a just and loving God, if it is also true that people can be honestly and sincerely following Christ while believing a multitude of different and contradictory doctrines. The following are some reasons for such a conclusion:

1. First of all, if all of the religious confusion in the world today exists in spite of the efforts of honest and sincere people to do God's will as found in the Scriptures, then one must conclude that God gave us (whether willfully or ignorantly) a Bible that His own creation could not understand.

Are we to assume that God was incapable of revealing his will to mankind in an intelligible manner? Such borders on blasphemy because the Bible says, "...with God all things are possible" (Matt. 19:26). Or, on the other hand, are we to assume that God purposely gave us a Bible that even the most honest and sincere men would not understand? Such an idea if true would also make the Bible a lie because it affirms that "God is not the author of confusion, but of peace..." (I Cor. 14:33). If God had given us a Bible that he knew would confuse men (even those who loved God and wanted to do His will) then certainly God WOULD BE the author of all the religious confusion today.

2. Secondly, if men can be honest and sincere seekers of God's truths and yet still not be able to understand the Bible, then the apostle Paul lied when he said, "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, YE MAY UNDERSTAND my knowledge in the mystery of Christ)" (Eph. 3:3, 4, 5).

3. Thirdly, if a man can be honestly and sincerely trying to do the will of Christ and yet be teaching doctrines contrary to the doctrines believed and taught by other faithful Christians, then God is totally unfair when he demands that we "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them..." (Rom. 16:17, 18).

4. Finally, if a man can believe practically anything and still be honestly and sincerely following Christ, would God be anything less than a cruel tyrant if he did as Galatians 1:6-9 says? Would it be just to condemn a man who honestly and sincerely believed and taught another Gospel?

It's Not God's Fault

No, the divided state of the religious world IS NOT GOD'S FAULT. God has given us a Bible that can be understood by anyone who truly wants to do God's will.

(John 7:17). The chaos and confusion of the religious world must be credited to those spoken of by Paul in II Thess. 2:10-12, "...and with all deceivableness of unrighteousness in them that perish; BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

"Will Bury You With Catholic Babies"

(Continued From Page 3)

marry Protestants. By contract, before babies are born, children of Catholic-Protestant marriages must be Catholics!

Read our new 1964 booklet on "Catholic-Protestant Marriages". It is authoritative and awakening! We sincerely recommend that churches make this booklet available to all church members."

EDITOR: We have been telling our own people this for more than a quarter of a century. We have likewise warned of the danger of letting the wicked, and those in the depths of poverty, populate our world. And many of the largest families are also being found among sex perverts and dishonest people who are idlers and will not work. It is time for normal and true Christians to "multiply and replenish the earth", "bear children, guide the house, give none occasion to the adversary", etc. It has just been announced that there is no longer an average of three persons to each home.

God's Love For Man

G.F. RAINES

Newton, Miss. 39345

God's love for man is so great that the Bible says, "God is love" (1 John 4:8).

God's love is so wonderful that he has provided a way for man to be saved from his sins (Matt. 1:21) and has built an eternal city where sorrow and pain are unknown. All tears shall be wiped away "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

Jesus says: "For 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).

Eternal life is much more than eternal existence. It is described by the apostle Paul as "glory and honour and immortality" (Rom. 2:7).

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1,2); but "the sufferings of this present time are now worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

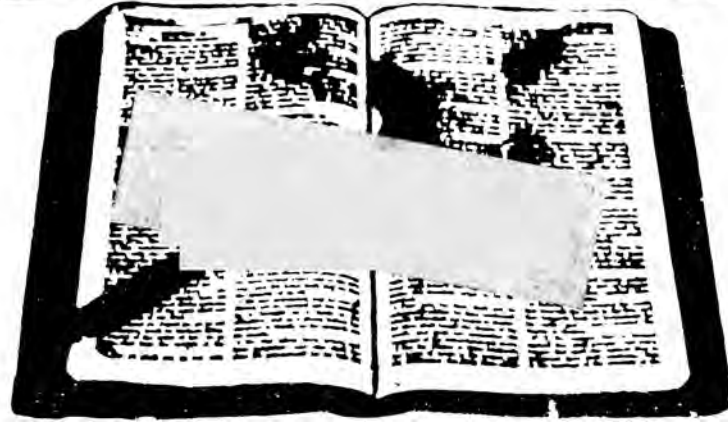
Those who really have saving faith in Jesus obey him implicitly:

"Though he was a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8,9).

A GOOD REMOVER

Alcohol will remove grass stains from summer clothes. It will also remove spring and summer clothes, not only from the man who drinks it, but also from his wife and children. It will remove household furniture from the house and also eatables from the pantry. It removes smiles from the face of his wife, and happiness from the home. Truly, as a remover, there is hardly anything that can compare with alcohol.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"*
Jn. 8:32

"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25

"Grace and truth came by Jesus Christ"
Jn. 1:17

VOI UME 10

FRIDAY, AUGUST 15, 1975

NUMBER 13

Satan As An Overnight Guest



ROBERT R. TAYLOR JR.

(Writer's Note: This and a subsequent lesson are from an outline supplied the writer by Brother V.E. Howard to be worked up into two lessons for the Gospel Hour. It has been this writer's privilege to work with Brother Howard in the writing of scripts for his international radio program for the last year. We urge churches and individuals who are interested in the work of international radio evangelization to help the great Nash church of Christ in Texarkana, Texas, with the support of this program. Brother Tom Warren does a daily five minute program. Brother Howard does a daily fifteen, a weekly fifteen and a weekly twenty-five and thirty minute program. This program is on some of the most powerful radio stations in North America and is capable of reaching multiplied millions of people with the sweet story of redeeming love. Why not write the Nash elders at P.O. Box 6029, Texarkana, Texas 75501 and tell them that your congregation will aid them in this great work? We shall be deeply appreciative of any support you can give this endeavor. Please remember this work in your daily prayers. RRT).

An incident occurred shortly before Israel was to cross the Jordan River and inherit the land that flowed with milk and honey that forms the basis for this and a subsequent article for WORDS OF TRUTH. These two articles will be based upon the narrative of Balaam, the son of Beor and who lived at Pethor. This sacred narrative is recorded in the book of Numbers and in chapters 22-24. It would be well for each reader to peruse carefully these three chapters of Old Testament history. Primarily, our remarks will be upon the events that are set forth in chapter 22 of the book of Numbers.

The time of this lesson finds Israel near the Promised Land. They were encamped in the plains of Moab beyond Jericho. (Num. 22:1). Balak, the king of Moab, had been fearfully impressed with what Israel had done to the Amorites in the territory of Eastern Palestine. In fact Moab was

afraid of Israel due to the exceedingly great number of her people. The Moabite monarch recognized their might was too much for him and his people. He viewed them as covering the face of the earth. The Moabite Leader dispatched messengers to Balaam with this message, "Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blesset is blessed, and he whom thou curset is cursed." (Num. 22:5-6).

This message was conveyed to Balaam by the appointed messengers sent from Balak. Balaam met their message with these words, "Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam." (Num. 22:8). Since these messengers represented the cause of satan and not the cause of Jehovah God, this was an invitation for Satan to be his overnight guest. If Balaam did not realize that at the very first, he surely did as soon as God spoke to him about the matter. When Balaam went to Jehovah God relative to this matter the Prophet of Pethor was told plainly, pointedly and forcefully, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." (Num. 22:12). Balaam returned this message to those sent to him from Balak. This should have ended the matter once and for all. Jehovah had spoken; Balaam should have persisted in remaining with God's wishes relative to this matter. But when Balak learned that Balaam had refused to do his bidding he decided to see if Balaam did not have a price tag for his prophetic powers. This time the king from Moab sent more honorable messengers. They were fully authorized to offer even greater gifts to Balaam if his services could be secured. He was promised great honor from the Moabite king. Balaam responds to this new offer by saying, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." (Numb. 22:18). At this point it seems that Balaam is going to do just what Jehovah wants done. But the very next verse gives us an insight into the mixed motives that characterized the Prophet from Pethor. Balaam does not cut them off without any ray of hope. In fact

he said, "Now therefore, I pray you, tarry ye also here this night (another night with the devil-RRT), that I may know what the Lord will say unto me more." (Num. 22:19). That word more is an eye opener. Balaam was confident he had not heard the Lord's final word relative to this matter. At least he hoped he had not!!

But just why should Balaam think that God had changed his mind? He had already told the prophet that he was not to accompany the messengers from Moab. God had already stated very clearly, "Thou shalt not go with them." This was as plain as any negative ever given in the Bible. Jehovah had already told him, "thou shalt not curse the people for they are blessed." He had already told him why they were not to be cursed. Jehovah would not allow Balaam to curse the people whom God had blessed. The messengers of Balak, who were advocating the cause of Satan and not of Jehovah God on this errand of error, had already spent one night with Balaam. When even more honorable messengers came the second time to woo and win him into their Satanic services he should have sent them on their way without any more thoughts relative to the matter. Balaam was just like a good many of us are today. He was determined to follow his wishes about this matter that had dollar signs dangling before his covetous eyes. If at all possible he was determined to follow his wishes about the matter. In fact he was determined to see if he could not accommodate their request. In view of this determination he invited the servants of Balak, the representatives of the Devil's cause, to spend another night with him. These men represented a great and grave temptation to Balaam. He should have sent them on their way home immediately without flirting with temptation. But this is not the way human minds frequently work if they are set on doing their own bidding regardless of what God says relative to the issue at hand.

ITS COUNTERPART IN OTHER BIBLICAL INCIDENTS

King David invited Satan to spend a night with him when he committed adultery with a bathing beauty by the name of Bathsheba. Simon Peter invited the devil to be his overnight guest the night of our Lord's arrest and trials as he warmed at the fire kindled by the Devil's disciples and actually denied his Lord thrice and even with inexcusable profanity. The prodigal boy of Luke 15 invited the Devil

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WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



Advice For The Church

We have already observed that we should strictly obey whatever is SPECIFICALLY AUTHORIZED BY CHRIST and the inspired writers of the New Testament; unless there are some limitations, or restrictions. For example, we do not have to obey the command intended only for the church at Jerusalem which specified that "seven" men were to be selected to serve tables. This command did not extend to churches in general. Neither does the specific command to Timothy to "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities", apply to all gospel preachers (I Tim. 5:23).

A generic command is a general one which in some sense includes either all men or all things of some sort. The command to the apostles to "go" and teach all nations was a SPECIFIC command, AS IT RELATED TO NATIONS TO BE TAUGHT! But at the same time, it WAS A GENERAL command as related to the method of travel, or how to "GO". They might WALK, RIDE, etc. They COULD CHOOSE their method of "going". Of course, they should choose from among all of the methods authorized that one which would be most "expedient" (I Cor. 6:12; 10:23).

My advice to the churches and all Christians is that they DISTINGUISH BETWEEN SPECIFIC AND GENERIC LAW. We may even travel by modern methods such as by automobile and airplane, in obeying the command to "go" (Mk. 16:15, 16). We may use modern methods in obeying the command to "teach" or "preach" in all nations, or unto all the world, such as the use of radio and TV, printed page, Bible classes, use of literature, etc. These things are in the realm of GENERIC AUTHORITY! Unless we study the Bible carefully, we will be found, either



GUS NICHOLS
Editor

IGNORING SPECIFIC LAW; or BINDING IN THE REALM OF GENERIC LAW! A background command may be SPECIFIC as to WHAT TO DO, and AT THE SAME TIME, GENERIC AS TO HOW TO DO IT! IGNORANCE OF THIS ONE FACT is enough to make it impossible for them to always be united as Jesus prayed that they should be (Jn. 17:9-23).

THE WAY OF UNITY

We have seen that many times there is a plurality of ways, methods, and means, of doing the SPECIFIC THING AUTHORIZED. In order to have peace and harmony in the church, there are two fatal mistakes to be avoided. FIRST, do not disobey specific law! DO THE VERY EXACT THING COMMANDED, without addition, subtraction, or substitution! (II Jn. 9-11; I Pet. 4:11; Rev. 22:18, 19; Rom. 16:17, 18). In the SECOND PLACE, let no church try to BIND UPON THE BROTHERHOOD that which God has LOOSED AND LEFT AS A MATTER OF EXPEDIENCY, UNDER GENERIC LAW! Let no church try to convert THE BROTHERHOOD to a man-made law that we "MUST", or "MUST NOT" use a certain and exclusive method of travel in obeying the command to "go", nor make a law for the brotherhood that we "MUST," or "MUST NOT," have a Sunday morning Bible School; that the church "MUST," or "MUST NOT," have and use a baptistry; or that the brotherhood "MUST," or "MUST NOT" contribute to a benevolent home for the poor and needy; nor that the churches "MUST," or "MUST NOT," cooperate in benevolence and evangelism, as they think it to be expedient! Let no law be bound upon the brotherhood, either for or against, the use of individual communion cups! (Lk. 22:17). Only when churches put these things in the realm of EXPEDIENCY, and cease to legislate and try to bind the observance or nonobservance of matters of GENERIC AUTHORITY upon the brotherhood, can we "keep the unity of the spirit in the bond of peace" (Eph. 4:3-6).

A MATTER OF DISTINCTION

We must distinguish between those WHO MAKE LAWS for God in the realm of generic authority, and THOSE WHO DO NOT. For example, churches of Christ in general do not refuse to fellowship the anti-Sunday school brethren and churches BECAUSE THEY DO NOT HAVE A BIBLE SCHOOL, BUT WE REJECT THEM BECAUSE OF THE FACT THAT THEY ARE TRYING TO ENFORCE THEIR MAN-MADE LAW AGAINST SUCH CLASSES ON THE BROTHERHOOD. THEY ARE TRYING TO ENFORCE THEIR CHOSEN METHOD OF TEACHING TO THE DIVISION OF THE CHURCH. WE COULD FELLOWSHIP THEM AND SO, WHEN THEY DO NOT PRESS THEIR OPINIONS TO THE DIVISION OF CHURCHES IN THE BROTHERHOOD. It is NONE OF OUR business as to HOW THEY may choose to study the Bible! Neither is it any of THEIR BUSINESS as to how WE MAY CHOOSE TO STUDY! If we were out trying to enforce upon the brotherhood a law that ALL CHURCHES MUST HAVE A BIBLE SCHOOL, such as ours, we would be guilty of the division! Likewise, if we were trying to force it upon the brotherhood THAT ALL CHURCHES must use a baptistry, individual communion cups, contribute to orphan homes, travel by certain methods in carrying out the great commission, we would be causing division in the brotherhood by division. But as the matter stands, they are causing division in the brotherhood by making laws in the realm of GENERIC authority where God left some method, way, or means to our judgment, and "EXPEDIENCY."

BE CONSISTENT

We cannot have and promote unity in the brotherhood if we ignore the foregoing rules

of Bible interpretation! Neither can peace and unity prevail until all strive to be consistent in their teaching and practice! To teach that we MUST DO ALL THINGS LIKE THEY WERE DONE IN NEW TESTAMENT TIMES, is to take a position which no church is practicing! For example, there are those who will teach this doctrine and then instead of using only one cup, as is mentioned in giving the New Testament examples of the observance of the Lord's Supper, THEY WILL USE INDIVIDUAL CUPS, have CHURCH OWNED meeting houses, baptistry, restrooms, drinking fount, parking lot, buy literature for, and have classes, "Go" in an AUTOMOBILE, or by PLANE, publish RELIGIOUS PAPERS, have the Lord's supper SUNDAY MORNING, instead of night, use NOTE-BOOKS in singing, with the FOUR PARTS, THEN TURN AROUND AND DEMAND THAT OTHERS DO ALL THINGS IN THE SAME WAY THE APOSTLES AND EARLY CHRISTIANS DID THEM, AND FOLLOW THEIR EXAMPLES IN ALL MATTERS! THEY WILL ARGUE THAT NO MONEY CAN BE TAKEN OUT OF THE CHURCH TREASURY FOR INCIDENTALS, OR FOR AIDS AND MEANS NOT SPECIFIED IN THE NEW TESTAMENT. Yes, they will spend thousands of dollars for church houses, parking lots, restrooms, classrooms, taken out of the treasury, BUY individual cups for communion services, BUY literature for classes, SPEND MONEY for a baptistry, etc. when all such things are only authorized in the New Testament by GENERIC authority, and we all know such things are NOT COMMANDED, nor all authorized by SPECIFIC divine law — but only by GENERIC authority. They will affirm that, "it is sin to take money out of the church treasury to buy food for hungry, destitute children, and those who do so will go to hell." Then they will turn around and take money out of the treasury to build classrooms, for such children, and with which to buy literature for them to COME AND STUDY WITH THEM IN CLASSES ON SUNDAY MORNING. They argue that all approved examples are binding, even when there is no background command for the thing exemplified. Let us all teach, believe, love and live by truth properly divided.

Sin And Its Punishment

HOYT BAILEY

WHEN DOES PUNISHMENT FOR SIN BEGIN? From Christ's own teaching, we obtain the answer. Jesus described the life, the death, and the future of two men; one, a rich man who fared sumptuously every day; the other a beggar covered with sores, and brought and laid every day at the rich man's gate to receive the crumbs that fell from his table. The beggar died and was carried by angels to Abraham's bosom. That is the death of a good man.

THE RICH MAN DIED AND WENT TO TORMENT. In hades, the rich man lifted up his eyes and saw Lazarus afar off in Abraham's bosom, and begged, "Father Abraham, send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:19-31). It began then with him, immediately after his death, torment for sin in hades. Hades is the place of departed spirits, where the spirits of human beings go when they leave the body, and where they remain until the resurrection. We learn from scripture, that the wicked, as soon as their spirits leave the body, enter into torment.

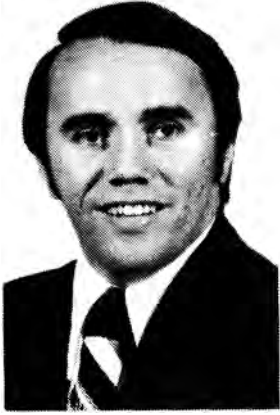
THE WICKED SHOULD NOT BE SURPRISED AT TORMENT. When a wicked man who knows his Bible, but has trampled it under his feet, when, in the possession of

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Genesis And The Universe

(ARTICLE 2)

Is the evolutionary "faith" the most reasonable in the light of all the evidences? There are two basic assumptions to which every evolutionist must cling in order for his theory to get off the ground: (1) Matter has always existed; (2) Uniformity of natural causes in a closed system. These form the base upon which the entire evolutionary system rests. However, if the vast framework of the evolutionary claim is built upon the foundation of false premises, it follows that the entire system must be dismissed as fallacious. An examination of the evidence reveals the basic assumptions of evolution to be contrary to both logic and science.



LARRY CHOUINARD

In the first place, modern physics and astronomy have set aside the old philosophy of the "eternity of matter." Of all the laws of physical science none are more basic and certain than the two laws of thermodynamics. Dr. Henry M. Morris explains the meaning of the two basic energy laws: The first law states, "that although energy can change forms it cannot be either created or destroyed and therefore the sum total of energy remains constant." Concerning the second law of thermodynamics Dr. Morris continues, "The second law of thermodynamics states that in any real process or system in which energy is being transformed into other forms, at least some of it is transformed into heat energy which cannot be converted back into other useful forms" (Henry Morris, *Studies in the Bible and Science*). Since the amount of useful energy is decreasing, the earth is growing old, running down and is due to ultimately burn itself out. But if matter is eternal such would have long taken place. Furthermore, the laws of thermodynamics indicate a change not "upward" but "downwards." The two laws testify to a gradual march toward decay and randomness, not growth and complexity. Evolutionists ignore the facts and suggest that the tendency is toward a higher degree of organization. "In a world where the general trend seems to be toward falling apart, wearing out, and fading away, it does seem that the evolutionist has a heavy burden of proof upon his shoulders to show that in one large segment of the scientific realm all movement is in the opposite direction" (Baxter, "I Believe Because").

But suppose we allow the major premise of evolutionary thought, namely, that lifeless, dead matter has always existed. Does it logically follow that life, personality and intelligence is the product of lifeless, impersonal matter? The law of biogenesis states that "life comes from life." The theory that life arose spontaneously of itself is contrary to scientific facts. However, to the prejudiced mind, the most absurd improbabilities are considered more probable than the alternative of creation. Evolutionists must turn a blind eye to the established findings of scientific investigation in order for their theory to even get off the ground. The crutch of the "eternity of matter" cannot, in the light of scientific inquiry, support the evolutionary scheme.

The Uniformitarian concept of historical geology serves as the other pillar to support the evolutionary theory. In the early nineteenth century Charles Lyell popularized the "uniformitarian" approach to earth history.

While Lyell was a theist he nevertheless was unhappy with the early chapters of Genesis. Basically he contended that present rates of change have "continued as they were from the beginning of creation," thus present processes may serve as a "key to the past." According to the uniformitarian concept, present rates of change can account for all geological formations. Supernatural creation, the flood and all major catastrophes are an impossibility within the framework of "uniformitarianism." Once again we stress that such an assumption is the "faith" of the evolutionists. "Uniformity of natural causes in a closed system" cannot be subject to scientific verification. The "uniformitist" can neither empirically establish the original condition of the earth nor that change has been at a uniform rate. One might with equal force begin with another assumption and interpret all the data in light of his explanation. The Apostle Peter describes the argument of uniformitarianism when he wrote of scoffers who would reject the promise of the Lord's return. "Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." Note that these mockers willingly ignored the account of the Genesis flood. The great flood, which is attested by abundant geological evidences, serves to show uniformitarianism to be a faulty assumption. But not only does the biblical record stand diametrically opposed to the philosophy of uniformity, the facts of geology also prove the uniformitarian principle to be fallacious. Whitcomb and Morris in their book, "The Genesis Flood" present abundant scientific evidence to demonstrate the unsoundness of the uniformitist claim (See pp. 130-211). Hence both the Biblical record and geological evidence testify to those "rare historical occasions mentioned in scripture where God intervened in the normal physical processes of the universe, causing significant changes therein for a time" (Morris and Whitcomb, *Flood*). However many will still cling to the "theory" in spite of the facts. In his work, "Evolution and the New Inquisition", James D. Bales writes, "If one is acquainted with the background of Darwin and other evolutionists in the nineteenth century, he will realize that they accepted evolution not because scientific evidence proved it, but because they had rejected the idea of creation by God, and had determined that all must be explained naturally."

The assumption that the universe is the product of non-intelligent forces, fails miserably in explaining the marvelous order and design which meets the eye everywhere we look. Disorder never spontaneously turns into order. Organization requires an organizer. Albert Einstein once remarked, "I shall never believe that God plays dice with the world." Dr. Einstein often compared the world to a well-constructed puzzle. When faced with the order of the cosmos the unbiased thinker dismisses mere impersonal chance as the ultimate originator. Even those who do not succumb to the abundant evidence find themselves personifying nature in order to escape the horrid conclusions of a desolate universe.

In short, both the Bible and reason stand opposed to an impersonal beginning. The innumerable and complex systems within the universe testify to creative forethought and design. Natural processes cannot provide an adequate explanation for the intricate structure and complex design which characterizes the whole cosmos. In a subsequent article we shall consider the alternative of divine creation.

"The smallest deed is better than the grandest intention."

When Ye Pray, Say,

"Our Father..."

LEONARD ALLEN

Ask a small child to describe God, and you will probably hear a description of an ancient man with a flowing white beard who speaks in a deep, but kind voice. Children tend to picture difficult concepts or ideas in the framework of their own limited experience. As they grow to adulthood their ability to comprehend a being like God increases. The childhood conception fades in its meaning. But even as an adult, relationships are best understood when they are based on personal experience. Thus, when we ask, "How should we visualize God?", the Bible directs them back to childhood and says, "He is your Father." Such a paternal relationship has always applied to God's people. Early Israel knew God as a Father, and in that family relationship knew the pain of punishment for childlike disobedience (Isa. 63:16; 64:8; Jer. 31:9; Prov. 3:11, 12). Our new relationship to God through Christ is still that of a father to a son. No earthly relationship could better bring home to Christians the position that God holds in their lives than that of a father to his children.

In which direction does your mind wander and what thoughts run through your memory when a father is spoken of? A slightly graying man with kindness written in soft lines on his face; a young man carrying a diaper bag, a precious bundle, and a beaming smile; the middle-aged man at every church service guiding his four boys into the seat beside him — is that it? Or do you think of a man who has raised his family on money and neglect and auctioned off his fatherhood for a pedestal in the world? Or one who has taken a back-seat in the spiritual leadership of his family? Or is he a father who fishes for lunker bass and hunts for the big twelve-point buck while never fishing for men or inspiring his children to hunt for the way of righteousness? Just how do you picture a father? To many children God cannot be a father and still be loved and admired, because they know only the father who comes in drunk at night, treats their mother harshly, and curses the first one who crosses him. Those who work among ghetto children must be careful about portraying God as a father because of the bad experiences many have had at home. All across our nation many children grow to adulthood without the blessings of a true father and without ever really knowing his strong, loving hand or his secure embrace.

The presence of a father in the life of a child is a basic stabilizing element and a force that is the very foundation of growth and adjustment from infancy to maturity. Studies by psychologists in the field of child development bear out the important role that the father has in shaping a young child's life. A father is the builder of maturity, security, and proper role identification as the increasing problems of growing up are faced. When a child is old enough to understand to some degree the presence of a father and the position that he holds, development can be adversely affected when that position is empty. Many institutions, such as colleges, civic clubs, and social work agencies, are sponsoring Big Brother programs to provide the greatly needed male influence in the life of a fatherless boy. Every well-rounded individual needs to have experienced an enduring attachment to a father.

In a special sense, God is our Father, and as Christians we are his children — we are "born of God" (I Jno. 3:9; 4:7; 5:4). We are all concerned about a fatherless child, but what an effect the absence of our Heavenly Father must have upon the development of

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Satan As An Overnight Guest

(Continued From Page 1)

to spend several nights with him as he engaged in riotous living in that far off country of sin, vice and dissipation. In fact the devil did not have to come far for the prodigal was in the very middle of Satan's territory. Judas Iscariot invited Satan to be his overnight guest as he went out into the darkness of that Thursday evening and made final plans to lead the Lord's enemies to the very place where Jesus would be communing in prayer.

ITS CURRENT COUNTERPART

Multitudes are just like Balaam today. Perhaps they have been taught the right and to forsake the wrong. But when tempted to do evil they will say to the Devil, "Do not leave yet. I need to think about this proposal a little more. Spend the night with me. Be my overnight guest. This will give me plenty of time to weigh all the matters of the temptation. Maybe I can find a way to do it yet." Others will treat the same type of situation with words something like this, "Oh, Mr. Satan, do not go far away. There may be something I can do about your proposal. After all you have hit me in an area where I am very vulnerable. What you are suggesting has promise of some long sought pleasure on my part. It looks so very enticing and so strikingly appealing. I know within my heart that I should not give in to the lust of the eye, this lust of the flesh, this appeal to the vainglory of my life but you know the flesh is mighty weak tonight. Please stay on my threshold for the remainder of the night for I may just do something about this proposal yet that you have suggested."

Is this not the very way the devil works in seducing people to travel the full course of sin? Is this not the way he entices men and women and boys and girls to commit the sins of fornication and adultery? They agree to spend long hours with each other and in the darkness of a passion filled evening or entire night they give in totally to the chemical demands of the flesh and of their aroused emotions. They know it is wrong. They know it is a sin against their mates at home, their children, their parents who have taught them better, human society and above all toward the God of all moral purity. But purity and morality are never safe when Satan is an overnight guest. Is not this the way Satan entices people into a life of drinking? Is not this the way he entices people into the sin of drug business? Is this not one of his Satanic devices in which he manages to entice many people into the web of any and every sort of sin? Remember reader friend, an invitation to Satan to be an overnight guest means a period of sin, destruction and ultimately a payday for that sin someday.

When Ye Pray, Say,

"Our Father . . ."

(Continued From page 3)

our immortal bodies! Absences from the family of the Father will leave His child underdeveloped and without the benefits of a father that we seek so much for our physical lives. A spiritual orphan is much more unfortunate than one of this world.

As a heavenly father, God can love us with a heavenly love. Such a love far surpasses our ability to understand it, for we can see the evidence of it, but are easily overwhelmed. Just think of a child of three trying to understand the love and sacrifice of his parents — the long nights of anxiety and prayer around his sickbed, the seemingly harsh prohibitions that protected him from

danger, the countless acts of love that went unnoticed. How shallow is the child's comprehension of love like that! Yet, the parents still give freely of themselves and will spare no effort to provide for the well-being of the loved one. In the same way, we are oblivious of much of God's caring and concern for those of his family. We simply cannot comprehend what lies beyond the shallow scope of our mind. Keith Miller, in "Habitation of Dragons", told of the insight he gained from an experience with his daughter:

"It was in the middle of a winter night some years back, shortly after I had seriously tried to give God the key to my future. One of our children had called out in the darkness, 'Daaady!' I was surprised since they usually called their mother. But I got up, stumbled into her room and carried her into the bathroom. The only light was a soft red glow shining on her face from the clay mantles in the gas wall heater. I set her up on the little bathroom seat and bent over to hold her so she wouldn't fall. Her head lolled gently to one side, and then she would catch herself, but never quite waken. As I stood there looking at the softness of her face with her eyes closed, and the slightly tousled long blond hair, I was filled with the most amazing sense of love and gratitude to God for that little girl. I kissed her gently on the nose and thought, 'Some day you and I will remember this as a time of great closeness.' And I could picture us talking about that night when she was a grown girl. But then I realized that she would never remember this midnight closeness — because she had been asleep the whole time I was holding her. But even though she was asleep and would not remember these moments, my own love for her had in some way filled and changed my life as I quietly helped her through a long winter night.

"As I tucked her back in bed with a kiss, it struck me that in some sense this might be one of the reasons the whole Christian venture is worth it to God, in light of our amazing lack of awareness of His presence. I saw that He has been with me all along, loving me and helping me in the most mundane ways, even during those long nights of doubt when I have been spiritually asleep, oblivious to His presence."

In a very real sense we are always children in the sight of God. We enter God's family as a newly born infant (I Pet. 2:2) and are expected to continue growing toward an even higher level of maturity. Even when our growth reaches the point of spiritual "giant-hood" (at least in the eyes of other Christians), we are still infinitely short of the maturity that can comprehend the depth of the Father's love — we remain His children in the fullest sense of the word. In spite of great strides in achievement, how could a Christian possibly grow out of his position as a child to the Father? How foolish we must often appear in our professed wisdom and exaltation as our Father patiently watches.

Jesus Christ was a vivid picture of the ideal son:

Gethsemane was a scene of agony for the troubled heart that was to take away the sins of the world. "My Father, if it is possible let this cup pass from me . . ." were the words that the Man of Sorrows prayed earnestly that night. He prayed as a man, yet with the fervor of Divinity; he petitioned for his own life and the trials he would face, yet with deep sorrow for the magnitude of sin; but above any other motive, he approached God as a son would draw near to his father in search of guidance, comfort, and assurance.

"And he was saying, 'Abba, Father, all things are possible for thee; remove this cup from me; yet not what I will, but what thou wilt'" (Mk. 14:36). Our Lord was very intense during these last, agonizing moments in the garden. "Abba, Father," He cried, or as it would be literally translated,

"Father, Father!" How could Jesus have been more intimate, yet intense with His Father than by repeating the expression of that close relationship? Children, because of love and affection for their father, often refer to him in intimate terms that one outside the family would not use. ABBA implies just such an affectionate term when translated from Aramaic. The same words are used in Romans 8:15 in pointing out how a Christian may approach the Father: ". . . ye have received the Spirit of adoption, whereby we cry, Abba, Father." In the manner in which Christ approached His Father, we can draw near to our Father in heaven with the intimate terms that a son should use.

The very fact that God said, "I will be a father to you, and you shall be my sons and daughters . . ." (2 Cor. 6:18 RSV) requires certain attitudes of the Christian:

1) A frame of mind made possible by love that is able to express the feelings that are due to a father.

2) The proper terms to talk with Him in the language of love and affection. We can look at Christ in the garden and on the cross as He talked to the Father and learn to communicate as a son or daughter.

3) A desire to express our deepest thoughts and experiences. When David Livingstone was returning for his first visit to England after many years in Africa, he said he looked forward to nothing greater than sitting with his father and telling him of the many events of his travels and explorations. God knows our thoughts and actions, but by telling Him ourselves we can better know and feel His concern.

4) A never-dying confidence in the Father's protection and help. A little child is not afraid when his father assures the small questioning face that he will be safe from any harm and under the protection of a strong but gentle hand. "There is no fear in love; but perfect love casteth out fear" (I Jno. 3:18).

As sons and daughters we have become the recipients of gifts from the Father: (1) the promise of the Holy Spirit (Acts 2:38) (2) adoption as sons (Rom. 8:15), (3) every perfect gift and good thing (James 1:17), (4) the assurance of eternal life for the faithful (I Jno. 1:2). Has a child ever received any greater gifts from his father than these?

As God continues to give us His paternal care and as we grow in our childlike relationship to Him, may we always think deeply of our Father and remember that earthly fatherhood is one of the most inspiring and enduring human relationships, and is, therefore, our most understood image of God. We have no higher honor that to call God "our Father."

Jesus taught His disciples to pray by wording a model prayer. "When ye pray," He began, "say, 'Our Father . . .'"

Sin And Its Punishment

(Continued From Page 2)

his mental powers he comes to the verge of the grave, he is miserable — he cannot fail to be. How full of horror and self-reproach! If we had no Bible to tell us, what would be our conclusion in regard to that man? If his spirit is so racked with agony, and self-reproach, and misery, as he comes up to the moment of death, what is there to stop that pain and anguish and self-reproach when his soul has passed out of the body? Christ tells the truth.

IS TORMENT EVERLASTING PUNISHMENT? Some may wish to reason that since Hades is to cease after or at the final judgment day, then, surely punishment is to cease?? It is at the final judgment day that Jesus is to pronounce ever-lasting punishment upon the wicked, "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:" (Matt. 25:41). "And these shall go away into everlasting punishment:" (Matt. 25:46).

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8:32

"Thy word is truth" Jn. 17:17



VOLUME 10

FRIDAY, AUGUST 22, 1975

NUMBER 14

"Sell All That Thou Hast"

This is our third and concluding study about the rich young ruler. His story is told in three books of the New Testament. In previous studies we have introduced Matthew's and Mark's account. In this article we note the words chosen by the Holy Spirit and placed into Luke's treatise. The beloved physician said, "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God. For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God" (Luke 18:18-27).



ROBERT R. TAYLOR JR.

As our previous study was drawn to a conclusion we had raised the question as to why Jesus directed him to keep the commandments, the commandments of the Decalogue or the Ten Commandments. The answer to that question is quite simple. At the time this query was asked and answered both the rich young ruler and Jesus were living under the law of Moses. Paul informs us in Galatians 4:4 that Jesus was born under the law. All his personal ministry was lived and performed while the law of Moses was still in effect. It was not until his death that Jesus nailed the law to the cross (Col. 2:14-16). Calvary was the end of the Mosaic Covenant and Pentecost was the beginning of the Christian Dispensation. Since this question was raised prior to Calvary and

several months before the giving of the Great Commission in Matthew 28:18-20 and Mark 16:15-16 Jesus quite naturally and with absolute correctness answered the question in light of the law that was then in effect. Jesus pointed the rich young ruler to what Jehovah had given Moses on Mt. Sinai. When this same question, though with slightly different phraseology employed, was asked under the newly begun Christian Covenant in Acts 2:37, 9:6 and 16:30 the answer was given in light of the gospel of Christ and not what Moses taught on Mt. Sinai. People under the Christian Age were told to believe on Christ, repent of all their sins, confess and be baptized for the remission of their sins or to have their sins washed away. Their baptism was administered when they confessed with their mouths Jesus as Lord and Saviour.

THE TWO DIVISIONS OF THE DECALOGUE

The Decalogue was easily divided into two major parts. The first four commandments touch man's relationship to God and regulate his attitude, language and deeds toward his Maker. The last six touch man's relationship to man. The Bible teaches that these ten commandments were written on two tables of stone and were written with the finger of God (Ex. 31:18). It may well have been that the first four commandments were written on one table of stone and the last six upon the second stone. Close students of the Bible readily know that Jesus listed the commandments from the second category of the Decalogue and not from the first. The reason for this is possibly seen in that Jesus read the heart of this young man and knew that his real trouble lay in the fact that he loved himself and his possessions too much and his fellow man too little. Hence, he answered him according to the needs he possessed. Toward the list that Jesus enumerated the rich young ruler assured the Lord that all these had been kept with fidelity from youth up. Such means that his life had been cleancut. He had not been immoral as a youth. He had not defrauded people in order to obtain his wealth. He had respected life. He had been a person of his word. Honor had been accorded his parents. This choice young man had many things going for him. His background was commendable; his present and future interest lay in eternal life according to the gist of the question he raised. His future seemed bright until God's Son turned the full searchlight of truth upon

the lone deficiency in his life.

THE PENETRATING ANALYSIS OF HIS PROBLEM

Jesus immediately recognized the core of his problem. He told the young man that only one thing was lacking. How the heart of the young man must have leaped with overflowing joy and abundant anticipation. He was near the goal. Only one hindrance stood between him and its culmination. What was it? How eagerly he must have hung on the next words enunciated by the Master Teacher. He was told to part company with all his riches, distribute to the poor, come up and take up dedicated discipleship in the Lord's cause and heavenly treasure would be his in abundance. These words hit him like a bomb does an unsuspecting city in modern warfare. What a terrific impact they had upon his mind. The eager countenance became the saddened countenance. The inquiring heart became the rejecting heart. He who had run to the Lord now made a painful departure. He who had knelt before the Lord now exhibited his back to the Lord as he slowly but surely walked out of the Lord's circle. He who had come with heaven on his heart now left with materialism on his mind. He who had come to look ahead now looked behind. Things became more important to him than did truth. Covetousness took the place of what might have been consecration. Silver became more important than his soul. Gold was preferred over his God. Gadgets were preferred over the gospel of God's dear Son.

THE SAD SEQUEL TO THIS STORY

This young man did not leave the Lord's presence mad as did Naaman the presence of the prophet in 2 Kings 5:11. Neither did he leave glad as did the Ethiopian nobleman the presence of Philip in Acts 8:39. He left sad. Why? Because he was a man with great possessions. The price for his heavenly redemption was too high or so he thought at the time he forsook Jesus. He chose the silver of the here and now rather than the glories of the sweet by and by. Two great magnets influenced his soul that day. One was Money. The other was the Messiah. The decision was not easy for him to make but make it he had to do it. It was a painful choice. He went away sorrowfully. But still he went away. Every step he took from the Saviour that day was a step away from eternal life. Both his back and face told a story as he departed. His back was now to the Lord. His face was turned in the

(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

GUS NICHOLS Editor
1500 Sixth Ave., Jasper, Ala.

FLAVIL H. NICHOLS Assistant Editor and
Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



FROM

THE EDITOR

EDITOR'S NOTE

I am in the hospital undergoing tests, and feel it wise to cancel all my engagements away from home for the next few weeks. More next week about what my tests reveal.

GUS NICHOLS

I Believe That God Is

The following statement is an honest and sincere statement made out of the overflow of my heart: I BELIEVE THAT GOD IS. I know that I really and truly believe that God exists. I have no doubt about the reality of my being a believer in God. It is not possible that I am an unbeliever, that I am an atheist, or an infidel.



GUS NICHOLS

Man is so constituted that he can know what he either believes, or disbelieves. I know that I believe in God just as the atheist knows that he does not believe in God. I know that I believe in God just as I know that I believe in gravity.

I not only know by the revelation of my own heart that I believe in God, but I also know that I believe in Him because of my actions, or my conduct, and that my life is an expression and visible testimony that I believe in God. Of course, this is true of whether or not I know that I believe in gravity. I not only know in my own mind and heart that I believe in gravity, but my actions and life are in harmony with that belief. I daily live in harmony with the laws of gravity, and my life is, therefore, a visible but public declaration of my belief in gravity. I never climb into the upper story of a tall building and jump out at a window, as would an unbeliever in the reality and fact of gravity. I would consider it suicide to jump out of an airplane thinking there is no such thing as gravity. Yes, I positively know beyond any sort of doubt that there is such a thing as gravity. I believe the evidence which proves its existence, and my reaction to the fact of its

existence is positive assurance to me that my conviction is that gravity does really exist.

It is true that I have never seen, nor felt, nor heard, nor tasted nor smelled gravity, but I believe in it because of other evidences which cannot be refuted and set aside. Some one may say we can feel gravity, as when falling from a building and suddenly striking the ground. But the pain and injury following such a fall is not gravity, but the results, or effect of it, and what happens when gravity has finished its work, and is really a product of the ground, or what you fall upon. If the ground had been hundreds of feet further down and lower the crash would not have happened at the time and point at which it did.

So, I know I believe in God, and THAT I REALLY DO BELIEVE IN HIM, just as you know that you believe in gravity. My obedience to God's will is proof that I do really believe in him, just as you know that you believe in gravity by knowing your own mind and heart, and by reason of the fact that you live in harmony with the law of gravity.

FAITH CAN BE DEMONSTRATED

We demonstrate our faith unto others, and to ourselves by acts of faith, or by doing things which we would not do if it were not for our faith. A man may show his faith in his physician by taking the medicine prescribed, or by submitting to surgery required.

A palsied man's faith, and the faith of those who brought him to Jesus to be miraculously healed, was seen in their bringing the man to Jesus, even when they had to tear a hole in the roof and let him down into Jesus' presence. Then the record says, "And Jesus seeing their faith" - healed the man (Mat. 9:1-8; Mark. 2:1-12; James 2:24-26). If faith may be "seen" in others, one may see his own faith in his own obedience to the Lord, and know more fully than ever before that he himself is a believer by seeing his own faith at work and expressing itself in loving service to God. A life of such obedient faith is a demonstration into its possessor that he is a believer, as well as a testimony unto others. So, I know that I am a believer in God and in the Lord Jesus Christ. I KNOW that I am not an unbeliever, or an atheist.

If I had not been a real and sincere believer in God I never would have repented of my sins, as is commanded of all men by our Great Creator and Maker (Acts 17:30-31; 2 Peter 3:9; Acts 3:19; Mat. 12:41). I would not have made a complete and total committal of my life and my all unto God.

Had I been an infidel and doubter I would not have humbly gone before an audience and confessed my faith in Christ, that I believe him to be the Son of God and able to save my soul from all past sins (Mat. 10:32-33; Phil. 2:5-11; Rom. 10:8-10; Acts 8:26-39).

And had I been an atheist I would not have gone down into the water and been buried with Christ in baptism, trusting his promise that "He that believeth and is baptized shall be saved" (Mk. 16:15-16; Rom. 6:3-4; Col. 2:12; Acts 2:36-38, 41, 47; Galatians 3:26-27, 28).

Furthermore, I would not have spent fifty eight years of my life, up to now, teaching and preaching the gospel of God in thirty one states of our nation, striving to spend five hours per day, seven days per week, in the study and teaching of the Bible and in Christian worship and every waking hour in the Lord's service, striving above all earthly things to expediently do the Lord's will.

I was baptized by Brocher C.A. Wheeler in the fall of 1909, about sixty six years ago. In the year 1913, on November 30th, I was married to Matilda Francis Brown, and we were blessed with eight children, four sons and four daughters. Three of our four sons became full time gospel preachers, and three of the four daughters married full time gospel preachers. By my example and through my influence, as a believer in God and in His Son, four of us brothers became prominent gospel preachers. Now, there are nearly twenty preachers in the circles of our family and its relatives. And God

only knows how many relatives and how many thousands of others have believed in God and obeyed his will, and become Christians because I was the first in the family circle to reject denominationalism, and return to pure, primitive Christianity, as it is found in the New Testament scriptures. This type of work has been my chief concern and delight for more than a half century, and in Christ, His Son. I know that I am not an unbeliever, or an infidel (Acts 8:35-39).

For six months of each year for forty two years I have taught a training class each Friday night for two hours in an effort to commit the word of God unto other faithful ones who would be able to teach others also (2 Tim. 2:2; 1 Tim. 3:15). This began in 1933, when I first moved to the congregation here in Jasper, Alabama, where I am still preaching, when I am not out in evangelistic work. Over forty of our members here have in that time developed into gospel preachers, and we now have thirteen elders (one of them ill and shut in for the last ten years), and thirteen deacons. In the forty one years during which time I have preached here, the church has never failed to properly solve its problems in a Christian Spirit, so that we have never had any division among us. I have worked and prayed to this end all these years. Yes, I positively know that I believe in God with all my heart, and that I am not an unbeliever, but that I am an obedient believer, striving above all earthly things to strictly and lovingly do God's will in all things. From the very first, I have aimed at sinless perfection, as a baseball player aims at playing his part in a ball game without an error, or a single mistake, yet is not discouraged if he sometimes fumbles the ball, or strikes out, etc. The Lord has urged us to go on unto perfection, and to try to be perfect, even as our Father in heaven is perfect (Heb. 6:1; Mat. 5:48). An aim and purpose less than this would mean wilful sin on our part, and would demonstrate weakness of faith. We grow at our best when we constantly aim at perfection, but we should not be disappointed if we come short of sinless perfection sooner or later in some way (1 Kings 8:46; Eccl. 7:20; Matt. 19:16-17; 1 John 1:7-10; 2 Pet. 1:5-11). I know that I believe, and am not an infidel, for I am still striving to do God's will in all things, and expect to remain "Faithful" until death. I could not have overcome the world of sin and evil, with all its trails and temptations, if I had been an unbeliever in God and a doubter concerning matters of true religion.

Now, since I know that I believe in God, and have convictions as strong as steel that God is, that he really does exist, I want to try to answer the question in my next lesson AS TO WHY I BELIEVE IN GOD, and that he is the Creator and preserver of all things. I could not thus believe in God without strong and trustworthy evidence. "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14). "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" (Heb. 11:6).

Religious People Should Know

HOYT BAILEY

THAT THERE IS ONE TRUE GOD. God is not divided against himself. God is not a God of confusion. There is "one God and Father of all, who is over all, and through all, and in all" (Eph. 4:6). God is from everlasting to everlasting, the same yesterday, today, and forever. The God of the universe, the God of the Bible, has had in effect only one plan of salvation at a time in each of the three religious dispensations. Though each of the plans differed in form, they differed not in principle.

God dealt with the patriarchs during the first 2500 years of man's existence upon the earth. God required men to believe and obey during that dispensation. Following the patriarchal period, for 1500 years God dealt with the

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"Honor To Whom Honor Is Due"

JIMMY R. VEST

In a day when the world makes fun of marriage, and divorce is commonplace, it is refreshing to hear about couples who respect God's laws on marriage. Mr. and Mrs. John David Mikell of Route 3, Hayden, Alabama, were married December 7, 1902. They are both Christians and we commend them for the longevity of their marriage. To date they have been married 73 years. John is 92 years old and Maude is 88. Sister Mikell obeyed the Gospel in 1901 and waited 58 years before her husband followed in obedience to Christ. John and Maude raised four children: two sons, Grace Mikell, Route 1, Somerville, Alabama, and Oscar Mikell, Echo Circle, Route 1, Warrior, Alabama, and two daughters, Audrey Mikell Florence, Gardendale, Alabama, and Aleen Mikell Mitchell, of Birmingham.

I first met brother and sister Mikell last year while preaching in a meeting at the Pleasant Hill church of Christ, near Warrior, Alabama. They were present at every service of the Gospel meeting.

Brother and sister Mikell made the following statement: "Our lives have been simple, walking with God and working with nature, with many sacrifices to educate four lively children. Maude said she and John had been patient with each other and kept loving each other."

We are reminded of the passage in Hebrews 13:4 "let marriage be had in honor among all . . ." We commend this couple for their years together. Robert Browning expressed the lasting nature of marriage in a poem entitled "Rabbi Ben Ezra." It has this stanza in it — "Grow old along with me, the best is yet to be, the last of life for which the first was made."

Young people should enter marriage with the strong desire and determination to stay together until death causes them to part (Matthew 19:3-9). — Chestnut Dr., church of Christ, 3545 Chestnut Drive, Doraville, Georgia 30340.

Preacher Changes

MARVIN BRYANT

Jay Manning has left the ministry of the Independent Christian Church and is now a happy part of the fellowship of the churches of Christ. Jay was educated at Lincoln Christian College in Illinois, and served various ministries in the Christian Church. His last ministry was with the Sidney Church of Christ, Instrumental, near Champaign, Illinois. He and his wife, Debbie, have one child.

Dissatisfaction in the instrumental Church of Christ, or independent Christian Church, caused Jay to resign the ministry before he began a study with us. Shortly after his resignation at the Sidney Church, he went to East Peoria church of Christ and met Paul N. Lakey and Jim Garner, the two ministers. They began a study that resulted in the Mannings now being happy in our fellowship. Jay Manning says this about why he changed:

"Why, then, did we come to the church of Christ? Oddly, the main issue was not the use of the instrument. This we later accepted as we were taught from God's word. That which headed us in this direction was the general lack of concern for the authority of the Word of God. We dealt with elders and deacons who were divorced and remarried, in many cases. We dealt with immorality and a lackadaisical attitude toward sin. Worst of all, we dealt with a lack of esteemed authority toward the Bible which left us no basis to solve these problems. This, my brethren, is heart-breaking and frustrating. This, of course, left us church services which we, in good conscience, could not invite a lost soul to

attend, and it left us a brotherhood of which we were ashamed to be a part. We now have many friends in the Christian Church for whom we pray daily, hoping they will follow us to the church of Christ.

Never-the-less, here we are! Thrilled in our hearts and PROUD that we are a Kingdom man and a Kingdom woman laboring in the Kingdom of the Lord."

Jay and Debbie Manning live at 4914 Ogden Street, Peoria Heights, Ill. 61614. Telephone (309) 688-8169.

Hoyt Bailey Publication

(STRONGLY RECOMMENDED FOR CLASS STUDY GUIDE BY: Bro. Gus Nichols, Jasper, Ala.; Dr. Thomas B. Warren; Dr. W. B. West, Harding Graduate School of Religion, 1000 Cherry Rd., Memphis, TN. 38117; Bro. J. C. Davidson, 3703 Memorial Parkway N.W. Church of Christ, Huntsville, AL. 35810).

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How Much She Knew!

A little girl was asked by a priest to attend religious service. She replied that it was against her father's wishes. The priest suggested that she would obey him, for he was "Father."

"Oh no," replied the girl, "for the Bible says, 'call no man your father upon the earth, for one is your Father, who is in heaven.'"

The priest was not anxious to lose a religious discussion with so small a girl so he said: "You have no business studying the Bible."

The girl said: "Yes, sir, I do, for Jesus said, 'Search the scriptures,' and Paul said: 'Give heed to reading'."

The priest answered: "That is only for the clergy. A child certainly cannot know the scriptures."

"Then why, sir, did Paul tell Timothy that from a child he had known the Holy Scriptures which were able to make him wise unto salvation?" the girl asked.

The priest answered: "Timothy was being trained as a bishop, and was being taught by church authorities."

"That cannot be," the girl replied, "for he was taught by his grandmother Lois and by his mother Eunice."

The priest fled the scene, and someone heard him mutter something about "that girl knows enough Bible to poison a whole parish."

Sin of Drinking And Drunkenness

GUS NICHOLS
(EDITOR)

This is the second half of an article which I recently wrote on DRINKING AND DRUNKENNESS, AND HOW TO QUIT.

4. Quit following your own imaginations and ideas as to what to do to become a Christian, and obey the gospel of Christ (1 Pet. 4:17; Rom. 10:17; 2 Thess. 1:6-9). You can't be saved by just praying, as those of the denominations tell you. God won't hear you in your sins and plans to be a drunkard. You can't be converted and changed into a new man, without repentance. To repent is to "Change the mind for the better, heartily to amend, with abhorrence of your past sins" (Thayer). God will not forgive you of any sin, until you repent and turn from all sin and until you purpose to obey Christ in all things as best you can. "He became the author of eternal salvation unto all them that obey him" (Heb. 5:9). To repent is to decide in your heart that you will give your whole heart and life to Christ and trust in him for all the consequences of your whole life of faith and humble obedience. There is no such thing as being converted without a decision to strictly follow Christ in all things. He said, "If any man will come after me, let him deny himself and take up his cross and follow me." (Mat. 16:24). You can't do this and stay with the drunkards. You must give up sin and sinners. No one else on earth can do this for you.

5. Having decided all this is right, and scriptural, do it with all your heart. Risk your everlasting all upon the truth that this is right, and cannot be wrong. Promise yourself and your God that you would literally and physically die before you would under any circumstances drink another drink of liquor, beer, or alcohol in any form. I know a fine elder of the church in Arkansas who once was an alcoholic, who got his brother to come and live with him for thirty days to get well started in living up to such a decision and promise made to his doctor and preacher. He said, "I will die before I would ever drink another drink of alcohol in any form." That is the way to quit any sin. You can't shoot a gun a little at a time. You may be a long time pulling the trigger, but when it shoots, it is all done at once. One may be months, even years making the proper decision, but when it is made, it is made all at once. Quit drinking, and all other wilful sinning, all at once! Don't try to just "taper off". This is also the way to obey the gospel and become a Christian. Decide the matter all at once, and the same day obey (Acts 2:36-41).

6. Then in order to live up to your decision never to take another drink, as long as you live, promise your elders, or your preacher, that before you would even consider such a temptation, as drinking, that you would call them and talk and pray with them about it. Then do not break your word. The temptation to trifle with one's word goes with the drinking habit.

7. After obeying the gospel, immediately strive to become and be a strong Christian. The very nature of Christianity is such that there is no use to half-heartedly try. Since Christ is the Son of God, loved us and died for us, Christianity is true, and is worth our dying for it, if need be. If our religion is not worth dying for, it is of such a nature that it is not worth a straw. False religion is of no benefit (Mat. 16:24-28; Rev. 2:9-10). As counterfeit money is worse than no money, so is false religion worse than no religion (Jas. 1:26-27; 2 John 9-11).

8. There is no use to try to be a Christian at all unless you are willing to attend all the services of the church - if such is at all

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"Sell All That Thou Hast"

(Continued From Page 1)

direction of his enticing possessions on earth. How tragic! The story is sufficient to bring tears to the eyes of every sensitive soul.

Reader friend, are you not impressed with the fact that Jesus did not go after the young man? He did not call him back and promise to soften the demands of discipleship. Jesus Christ could not be true to the principles of his own Cause if he had been a fickle and easily swayed Master. Jesus knew the young ruler's heart. He knew his heart was set on earthly riches and he could not any more enter the Heavenly Kingdom with his heart set on earthly riches than a Palestinian camel could pass through the eye of a surgeon's needle which is the very point Jesus made according to the medically slanted account as given by the physician Luke.

A QUESTION THAT NEEDS AN ANSWER

We close with a question applicable to the material herein presented. Why do you suppose many people will always go to the dying thief for a supposed case of salvation rather than to the rich young ruler? Both the rich young ruler and the dying thief spoke their respective statements to Jesus under the law of Moses. Jesus answered both of them while the law of Moses was still in effect and before the terms of the Great Commission were given or became operative. Why does no one want to be saved like the rich young ruler was told to do? The writer is in his twentieth-sixth year as a preacher and has written for the public for most of those years. Yet to our knowledge no preacher has been known to tell people to be saved just like the rich young ruler was commanded to do. We have never heard of any person who said he wanted to be saved just like the rich young ruler was commanded to do. Have you ever heard of one that desired salvation on these terms? But the multiplied masses have suggested they wanted to be saved just like the thief on the cross was saved. Why? Because they and their misguided preachers have attached remarkable ease of salvation to the thief's case and the other would call for the selling of all their goods. Significant? Indeed so!! Reader friends, there is just as much justification for going to the case of the rich young ruler for a model of salvation now as to the thief? If not, why not? The truth of the matter is that neither is a model for our salvation under Christianity for we live under a different law than either of them did.

Religious People Should Know

(Continued From Page 2)

Jewish nation. God required them to believe and obey Him. Since Christ came into the world more than 1900 years ago, God has dealt with both Jew and Gentile under the Christian dispensation. God still requires men to believe and obey Him.

FAITH THAT IS PLEASING TO GOD. This faith takes God at His Word and does what He says without addition thereto, subtractions therefrom, without substitutions or alterations. Every example in both the Old and New Testaments, during all three dispensations, shows that acceptable faith acted according to God's direction. Heb. 11:4 says, "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous. . ." (Heb. 11:4).

NOAH WAS A RIGHTEOUS MAN. When God commanded Noah to build the ark of gopher wood, he did not reason that a little pine or oak or hickory needed to be included. Noah did not think that the ark should be more streamlined, more modernistic, more

up-to-date than God had specified. Noah did not try adding to what God commanded, neither did he try taking away from what he had been commanded to do. The Bible says, "Thus did Noah; according to all that God commanded him, so did he" (Gen. 6:22). The fact that Noah did what God commanded him to do and was saved, he and his family, is evidence that he could be saved only by doing what God commanded him to do.

THAT GOD'S WORD MUST BE BELIEVED AND OBEYED. Every departure from God's Word brings its retribution. Every alteration or substitution brings punishment to those who are guilty. Nadab and Abihu were priests, were sons of the high priest, and were in the family of priests, but the introduction of their human wisdom (strange fire) brought punishment. Lev. 10:1-2 says, "And Nadab and Abihu, the son of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them, and they died before Jehovah."

Inasmuch as they were priests, were sons of the high priest, were in the family of priests, were eligible to offer incense, to offer it in the right place, and they did offer it in the right place, at the right time, Why were they devoured by fire from Jehovah? The answer is - they "offered strange fire before Jehovah, which he had not commanded them."

EXAMPLES FROM THE OLD TESTAMENT PROVE THAT GOD MUST BE BELIEVED AND OBEYED. God was pleased with those who were strict enough to do what He commanded, and to do just as and only as he commanded, but God was displeased and He punished those who substituted their own wisdom in preference to His will. The ones who believed and followed a lie were punished, because they did not believe and follow the truth. Only those who believed God, took Him at His Word, and did what He said, received a blessing.

APOSTLES DID NOT ALTER GOD'S PLAN OF SALVATION. The apostles never taught that only a part of what Christ commanded is necessary. They never asked people to accept their ideas, or opinions, preferences, wishes, and choices in religious matters. No apostle contradicted Christ by telling people that they did not need to believe, neither did they tell individuals that they did not need to repent, nor did an apostle tell those who heard that they did not need to confess their faith in Christ. No person can find that apostles taught persons not to be baptized. Jesus taught persons to believe, repent, confess their faith in Christ, and to be baptized for the remission of sins. God's will requires that we believe and obey God.

Sin of Drinking And Drunkenness

(Continued From Page 3)

possible (Heb. 10:24-29; Acts 2:42; 11:26; 20:7). You can't quit drinking, or any other sinful habit, unless you worship regularly, and get the proper teaching and spiritual food. Unbelievers are sure to leave off the Bible classes and extra services of the church. This is one way of knowing whether or not you are a Christian (Heb. 10:25-28; 1 Jn. 2:3-4). You need to be strong, even as young and new members of the church can be strong (1 John 2:14; 1 Cor. 16:13; Eph. 6:10). If you are a weakling you are sure to go back to drinking.

9. "Evil companions corrupt good morals" (1 Cor. 15:33). "Come ye out from among them, and be ye separate" (2 Cor. 6:14-18). You can't quit drinking and continue to run with the drunkards. Give them up. Don't go among them and don't let them come and hang around you and your home.

10. Openly commit yourself. Continually tell your own folks and others

that you have quit drinking. Thus keep your word at stake. Keep yourself tied to your promises. When you awake each morning, promise your family that you would die before you would drink a drop of strong drink that day. Live the Christian life just one day at a time. A clock runs a "whole lot" in a life time: but it only runs one day at a time. Be sensible and Practical. Follow Jesus "Daily" — just one day at a time. (Lk. 9:23). Any man can do that! You would be ashamed to admit that you can't go a single day without strong drink. You could do it for a \$100 per day, and to be collected each evening. Yet, it is worth infinitely more per day, for you to become and be a sober man — and especially a Christian.

11. Get you a concordance and read all the passages daily which speak of strong drink, and drunkenness. At least read those in this article. Read them daily. and pray daily. And daily tell about how you have quit drinking. Work on others to get them to quit. Tell them how it helped you to quit. Try to convert others. Try to restore backsliders (Gal. 6:1; Jas. 5:19-20).

12. Finally, if you were to break over and drink again, **DON'T GIVE UP FOR A MOMENT! CONFESS YOUR SIN AT THE NEXT SERVICE OF THE CHURCH!** (James 5:16; 1 Jn. 1:7-9; Prov. 28:13). If you were out walking on an old fashioned dirt road, and were to fall into a mud hole, you would hasten to get up, wash and clean up, and keep on going. You would not just lie in a mud hole day after day and people passing by and seeing you wilfully in the mud. No, but you would get up! Aim and purpose with all your heart not to fall into any mud holes, but if, contrary to your purpose, you were to fall into one, you should get up and out, immediately.

So, with this kind of help you and all others who drink strong drink can quit - suddenly quit. How about doing it today? If you do not drink, how about promising yourself, your kin and friends and your God that you never will drink a drop of strong drink. Christ came into the world to turn all men away from their sins (Acts 3:19; Acts 2:36-41; Acts 3:26). If you die in your sins you can't go where Jesus is - can't go to heaven (Jn. 8:21-24).

Marriage Is Honorable In All

G. F. RAINES
Newton, Miss.

Early in the morning of time, God, knowing that "it is not good that the man should be alone," made the first woman "and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:18-25).

In the aforesaid manner, marriage was instituted by the Lord God in Eden in the state of man's innocence.

It has been scripturally observed that, "Rightly regarded, marriage is the highest and happiest of human relationships, the preserver of true love, the foundation of the home and the bulwark of society."

James A. Garfield noted that, "The sanctity of marriage and the family relation make the corner-stone of our American society and civilization."

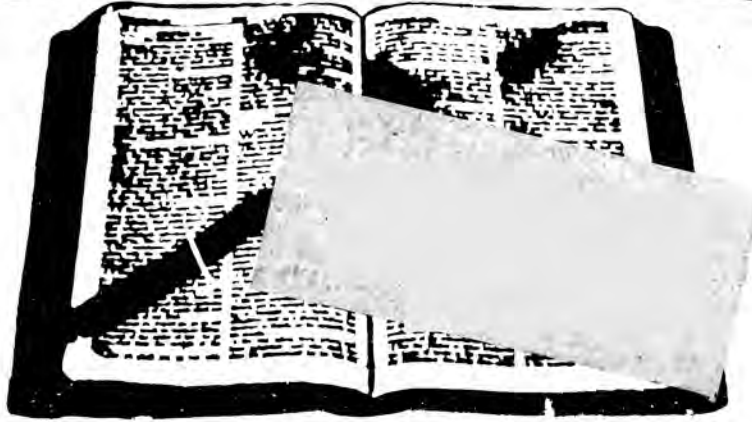
The Book of God plainly says: "Whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9).

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

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8:32

"Thy word is truth" Jn. 17:17



"But speak forth the words of truth"
Acts 26:25

"Grace and truth: came by Jesus Christ"
Jn. 1:17

VOLUME 10

FRIDAY, AUGUST 29, 1975

NUMBER 15

Three Steps To Prison

This writer lives and labors in Lauderdale County, Tennessee, which is located at the western extremity of Tennessee and lies adjacent to the mighty Mississippi River, the Father of Waters in our country. In this county is located Fort Pillow, which is a part of the Tennessee Prison system. Sometime back, one of our good elders here in Ripley had to make a trip to Fort Pillow on insurance business with an employee at the prison. He invited the writer to accompany him. After the insurance business had been taken care of, one of the officials offered to show us around some of the prison grounds.



ROBERT R. TAYLOR JR.

During that visit contact was made with a relatively young man who has been imprisoned some seven or eight years. He is on the team sent out by the prison to talk to high school students and other young people about what led them into the life of crime that ultimately removed their liberty and placed them behind iron bars. One of the opening remarks made by the young man with a number on his back was, "I tell young people wherever I go that in prison is NOT where it's at!" When asked what led to the committing of the crimes with which he had been charged he listed three steps, which in his judgment, led to his going to prison. They were, as he listed them: (1) a bad marriage, (2) a resort to alcohol, and (3) a turning to drugs. With the break-up of his marriage he entered into a period of drinking and drugs. Within two short months he had run up eleven charges of criminal conduct. He readily concedes that his life had not always been what it should have been up to that point, but previously he was guilty of no criminal acts that would take away his liberty until that period in life.

You may have heard that every man in prison feels he was framed and that he did nothing worthy of receiving a prison sentence. Here is a case of a young man who readily concedes that he did wrong, that he ran contrary to the demands of the law. He is now learning a trade (television repair) in prison, and feels there may be a chance for his obtaining a parole in the years ahead.

Both he and those interested in his case are working diligently toward that end.

He talked with pride about his teen-age son with whom he now has a much better relationship than he formerly had. Some of you who read these remarks in WORDS OF TRUTH have a teen-age son, as does this writer. How fortunate we are in that we can be with our sons each day, take them fishing, play a game of ball with them, have our meals with them and can be with them for family devotionals and at church service time! How grateful and appreciative each of us should be. How awful must any sin and crime be that would deprive us of such treasured blessings. Without debate or controversy from anyone, "the way of the transgressor is hard" (Prov. 13:15).

We desire to notice the three steps that led to his downfall and say some rather provoking remarks to all our young people today, and to us, their parents. The writer has secured permission both from this young man and the prison warden for the writing of this article. The young man is happy to have his story circulated through this medium in the hope it will be helpful to some young person somewhere at an equally critical period in his life. My youthful friends, the choice of a life's companion, and whether you choose to drink and play around with deadly drugs, will have a tremendous influence upon your future life in this world and the one that is yet to be.

AN UNWISE MARRIAGE

This young man feels that marital failure was one of the first steps that led to his downfall. When his marriage crumbled, his world began to collapse. He found himself unable to cope with this unexpected event in his life. In the interview which he granted us and a telephone conversation with him later he stressed how vital a real bond of love is in the marriage institution. He feels that marriage is one of the most important steps any person ever takes. Young people who may be on the threshold of matrimony, are you reading carefully at this point? If not, why not? Neither this young man nor this writer means to leave the impression that everyone who enters into an unwise marriage will one day spend time in prison. That does not necessarily follow at all. But it does follow that those who marry unwisely will live to regret it either sooner or later, either in this world or the one that is yet to be.

There are a number of unwise marriages mentioned in the Bible. In Genesis 6 the

sons of God (righteous or holy men) married the beautiful but wicked daughters of men. The offspring was anything but a righteous generation. Solomon made some unwise marriages and his idolatrous wives stole his affections away from Jehovah God (I Kings 11:1-13; Neh. 13:26). Ahab, a king of the Northern Kingdom and a contemporary of the colorful Elijah, made an exceedingly poor choice for a wife when he married Jezebel, the daughter of Ethbaal, a paganistic and heathen king of the idolatrous Zidonians (I Kings 16:30-33). Mixed marriages characterized the era of Nehemiah and Ezra and the offspring produced from such unapproved unions spoke the language of Ashdod (Ezra 10; Neh. 13). Herod Antipas asked for more trouble than he possibly thought any one man could marry into when he stole the affections of his brother's wife — Herodias (Matt. 14; Mark 6).

Young people, when you marry, you are marrying a lifetime companion, or at least that is Jehovah's intention for the entered union. You are marrying the other parent of your children to be, and one of the grandparents of your grandchildren in about a score of years. Be careful whom you marry, for marriage is for keeps in this world — that is, if you wish to please God. If you allow your marriage partner to pull you away from God and you die in that condition, your ultimate destiny in yonder's world will be far worse than anything this young man has faced in an earthly prison.

A RESORT TO DRINKING

This was the second decisive step in this young man's downfall. Drinking is a natural accompaniment of crime. There is no known crime but what alcohol forms a ready affinity and an eager willingness to participate. In the Bible it is frequently associated with immorality, uncleanness, rioting, disrespect and irresponsibility (Prov. 23:27-34; 20:1; Gal. 5:19-21; Rom. 13:13; I Cor. 6:9-10). Today liquor is still the natural partner with every known crime from rape to murder and from theft to rioting. Some years before the death of Mr. J. Edgar Hoover, head of the F.B.I., he released figures suggestive of the fact that more than 60 per cent of the crimes committed in the United States the year before were connected in some way with alcohol. Yet some of our naive brethren still sing the praises of its innocency (?), and seek to legalize it for tax revenues! How strange!! How utterly

(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



FROM

THE EDITOR

EDITOR'S NOTE:

While hospitalized by a series of light "strokes" I am having prostate surgery (T.U.R. procedure) which I have needed for several years. There is NO INDICATION of cancer. I am grateful for the more than 500 cards already received, and the prayers of so many wonderful friends. I expect to be home soon.

Gus Nichols

The Reality Of God

In giving the commission, Christ claimed to have been given all power in heaven and in earth, or all authority (Matt. 28:18-20). In listening the name of each member of the God-head, he honored the Father by putting his name first in the list. He knew that God had sent him into the world to save the world. (Jn. 3:16-17; 1 Jn. 4:14). He knew he had come down from heaven to seek and save the lost (Lk. 19:10; Jn. 12:47; Jn. 6:38).



GUS NICHOLS

At the close of Mark's record of the Commission, he says that Jesus was "Received up into heaven, and sat on the right hand of God" (Mk. 16:15-19). Jesus said he would send "The promise of the Father" upon the apostles, and that they would be endued "With power from on high". (Lk. 24:46-49). Again, he said, "As my Father hath sent me, even so send I you" (Jn. 20:21).

In Acts 1:1-11, we again read of "The promise of the Father", etc. The whole Bible proclaims the fact of the existence and reality of God.

NATURE PROVES HER MAKER

The invisible nature of God and things not seen are proved by things that are made (Rom. 1:20). The reason the Russian Astronaut could

not find and see God up in space is that God is a Spirit, and not a physical and fleshly Being (Jn. 4:23-24). But the heavens declare his glory and that His hand has been at work (Psa. 19:1-3). The creation proves the existence of the Creator (Gen. 1:1). For every effect, there must be an adequate cause which produced the effect. The most powerful things we know about are invisible — atoms or invisible things back of visible matter and composing it and making up our world (Heb. 11:3).

FOOLISH TO DENY REALITY

Some unbelievers have denied the existence of the earth, the universe, and of man — denied their own existence — in order to deny the existence of Almighty God. They claim that we are deceived by our senses and conscience and merely think we exist, that this seeming reality is no more than a hallucination of the mind. They argue that all matter is a mere illusion. This theory of the existence of the world and the universe is so foolish as to make us think of the scripture which says, "The fool hath said in his heart, There is no God" (Psa. 14:1).

ALL THINGS CAME FROM SOMETHING

Since we do really have a universe and man, there is back of it all a Creator, or Maker, One capable of designing and making all things (Gen. 1:1). God can really exist without being material and visible to our eyes. We believe in many things which we cannot see with our physical eyes, such as gravity, atoms, electricity, wind, etc. Even the mind is not a visible thing. Neither is the soul or spirit. So, God is a Spirit and He created his universe.

Even life comes from antecedent life all the way back to god, the LIVING ONE. True scientists freely admit that they do not know anything about the origin of life. Their guesses and theories about it are not science, but belong over in the realm of philosophy, and are vain. The theory of spontaneous generation is not science — it cannot be proved — cannot be demonstrated, as knowledge can be. No one on earth knows of any life which has not come "from antecedent life" — back to the original and eternal One who created all things. Professor Edwin Conklin, Scientist and Biologist of Princeton University has well said, "THE PROBABILITY OF LIFE ORIGINATING FROM ACCIDENT IS COMPARABLE TO THE UNABRIDGED DICTIONARY RESULTING FROM AN EXPLOSION IN A PRINTING SHOP." (Emphasis mine — G.N.)

INTELLIGENCE BACK OF LIFE

Our guide in Egypt said he was a "Christian" but would lose faith in God if man eventually creates life from dead matter. He was astonished when I replied that such a feat would not even weaken my faith in God. It would prove that it takes great intelligence to create life - even some tiny form of life which likely would never amount to anything. Up to now, a world of men have not had sufficient intelligence to create life. If they should succeed in doing so, it would prove that there was intelligence back of the origin of the first life — that there is a God of infinite intelligence and wisdom who designed and created all things; just as is revealed in the Bible, and confirmed by all the fulfilled prophecies and miracles recorded therein.

NOTHING COMES FROM NOTHING

In all the realm of human knowledge, we know of no case of something coming from nothing. Nothing produces nothing. Something always comes from something, never from nothing. If there ever had been a time when there was not anything in existence, then there never could have been anything. Nothing could not have produced something. So there always has been something in existence and that original something is God (Psa. 90:1-2).

THE EARTH AND UNIVERSE NOT ETERNAL

The earth, matter, and the universe are not eternal. The second law of Thermodynamics proves that the earth and universe had a beginning, and that the Bible is right about the matter. (Gen. 1:1). Heat is being lost at such a rate as proves the universe had a beginning. If the universe had been eternal and without beginning, heat would have been wasted away

billions of years ago and no life could exist upon the earth. As sure as the sands of time are running out, they have not been running eternally. God was before the universe, and created the earth and the heavens (Psa. 90:1-2; Isa. 45:18; Gen. 1:4). Furthermore, the argument that the universe is without beginning, is to admit that something could exist without beginning — even Almighty god who designed and made all things.

UNIVERSE DID NOT RISE OUT OF NOTHING

When unbelievers tell us that the universe rose up out of nothing, they are not teaching science, nor proven knowledge, but their vain philosophy. A great big nothing which had no existence, and could not think, or act, and which could do nothing, could not have so acted and performed as to make itself into te universe. Only a POWERFUL SOMETHING could have so performed as to create the universe. Something has come from something, not from nothing, and that eternal something is Jehovah God (Deut. 33:27). How could nothing have so functioned as to design and make itself into something — a universe and all living beings?

CREATION PROVES A CREATOR

To say the laws of nature created all things is not science. How could the laws of nature, at a time when there was nothing — no laws of nature or matter, or anything else — how could the laws of nature, which did not exist, so design and create matter which did not exist into a universe? If it be contended that matter did exist before the universe and man, then how did the matter come into existence? Matter could not have made itself out of nothing. In fact, NOTHING EVER MADE ITSELF! God made all things, and He is "From everlasting to everlasting". (Psa. 90:1-2). How could a nothing which could do nothing rise up and create a universe?

INTELLIGENT CAUSATION

Believing scientists tell us that there are millions of essential combinations of material things and circumstances necessary to the formation of the universe and our world, the lack of any one of which would have made the existence of the universe and man impossible.

NOT BY ACCIDENT AND CHANCE

If one were able to sow the whole face of the earth in wheat, he would not be able a single time to spell out his own name in the growing grain. Accident and chance could not perform such a simple feat. But man — (intelligence) can write his name in the soil of his garden, plant seed in the writing, and grow wheat in such a way as to form his name.

The 26 letters of our alphabet on little wood blocks might be tossed into the air 500 MILLION, MILLION, MILLION times and not once would they come down in alphabetical order. Such freaks as earthquakes and tornadoes may by accident and chance, destroy whole cities, but we agree with the Bible that says, "Every house was builded by some man, but he that built all things is God" (Heb. 3:4). The blind forces of nature, by accident and chance, never built a great sky-scraper, much less a universe.

GOD CREATED LIFE

When our guide in Egypt said scientists were about to create life, and if and when they did, he would lose his faith in the existence of God, I replied that if man were to, by great intelligence and human wisdom, create some living cell, it would not likely amount to anything. But if it were to become a howling success, it would only prove THAT LIFE IS ONLY produced by great intelligence — that God produced the first life, and that it did not come from dead and lifeless matter without any living one to make and create it. HOW COULD THE CREATION OF LIFE BY MEN OF GREAT INTELLIGENCE PROVE THAT MAN AND ALL LIFE ON EARTH CAME INTO EXISTENCE WITHOUT BACKGROUND INTELLIGENCE? Our guide later called his argument "foolish"! Let us believe in God and serve Him!

Happiness is a state of mind — It is not in things we want or have.

Matthew 3:11 And Neo-Pentecostalism

ROY DEAVER

Matthew, a Jew, writes in particular for Jews, and for the express purpose of setting forth the evidences that Jesus is the Christ, the Messiah talked about by the Old Testament prophets. The special point at hand is: He is the Messiah as is seen in consideration of His relationship to John the Baptizer.

Approximately twenty-eight years are passed over between chapter 2 and chapter 3. John the Baptist came. He came preaching - preaching in the wilderness of Judaea. His message was: "Repent ye, for the kingdom of heaven is at hand." Matthew stresses that Isaiah the prophet had spoken about "The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight." Matthew declares that John the Baptist is the fulfillment of that prophecy. The line of thought is: (1) God, through Isaiah, talked about a voice crying in the wilderness; (2) Matthew, by inspiration, declares that John the Baptist is the one Isaiah talked about; (3) therefore, it is important that consideration be given to what John had to say about Jesus.

John was doing his preaching and his baptizing in Bethabarah (Jno. 1:28) and people from Jerusalem, and all Judaea, and all the region round about the Jordan kept on going out to him and were baptized of him. Those who (1) genuinely believe John's message, (2) repented of their sins, and (3) confessed their sins - were baptized by John. John saw many of the Pharisees and Sadducees coming to his baptism. The phrase "coming to his baptism" evidently does not mean that these were coming to him for the purpose of being baptized. This thought would be indicated by John's statements to them: (1) ye offspring of vipers; (2) who warned you to flee the wrath to come? (3) bring forth therefore fruit worthy of repentance; (4) don't base your claims to divine favor upon the fact that you are literal descendants of Abraham. Further, we are specifically told that the Pharisees were not baptized by John (Lk. 7:30).

John continued: "And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."

Thus, the testimony of John the Baptist with regard to the Lord: (1) He is mightier than I; (2) I am not worthy to bear His shoes; (3) I baptize you in water, but He shall baptize you in the Holy Spirit and fire; (4) His fan is in His hand, and he will thoroughly cleanse his threshing floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

SYMBOLISM IN PARALLEL

The parallelism of verses 10 and 12 should be studied carefully. John, in stressing to his hearers the urgency of making proper response to God's will, uses two figures: the TREES and the THRESHING-FLOOR. Observe: (1) the trees and the threshing floor; (2) the axe and the fan; (3) at the root of the trees, and the fan is in his hand; (4) trees that bring forth good fruit, and wheat; (5) trees that do not bring forth good fruit, and chaff; (6) trees that bring forth good fruit will be spared, and the wheat will be gathered into the garner; (7) trees that do not bring forth good fruit will be hewn down and cast into the fire, and the chaff he will burn up with unquenchable fire.

What is the significance of this symbolism in parallel? (1) The trees and the threshing floor represent God's world. (2) The axe and the fan (winnowing shovel) represent the instruments of God's judgment. (3) The axe at the root of the trees and the fan in his hand represent the

fact that the Lord is ready to begin his work. (4) Trees that bring forth good fruit and the wheat represent all persons who make proper response to God's will. (5) Trees that do not bring forth good fruit and the chaff represent all persons who do not make proper response to God's will. (6) Trees that bring forth good fruit will be spared; the wheat will be gathered into the garner. Those who make proper response to God's will will be eternally blessed of God. (7) Trees that do not bring forth good fruit will be hewn down and cast into the fire; the chaff will be burned with unquenchable fire. All who do not make proper response to God's will will be the victims of God's wrath - His punishment poured out.

THE ARGUMENT

Some time ago, I was engaged in a home Bible study with a young couple. Suddenly it became apparent that they were upholding and defending the Pentecostal claim that Holy Spirit baptism can be and must be experienced in our day. We discussed this matter for several hours. Their main point of "proof" was Mt. 3:11 - "he shall baptize you in the Holy Spirit. . . ." It was argued that in this statement John the Baptist preached that the Lord would baptize with the Holy Spirit all persons who sought his favor. Since this is a pentecostal argument frequently made, it is important that careful consideration be given to it.

THE REFUTATION

1. It should be noted first of all that John did not say the Lord would baptize all persons who would seek his favor. We must observe carefully the use of the word "you" in verse 11. John said, "I indeed baptize you in water. . . he shall baptize YOU in the Holy Spirit and in fire." The pronoun "you" is involved in the statement about John's baptism in water, and the pronoun "you" is involved in the statement about the Lord's baptizing in the Holy Spirit. Did ALL those to whom John was preaching receive John's baptism? Did John actually baptize all those to whom he was speaking? Obviously, no one could justifiably contend that ALL these hearers were baptized by John. The Record states plainly that the Pharisees were not baptized by John (Lk. 7:30). Did John baptize "offspring of vipers"? Did he baptize persons who had not demonstrated repentance? Did he baptize persons who were basing their claims to divine favor upon their physical ancestry? We conclude that when John said, "I baptize you in water" that he was using the indefinite "you" and that he was actually saying, "I baptize SOME of you. . ." The "you" stands for "some of you" - it could not mean ALL of you.

But, the same word "you" which John uses with regard to himself and the baptizing which he was doing he also uses with regard to the Lord and the baptizing (in the Holy Spirit) which he was to do. If the pronoun "you" with regard to John and his baptizing meant "some of you," then obviously, the pronoun "you" relating to the Lord and those who he would baptize in the Holy Spirit likewise means "some of you." Some of those to whom John spoke upon that occasion would be baptized in water (some already had been), and some to whom John spoke would be baptized by the Lord in the Holy Spirit.

2. Further, John's statement about the Lord and baptism in the Holy Spirit was prophetic in nature. It is certainly in order - and in fact, is necessary - for us to study this prophecy in the light of its FULFILLMENT. The extent of Holy Spirit baptism in the FULFILLMENT could not be longer than the extent contemplated in the PROPHECY.

In the New Testament we have two - and only two - recorded instances of Holy Spirit baptism. These are related in Acts 2 and in Acts 10. In Acts 2 we have the record of the baptism of the Holy Spirit in connection with the Apostles. In Acts 10 we have the record of Holy Spirit baptism in connection with Cornelius and his household.

With regard to what happened in Acts 2 several things should be noted. After giving them the Great Commission, and shortly prior to his ascension, the Lord said to the Apostles: "and behold, I send forth the promise of my

Father upon you: but tarry ye in the city, until ye be clothed with power from on high" (Luke 29:49). Luke, who wrote Acts, picks up this point in Acts 1:4,5 - "and being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." Acts 2:1-4 records the coming of the Holy Spirit upon the Apostles. It should be observed that the Spirit's coming upon the Apostles is not - in Acts 2 - called a "baptism." We call this Holy Spirit BAPTISM in the light of the Lord's promise in Acts 1:5. The baptism of the Holy Spirit was essential to apostolic qualifications and apostolic work. The Lord had promised these men miraculous power (Mt. 10:18,19; Jno. 16:7-13), and that this power would come to them WITH the Holy Spirit (Acts 1:8). We should be careful to note that the POWER was not the Holy Spirit. Rather, the power would come with the Holy Spirit. As evidences of their baptism in the Holy Spirit (1) the Apostles were enabled to speak in LANGUAGES which they had not learned through study (Acts 2:4, 6); (2) they were enabled to make known by miraculous inspiration God's plan for men's salvation (Acts 2:39); (3) they were enabled to perform miracles - many wonders and signs, Acts 2:43.

With regard to what happened in Acts 10, several things should be noted. The Lord's "promise of the Father" was made by the Lord, to the Apostles, and to the Apostles only. This promise of the Lord was fulfilled when the Apostles - on Pentecost of Acts 2 - received the baptism in the Holy Spirit. But, Joel (2:28) had prophesied that God's Spirit would be poured out upon ALL flesh. Joel's prophecy BEGAN to be fulfilled on Pentecost, but Joel's prophecy also reached out to encompass Acts 10 and the Gentiles. God instructed Peter to go and preach to Gentiles - to Cornelius and his household. As Peter began to speak (Acts 11:15) God poured out upon Cornelius and his household the Holy Spirit (Acts 10:44-48; 11:15-18; 15:8). When Peter saw that God had given the Holy Spirit to Cornelius and his household he said, "And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit." What Peter here quotes (in Acts 11:16) is the Lord's statement recorded in Acts 1:5. If it is in the light of Acts 1:5 that we call what happened on Pentecost a "baptism" of the Holy Spirit, then, in the light of the same passage, it is obvious that what happened to Cornelius and his household was likewise a "baptism" of the Holy Spirit. The evidence of the Holy Spirit baptism in Acts 10 was: "For they heard them speak with tongues, and magnify God." Certainly it is the case that Cornelius (and those of his household) did not receive apostolic powers. Holy Spirit baptism did not make him (or them) apostles. It must be kept in mind that there is a clear distinction between the Holy Spirit baptism and the power. Cornelius did not receive apostolic power.

In Acts 2 - Holy Spirit baptism was for the purpose of proving to the JEWS the fact that the Jews were now subject to the New Testament gospel - the gospel of the risen Lord. In Acts 10 - Holy Spirit baptism was for the purpose of proving to both Jews and Gentiles that the Gentiles were likewise subject to the same gospel.

These are the only recorded instances of Holy Spirit baptism in the New Testament. In Acts 11 Peter reviews "by order" what had happened at the conversion of Cornelius and his household. In verse 15 he says: "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning." It should be noted that between Acts 2 and Acts 10 there had been many conversions. But, to find a case like that which happened in the conversion of Cornelius and his household Peter had to go ALL THE WAY BACK TO PENTECOST.

(Continued On Page 4)

Three Steps To Prison

(Continued From Page 1)

pathetic!! Today liquor turns happy homes into dens of divorce. Today liquor turns men from responsible human beings into monsters. Today liquor turns women toward whoredom. Today liquor turns the sober into drunkards. Today liquor slays thousands of the innocent upon our highways and city streets. Today liquor quenches the spark of manhood and kills the aspiration of womanhood. It is a killer socially, intellectually, physically and spiritually. Yet a recent UPI release of a survey made among high school students of Juniors and Seniors in New York City revealed that 80 per cent of the boys drank and 75 per cent of the girls drank in varying degrees. Already, according to the survey, 1 out of 10 of them has a drinking problem. This writer would add another 9 to that number and simply affirm that 100 per cent of them who drink already have a "problem". They have a problem with the Lord because he condemns such acts and will hold them guilty of such in judgment unless they quit, repent of all such and obtain the remission of these and all other sins. Some of these pathetic boys and girls began to drink way back in the early grades. What type of parents must such boys and girls have? The survey revealed further that the younger a person is when he begins to drink the more likely will he incur a problem with alcohol. Young people, are you reading reverently and profitably?

A TURNING TO DRUGS

This was the third step in this young man's downfall. Quite vividly he now realizes that a resorting to drinking and the world of drugs is a sure invitation to trouble — and that with jet-like speed. Either alcohol or drugs is deadly. When COMBINED (as they frequently are in our permissive era), they form what is often a fatan combination. Young people, it is mighty hard to tolerate the argument that alcohol is harmless and that drugs will not hurt you, when you face a young man with a number on his back and he tells you that these are two of the three reasons why he is in prison and is no longer a person of liberty. At one time drugs promised this young man a certain amount of kicks. So have they done countless others in our drug oriented culture. But now he is no longer receiving kicks from alcohol and other drugs. Now, in a very real sense, he is getting the kickback from liquor and other drugs. Please do not forget that liquor is a drug. In fact it has been labeled as the "Number One" Drug Abuse problem of the nation.

To quote the young man again, "Being in prison is not where it's at!" Beware of an unwise relationship, a bottle of liquor and a needle filled with drugs. The sure pathway to destruction is paved with such stones. This young man has a message for our generation, but too many will not be giving any heed to this message from a man behind bars but who desperately wants to warn others not to follow his footsteps.

Matthew 3:11 And Neo-Pentecostalism

(Continued From Page 3)

Obviously, there had been no Holy Spirit baptism between Pentecost and the conversion of Cornelius. It should be clear, therefore, that Holy Spirit baptism was not a condition of forgiveness of sins, nor necessarily related to remission.

CONCLUSION

It is not the purpose of this article to discuss Holy Spirit baptism. Rather, it is the purpose of

this article to emphasize that John's statement about the Lord — "he shall baptize you in the Holy Spirit. . ." does not mean that Holy Spirit baptism is promised to any and to all who seek divine favor. John's statement was a prophecy. This prophecy must be studied in the light of its fulfillment. In all the New Testament there are only two cases of Holy Spirit baptism. The prophecy of John, therefore, related to these two cases and to no more than these two cases.

Perhaps it is in order to comment briefly on the phrase "and in fire" found in Mt. 3:11. It is ASSUMED by many that this refers to Pentecost and to the apostles' baptism in the Holy Spirit. It is thought, somehow, that the "in fire" relates to Holy Spirit baptism. But, it should be remembered that there is no reference to literal "fire" on Pentecost. The passage (Acts 2:3) says: "And there appeared unto them tongues parting asunder, LIKE AS OF FIRE." In the beginning of this article we took the time to consider the context. In verses 10, 11 and 12 three times reference is made to "fire". The tree that bringeth not forth good fruit is hewn down and cast into the fire, verse 11. The chaff he will burn with unquenchable fire, verse 12. Now, between verses 10 and 12 we have reference to baptism in fire. It should be clear that in this context the baptism is not something god — not something to be desired. Rather, reference is made to the final and eternal punishment. McGarvey says, "It is clearly the wicked who are to be baptized in fire, and the fulfillment of the prediction will be realized when they are cast into the lake of fire" (Rev. 20:15).

Which Are You?

Are you an active member,
The kind that would be missed,
Or are you just contented that
Your name is on the list?

Do you attend the meetings,
And mingle with the flock,
Or do you stay at home
And criticize and knock?

Do you take an active part
To help the work along,
Or are you satisfied
To say you "just belong"?

Do you ever go to visit
A member who is sick
Or leave the work to just a few,
And talk about the clique?

There's quite a program scheduled
That I'm sure you've heard about,
And we'll appreciate it if you, too,
Will come and help us out.

So, let's be up and doing -
Now's the time to start:
Don't be "just a member",
But take an active part.

Think this over, member,
You know right from wrong;
Are you an active member,
Or do you "just belong"?

Selected

"So The Story Goes"

"We are going to start attending the services of the church just as soon as the baby gets old enough to take out . . ."

"Yes, we promised to attend as soon as the baby was a little older. But because she cries and makes a lot of noise she has to be taken out quite often. I don't want to disturb other people. Too, I can't get anything out of the service with her acting as she does. We'll get started a little later . . ."

"preacher, I know you think that we are just awful. But, we're not coming to church because Jennie just will not go to her Bible class. If we force her to go she will disturb

the whole class . . ."

"I wish the preacher or elders would talk to our Jennie. She is running with the wrong crowd and I'm afraid she is going to get into trouble."

"Yes, Jennie is married. They were awfully young and he is not a member of the church, but we hope it will work out."

"Well, Jennie finally married a man that can give her the better things of life. This is her third marriage. She just couldn't get along with her first two husbands. I had high hopes for awhile that he would become a member of the church, but the preacher there preached a sermon on marriage, divorce and remarriage, and that made them angry. He swears they will never attend again."

"And so the story goes".

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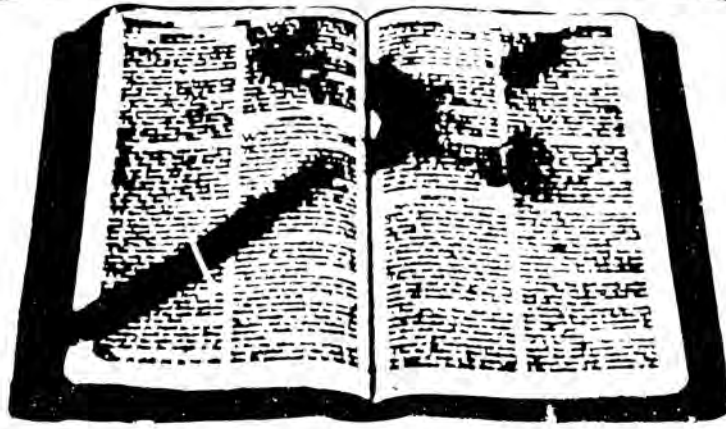
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WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32*

"Thy word is truth" Jn. 17:17

*"But speak forth the words of truth"
Acts 26:25*

*"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 10

FRIDAY, SEPTEMBER 12, 1975

NUMBER 16

Calling On The Name Of The Lord

Joel, a Hebrew Seer, is pre-eminently the prophet of Pentecost. In Joel 2:28-32 he spoke of the day of Pentecost and the ushering in of Christianity. The Bible at this point states clearly, convincingly and emphatically, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. AND IT SHALL COME TO PASS, THAT WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE DELIVERED: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."



Robert R. Taylor, Jr.

That this passage points to Pentecost and the coming of Christianity is made crystal clear by Peter's employment of this very Scripture in Acts 2. When Simon Peter and his fellow apostles were accused of being drunk early that Pentecostal morning by the rabble elements in Jerusalem the courageous Cephas arose and spoke in clarion tones, "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; . . ." (Acts 2:14-16). From Acts 2:17 through Acts 2:21 the apostle Peter quotes from Joel 2:28-32. Therefore Joel had his eye upon Pentecost and the coming of Christianity when he wrote Joel 2:28-32 and Peter said that what they were witnessing on this historic occasion was the very fulfillment of what Joel had spoken. Joel made promise that those who would call upon the name of the Jehovah God would be delivered. This was a deliverance from sin and its great guilt. In his quotation

of this passage in Acts 2:21 Peter said, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Now if we can learn what these people did on the day of Pentecost to be saved, then we can know for a surety what calling upon the name of the Lord means. Did Peter tell them to kneel upon their knees and simply say, "Lord, save me"? No! Did he tell them to say, "Lord, be merciful to me a sinner"? No! Did he tell them there was nothing for them to do in calling on the name of the Lord and that the total of all earthly and heavenly provisions had already been taken care of and there was nothing more for them to do? Indeed not! Did he have them raise their hands open their eyes at a given signal or sign pledge cards signifying their desire to be saved anywhere during the sermon he proclaimed on Pentecost? A resounding NO is our answer to all three of these. A careful reading of the chapter and its clear contents will reveal a total absence of all these evangelistic devices commonly employed by preachers today.

ACTS 2:21 AND ACTS 2:38

Peter preached to these people the truth of Jesus Christ. He preached the Lord's death, burial, resurrection and his coronation as King of kings and Lord of lords in the heavenly world. He preached the Christ as Lord and Saviour to his auditors. He reached a great point in his sermon when he stated in Acts 2:36, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." It was at this very point that the convicted audience cried out in anguish of spirit and with a truly troubled conscience, "Brethren, what shall we do?" (Acts 2:37). They were not crying out for the deliverance from some physical danger for they were in no type of danger such as that. They were crying out for the deliverance from sin and guilt. They were seeking the salvation of their souls. They wanted to know how to obtain the remission of their sins and especially the capital sin of the ages — the crucifixion of Christ.

Be it recalled that Peter had told them earlier in the sermon "that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Now their convicted minds and tortured spirits turn in the direction of seeking that salvation, of obtaining that precious deliverance that could be theirs. Never would there be a finer time to set forth exactly what calling upon the name of

the Lord demanded than upon this very occasion. What Peter told them would need to be clear. It would need to be in the realm of something they could do. What he told them not only applied to them in seeking salvation but would be equally binding on all throughout the Christian Dispensation that was beginning that very day in historic Jerusalem. In Acts 2:38 Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Spirit — ASV)." There is nothing but perfect harmony between Acts 2:21 and Acts 2:38. Acts 2:21 promises salvation to those who would call upon the name of the Lord. Acts 2:38 promises remission of sins (the same as salvation) to those who would be penitent and be baptized. They had already manifested their belief by the solemn query raised in Acts 2:37. That calling on the name of the Lord means more than belief is seen so easily from the fact that they already believed but were not saved. Both their query in Acts 2:37 and Peter's answer in Acts 2:38 stand in ardent proof that they were not yet saved, yet were already believers. ATTENTION: FAITH ONLY ADVOCATES!! The proponents of faith only have a real problem on their hands right in this realm of thought. As believers, which they already were, Peter told them to repent and be baptized. Therefore to call upon the name of the Lord for a believer is to repent and be immersed for the remission of sins. If not, why not? You cannot call upon the name of the Lord unless you are willing to do what they were commanded to do. If so, HOW? Acts 2:41 informs us that they were baptized. In Acts 2:47 we read about their being added to the church or the body of the saved. Beloved readers, calling upon the name of the Lord simply means obedience to the gospel of Christ. That is what it meant in the first century; that is what it means today; that is what it will be meaning if time goes on another two thousand years. The passing of time does not change the eternal verities. Friends, if you have not obeyed the gospel of Jesus Christ, YOU HAVE NOT CALLED ON THE NAME OF THE LORD. Do not allow some confused preacher to mislead you on this vital point.

Too often we expect God to prove something to us that we should accept without proof.

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

GUS NICHOLS Editor
1500 Sixth Ave., Jasper, Ala.

FLAVIL H. NICHOLS Assistant Editor and
Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



FROM

THE EDITOR

Baptism A Test Of Faith

Unto those UNINFORMED or IN UNBELIEF, water baptism is one of the most baffling and confusing commands found in the New Testament. But all the commands of the gospel must be obeyed. (1 Pet. 4:17; 2 Thess. 1:7-9). Yet many have not obeyed the gospel (Rom. 10:16). Man must obey Christ to be saved. "He became the author of eternal salvation unto all that obey Him." (Heb. 5:8-9). Heaven is not prepared for rebellious and disobedient people (Rev. 22:14; Amos 4:12). God's commandments are for our good always. (Deut. 6:24-25). All who truly love the Lord and believe in Him sincerely are eager to do His will, and not their own. (Matt. 7:21; Lk. 6:46; 1 Jn. 2:17). Christ pleased not himself. (Rom. 15:1-3; Lk. 22:42; Phil. 2:5-11). It cost him his life to obey God. Disobedience to any command of God shows a lack of faith in God, and a lack of love for God. To be of any value, faith must obey God. (Rom. 16:26). Dead faith cannot save. (Jas. 2:14-26). Faith must act or work - obey - to save. (1 Pet. 1:22; Rom. 5:1; Rom. 6:17-18).



GUS NICHOLS

TESTS OF FAITH

God has always tested faith before he blessed anyone of the account of faith. God sometimes has tested faith by commanding something an UNBELIEVER would not do. In this way he would separate the obedient believers from those unbelieving and of dead faith. God's methods by which he separates obedient believers from those who are unbelieving, and those who will obey from those who will not, are his commandments. Believing penitents are ready to do all God has commanded them to do. Others will not obey. Obedience is simply acts of faith - faith put into action. Man needs to know whether or not his supposed faith is genuine and his love real. If he, from the heart, obeys and stands the test, his faith and love are real and genuine, and he knows he believes in God, and genuinely loves

God. Those who obey should know that their faith is real, and that they have enough faith to be saved. Those who refuse to obey should know they are lacking in faith and love, and are still in sin and lost. Those who know God, or approve of God, keeps his commandments. (1 Jn. 2:3-4). This is the way we know that we are of God. God put baptism in the Great Commission as a test of faith and a condition of salvation.

MATTHEW'S RECORD

In Matthew's record of the commission Jesus appeared unto his eleven apostles, after his resurrection and said, "All power (authority) is given unto me in heaven and in earth. 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: And, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20).

IS WATER BAPTISM

The baptism of the Great Commission is water baptism, as the following reasons will show.

1. It is to be performed by those doing the GOING and TEACHING. The Lord commanded MEN to do the baptizing, and MEN could not baptize with the Holy Spirit. Only Christ could do that. (Matt. 3:11; Jn. 1:26-33). Therefore this baptism of the commission is water baptism. (Matt. 28:19).

2. This baptism is in (into) the name of the Father and of the Son, and of the Holy Spirit. Spirit baptism was not in the name of Father, Son and Spirit. Water baptism is in the name, etc. (Acts 8:12-16). Therefore, the baptism of the Great Commission is water baptism.

3. "Baptism" PRIMARILY refers to water baptism. Spirit baptism is a figurative use of the word; and we are to give to words their PRIMARY MEANING, unless forced by context or facts to employ a figurative meaning.

4. Water baptism was for those taught. But "Spirit baptism" was not for all men, or every creature, (Jn. 14:16-17). Therefore, Great Commission baptism was water baptism, (Mt. 28:19).

5. Baptism of the Spirit was not in order to salvation - was not for the remission of sins. The baptism of the commission is a condition of salvation, and is for the remission of sins. (Mk. 16:15-16; Acts 2:38; 22:16). Therefore, the baptism of the commission is not Spirit baptism, but water baptism.

6. Spirit baptism was not an act of man, but a promise to be received, (Jn. 14:26; 16:13; Lk. 24:48-49; Acts 1:5; 2:1-4). The baptism of the commission required man to be baptized in the name of the Father, etc. Men cannot obey a "promise", but they can obey the command to be baptized in the Great Commission, which is therefore, water baptism.

7. The baptism of the commission is an act of faith: "He that BELIEVETH AND IS BAPTIZED shall be saved." (Mk. 16:15-16). But Spirit baptism was not an act of man - not an act of faith - and therefore Spirit baptism was not the baptism required in the teaching of all nations in the commission.

8. The water baptism of the commission had in the act a form of the doctrine, or gospel facts - a form of the burial and resurrection of Christ. (Mk. 16:15-16; Rom. 6:3-5; Col. 2:12). Spirit baptism had no such form for in it one was not raised up, or separated, from the spirit in spirit baptism. (Rom. 6:17-18). Therefore, the baptism of the commission is water baptism.

NOT INFANT BAPTISM

1. The baptism of the Great Commission is for those who are taught by the preaching of the commission. (Matt. 28:19). Infants cannot thus be taught. Therefore, the baptism of the commission is not for infants.

2. The baptism of the commission is for those who hear the gospel preached AND BELIEVE IT. (Mk. 16:15-16). Infants cannot thus believe the gospel. Therefore, the baptism of the Great Commission is not for untaught and

unbelieving infants. (Acts 8:12; 18:8).

3. The baptism of the commission, as preached by Peter on Pentecost, was for those who gladly received the word, and repented. (Acts 2:38,41). Infants cannot receive the word nor repent - they have no sins of which to repent. Therefore, there is no authority for baptizing infants.

4. The baptism of the commission is for sinners-for those lost and in need of 4. The baptism of the commission is for sinners-for those lost and in need of salvation. It is a condition of salvation (Mk. 16:15-16). It is "for", "unto," the remission of sins (Acts 2:38). It is for the washing of sins (Acts 22:16). Since infants have no sins to be forgiven, and from which to be saved, they do not need baptism. The baptism of the commission is not for infants.

IS NECESSARY TO SALVATION

But the baptism of the commission is a condition of salvation from past sins. It is for those taught of all nations. "Teach all nations, baptizing them," etc. (Matt. 28:19). Here baptism is for all nations - for all to whom the word is preached. (Matt. 28:19; Mk. 16:15-16). Baptism is to bring the lost into relation with the FATHER, SON, and HOLY SPIRIT so they may be saved. Jesus said, "Baptizing them INTO THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT." (Matt. 28:19 - Am. Std. Ver.)

In Mark's record of the commission, Jesus said unto his eleven apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mk. 16:15-16).

BAPTISM BEFORE SALVATION

In all places in the New Testament where both baptism and salvation and like blessings are MENTIONED TOGETHER, baptism is always mentioned first. It is never "salvation" and then "baptism." Note the following:

"BAPTISM of repentance for the remission of sins." (Mk. 1:4) - (1) BAPTISM. (2) Remission of sins.

2. "BAPTISM of repentance for the remission of sins." (Lk. 3:3) - (1) BAPTISM. (2) Remission of sins.

3. "He that believeth and is BAPTIZED shall be saved." (Mk. 16:16). - (1) BAPTIZED. (2) Saved.

4. "Repent and be BAPTIZED. . . for the remission of sins." (Acts 2:38). - (1) BAPTIZED. (2) Remission of sins.

5. "Be BAPTIZED, and wash away thy sins." (Acts 22:16) - (1) BAPTIZED. (2) Sins washed away.

6. "Even BAPTISM doth also now save us." (1 Pet. 3:21) - (1) BAPTISM. (2) Saved.

7. "BAPTIZED into Jesus Christ." (Rom. 6:3) - (1) BAPTIZED. (2) In Christ, and saved.

8. "BAPTIZED into Christ have put on Christ." (Ga. 3:27) - (1) BAPTIZED. (2) IN CHRIST and have him on as our righteousness. (1 Cor. 1:30-31).

9. "BAPTIZED - went on his way rejoicing." (Acts 8:35-39) - (1) BAPTIZED. (2) Then rejoicing.

10. "Born of water and of the Spirit. . . enter the kingdom of God." (Jn. 3:5). - (1) BORN OF WATER. (2) in the kingdom (Col. 1:13-14).

11. "BAPTIZING them in (into) the name of the Father and of the Son, and of the Holy Spirit." (Matt. 28:19) - (1) BAPTIZING. (2) Then in union with Father, Son, and Holy Spirit.

12. "BAPTIZED into one body." (1 Cor. 12:13) - (1) BAPTIZED. (2) Then in the one body and reconciled unto God. (Eph. 2:16).

This is enough to show that God put BAPTISM before salvation and like blessings.

BLESSINGS IN CHRIST

Salvation and like blessings are all in Christ. The Bible says we are "baptized into Jesus Christ" - "Baptized into Christ." (Rom. 6:3; Gal. 3:27). One is then saved in Christ (2 Tim. 2:10; Acts 4:12; 2 Cor. 5:17; Col. 1:13-14; Rev. 14:13). You are invited! (Rev. 22:17).

Re-Evaluation Of The Bible School With Relationship To Evangelism

(NO. 1)

CLAYTON PEPPER
(Judge of Juvenile Court)

If we asked what the mission of the Church really is, we would get a variety of answers. Some would say that it is to preach the gospel to the lost, to edify the Church, to carry on benevolence and to glorify God. Does the Church actually have more than one mission? Is there confusion between the means and what is to be the end? Which of the following are means and which are ends?

What is the goal of the Bible school? Does it have a greater goal than achieving good moral living and getting everybody back next Sunday? How does it relate to the accomplishment of the true mission of the Church? Is the purpose of benevolence simply to concern itself with the welfare of the physical body? Is benevolence a means, or an end?

How does present day pulpit preaching relate to accomplishment of the real mission of the Church? Can the preacher say, "I have done my job when I have preached to the brethren", and the brethren say, "We have done our job when we have come to listen to the preacher"? Is this an end, or a means to an end, if so, to what end?

Are physical facilities the means or the ends? Is the building a holy place? As a place of worship in the community, is its chief function that which it symbolizes, or is it an advertizing piece for the Church, or is there a greater place of service for the building? Where does evangelism fit in this picture? Is it just one of a number of programs? Does it hold no preeminence? Is it a means or is it an end?

There is no greater need than for unity of purpose, the right purpose, in the Church today. Programs are often in competition with each other, rather than working together to accomplish the same goal. When this is true, emphasis on evangelism is deemphasized, rather than emphasized. Unaware that this condition exists, those in position to give continued emphasis to evangelism (which is necessary) feel that if evangelism is emphasized more than other programs, the others will be offended because they are not getting "equal time". The real problem is that of confusion concerning what are means to an end and what the end is to be. When means become ends, the various programs of the Church lose sight of the Church's actual mission. I suggest to you that this can only be corrected when every program is united around evangelism. Everybody's program is then emphasized when evangelism is pushed!

BIBLE STUDY

Acts 9:31 tells us that the early Church was edified and it multiplied. Whatever the early Church received as edification had a greater objective than present day, so called, edification. Obviously, it had the objective of preparing the Church to reach the lost with the Gospel! If the early Church had waited for the lost to come to them to be taught, it would have been a futile effort. Most were not receptive while many actually opposed it. I believe it is a safe conclusion to reach, that early Christians were being prepared in their assemblies, to be disciples in deed rather than a place to get the lost into for the Apostles to teach.

One survey of twenty four congregations shows that only two per cent of the adults in attendance were not baptized believers. While we want the lost to come be taught,

we must recognize that that number continues to decrease. Today, Bible study has largely become an end rather than a means to the end of reaching the lost of the world. Thus, Bible study becomes the mission of the Church, when reaching the lost with the Gospel should be it. We must return to the type of edification that will result in multiplication.

BENEVOLENCE

Jesus showed compassion to the poor, sick, and bereaved. He used these occasions to make believers of them. He never placed more value on the body than the soul. He never got sidetracked to a substitute mission. He could have "majored" in many aspects of His ministry, but He did not. He "majored" in one thing, which He expressed in these words, "For the Son of man has come to seek and to save that which was lost" (Luke 19:10). Our great society programs to help the physical body must not become weightier matters than the soul, not even on an equal basis. Let us prepare those in our benevolent programs to teach the lost.

PREACHING

Apart from teaching the members' children, it is doubtful that the preaching at the church building could be called evangelism, unless there is much going into the highways and biways to compel them to come in. Our preaching today is largely edification. Our sights have been so turned from the lost that the work of the preacher is more like that of a denominational "pastor". Our "clergy-laity" concept perpetuates dependency, while we are unaware of it. The preacher is hired to serve the members, and the preacher hires to serve the Church. When this is the case, the preacher has turned away from being an evangelist, and members drift into indifference and the lost go unsaved. Seriously, I doubt that we will ever escape the "clergy-laity" concept as long as only one or two men fill the pulpit. Where the average man is given neither training nor encouragement to learn to speak publicly, he soon concludes that the pulpit is holy ground on which only the professionals dare to tread! This discourages spiritual growth.

Elders should take every secondary thing off the preacher and tell the congregation that he now heads the program of evangelism. This is simply not the traditional concept of staying in the office to study and filling the pulpit, often called evangelism. Name others to handle matters of lesser importance. The apostles would not stop evangelizing to feed the Grecian widows. They said, "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:1-4). The Grecian widows were taken care of, but not at the expense of lost souls. If the preacher's passion for lost souls does not burn brighter than anyone else's, you may need to change preachers.

PHYSICAL FACILITIES

Church buildings were unknown to the New Testament Church. We have not learned how to operate without them. Church buildings can be tools like public school buildings, not holy places . . . something to be used, not a show place. Today, we have many schools being started to better equip men to teach and preach. We hope this is a trend away from professionalism. How many students do you need to start such a school? I have always been amazed that in some far off, admitted mission point, it is believed that just a few students being prepared to teach the lost is a good start, even though very costly in money. Is it not amazing how that souls are more valuable where they are fewer and harder to reach? But after we reach some degree of success, we feel that souls are no longer worth that much effort and money. I believe we could start 5,000 schools training thousands of men and women in the work of evangelism next fall if we wanted to do it.

Just think of the "waste" of our facilities today, heated in the winter and air conditioned in the summer, for the entire week.

O, how we need to get our values straightened out! There seems to be more joy on earth over one new church building than ninety nine souls that repent! We have heard of the devalued pound in Great Britain, the franc in France, and the dollar in America. However, our problem is the devalued soul! No! Buildings are not to be end, but means to an end.

How many missions does the Church have? ONE, ONLY ONE! That is to take the gospel to the lost. Edification prepares the Church to do its job; benevolence opens hearts, thus opening doors of opportunity to reach the lost, and this glorifies God.

Some Things A Blind Man Saw

ROY DEEVER

ACTS 9:8,9

SUBJECT: Salvation

TITLE: Some Things A Blind Man Saw

PROPOSITION: To stress some lessons which Saul of Tarsus learned during the period of his blindness.

OBJECTIVE: To help all to learn these lessons.

INTRODUCTION:

1. Read Acts 9:8,9

2. Regarding the Text:

- (1) This reading is found in the first of three accounts of the conversion of Saul of Tarsus.
- (2) Saul was a Pharisee who was zealous for law and for Judaism; a man who hated the church and the gospel.
- (3) He was doing everything within his power to destroy the church and the gospel.
- (4) He had obtained letters from the chief priests authorizing him to carry his work of persecution into Damascus.
- (5) On the way to Damascus, the Lord stopped him:
 - A. A great light did shine about him;
 - B. A voice from heaven said, "Saul, Saul, Saul, why persecutest thou me?"
 - C. Saul said, "Who art thou, Lord?"
 - D. The voice said, "I am Jesus whom thou persecutest."
 - E. Saul said, "What shall I do, Lord?"
 - F. The Lord said, ". . . rise, and enter into the city, and it shall be told thee what thou must do."
- (6) Because of the blindness Saul was led "by the hand" into the city, and he was "three days without sight."
- (7) During the time of his blindness this man "saw" many things which he had not seen before.

3. At this time - based upon this background - I want to study with you: Some Things A Blind Man Saw.

DISCUSSION: This man saw—

- I. That Jesus of Nazareth was the Lord of glory.
 1. When he heard the voice saying, "Saul, Saul, why persecutest thou me" he said: "Who art thou, Lord?"
 2. This shows —
 - (1) He realized immediately that he was persecuting the Lord, but —
 - (2) At this point he did not know who the Lord was.
- NOTE: He had been confident all along that Jesus of Nazareth WAS NOT the Lord.
3. How astonished he must have been when the reply came: "I am Jesus of Nazareth whom thou persecutest."
4. Jesus is Lord.
 - (1) This Peter declared in Acts 2:36.
 - (2) He is OWNER.
 - (3) He is the Messiah.
- II. That one could be honest and sincere and yet be wrong.
 1. His honesty and sincerity could not be

(Continued On Page 4)

Some Things A Blind Man Saw

(Continued From Page 3)

- questioned.
2. Yet, he learned that he was wrong.
 3. Many in our day hold that honest and sincerity are sufficient - that this is all God requires.
 4. But, this man learned - in spite of his honesty and his sincerity - that he was wrong and that he was in sin.
- III. That one could have a clear conscience, and yet be wrong.
1. What Paul did he did with a clear conscience. Cf. Acts 23:1.
 2. But, having a clear conscience does not prove that one is right.
 3. In fact, the case of this man proves that one can have a clear conscience and yet be wrong.
- IV. That one can be religious, and yet be wrong.
1. Saul was deeply religious, and in persecuting the church of the Lord he was acting upon his religious views.
 2. But, he learned that he was wrong.
 3. If being religious is sufficient, then there was no reason for this man to make any changes.
 4. Yet, many in our day hold that it doesn't make any difference what one is religiously - just so long as he is religious.
- V. That it sometimes becomes necessary for one to turn away from the religion of his ancestry.
1. Paul had been reared according to the Law of Moses, a Pharisee.
 2. He had advanced in Judaism beyond many of his own age. Gal. 1:14.
 3. Yet, in his blindness he saw that it was necessary for him to turn away from the religion of his ancestry.
 4. He was "separated unto the gospel," Rom. 1:1.
 5. Many have refused to obey the gospel of Christ because they refused to leave the religion of their ancestry.
- VI. That in persecuting Christians he was persecuting Christ.
1. He was persecuting Christians - he was persecuting the church.
 2. The Lord said, "Why persecutest thou me?"
 3. Hence, to persecute the church is to persecute the Lord. This is true because the church is the Lord's spiritual body, Col. 1:18.
 4. Conversely, to serve the Lord's people is to serve the Lord.
- VII. That one is not saved by faith only.
1. Through the testimony which he heard Saul was brought to believe upon the Lord - to believe that Jesus of Nazareth was the Lord.
 2. But, he recognized that he was not saved the moment he believed - at the point of his faith.
 3. He asked, "What shall I DO?" Cf. Acts 22:10.
 4. This is parallel to the circumstances in Acts 2:37,38.
 5. The Bible plainly teaches that one is not saved by "faith only."
- VIII. That the Lord holds the message of salvation.
1. As Lord, he has the authority to deal with man's sins.
 2. He is the one who can answer the question: What must I do to be saved?"
 3. Cf. Jno. 6:66,67.
 4. The Lord instructed Saul to go to Damascus and that there it would be told him what he was obligated to do.
 5. He was instructed to arise and be baptized and wash away his sins, Acts 22:16.

CONCLUSION:

1. These are some things which a blind man saw -
- (1) That Jesus of Nazareth is the Lord of

- glory;
- (2) That one could be honest and sincere and yet be wrong;
 - (3) That one could have a clear conscience and yet be wrong;
 - (4) That one can be religious and yet be wrong;
 - (5) That it sometimes becomes necessary for one to turn away from the religion of his ancestry;
 - (6) That in persecuting Christians he was persecuting the Christ;
 - (7) That one is not saved by faith only;
 - (8) That the Lord holds the message of salvation.
2. May God help us to "see" these great lessons which a blind man "saw".

Observations

Concerning Happiness

G.F. RAINES

Newton, Miss.

Nothing is taught more plainly in the Bible than the fact that God wants us to be happy. The apostle Paul says:

"For the kingdom of God is not meat and drink; but righteousness, and peace, AND JOY IN THE HOLY GHOST" (Rom. 14:17).

"REJOICE IN THE LORD ALWAYS: AND AGAIN I SAY, REJOICE" (Phil. 4:4).

According to Abraham Lincoln, "Most people are about as happy as they make up their minds to be."

Marcus Aurelius, one of the wisest of the philosophers of ancient Rome, said: "Very little is needed to make a happy life; it is all within yourself and your way of thinking."

Real happiness is the result of peace of mind, and peace of mind is the result of obedience to the commandments of God. The prophet Isaiah wrote:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (32:17).

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (57:20,21).

Punishment For Sin

HOYT BAILEY

IS THERE PUNISHMENT FOR SIN AFTER THE RESURRECTION? The wicked who died during all the long period of the world's history previous to that final resurrection, became miserable and went into misery, when they died. Here at the judgment, they have been brought out of hades - soul and body reunited, and they are brought before the judgment seat - what is the decision of the Judge?

THE JUDGE SAYS TO THE WICKED: "DEPART, YE CURSED, INTO EVERLASTING FIRE PREPARED FOR THE DEVIL AND HIS ANGELS" (Matt. 25:41). That is the punishment which is to follow the judgment. Keep in mind that punishment is set forth in the Bible as "everlasting fire," a lake that burns with fire and brimstone. Can human flesh experience greater torture than to be burned with fire? Punishment after judgment is described as suffering in "everlasting fire."

PUNISHMENT FOR SIN IS PICTURED AS "OUTER DARKNESS". Our Saviour says, "They shall be cast into outer darkness, where there is weeping and gnashing of teeth." Think of what it means to be in darkness outside of all light; far beyond the reach of that light that shines in the city of the living God, going out from the throne of God in eternity! What is more horrible than to be forever in the dark, to have torment like that of fire burning you, and to hear no sound except the gnashing of teeth? Men gnash their teeth when they are enraged

against themselves, when they are tormented with anguish!

HOW LONG WILL THAT PUNISHMENT WHICH COMES AFTER THE JUDGMENT, AND WHICH IS DESCRIBED IN THESE HORRID TERMS, ENDURE? Christ stamps the word "eternal" upon it. Jesus says, the righteous shall go into eternal life; the wicked into eternal punishment (Matt. 25:46). Jesus measured the life of one by the same word which measures the punishment of the other (Matt. 25:41, 46), the word "eternal." As surely as the life into which the saints are called is unending, eternal in the sense of never coming to an end, so surely is the punishment unending; for they are measured by the same word, "eternal."

Are You Making The World Better Today?

GUS NICHOLS

Let's make our world better each day,
By all that we think, do and say.
That God made it "good", makes us glad,
Sin has ruined it, and we are sad.

How about making it over again,
By turning it away from sin?
Don't get mad, shake your fist and hiss;
And waste your life in things like this!

Is your very life being mis-spent?
Wasted in sin and discontent?
Why not straighten up: live for others?
Think of them as earthly brothers?

Resolve to help all whom you meet;
Speak kind words to all whom you greet.
Tell them Jesus can show the way;
Begin this very hour and day.

Remember to start this very day;
Hours and days are passing away!
The world needs the truth about Christ,
Who for our sins was sacrificed.

Let's get our world to give up sin,
Doctrines and commandments of men;
Return unto New Testament times,
Then look ahead to better climes.

How can you sleep all night in bed,
When not a good word you have said?
Having ignored God and his plan,
To evangelize the world thru man?

Show your faith, demonstrate your love,
For Christ, our Lord, in heaven above.
If you possess nothing to share,
It may be because you don't care.

Learn the truth, win souls for your prize,
For "He that winneth souls is wise."
"GO" - don't waste another minute!
Do your best - put everything in it!

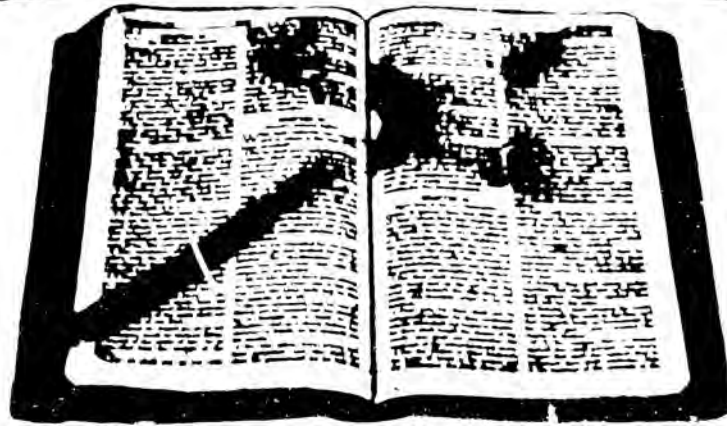
Then when you close your eyes tonight,
You can say, "I've treated others right,
I've followed Christ, walked in his way;
I've made the world better today!"

Everyone has a right to do as he pleases so long as he pleases to do right.

Anyone can criticize, but it takes an artist to create.

Do something, begin now. do it well, finish it before you quit. But at all events, do something.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32*

"Thy word is truth" Jn. 17:17

*"But speak forth the words of truth"
Acts 26:25*

*"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 10

FRIDAY, SEPTEMBER 19, 1975

NUMBER 17

Some Final Questions About Great Commission Baptism

In previous lessons we have stressed verses touching John's baptism and Great Commission baptism as set forth in the gospel records and the book of Acts. After noting these verses we have raised some pertinent questions in order to pinpoint Biblical teaching relative to the action, proper candidate, prerequisites for baptism, and the design or purpose of this meaningful act, this solemn ordinance. In the closing part of this extended study we wish to note some of the great teaching about baptism in the epistle section of the New Testament.



Robert R. Taylor, Jr.

In Romans 6:3-4 we read, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." If one gets into Christ before he is baptized, why did Paul say it occurred in the act of baptism? If one gets into the death of Christ and makes contact with his cleansing blood before he is baptized, why did Paul say it is in baptism that we get into Christ and into the blessed benefits of his precious blood? If baptism can be a sprinkling or pouring, as many preachers preach and practice, why did Paul demand that it be a burial? Why did he also write the Colossians to the same effect in Colossians 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead?" Romans 6 teaches that our conversion is to be a picture of the death, burial and resurrection of Christ. We are to die to the love and practice of sin, be buried in water and be raised from the watery grave to walk in newness of life. Beloved readers, when either pouring or sprinkling is practiced, can you tell us how one is "buried" and "raised" again in these wisely practiced ordinances? Paul wrote in Colossians 3:1-3, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the

earth. For ye are dead, and your life is hid with Christ in God." Here Paul referred to those who had been "raised" with Christ. This referred back to their burial in baptism which he had mentioned in Colossians 2:12. It is quite easy for anyone to see how a person who has been immersed can be described as being raised with Christ; but how can one be "raised" with Christ when he has never been "buried" with him in baptism? There is no burial in a sprinkling process. There is no burial in the pouring process. When people are sprinkled they are not raised again. When people are poured upon they are not raised. Will any advocate for sprinkling and pouring kindly inform us how there can be either a burial or a rising again in either of these unscriptural actions? Who will arise to the task?

In 1 Corinthians 1:12-17 Paul wrote, "Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. for Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void." (American Standard Version). In dealing with the divided conditions that already prevailed to an alarming degree at Corinth, Paul stated quite clearly in this passage that no one could wear the name of another unless he had been baptized INTO that person's name. According to that apostolic principle, no one today could wear a humanly-coined name unless he had been baptized into that person's name. Reader friends, this means that you cannot wear the name of Luther, Calvin or Wesley unless you have been baptized into one of their names. What then about wearing the name of a method, the name of a church ordinance, the name of a geographical location or the name of a certain type of church organization? Would not a person have to be baptized into the name of the method, the ordinance, the geographical location, or the church organizational structure before he could wear any of these designations? If not, WHY NOT? This principle also means that no one can wear the name of Christ or the designation of Christian unless he has been baptized into the name of Christ. Unless you were scripturally baptized

into the name of Christ you have no right to wear the name "Christian." Do you really think that the very ordinance that makes it possible for you to wear the name of Christ or Christian is an unnecessary ordinance? If you have been placing a very low value upon baptism, is it not quite possible that you have been seriously misled in these matters?

Has your preacher ever sought to disparage baptism by a reference to Paul's statement in 1 Corinthians 1:17 where Paul declared that Christ sent him not to baptize? The next time he does it, why not ask him why Paul baptized Crispus, Gaius and the household of Stephenas — if Paul possessed no authority to baptize people? Did Paul do something for Crispus, Gaius, and the household of Stephenas that he was not supposed to do? Something he had no authority to do? First Corinthians 1:17 needs to be kept in context. Paul was not thankful that very few of them were baptized; he was thankful he had baptized but few with his own hands, lest any of them attempt to say he had baptized people into his own name. Paul had a mission to preach. He was an inspired man. The task of baptizing people could be taken care of by those who possessed no apostolic mission to reveal and make known the gospel such as Paul and other inspired men in that day possessed. If 1 Corinthians 1:17 means that it was wrong for Paul to baptize, then he did wrong in baptizing the few that he did immerse with his own hands in Corinth. If not, why not? Do not allow some misguided preacher to mislead you in regard to 1 Corinthians 1:17. This passage takes absolutely nothing away from the sacred and solemn importance of Great Commission baptism. If so, WHAT?

In 1 Corinthians 12:13 Paul wrote, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Herein Paul affirmed that we are "baptized into" the one body or the church of the Lord Jesus Christ. Thus baptism places us in the body of Christ or the church of Christ. But we have already seen that baptism places us "into" Christ. Since there is only one baptism (Ephesians 4:5) then the same act that places us "into" Christ places us "into" the church. Friends, if you have been taught that you were saved at one point and became a church member much later by a totally different process, how will

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WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

GUS NICHOLS Editor
1500 Sixth Ave., Jasper, Ala.

FLAVIL H. NICHOLS Assistant Editor and
Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



The Confession Of Faith

The confession is in the Commission by a necessary inference. The Commission requires the baptism of those t a u g h t and made believers, and the teacher cannot merely look upon a man and by the seeing of the eye discern whether or not he has been taught—is a disciple or learner—and whether or not he has reached the point where he really believes in Christ.



GUS NICHOLS

Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Mat. 28:19). How may we know when one is thus ready for baptism? Again, Christ said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mk. 16:15-16). How may we know when one is thus a believer and when he should be baptized, unless he confesses his faith? I cannot look at a man and know whether or not he is a believer.

The apostles preached the gospel of the Great Commission, and preached the confession. Paul says, "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith WHICH WE PREACH: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:8-10). Please note that the confession was a part of the word of faith which the apostles preached, and that is is a condition of salvation, the same as the faith confessed. This proves our point that the confession is taught by a necessary inference in the Great Commission. Paul says Timothy did "confess the good confession in the sight of many witnesses" (I Tim. 6:12).

WHAT IS THIS GOOD CONFESION?

1. IT IS A CONFESION OF FAITH IN THE

MOST IMPORTANT TRUTH IN THE WHOLE REALM OF TRUTH.

It is to confess that one believes that Jesus Christ is the Son of God with all his heart. When Philip preached Jesus unto the Eunuch and they came unto a certain water, the Eunuch said, "See, here is water; what doth hinder me to be baptized? And Philip said, IF THOU BELIEVEST WITH ALL THINE HEART, THOU MAYEST. And he answered and said, I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD. 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. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoicing" (Acts 8:36-39).

It is to confess the very foundation truth of Christianity. When Jesus asked Peter and the apostles who they were ready to say he was, "Simon Peter answered and said, Thou art the Christ, the Son of the living God." Referring to this great confession, and its wonder-working truth which Peter had just confessed, Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:15-18). If Jesus is indeed "The Christ, the Son of the living God" it should be our all-consuming purpose in life to obey and follow him, for nothing else matters much. If the church is indeed built on the truth that Jesus Christ is the "Son of the living God", and if this is indeed "The rock-bed truth of all truth", it is fitting that all who would be saved must make a confession of faith in this great universal and saving truth.

If Jesus Christ is "The Son of God" Christianity is the one and only true religion, the church of Christ which he built on this truth is the only true church, and his plan of salvation is the only plan whereby one can be saved. Yes, and He alone has the authority to direct in all phases of human life. He is the only head of his church, and it is to be subject unto him in all things (Eph. 1:20-23; 5:23-24; Mat. 16:18).

2. IT IS TO CONFESS THAT JESUS CHRIST IS LORD TO THE GLORY OF GOD, THE FATHER (Phil. 2:5-11).

The word "Lord" means "Ruler". So, to confess that Christ "is Lord" is to confess that one is accepting him to be the Lord and ruler of his life. This could only be sincerely confessed when preceded by genuine repentance. Only those who are ready to obey him in all things can scripturally confess him as their Lord. He said, "Why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46). He is the "Author of eternal salvation, unto all them that obey him" (Heb. 5:8-9).

3. IN MAKING THE GOOD CONFESION ONE IS PUBLICLY PROFESSING THAT HE WILL ACCEPT THE DOCTRINE OF CHRIST AND BE GOVERNED THEREBY. He is subscribing to the New Testament as his only religious creed, discipline, manual, articles of religion, rule of faith and practice. It is impossible to accept Christ and reject what he said and taught. He says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jn. 12:48). "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: but he that abideth in the doctrine of Christ; he hath both the Father and the Son" (II Jn. 9). No one who prefers to belong to a religious sect or party is ready to confess Christ before men. Christ is not divided (I Cor. 1:10-13). His church is not denominational, and his New Testament and doctrine are not sectarian, nor divisive in nature.

4. TO CONFESS THAT JESUS CHRIST IS THE SON OF GOD IS TO IMITATE GOD HIMSELF.

At the baptism of Jesus, God confessed in a voice from heaven saying, "This is my beloved Son, in whom I am well pleased" (Mat. 3:13-17). Again, the Father made this

confession at the transfiguration of Christ (Mat. 17:1-5). There he added "Hear ye him". Peter, James, and John heard this confession (II Pet. 1:16-18).

5. CHRIST MADE THE GOOD CONFESION WHEN IT COST HIM HIS LIFE AND EVERY DROP OF HIS PRECIOUS BLOOD TO MAKE IT.

When Christ was on trial for his life, and they could find no cause of death in him, the High Priest finally said, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God." He gave the answer, saying, "Thou hast said" (Mat. 26:63). They called this blasphemy, and crucified him on that charge. It may cost us much to confess Christ, but it should be made regardless of cost.

6. SOME WHO BELIEVE IN CHRIST ARE ASHAMED AND AFRAID TO CONFESS HIM BEFORE MEN.

"Nevertheless among the chief rules also many believed on him: but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (Jn. 12:42-43). Such faith is cowardly and dead, and can not save the soul. When we needed some one to take a stand and go to the old rugged cross and die for us Jesus did not falter, but gave himself freely and gladly to die that we might live. And think how cowardly it is in us to fail to stand for him, when our souls, his cause, and the salvation of others is now at stake! Jesus teaches us that one must hold his faith so dear that he will forsake all people and all earthly things, even hate his own life, or he cannot be his disciple. (Lk. 14:26-33). By one's actions in failing to confess Christ he is actually denying Christ before men, so as to be denied by Christ before his Father and the angels. (Mt. 10:32-33; Tit. 1:16; Mk. 8:38). The romance of confessing Christ and living for him should be the greatest thrill of a man's life! Like Paul, we should, if need be, count all earthly things as refuse that we may win Christ. (Phil. 3:5-11).

7. THE GOOD CONFESION SHOULD BE MADE WITH THE MOUTH AND BEFORE MEN.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Mt. 10:32-33). Paul said they preached a confession which was to be made with the mouth, and was a condition of salvation. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9-10). Faith, repentance, confession and baptism are the conditions of salvation to alien sinners. (Mk. 16:15-16; Acts 2:38; Rom. 10:9-10). Surely, no one who loves Jesus and appreciates what He has done for a lost world, can fail to see the necessity of confessing Christ before men.

8. WHY NOT MAKE THE GOOD CONFESION NOW RATHER THAN WAIT TO MAKE IT SOME DAY TO YOUR OWN SHAME AND CONDEMNATION?

A failure to be for Christ is to actually be against him. (Mt. 12:30). No man can be neutral in his sight. "Wherefore God hath highly exalted him, and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10-11). Those who fail to confess our precious Lord here, will confess him when it is too late at the judgment. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall

(Continued On Page 4)

Re-Evaluation Of The Bible School With Relationship To Evangelism

(NO. 2)

CLAYTON PEPPER

Judge of Juvenile Court

MAKING A MIDCOURSE

CORRECTION IN THE BIBLE SCHOOL

In order for us to understand needed changes in the Bible study program today, we need some understanding of the history of the modern Sunday School.

An Englishman, Robert Raikes, is called the "father" of the Sunday School because of his efforts to instruct idle children. He is said to have opened the first Sunday School in the kitchen of a home in Gloucester, England, in July of 1780. He arranged for a Mrs. Meredith to teach the children. The idea caught on and spread, and when Mr. Raikes died in 1811, an estimated 400,000 were attending Sunday School in Great Britain.

The movement soon spread to America, where Protestant "churches" welcomed it with open arms. They saw it as an opportunity to meet both sacred and secular needs. In 1800, according to the U.S. Bureau of Education, the average American received only about 82 days of formal school in his lifetime! The Sunday School, then could both educate and edify the semi-illiterate.

The Sunday school actually led the organized church into many pioneer communities. Stephen Paxton, for example, a missionary to the Mississippi Valley, personally organized 1,314 Sunday schools during his lifetime. Traveling from place to place on his faithful horse, which he named after Robert Raikes; he was eventually responsible for more than 80,000 pupils and teachers being enrolled in a Sunday school. Later, D.L. Moody was one of the outstanding Sunday school workers of his day. In less than one year Moody and his assistants organized every county in Illinois, 102 in all, into the movement. Eventually, almost every Protestant "church" had its own Sunday school.

It is interesting to note that in the nation that gave birth to the modern Sunday school, today only seven per cent of the people attend church assemblies regularly. Only two per cent of the people in London attend. I am told, that this may mean only three times a year. Brother Thomas Warren, teacher at Harding Graduate School, said that America is usually only about fifty years behind England. The Sunday school came into existence at an opportune time in history. It was not led by the organized church, but rather by devoted men, who were determined to get the Word, as they knew it, to the people. The organized church saw the value of the Sunday school. Eventually, it became a part of the churches' program of work.

As religion spread to and throughout America, it became more CHURCH - BUILDING-CENTERED, just as it did in England. The Sunday school is not now used to reach the unchurched, as it was by those who began and led this movement.

I am reminded of a book entitled SABER TOOTH CURRICULUM. The writer, an educator, tells of a young man in the cave days who was deeply concerned because his family barely had enough food to eat. He sat by the fireside at night and pondered a solution to the problem. He conceived the idea to get all the older experienced men together and start training all the young men as they grew up in how to be fish-grabbers, horse-clubbers and how to keep the saber tooth tiger away from their caves. This was done, and over the years became a very prominent part of every boy's training. However, eventually, a glacier moved in from the north. The streams became muddy and they could not see the fish. The little woolly horses left the moist climate and the tigers died out. The antelope and bear moved in. At this

time a man learned how to make a seine and was catching more fish in one day than his family could eat in a week. Another learned how to make a snare and catch the antelope and another learned that if he would dig a hole in the path of the bear and put camouflage over it, the bear would fall in and could be killed, thus providing meat and skins.

These men began to advocate that the "Saber Tooth Curriculum" had served its purpose, and in view of the changes that had taken place, training should be provided to equip students to meet their new tasks. The professional instructors in the school called them radicals, saying that no body had been properly trained that has not been through the "Saber Tooth School".

America is in the midst of change in many ways. Sin is still sin. Therefore, the same Gospel is still needed, but religious susceptibility is changing. Materialism grips the lives of Americans. Automobiles and entertainment provide many opportunities for alternatives to attending worship. For us to continue to follow a curriculum primarily designed to reach the unsaved through our adult Bible school program, when they are not present, is like following the Saber Tooth Tiger Curriculum. The adult Bible school program must now meet its new challenge, it must be used to equip the church to go and teach the lost.

While we have no recent figures on declining Sunday school attendance, we do have some from the sixties. "What is happening to the Sunday school in your area?" This was the title of an article carried in the ATLANTA JOURNAL. Willard Collins' article of the June 13, 1968 issue of the GOSPEL ADVOCATE quotes from it as follows: "Is the Sunday School, that mighty fortress of protestant America, about to fall before the present day series of theological earthquakes? Church school enrollments are on the decline. In some parts of the nation the question of survival has been raised." It further stated that the Southern Baptist Convention reported that from 1964 to 1966 there was a decline from 7,671,165 to 7,603,685. The North Georgia Conference of the Methodist Church also reported a decline of some 1,600 per year in attendance, while the South Georgia conference has reported an average drop of 2,000 per year since 1960.

The NASHVILLE BANNER November 2, 1968, carried a picture of a letter to Presbyterians which reported, "Sunday School enrollment dropped from approximately 732,000 in 1962 to 621,879 in 1967. A decrease of more than 110,000 in five years." I believe it would be shocking to us if we had an overall picture of Sunday School attendance in the Lord's Church over the past few years. My observations are that the congregations of the Lord's church with growing attendance are those in areas where new people are moving in — moving from one congregation to another.

Brethren, the lost world has been trying to tell us something: Be sure your preacher has a college degree, air condition your building, cushion your pews, invite us by your impersonal methods, and we still will not come! A reliable source says that there are 90 MILLION AMERICANS who are not enrolled in any Bible study program. In addition to this, millions are enrolled in denominational Bible schools who need to be reached that they might have the Word expounded to them more perfectly.

As religious susceptibility declines, you can observe almost every kind of gimmick being used to increase attendance. One survey shows that the fastest growing churches today are those that are conservative in their teaching, and which place a major emphasis on personal evangelism. (Judge, Juvenile Court, Nashville, Tenn.)

(MORE LATER)

The Wrath Of God

G. F. RAINES
Newton, Miss.

The forbidding shores of earthly seas are the limits that God has fixed for the awesome waves that thunder against them, but there are no limits for the waves that foam and roar in the sea of God's wrath against sin. In this earthly phase of our existence, "the curse of the Lord is in the house of the wicked" (Prov. 3:33), but the suffering that men experience in this life because of sin is only a prelude to the full stroke, the relentless force, and the consuming violence of the wrath of God that will in the day of judgment engulf those who refuse to humbly submit themselves to the righteousness of God which is plainly revealed in the gospel of Christ, "the power of God unto salvation" (Rom. 1:16, 17).

The apostle Paul warns all mankind that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

The prophet Daniel says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

Our Lord Jesus Christ says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

However desperately men may try, no man upon the earth can escape the fact that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18), inasmuch as "the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:7-9).

Although it is indeed "a fearful thing to fall into the hands of the living God" (Heb. 10:31), "the Lord is . . . longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

If you are not a Christian, I earnestly beseech you to accept today the great salvation that is in Christ (Eph. 1:7; II Tim. 2:10) by believing the gospel, repenting of your sins, and being baptized (immersed, Rom. 6:3, 4) in the name of Jesus Christ INTO (American Standard Version) "the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

Jesus says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

Peter says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

The citizens of the kingdom of Christ and of God who continue steadfastly in faithfulness throughout their lives will assuredly receive the crown of everlasting life (Matt. 10:22; II Tim. 4:6-8; Rev. 2:10); but we are solemnly warned that, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth"

(Continued On Page 4)

Some Final Questions About Great Commission Baptism

(Continued From Page 1)

you harmonize what you have been taught and what you have practiced with the fact that in the Bible baptism placed them into Christ and into his church? If you have been taught wrong, it is impossible for you to have been baptized correctly. A person cannot receive wrong teaching in regard to baptism and be baptized scripturally? If so, HOW?

In Galatians 3:26-27 Paul wrote, "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (American Standard Version). Please note the tenses of the verbs herein employed. Paul says ye ARE God's sons if we WERE — (something). Were what? WERE baptized. Ye ARE if ye WERE. But if they WERE NOT baptized, then they ARE NOT God's children. Paul states that if they WERE baptized, then they DID put on Christ. But if they were not baptized, then they did not put on Christ. Beloved readers, the matter is just that simple. Are you reading reverently? If these people were in Christ prior to baptism and had put him on before baptism, why did Paul say they were baptized into him and did put him on through baptism? Remember INTO is an expression which denotes that a TRANSITION has occurred!! If the transition occurred prior to baptism, Paul did not know what he was talking about when he wrote Galatians 3:27.

In Ephesians 4:5 Paul wrote, ". . . one Lord, one faith, one baptism." This was in the decade of the A.D. 60's, long after John's baptism and the baptism of the Holy Spirit had concluded. Now if there is more than one baptism today, why did Paul affirm that there is only one? People who currently practice both water baptism and Holy Spirit baptism have one too many. One has to go. Those who pray for Holy Spirit baptism and then take people and baptize them in water, are practicing two baptisms. They have one too many. It is significantly strange that those who lavishly claim for themselves modern Holy Spirit baptism will not listen to, nor heed in the least what the Holy Spirit wrote through a man like Paul who really possessed Holy Spirit powers within the first century. When the Neo-Pentecostal holds on to his Spirit baptism then he surrenders water baptism, and this cuts him off from salvation (Mk. 16:16; 1 Pet. 3:20-21). But if he holds on to water baptism, then he must surrender Spirit baptism. With the elimination of his claim to modern Holy Spirit baptism there goes his claim for modern day miracles. He cannot have both his alleged miracles, and salvation too! One has to go! What a dilemma in which to be placed!! It does appear that the Spirit would have kept them from creating such a dilemma for themselves! It will not do for them to say that they believe Spirit and water form the one baptism. Spirit is one element; water is another element. One plus one does not make just one; it makes two. But again people who teach sprinkling, pouring, and immersion have two too many. Two of these actions will have to go in order that the Biblical manner of baptism, immersion, may remain. Three actions are two too many. Two must make an exit and it needs to be a permanent exit. ONLY ONE may remain.

the final mention of our word baptism occurs in 1 Peter 3:21 where the apostle writes so clearly and frankly, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Reader friend, do you believe this sacred passage of Holy Scripture? If you do, then you believe baptism saves, for this is what the passage clearly affirms. If you do not believe what the passage says, then you reject

what Peter and the Holy Spirit said at this point about what saves. Do you really think you can go to heaven with the attitude of rejecting what God says in the Bible? If so, what scripture gives you such hope? Does your preacher ever quote or refer to this passage? If he does not, why do you suppose he ignores it so completely? Why not ask him and see? In fact it would be well for you to ask your preacher all the questions we have submitted in this extended study.

(The writer acknowledges with much gratitude a debt to Brother Franklin Camp who first suggested to him this particular approach that has been incorporated into this study. I have often employed it in the pulpit, in radio work and now have committed it to the permanency of writing.)

The Confession Of Faith

(Continued from Page 2)

confess to God." (Rom. 14:11). "If we suffer, we shall also reign with him: if we deny him, he also will deny us." (II Tim. 2:12).

9. WE SHOULD GLADLY CONFESS HIM NOW SO WE MAY MEET HIM WITH JOY WHEN HE COMES.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Rev. 1:7). Don't fail to take your stand with Jesus, now! Tomorrow might be too late. Today if you will hear his voice, harden not your heart. (Heb. 3:7,8).

The Wrath Of God

(Continued From Page 3)

(Matt. 13:41, 42).

To live faithfully in Christ, we must "live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-14; please read Gal. 5:19-24; II Pet. 1:5-11).

Eternal Punishment For Sin

HOYT BAILEY

THE BIBLE TEACHES ETERNAL PUNISHMENT AS WELL AS ETERNAL LIFE (Matt. 25:41, 46). The word "eternal" sometimes is defined as meaning "age lasting". And, as applied to this life, that would mean lasting as long as the age of a man from his birth to his death. Suppose that you understand it here to mean, that they shall go away into age-lasting punishment. How long would that be?

HOW LONG, FRIEND? is an "age" after that time has come when no more human beings will ever be born, and no more will ever die. All that exists will exist world without end? How long is an "age" in that world? and what endurance is THAT "age" - lasting endurance? It certainly is endless. So, in whatever way you may look at the question, the punishment of the wicked after the day of judgment will endure as long as the life and blessedness of the righteous (Lk. 20:34-37; 2 Thess. 1:7-9). If we believe the word of God, there is to be no end to either. (Mk. 9:43-48).

ARE YOU HORRIFIED AT THE THOUGHT? If you are, then how should you feel toward the sin which compels a God of love and mercy and infinite compassion to inflict such a punishment as that upon the sinner? If sin be the horrible, the detestable thing that extorts from an infinite, merciful and gracious God such punishment as that —

Oh! — why should you and I be guilty of it? Why should mortal man ever gain his own consent to commit one single sin?

HOW AMAZING IT IS THAT MEN AND WOMEN, WHO KNOW OF THIS, can consent to live in sin from day to day! They know they have incurred this awful penalty; that if they were to die today, this would be their unending fate. Such men and women should reproach themselves for being sinners, and they should fly away to the only means of escape found in Christ Jesus our Lord. (1 Tim. 1:15).

TO THOSE WHO ARE SOWING TO THE FLESH AND THINK THERE IS A WAY TO ESCAPE THE REAPING OF ETERNAL PUNISHMENT, Paul said, "Be not deceived: God is not mocked." (Gal. 6:7-8). As surely as the throne of God stands, God's decrees will stand fast. Sinner, do not deceive yourself into the idea that you can circumvent and outwit the Almighty. Sinner friend, repent or perish, turn or burn!

Salvation By Faith

G. F. RAINES
Newton, Miss.

In Acts 15:9, Peter says that our hearts are purified by faith, whereas in I Peter 1:22, 23 the same inspired writer says that we are purified (born again) "in obeying the truth."

The combined truth of these two passages is, as Paul expresses it in Galatians 5:6, that we are justified by "faith which worketh by love."

There is a vast difference between saying we are justified by faith and saying we are justified by faith only. The expression "faith only" can be found in only one passage in the entire Book of God — in James 2:24, where James says, "Ye see then how that by works a man is justified, and not by faith only."

When Paul said that we are not saved by works (Eph. 2:8, 9), he did not refer to the commandments of God in the gospel of Christ, as James did in James 2:24, but rather to meritorious works of which man is the originator. In 2 Thessalonians 1:7-9, Paul unequivocally affirms that "the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Our Lord Jesus Christ says: "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" (Matt. 7:21).

The apostle John, strongly emphasizing the absolute essentiality of obedience to the gospel of Christ, says:

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:3, 4).

"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

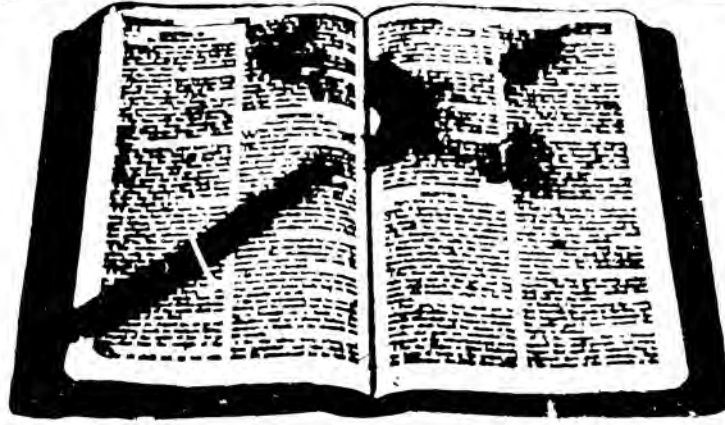
If you want to know what you must do to be saved by the grace of God through faith, please read Mark 16:16; John 3:5; Acts 2:38; 22:16; I Peter 3:21; 2 Peter 1:5-11; Matthew 10:22; Revelation 2:10.

Jesus, "not willing that any should perish" (2 Pet. 3:9), says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17



"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME NO. 10

FRIDAY, SEPTEMBER 26, 1975

NUMBER 18

Satan As An Overnight Guest: The Consequences

In a previous study attention was directed to how Balaam invited Satan to be his overnight guest. This he did on more than one occasion. Toying with temptation is no way to resist it or overcome it. Balaam is a classic example of this. A number of practical lessons can be derived from this interesting and profitable narrative record in the Old Testament book of Numbers.



Robert R. Taylor, Jr.

It will be recalled from the first article in this two-part series that Balaam was a prophet. The king of Moab, Balak, sought to hire Balaam — through the promise of honor and vast riches — to cure the Israelites who were near the land of Canaan. Balak considered this invading nation of recently-released Egyptian slaves as posing a threat and danger to Moab. But Jehovah would not allow Balaam to curse Israel which was a nation highly blessed of heaven and was destined to carry out Jehovah's will for the ultimate redemption of all mankind. Jehovah's will in the matter was clear as to what Balaam should do. Balaam, very obviously, was seeking to please and promote SELF rather than to honor God by strict adherence to the Heavenly Will. Jehovah did his part in seeking to keep the prophet true to him, but would not overrule Balaam's free moral agency. Jehovah does not do this as far as any man is concerned. This is one of the most evident truths set forth in the Bible. Balaam was determined however to do his own ill in this highly-lucrative proposition from a neighboring king who had many riches and much honor to bestow. Balaam's determination to do his own bidding in this regard is seemingly the key in understanding God's telling him to go with the men if they came and yet when Balaam went the Bible says that "God's anger was kindled because he went..." (Num. 22:22). In later Hebrew history Jehovah God allowed Israel to have a king though it was not his good pleasure for Israel to have this king. Balaam should have realized at the very beginning that it was not Jehovah's will or good pleasure for him to consort with the messengers of Balak. In reality they were the emissaries of Satan himself. When he invited these messengers from Moab to spend the night with him he

was really inviting Satan as an overnight guest. When this occurs there will always be consequences to pay later. There were for Balaam.

WISDOM FROM A DONKEY'S MOUTH

As Balaam went, a very interesting incident occurred. The Bible says, "... and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam,

Editor Stricken

Gus Nichols, the founder and editor of WORDS OF TRUTH, has suffered a series of strokes since August 10th which have left him completely paralyzed on his right side, accompanied with severe impairment of his speech. After 25 days of hospitalization in Birmingham (which included surgery), he was taken home to 1500 Sixth Avenue, Jasper, for therapy and recuperation. The strokes (transient ischemic attacks) however have continued to further deteriorate his condition, so that he was again hospitalized on September 19th with additional complications of pneumonia.

During his conscious moments, he still is lucid and clearly appreciates the interest and love of the brotherhood which is evidenced in the countless prayers, hundreds of phone calls, and more than one thousand cards and letters.

For him and the family, we gratefully thank you. Whatever may be the immediate outcome, we say with the full assurance of faith which he taught us, "Everything is going to be all right."

Flavil H. Nichols
Associate Editor

What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me; And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive." (Num. 22:22-33).

The donkey had more sense in this matter than Balaam did. The animal saw some things the perverse prophet missed. If it were wrong for Balaam to go the first time, would it be all right for him to go the second time provided the price tag were high enough? If unpopular with God the first time, would it be all right with God the next time? Wrong does not become right just because the price tag has gone up.

Balaam smote the DONKEY when he should have been fighting the DEVIL. Do not many frequently fight the very people and oppose the very principles that would keep them from violating heaven's will? Too many church members spend far more time fighting sound gospel preachers, dedicated elders of the Lord's church and loyal teachers of the Bible (who are trying to save their souls!) than they do in fighting the devil. Such people will team up with the devil and fight the servants of righteousness. How strange!! Too many people are keeping company with the devil at night and fighting the very people who encourage them daily to cast out Satan and sin as overnight guests.

INCONSISTENCY IN ACTION

The story of Balaam reminds us of the fact that many times people may pay honor to a rule with the mouth, while sacrificing a principle in heart and habit. Balaam said with his lips that he would not go if the Lord did not want him to go. Yet all the time his heart was yearning to go with the messengers of Satan from Moab. This Jehovah knew, and he was strongly displeased because Balaam went. But many in our day are just as inconsistent!

For instance, consider the matter of
(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.
Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



FROM THE EDITOR

"Words Of Truth" To Continue

FLAVIL H. NICHOLS

Upon my father's initial stroke and hospitalization, he notified me that during his illness the editorial responsibility for the paper would rest in my hands as Associate Editor of WORDS OF TRUTH. From the publisher in Haleyville I learned Dad already had submitted articles sufficient for several issues. By September 14th it became apparent that his condition was worsening almost daily. I met that day with the elders of the Sixth Avenue Church of Christ, Jasper, under whose oversight this journal is published, and agreed to become acting editor. It is their wish and mine to continue the policies announced in the initial issue of WORDS OF TRUTH (December 6, 1963).

I am hereby inviting all regular contributors to continue writing for this paper. I also invite articles from 'new' writers. Few exercises sharpen one's ability to concisely and clearly express himself better than writing. All articles should be double spaced, and no more than three pages in length. The author's name should be beneath the title. Manuscripts cannot be returned.

Contributions for publication should be mailed to:

Words Of Truth
Rt. 1, Box 1412
Sumiton, Alabama 35158

"Thank God For Brother Nichols"

CHARLES CRUMP

(Among the many cards received during my stay in the hospital, I received this one, and humbly share it with readers of WORDS OF TRUTH. — Gus Nichols.)

Thank God for brother Nichols! He has the truth to tell
When others are stumbling and stammering for words, He's doing very well.
There are times when he is called upon to stand for that which is level,
And you can be sure of one thing: He's always chasing the Devil!

Thank God for brother Nichols! He's

converted many men!
And if you give him half a chance, you'll be included in!

He tells the story of Jesus the way it should be told;

He allows no addition or subtraction, therefore it never becomes old!

Thank God for brother Nichols! The orphan and poor he truly loves,
For he believes the Bible, and wants them too, to go above.

There are times when men accuse him of misguiding the BRETHREN;

But he knows the Lord will say in that great day, "Gus Nichols, Come on in!"

Thank God for brother Nichols! Very willing to the Lord he has given his life.

But, you know: perhaps he would not have made it, if it had not been for his wife!

Truly Pearl of Pearls, and Gem of Gems, this Christian lady be!

For out of this family came four gospel preachers, ready and willing also, you see!

"Yes!" Thank God for brother Nichols! Great treasures and rewards are his yet to unfold, All because this great man loved the Lord enough to save many precious souls.

Frank L. Cox And Wife To Be Honored

International Bible College, Florence, Alabama, will honor Frank L. and Jo Gretchen Cox of Tyler, Texas, at the I.B.C. Workshop on Soul Winning October 3, 1975. Brother Cox served as Editor of the MINISTER'S MONTHLY for 16 years, and has written numerous books, tracts and Sunday School materials.

Known to thousands of ministers and church leaders for his prolific homiletical writings, Cox served a number of churches in the local ministry, and has lectured widely on college campuses.

Now retired from full-time preaching, Bro. Cox and his wife still continue very active interest in church leadership through their writings and mail-order marketing of books and materials he has written.

"Probably no one has done more to help local preachers with week-to-week sermon building than Frank L. Cox, declared Charles Coil, President of I.B.C. "Furthermore, Brother Cox could not possibly have achieved so much without the help of the gracious lady known as 'Sister Jo'."

Charm School

W.T. HAMILTON

We have installed a 'beauty shop' in the College Street Church building! It will be open one hour weekly and will be for women of all ages. We hope you will make a standing appointment.

This is the most marvelous 'Beauty Parlor' in town! It can work wonders for all those who come to it. Services offered are these:

*Make "the face shine" with wisdom. (Eccl. 8:1).

*Lips made lovely by "speaking no guile." (1 Pet. 3:10).

*Eyes made beautiful with pity for the unfortunate. (1 Pet. 3:8).

*The voice improved by singing and prayer. (Eph. 5:19; 1 Thess. 5:17-18).

*Hands beautified in charity. (Prov. 31:20).

*Feet made beautiful by "bringing glad tidings of good things." (Rom. 10:15).

*Posture made "upright." (Prov. 15:8).

*The walk improved by faith (2 Cor. 5:7) and the steps of the Master (1 Pet. 2:21).

*The wardrobe becomes new (Eph. 4:22-32; Col. 3:8-15), and is the finest. (Gal. 3:27).

And the most beautiful ornament — that of "a meek and quiet spirit" which is, in the

sight of God, "of great price." (1 Pet. 3:1-4).

All this is provided for all in this most up-to-date 'Beauty Salon' in existence!

You see, this is more than a 'Beauty' Parlor — it is a real CHARM SCHOOL! We hope all you ladies will take advantage of the services offered. It will open at 10:00 A.M. each Tuesday.

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." (Psa. 29:2).

Will We Divide?

This momentous question occupied the mind of Moses Lard in 1866. He published, "Can We Divide?", in the April issue of his QUARTERLY that year. Bro. Lard did not believe the church would or could divide; perhaps there would be an occasional case of apostasy, but never a wholesale rending. Dying in 1880, he did not live long enough to witness the awful



JOHN WADDEY

separation resulting from the introduction of instrumental music in the worship, and missionary societies. His naivete toward division reminds one of the attitude of many brethren today, who just cannot bring themselves to accept the possibility of yet another division in the Lord's Church.

Division between brethren is a heinous crime. Every time it occurs, one party (or both) stands condemned by God. God hates him that "soweth discord among brethren" (Prov. 6:19).

The thoughts herein suggested are not the wish and desire of the author, nor does he write them without sorrow. Yet the situation facing the brotherhood demands that we think on these unpleasant things.

There exists within the church of Christ in America today, four (perhaps more) attitudes toward the Bible, the church, and the world.

1. There is, without doubt, a small body of "theological liberals," men who being lifted up with vanity and pride in their intellectual attainments, have espoused false views about the inspiration and authority of the New Testament, the deity of Jesus, the miracles, creation, and other vital truths. These wolves hiding in sheep's clothing would like to do for us what liberal modernism has done for the mainline Protestant churches in the last 75 years. We must never underestimate their ability and their potential for harm. Traditionally this element has sought positions with religious schools, Bible School publishing houses, and journals through which to work their foul plans. Alert watchmen have already spotted some of these.

2. The second class is generally lumped in the same category with the theological liberals and called just that. However, it is a confusion of terms to do so, and a distinction must be made. We have numerous men who have been allured into a denominational attitude toward Christianity. These men still believe in God, confess Jesus, and believe the Bible to be verbally inspired; yet they have espoused doctrines that are certainly unbiblical, some even antibiblical. Some examples of this are seen in those turning to 'tongue speaking'. Others feel that good people can be saved in denominational churches, and conclude that we are but a denomination. Other examples of such human doctrines and practices COULD be cited, but these should be sufficient to make the point. I hasten to add that these

(Continued On Page 4)

The Commission And Its Scope

One reason why the great commission is so often designated as such, is that it takes in, in its scope, the whole wide world, and every human being in it. God loves all men. (Jn. 3:16). He is no respecter of persons (Acts 10:34). One reason for his universal provisions for the salvation of all men is that he created all men (Gen. 1:26-27; 2:7). Paul says God "Made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). Adam was the first man (1 Cor. 15:45). And Eve was the first woman (Gen. 3:20). All human beings have come from this one pair miraculously created by the wonder-working power of Almighty God. "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" (Mal. 2:10). In one sense, then, we are all brothers, and should seek the best interest of each other.

JESUS DIED TO SAVE ALL MEN

The Bible says Jesus died for every man (Heb. 2:9). He died for all, (2 Cor. 5:14-15). He gave himself a ransom for all (1 Tim. 2:5-6). He came to save that which was lost (Lk. 19:10). He came to call sinners to repentance (Mat. 9:13). He gave his flesh for the life of the world. (Jn. 6:51). The whole world was in wickedness (1 Jn. 5:19). God sent his Son that "The world through him might be saved." (Jn. 3:17). "The Father sent the Son to be the Saviour of the world." (1 Jn. 4:14). "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 Jn. 2:2). No wonder, that his coming into the world was to be "good tidings of great joy. . . to all people" (Lk. 2:10).

COMMISSION INCLUDES ALL PEOPLE

In giving the commission, Jesus said, "Go ye therefore, and teach all nations" (Mt. 28:18-20).

Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Lk. 24:46-47). All people, nations and languages, should serve him" (Dan. 7:14).

ALL NATIONS TO BE BLESSED IN CHRIST

Of Abraham God said, "And all the nations of the earth shall be blessed in him" (Gen. 18:18; 22:18; 16:4). It is fitting, therefore, that the great commission should take in, in its scope, all nations. Speaking of the church, Isaiah had said, "And all nations shall flow unto it" (Isa. 2:2).

INCLUDES ALL NATIONS IN THE WORLD

The Nations of all the world are to be taught, and not just the nations of Europe, or of some other continent. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15-16). Then he says, "They went forth and preached every where" (Mk. 16:20).

NOT ONLY PREACH IN EVERY NATION

The apostles could not have carried out the great commission, and neither can we, by simply going to each nation and preaching a single discourse, then on to the next nation, etc. till all nations had been thus reached with the gospel. When the commission says, "Teach all nations", it means all the people in each nation. It means all the people of the world, or as Mark's account gives it, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). So, EVERY CREATURE IN ALL THE WORLD is to be evangelized and taught the great truth of salvation through Christ. The salvation in Christ, promised through Abraham's seed, is for "All families of the earth" (Gen. 12:3). It is for "All the kindreds of the earth" (Acts 3:25).

THE SCOPE OF THE GREAT COMMISSION

So, the scope of the great commission takes in "all the world", "All nations", "All

families of the earth", "All the kindreds of the earth", "every creature", in "all the world." WHAT A TASK! If we were to reach every person in half the nations of earth we would not have carried out the great commission. Neither would our duty be done if we were to preach the gospel to all the nations of the world. Jesus said, "Go ye into all the world, and preach the gospel to EVERY CREATURE." (Mk. 16:15). This can not be done by merely preaching in every state or province in all the world, or in every city in the world. We must go to each TOWN and VILLAGE, then go out into the RURAL DISTRICTS and preach it to EVERY FAMILY. AND IF A MEMBER OF A FAMILY IS AWAY FROM HOME, we must go back and teach the one who was absent before. Jesus says, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jn. 6:45). Brother Roy Deaver says, "THE SCOPE OF ITS SCOPE"

"1. When the Lord gave the commission he placed a tremendous responsibility upon the disciples, and upon the church, and upon every Christian.

"2. Think what is involved in the phrase, "To every creature." If the Lord had said, "Preach the gospel in every continent" — this would have been a task. But the Lord said far more. If the Lord had said 'Preach the gospel in every nation,' this would have been a greater task. But, the Lord said far more. If the Lord had said, 'Preach the gospel in every city', the task would have been far greater. But the Lord said more. If the Lord had said, 'Preach the gospel in every house', the burden would have been tremendous, but the Lord said even more.

"3. The gospel of Christ must be preached to every person in every house on every street, lane, road and trail, of every city, village, and district, of every nation of the whole world. May God help us to come to a greater appreciation of the SCOPE of the SCOPE of the GREAT COMMISSION." (Roy Deaver, in the Spiritual Sword, Vol. 1, No. 1, Jan. 1958.)

CONTINUE TO THE END OF THE WORLD

When we remember that the great commission is to be in force to the end of the world, (Mat. 28:18-20), and that each generation is to preach the gospel to its own generation, and hand it down to the next generation, on and on till Jesus comes, we can understand why the commission is called the "great commission".

BIGGEST BUSINESS IN THE WORLD

Neither the grocery business nor the postal services of the entire world, equals the amount of work and service involved in the carrying out of the great commission. The objection is sometimes heard that some school where the Bible is taught, or some religious paper, or some radio or TV program is getting "Too big."

NO CHURCH CAN REACH TOO MANY

No church can reach too many people with the pure, primitive gospel of Jesus Christ. It would be just as scriptural for a church to put on a radio or television program covering the whole earth, if such were possible, as it is for it to be put on a program on a local 250 watt radio station covering only one country, or to send out a church bulletin or paper to the people of a certain area. When Jesus said he must be about his "Father's business," he had reference to the biggest business in the world (Lk. 2).

Churches can also aid other churches in evangelism, and in spreading the gospel, (Col. 4:16). A church can send to another church (Acts 11:20-26; 15:22-35). Money may be sent to the elders of another church (Acts 11:29-30). Or money may be sent by churches to support a preacher to do "service" for another church, or to aid in evangelism with the church (2 Cor. 11:8). In other words, churches may cooperate in carrying out the great commission, provided that each church maintains its own autonomy

or self right of government.

A FALACIOUS ARGUMENT ANSWERED

Some have argued that a church cannot contribute any of its funds to another church to aid it in its work. They argue that each church is to keep all of its funds at home and do its own work without any regard to the needs and opportunities of other churches. Of course, this is for each church to treat all the other churches of the Lord as if they were denominational churches. Those who make this contention are inconsistent, for they admit that in New Testament times elders of one church received contributions from other churches (Acts 11:29-30; 1 Cor. 16:1-3).

The receiving church is trusted to spend the funds wisely and expediently for the work for which the funds were solicited. It would be wrong for it to do otherwise. It would also be wrong for the sending church to exercise control over the program of the receiving church and thus destroy its autonomy. Churches may contribute to another church to put on a radio program without exercising any control over the program, just as it may send funds to another church in benevolence without exercising any control over the program and work of the receiving church (1 Cor. 16:1-3; Acts 11:29-30).

INDEPENDENT EFFORT NOT ENOUGH

As is obvious, carrying out the great commission requires our best and most fruitful efforts. A few individuals cannot teach three billion souls the gospel! Even if all our members, numbering perhaps two million, or more, were zealous evangelists, and able to support themselves and they were all to do personal work from house to house, etc. and in an individual way, people would be born upon the earth faster than they could evangelize the three billions now living. We must use mass media of communication in order to reach those now living. We must use the most expedient methods of preaching and teaching known to man. The Lord commissioned us to "Teach". The command is generic and not specific in this respect (Mat. 28:19-20). We must cooperate with each other as individuals, and as churches, and use mass means of communication, such as radio and television so as to reach millions in a single hour with the gospel of Christ. We must also use the printed page by which to reach millions of others every day. This program of scriptural work will require the expenditure of millions and millions of dollars. BUT WE HAVE THE MONEY AND THE TRUTH, and if we are willing to give liberally of our money, as well as of our energies and time, we can reach the world in this generation with the gospel, as commanded in the great commission. Of course, this is meant to include individual effort and all that every Christian on earth can do to reach others in an individual way with the gospel.

WHY PRECH THE GOSPEL UNTO ALL MEN?

We should preach the gospel unto every creature in all the world because we are commanded to do it, (Mt. 28:19-20; Mk. 16:15; Lk. 24:46-47). And we should preach the gospel unto all for all are lost without it (2 Cor. 4:3-4). The gospel is the power of God unto salvation (Rom. 1:16). The sowing of the seed, the word of God, is indispensably necessary to the production of faith which will lead to salvation (Lk. 8:11; Mk. 4:14). The early Christians preached the gospel to their small world in their day, and we can preach it unto every creature now, if we are as zealous in evangelism as they were (Col. 1:23; Rom. 10:18-20).

"Let us not look back with regret, nor forward with fear, but around us with awareness."

* * * * *

"If you trust, you will not worry;
If you worry, you do not trust."

Satan As An Overnight Guest: The Consequences

(Continued From Page 1)

worship. The rule is there. One may attend faithfully the services of the church on Sunday, yet begin Monday morning's business with a shady deal. Before the week is gone he has been dishonest in many business transactions and corruption in his morals. Like the Jewish rulers in Jesus' day, he may make long prayers in worship, yet cheat widows out of their money through the week. Surface loyalty to Christ means but little if there is no real honor for God in the heart and life.

Jehovah knew Balaam's heart far better than Balaam did. With his lips Balaam feigned service to God. He spoke words designed to indicate that he intended to honor and obey God. In reality he was interested in honoring self and in the additional accumulation of coveted riches and promised prestige to himself.

EVIL WILL FIND A WAY

But there is usually more than one way to violate a known wish of God. If Jehovah would not allow Balaam to curse the people of Israel, then Balaam worked out another certain way to destroy Israel. He offered counsel to Moab on how Israel might be seduced through idolatry and immorality. Thousands of Israelites perished when Balaam's evil counsel was put into practice. The Bible tells, "And those that died by the plague were twenty and four thousand." (Num. 25:9).

THE NEW TESTAMENT APPRAISAL OF BALAAM

Balaam is mentioned three times in the New Testament, and each time is a sad reminder of his folly. Simon Peter wrote, "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever." (2 Pet. 2:15-17). Jude, a terse writer of a New Testament epistle, wrote, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." (Jude 11). In writing to the saints at Pergamos Jesus declared, "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." (Rev. 2:14). Have you ever wondered how long a man's evil influence in his teaching and counsel will live? Well here is a case of a man who had been dead some fifteen (or more) centuries, yet his evil influence was still continuing. A false teacher's influence can last until the time of the judgment and into eternity itself for those who followed him to perdition.

CONCLUSION

Satan spent the night with Balaam on more than one occasion. Balaam lost; Satan won. That is usually the consequence of his spending the night with people. Satan's evil word of counsel won in Balaam's heart.

In Numbers 23:10 Balaam expressed the words, "Let me die the death of the righteous, and let my last end be like his!" But he neither died as a righteous man nor is he remembered among the worthies of antiquity. Inspiration portrays his death in Joshua 13:22, "Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword." Satan is mighty dangerous company for an overnight guest.

Will We Divide?

(Continued from Page 2)

errors are no less dangerous to the soul than rank liberalism, should they be carried to the grave. Only truth can save (John 8:32). However, there is a vital difference: the man who in ignorance espouses error might be taught and reclaimed since he still believes in Christ and honors His Word. The true liberal is a religious agnostic, has no love for Christ who can save him, neither does he accept the scriptures which would correct his error. He is without hope in his present frame of mind.

Against the previous two streams of thought the faithful must stand, prepared to fight lest the error swamp us. Yet there are two more variations of attitude to be seen.

3. Most vocal in any battle of this kind, is that element who love a good fight, regardless of the merit of the occasion. If there is no issue, they may make one. They have a warped conception of Christianity that glories in the "mote picking" and "scalp hunting." Anyone who dares to be different from the 'traditional' method of saying and doing things is immediately suspect, and is often tried, convicted, and condemned without so much as a hearing. These patriotic brethren are preaching and worshiping according to the letter of the law; they are as careful of this as was the strictest Pharisee. But in their practice, motives, and attitudes that one would have to search to find the mind of Christ — it would indeed be a painful search. Sound scriptural exegesis; logical investigation; consistency of practice; or honest searching for truth really does not count much to them. The criteria is, "What we have always believed or practiced on the question." A good synonym for that is "Tradition." Needless to say, these men, in their zeal to drive out the heretic, will often do as much damage as the false teacher might have done. It is somewhat akin to burning the house to get rid of the termites. Division is sin regardless of who causes it, liberal or radical. We cannot well afford either of these in our midst.

4. The last group I will discuss is that element that seeks to stay on the road of truth between the two ditches of destruction. The proverbial pendulum swings to the extreme right and extreme left. There is a great deal of room in between, where brethren may serve God and work together in love. It is that mainstream of true Christianity that will live on and continue the work of God after the extremes are vanished into the pages of history books.

Everyone likes to fancy himself in the middle road of truth; yet it is a most difficult road to walk. Solomon described it well in Prov. 4:25-26:

"Let thine eyes look right on, and let thine eyelids look straight before thee. Make level the path of thy feet, and let all thy ways be established. Turn not to the right hand and not to the left. Remove thy foot from evil."

This is not a way of compromise! Rather, it is the way of truth. It is not concession to error, but a rejection of extremes. It is a way of bold, aggressive preaching the Word of the Lord in season and out (2 Tim. 4:1-6). It is a way of faithfulness and fairness. It is a way of sound doctrine, not traditionalism. Not only will it save the church from errors of departure, but also from hateful attitudes and legalistic bigotry. The question each must daily ask himself is: "Am I in the way of truth and love? or, in the ditch of liberal departure? or legalism?"

"O' God! Help your weak children to have the ability to discern between good and evil, the false and the true. Keep us in the narrow

way that leads unto life. Help us not to hurt the church for which Jesus died. Please help those brethren who have strayed into the ditches of error to see the danger of thy way and return unto paths of righteousness. Father, we need thy continual help so much. Please be merciful to us. In Jesus Name."

Extension Bible Courses Offered At Jasper

CURTIS A. CATES

Alabama Christian School of Religion, 6020 Atlanta Highway, Montgomery, will offer two college classes at the Sixth Avenue Church of Christ in Jasper, Ala., each Thursday. These classes began September 25, 1975. The classes to be offered for undergraduate or graduate credit are: The Inter-Testament Period (9:00 a.m.-11:00 a.m.), and The Prophets (11:00 a.m. to 1:00 p.m.).

The first will familiarize the class with the history, literature, and culture of the Jews between the Testaments. It will emphasize the religious ideas, doctrines and customs produced during this period which have an effect on New Testament life and writings.

The second is a chronological study of the writing prophets, giving special emphasis to the historical setting and relationships in which they wrote.

Each class offers three hours credit, and enables area preachers and others to work toward the Bachelor's, or Master's, or Specialist's Degree with a minimum of travel. The teacher will be Curtis A. Cates, Assistant to Bro. Rex Turner at Montgomery. The costs are very reasonable: only \$17.00 per credit hour, and only \$4.00 per audit hour. A gift of \$100.00 per quarter by any congregation to Alabama Christian School of Religion enables their preacher to take the classes for credit free of charge, and any and all members of the congregation to audit the courses freely.

East Tennessee School Of Preaching And Missions

JOHN WADDEY

The East Tennessee School of Preaching opened its doors for the fifth fall semester September 2. Eighteen good men are enrolled in full-time studies, training themselves for a life of gospel service.

In addition, the school is pleased to announce the addition of Jim Waldron, former missionary to Pakistan and Australia, to its teaching staff. He joins Clifford Real, director; Thomas Eaves, dean; John Waddey, and M.H. Tucker. Together they bring some one hundred years of preaching experience to the classroom.

The school has recently acquired a closed-circuit T.V. system for its preachers' lab, and the school library now numbers some 2,200 volumes in addition to the teachers' libraries. A new classroom wing is nearing completion, which will double the present study area.

WORKSHOP OCT. 8-12

The tenth annual World Mission Workshop will be conducted at the Karns Church of Christ October 8-12, giving the students opportunity to meet and hear some of the outstanding missionaries of our day.

Thus far there have been eighteen men sent forth from E.T.S.O.P. preaching the good news. The elders anticipate an enrollment level of some fifty students in the near future. Those desiring further information should write East Tennessee School of Preaching, Rt. 22 Beaver Ridge Road, Knoxville, Tennessee 37921.

EAST AFRICAN NEWSLETTER

KENYA, NAIROBI

SEPTEMBER, 1975

Greetings from East Africa,

I am happy to report that I am fully recovered from my burns and have been back to work for the better part of the last month. The enforced rest probably did me good.

Shortly after I wrote the last newsletter I organized a training course for church leaders in a new group just started about ninety miles north of Nairobi. I asked Van Tate, my co-worker, to come and share the teaching duties. We pitched our tent in the midst of their huts and spent a few days with them teaching from 9:00 in the morning until 10:30 at night with time out only for meals. We had seventeen students who attended every session and several more who came when they could. This kind of intensive study may seem appalling to our readers in the States, but such methods are imperative here. This group is so far away that they can have only limited contact with me. Consequently, when we have time to spend together we must use it wisely even if it means marathon Bible studies. Both we as teachers and they as students realize that we must get as much into the little time we have as possible.

They will carry on with the Lord's help until we can arrange another few days to visit them. There are six brethren in the congregation there who share the preaching — all without any outside financial support from anyone. They work for the Lord because they love His word. I have recently received word that they have sixteen people ready for baptism. Praise God for the power of His word.

I think that I wrote some time ago that the city council of Nairobi requested that they might use our Christian Literature Center in Eastleigh as a distribution point for free milk for needy children. I agreed and since then we have arranged for one of our Christian men to hold a Bible class for children at the same time. No one is compelled to stay, but most do. I have also laid plans to use the Center for adult literacy classes with the aim of making contacts for Bible teaching. Ezekiel Mundanyi, the librarian at the center, is capable of teaching the classes using the Bible as the text. Ezekiel has graduated from our Bible school here and has been working for me at the Christian Literature Center for over a year.

For the first time since I have been in Kenya I have been asked to do some marriage counseling. Africans are not traditionally the type of people who seek counseling of this nature. Normally, if a wife displeases a husband he unceremoniously puts her aside and takes another mate. This couple were Christians and had been taught God's will on the matter of divorce, so they sought out Christian guidance. A great part of the problem was that the wife was neglecting her role as homemaker in order to spend more time doing personal work. Another interesting aspect of advising this couple was the fact that many family and church members were present. Everyone seemed to accept this as natural and knowing that family life in Africa never includes only a man, his wife and children, but a whole raft of relatives and age



BERKELEY HACKETT

mates, I could accept this more public way of settling problems. I am happy to report that eventually their differences were ironed out and peace restored to the home.

Word has come to us that the mother of Bro. Don Lackey has died suddenly. Don is the one who handles the funds for our mission work under the auspices of the elders at 6th Avenue, Jasper. He has helped us in this way for nearly eight years now. We are sorry for the sadness this loss has been to him, his family and particularly his father.

We have also recently received word of the sickness of our brother Gus Nichols; we are praying for his swift recovery.

Yours in Christ,
Bro. Hackett

Dear Friends,

This month we quite literally made an "unexpected move". Our European landlady notified us that our rent would soon be raised. A glance at our financial report will confirm that we already pay a large amount for rent (although for a Western style house it is not out of line with Kenya prices). Still in all, Berkeley felt that we could not justify paying more just to keep a roof over our heads, so we began a frantic search for suitable accommodations — something in line with what we had been paying and near to Berkeley's area of work. A denominational missionary heard of our plight and informed us of a house away off the main road on a very muddy little side road. Since the house was near our congregations and because we could continue to send Frances to a "day" school, we immediately took it.

The house was built many years ago of homemade mud bricks with cement floors. Still it is considered a "Western" house because it has a bathroom and an attached kitchen. The house had stood vacant for many years, but was recently occupied by an African family. The whole place was over-grown and run-down and I must say that unlike the editors of Better Homes and Gardens, I just couldn't see myself doing wonders with it!

I think I remember a previous newsletter when I complained of having hot water only at certain hours. This house had no modern provisions for hot water at all, only a brick heater outside the house with pipes running to the kitchen. It was necessary to have kindling or charcoal (no coal in this country) and stoke up a fire in the heater whenever hot water was required. In fact this was so much trouble that we just heated water on the cook stove. In the meantime Berkeley has hooked up a used water heater (electric) and for the past few days we've had plenty of hot water. What a luxury! We've also painted, cleaned, added shelves and light plugs and cut waist high grass.

In every unpleasant situation there seems to be at least one redeeming feature and in this case it is the beautiful scenery. When the cleaning seemed never-ending and the cold water baths a little too grim, I could always as it were "lift mine eyes unto the hills". The house is on the edge of a vast plain that stretches hundreds of miles to the north and south. To the east we can see a mountain the Masai call "the Buffalo" which I've come to think of as "my" mountain because we lived near it during our first four years of mission work. In the early morning and late evenings we can see the crest of Mt. Kenya 90 miles to the north and to the south we can see the eternal snows of Mt. Kilimanjaro.

Bit by bit the house is taking shape and becoming ours. As the days pass events occur,

some happy, some not so happy; we cook and eat; awaken and sleep; our friends come to visit; we laugh and pray and sometimes cry, and slowly, slowly we build up a store of memories that makes a house a home.

In Christian Love,
Charlotte Hackett

FINANCIAL REPORT

Received via 6th Ave.	
Jasper, Alabama	\$2,000.00
Salary	800.00
Travel (auto & gas)	250.00
House and utilities	250.00
General Expenditures & Supplies (not involving printing)	450.00
Printing & Supplying of Literature	250.00
Total	\$2,000.00



Where a church meets some eighty miles north of Nairobi. This is a school building that the members of the church helped build with the agreement that the church could use the building on weekends.



Where Van Tate and I held our recent Bible course, read about it in the newsletter. This is Van holding private discussion with one of the church leaders.

CONTRIBUTIONS

DATE FROM BANK: AUG. 29 & 30, 1975

Adamsville Church of Christ	\$ 50.00
Barn Creek Church of Christ	100.00
Berry Church of Christ	50.00
Brookside Church of Christ	20.00
Central (Tusc.) Church of Christ	100.00
Cleveland Church of Christ	50.00
Cordova Church of Christ	150.00
Cottondale Church of Christ	75.00
Curry Church of Christ	50.00
Dilworth Church of Christ	40.00
E. Walker Church of Christ	25.00
Eldridge Church of Christ	25.00
Fayette Church of Christ	40.00
Goodsprings Church of Christ	25.00
Macedonia (Holly Gr. Rd.) Church of Christ	25.00
Midway Church of Christ	105.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	60.00
Mountain Home Church of Christ	15.00
Northport Church of Christ	25.00
Oakman Church of Christ	30.00
Parrish Church of Christ	30.00
Pea Ridge Church of Christ	50.00
Pleasantfield Church of Christ	10.00
Pleasant Hill Church of Christ	35.00
Quintown Church of Christ	25.00
Robinwood Church of Christ	50.00
6th Ave. Church of Christ	600.00

West Walker Church of Christ	20.00
Whitehouse Church of Christ	100.00
Winfield Church of Christ	50.00
Herman King	20.00
R. Kirkpatrick	10.00
Marie Welch	1.00
Jr. Class-Eldridge Church of Christ	5.00
Lorene Farris	10.00
William L. Guthrie	10.00
A. L. McDonald	10.00
Mr. & Mrs. C. Eugene McMurray	20.00
Mrs. Ben Morris	10.00
Mary Frances Myers	25.00
Mrs. Bruce Odom	5.00
J. E. Terry	6.00
Marie Welch	10.00
W. W. Wyers	15.00
Total	\$2,237.00
Mr. & Mrs. W. W. Mosely	\$ 15.00
Mrs. Lois Key	10.00
Mrs. Lelia Naramore	5.00
Herman King	20.00
Roscoe Kirkpatrick	10.00
Lorene Farris	10.00
William L. Guthrie	10.00
A. L. McDonald	10.00
Mr. & Mrs. C. Eugene McMurray	20.00
Mr. & Mrs. Ben L. Morris	10.00
Mary Frances Myers	25.00
Mrs. Bruce Odom	5.00
Judy Pickard	10.00
Nolia Shipp	10.00

J. E. Terry	6.00
Mr. & Mrs. Clyde Welch	10.00
Mr. & Mrs. Leon Wilson	25.00
Adamsville Church of Christ	50.00
Berry Church of Christ	50.00
Brookside Church of Christ	40.00
Central (Tusc.) Church of Christ	100.00
Cleveland Church of Christ	50.00
Cottondale Church of Christ	75.00
Curry Church of Christ	50.00
Dilworth Church of Christ	80.00
East Walker Church of Christ	25.00
Eldridge Church of Christ	25.00
Fayette Church of Christ	40.00
Goodsprings Church of Christ	25.00
Macedonia (Holly Gr. Rd.) Church of Christ	25.00
Midway Church of Christ	105.00
Millport Church of Christ	50.00
Mountain Home Church of Christ	15.00
New Hope (Oakman) Church of Christ	20.00
Northport Church of Christ	25.00
Oakman Church of Christ	30.00
Parrish Church of Christ	30.00
Pea Ridge Church of Christ	50.00
Pleasantfield Church of Christ	10.00
Pleasant Hill Church of Christ	35.00
Quintown Church of Christ	25.00
Sixth Ave. Church of Christ	600.00
West Walker Church of Christ	20.00
Whitehouse Church of Christ	100.00
Winfield Church of Christ	50.00
Total	\$2,011.00



Inside the building at Eastleigh. The walls are covered with scriptures. The baptism tank is on the left.

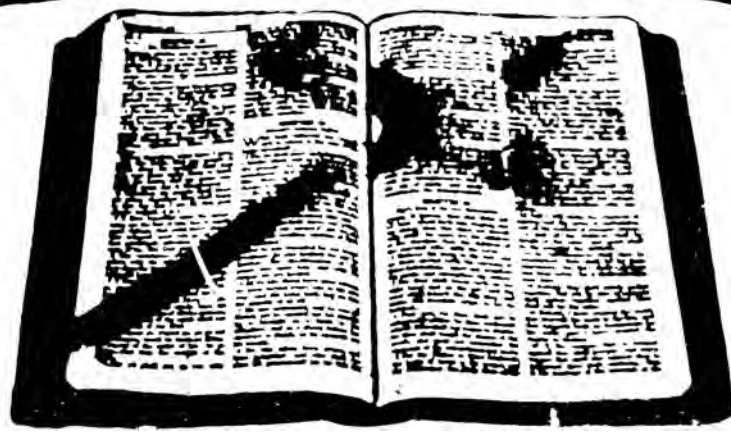


We went this day to baptize a teenage daughter of one of our Christian women. The girl is second from the right and the mother is the third lady from the left.



Camping on the edge of a village where I was spending a few days teaching.

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME NO. 11

FRIDAY, OCTOBER 10, 1975

NUMBER 19

Some Causes Of Division

Division in any endeavor is destructive to the aims and purposes of those so engaged. A divided world threatens world peace, divided homes threaten every member thereof. Our God hates division, and has warned those who foster it that they will not escape his wrath. (Prov. 6:16-19; Matt. 18:7; Gal. 5:20.)



R.W. GRAY

To promote division within the body of Christ is to affirm one's carnality. In his mirror, his word, God allows us to see ourselves as we are. When the reflection reveals a divisive spirit our carnal minds are exposed (1 Cor. 1:10; 3:1-2.) While we walk in carnality our souls are starved, dwarfed and drying. (Romans 8:6; 1 cor. 3:1-2.)

The splinters within the restoration have been a source of grief to all God-fearing brethren. No one who loves the Lord and his cause finds any delight in the sorry picture such divisions project to the world about us. Those who proposed that we speak where the Bible speaks believed they had found a platform for Christian unity that was practical, scriptural and effective. The immediate results were gratifying. The ultimate results were not as satisfying, and the very plea itself came to be viewed by some as one cause for the factions springing up among us.

The plea that men speak "as the oracles of God" (1 Pet. 4:11), cannot be successfully assailed. It will ever be the only hope of uniting believers in Christ upon a basis acceptable to him. Unity upon any other formula would not be "the unity of the Spirit." (Phil. 3:16; Eph. 4:1-6.) It was upon this very basis the early church was united; and it was the abandonment of this principle that destroyed their unity. (Acts 2:42,44; Romans 16:17.)

No thinking, God-fearing man will ever advocate division as a solution to religious problems. Our Lord has warned too poignantly for us to mistake the seriousness of the warning, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matt. 12:25.) Division is evidence of a problem, never the solution. There is no division within the ranks of those who are his that is pleasing to him, nor shall there ever

be. No stone should be left unturned, therefore, in seeking a means of bringing together into ONE those who believe on the Lord through the word of his apostles (John 17:20,21).

In our search for the solution to our difficulties let us not abandon the plea that united us. The idea of "unity at any cost" is neither scriptural, workable nor desirable. We may have differences of opinion, and we must be patient with babes in Christ as we await their growth and level of understanding. But our divisions have not been caused, as a rule, by those who should be considered "babes," but "the LEADERS of this people causeth them to err, . . ." (Isa. 9:16; 3:12.) Divisions often have resulted from a sectarian spirit within men, not from a weakness in a God-honored platform for unity. (Rom. 16:17-18; Phil. 3:17-19; Tit. 1:10-11; 1 Pet. 4:11; Phil. 2:2-3; Eph. 4:1-6.)

A return to New Testament principles in doctrine alone is no guarantee of unity. The apostles taught a pure doctrine, and they insisted upon adherence thereto. But the sound doctrine embraced on a brotherhood level did not prevent infiltration of men of impure motives. When brother Jude addressed himself to this problem he did not advocate an abandonment of the principles designed to unite, but urged, rather, a closer adherence to them: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful to . . . exhort you that you should EARNESTLY CONTEND FOR THE FAITH which was once delivered unto the saints. For there are certain men crept in unawares, . . . turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude, vs. 3-4.) Deceitful workers troubled and divided the Corinthian Church, yet Paul continued to urge that they know nothing "save Jesus Christ, and him crucified." (1 Cor. 1:10-16; 2 Cor. 11:13-15; 1 Cor. 2:1-2).

While division among the people of God is never pleasing in his sight, it is nonetheless inevitable that divisions will come within Christendom. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." (1 John 2:19). Paul said, "For there must be factions (Greek: haireisis) among you in order that those who are genuine among you may be recognized" (1 Cor. 11:19 - RSV.)

God's safeguards against impurity in life and doctrine within the church include the right to expell the heretic. But making and

exposing a teacher of error does not guarantee that he will repent and return to the truth. His factious spirit may lead him to form a sect, leading would-be true disciples after him. (Acts 20:29-30.) He is of a diverse teaching, of course, and we are not to seek "unity" with such (2 Jn. 9,10,11; Titus 3:10; 1 Tim. 6:3-5.)

God Is Able

(No. 1)

WAYNE JACKSON
Stockton, Calif.

One of the great designs of the Bible is to reveal the nature of God, and one of the remarkable truths set forth in the divine volume concerning Jehovah is his omnipotence. Time and again scripture stresses the omnipotence of our Maker. To Abraham, Jehovah said, "I am God ALMIGHTY . . ." (Gen. 17:1). Job was constrained to utter, "I know that thou canst do all things, And that no purpose of thine can be restrained" (Job 42:2). And did not Jeremiah exclaim, "Ah Lord Jehovah! behold, thou hast made the heavens and the earth by thy great power and by thine outstretched arm; there is nothing too hard for thee . . ." (Jer. 32:17).

In view of the unmistakably clear import of these and similar verses, one is surprised to discover that there are passages which APPEAR to limit God to some degree. There is no contradiction, however, for any limitations which God has are self-imposed. For example, though "with God all things are possible" (Mt. 19:26), it is utterly impossible that he should tell a lie (Heb. 6:18). The harmony between these verses lies in the fact that, though all things are possible with God, he cannot (by virtue of the fact that he is deity) lie and thus violate his truthful nature. His power is limited by his nature.

Let us observe other ramifications of this thought. A Christian lady was recently studying with a Watchtower Witness who said, "The God I serve could not send anyone to hell, for he is a God of love." In reply to this statement it might have been pointed out that this "Witness" is obviously not serving the God of the Bible for: (a) Though God is love (1 Jn. 4:8), (b) He will definitely consign the wicked to hell (Mt. 25:46); (c) Thus his loving nature is not violated by the punishment of evil people. Moreover, the Bible makes it wonderfully clear that one of Jehovah's traits is his JUST nature.

(Continued on page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

GUS NICHOLS

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.

the Father say, — what He is told to speak. He guides into all truth, never into error (Jn. 16:13). He leads people to be children of God (Rom. 8:14). **He never leads anyone into worldliness and sin.** He leads and directs men by his counsel or teaching (Psa. 73:24).

HOLY SPIRIT IN PROPHECY

“And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men dream dreams, your men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit” (Joel 2:28-32). This prophecy began to be fulfilled on Pentecost, the day the Great Commission went into effect (Acts 2). On that day, Peter said, “This is that which was spoken by the prophet Joel” (Acts 2:16), and then quoted this prophecy. This was a miraculous outpouring of the Holy Spirit, for it was to enable some to “prophesy.” Its complete fulfillment included all the miraculous gifts of the Spirit distributed as needed during the apostolic age.

PROMISE RENEWED

John the Baptizer said, “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit, and with fire” (Matt. 3:11). Here the baptism of the Holy Spirit was promised. John did not promise the baptism of the Spirit unto ALL MANKIND, but to those whom he had baptized in water, primarily the apostles whom Jesus later chose from John’s disciples. Judas will receive the “fire” baptism in perdition (Acts 1:25; Jn. 17:11-12). The fire was not for the “wheat,” but for those like Judas, the “chaff” (Matt. 3:12).

BEFORE SPIRIT BAPTISM

Preceding John and Jesus, it is said, “Elizabeth was filled with the Holy Spirit” (Lk. 1:41). Also, Zacharias was “filled with the Holy Spirit, and prophesied” (Lk. 1:67). The angel had said of John, “He shall be filled with the Holy Spirit, even from his mother’s womb” (Lk. 1:15). There was a prophecy that Christ would receive the Spirit (Isa. 61:1-3). Jesus entered the synagogue and read this scripture as fulfilled in himself (Lk. 4:16-21). Christ had the Spirit without measure (Jn. 3:34). Peter said, “God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:38). Jesus said unto the apostles, “And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you” (Matt. 10:18-20).

BAPTISM OF SPIRIT NOT GIVEN

Though some had the Holy Spirit in some measure, they did not have the “baptism” of the Spirit, for the “baptism” of the Spirit was being PROMISED at that time, and was not being received. The apostle John says, “The Holy Spirit was not yet given; because that Jesus was not yet glorified” (Jn. 7:37-39).

BAPTISM OF SPIRIT NOT TO SAVE

We may say here that the baptism of the Spirit was not for the world, and was not to save. Even the apostles did not receive the baptism of the Spirit during the personal ministry of Christ (Acts 1:1-8). However, they and other disciples had the remission of sins (Mk. 1:4; Lk. 3:3). They belonged to Christ and had kept his word (Jn. 17:6-8). They belonged to God (v. 9). They were saved (v. 12). They were not of the world, even as Christ was not of the world (v. 14-16). They were in Christ, the vine, and were exhorted to abide in Him (Jn. 15:1-8). The names of the disciples were written in heaven (Lk. 10:17-20). Surely, they were not still sinners and lost! However, the baptism of the Spirit had not yet been given, for Jesus was not yet

glorified (Jn. 7:39). All of this proves that the miraculous outpouring of the Spirit was not to convert and save.

BE GIVEN AFTER ASCENSION

The baptism of the Spirit was not given until after the ascension of Christ. At the last passover Jesus said unto his apostles, “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but he dwelleth with you (was in Christ) and shall be in you. I will not leave you comfortless: I will come to you” (Jn. 14:15-18). On that same occasion he said to them, “These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Jn. 14:25-26). Again, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning” (Jn. 15:26-27).

Again He said, “Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will preprove (convict) the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you” (Jn. 16:7-15).

Then said Jesus to them again, “Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, “Receive ye the Holy Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained” (Jn. 20:19-23). Here is the Great Commission. When he said, “Receive ye the Holy Spirit”, he was promising again to send them the Holy Spirit, as he had promised in Jn. 16:7-13, which would be after he would go to the Father.

In Luke’s record of the Commission, the gift of the Spirit was still a promise unto his apostles to whom he said, “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I SEND THE PROMISE OF MY FATHER UPON YOU” (the promise of the Spirit); “but tarry ye in the city of Jerusalem, until ye be ENDUED WITH POWER FROM ON HIGH” (Lk. 24:46-49).

Finally, “the former treatise” (Book of Luke) “have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles”; (the commission was given to the apostles) “whom he had chosen: to whom also he showed himself alive after his passion” (after his death) “by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; and, being

(Continued On Page 4)



Promise Of The Spirit

The Holy Spirit is vitally connected with the Great Commission. Without the work of the Holy Spirit, the Great Commission never could have been carried out, the church never could have been established, and there would have been no preaching of the gospel, nor confirmation of the truth preached, no New Testament in written form, and Christianity could not have been established.



GUS NICHOLS

WHAT IS THE HOLY SPIRIT?

The Holy Spirit is not a mere thing, or essence, like wind, air, water, light, or electricity. But the Holy Spirit is one of the three persons of the Godhead. Under the Great Commission, baptism introduces one “into the name of the Father, and of the Son, and OF THE HOLY SPIRIT” (Matt. 28:19, A.S.V.). The Holy Spirit is as much a person of intelligence as God (the Father), or Christ, the Son of God. “But they rebelled, and VEXED HIS HOLY SPIRIT” (Isa. 63:10). Water, wind, electricity, etc., could not be vexed.” The Holy Spirit is “vexed” when his word is resisted (Acts 7:51; Neh. 9:20, 30). The Holy Spirit spoke and wrote his word through inspired men (2 Pet. 1:20-21; 2 Sam. 23:2; Acts 1:16). To rebel against his word is to grieve and “vex” the Holy Spirit who strives with men through his revealed word (Gen. 6:5; 2 Pet. 2:5). Hence Paul says, “And GRIEVE NOT THE HOLY SPIRIT of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30). Yes, the Holy Spirit can be “GRIEVED” just as a mother or father, husband or wife, gospel preacher, or any other PERSON. The Holy Spirit can help Christians by making intercession for us (Rom. 8:26-27). The Holy Spirit does all He does, “According to the will of God” (Rom. 8:26-27). He always respects the revealed word of God. He speaks only what He hears

There Is A War To Be Fought And Won

JIM BOWERS

INTRODUCTION: Recently, while discussing the great spiritual conflict with close Christian friends, one of them remarked, "Christians today do not realize that a war is going on". How true his statement. We do not fully realize this fact; but we *must* come to the full realization that a war is in progress, at this very moment.

In this war, there are no conscientious objectors. You are either on the Lord's side or in the devil's army. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth (Matt. 12:30)".

THE LESSON

I. THERE IS A WAR

A. "For our struggle is not against the powers, against flesh and blood, but against the rulers, against the powers, against the world-forces of this darkness, against the spirital forces of wickedness in the heavenly places Eph. 6:12 NASV".

B. Phillip's translation states, "Our faith is not against any physical enemy: it is against organizations and powers that are spiritual. We are up against the unseen powers that controls this dark world, and spiritual agents from the very headquarters of evil".

C. So we can picture in our minds, this great spiritual struggle that is in progress right now, and on every hand.

D. Christ, the commander-in-chief of the forces of righteousness, and Satan, the chief devil, are arrayed against each other in this war.

1. There are some pictures that would immediately come to mind, concerning this conflict, that are totally false. One untrue fact, is that, the two armies are of equal strength and that the battle line is straight and clearly defined. The Bible picture is contrary to this idea. The forces of righteousness are small (Matt. 7:14) and outnumbered. They are completely surrounded by the superior numerical forces of evil.

2. Another misconception, is that, we believe the devil is a little man in a red suit, with horns, and his only and most potent weapon is a pitchfork. He is the head of the evil forces and a most potent enemy.

3. Another idea, is the statement, "the devil made me do it". People think this is a magical formula that automatically excuses them for any evil deed or sin they commit. Forgiveness is obtained by obedience (I Pet. 1:22) or, by "warring a good warfare" (I Tim. 1:18).

E. The Bible presents Satan as a bold adversary. "As a roaring lion, walketh about, seeking whom he may devour I Pet. 5:8b".

1. His boldness is magnified as he approached Jesus in the wilderness to tempt Him Matt. 4:1-11.

2. Since Satan was bold enough to approach the Son of God, we can be sure that he will not bypass us. Satan knows our every weakness and he will not hesitate to attack us at our weakest point.

3. Jesus did not take a lighthearted attitude toward Satan, but resisted him steadfastly.

F. The devil is real and we must face the fact that we are engaged in deadly combat with him and his forces. The end result of this war is the saving or losing of our souls.

II. TO BE FOUGHT

A. There is *no* such thing as *not* bearing your influence for one side or the other. "He that is not with me is against me Matt. 12:30". There is nothing in this world you can do to avoid this fight. Everyone is involved. The battle lines are drawn, the forces of righteousness are surrounded by the forces of evil, and you are in one group or the other.

B. If you are on the Lord's side, you must **STAND** arrayed in the armor provided by the Lord Eph. 6:14-18. This armor provides only protection for the front of our person. God has

made no provision for our running away from this fight.

C. "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity that is toward Christ II Cor. 11:3". And, Jesus told Peter "...behold, Satan asked to have you, that he might sift you as heat Luke 22:31".

E. So we must fight, because our adversary the devil, will not leave us alone.

III. THE BATTLEFIELD

A. The place of conflict is another fact that is not fully understood. We think of the battlefield as being out in the world, in the bars, gambling halls, and houses of ill repute. Paul said, "I see another law in my members WARRING against the law of the MIND, and bringing into captivity to the law of sin which is in my members Rom. 7:23".

B. The battle is taking place in the hearts of men. Needless to say, some have succumbed without a fight, they are fulfilling the lust of the flesh to the fullest extent possible, without control or restraint.

C. Since the battlefield is "within" us, within our hearts, we *must* fight.

IV. THE WEAPONS

A. Even though the battlefield is within our hearts and we are subject to give our wills to Satan at any time; God does not allow Satan direct access to our hearts. Satan approaches us; and appeals to us through words, ideas, thoughts, and messengers. He presents the temptations through fleshly lusts. "Each man is tempted when he is drawn away by his own lust and enticed James 1:14".

B. As Satan tempts us he uses specific weapons:

1. *Lies*. Satan has no moral values. He is not obligated to tell the truth. He is not trustworthy. "...he standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof John 8:44". Satan does not recognize nor approve a "Geneva Convention". We can therefore, know that as he lied to Eve in the Garden of Eden, he will also lie to us.

2. *False Teachers*. "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and DOCTRINES OF DEMONS I Tim. 4:1". So the devil has a doctrine. This fact is revealed in a recent poll of denominational preachers. Over 50 per cent admitted that they did not believe in a devil or a devil's hell. This is perhaps the greatest irony of our times. The same people who are supposed to warn people of this great warfare, are the very people that Satan is using to deceive good and honest people.

a. "And even if our gospel is veiled, it is veiled in them that perish: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of God, should not dawn upon them II Cor. 4:3-4".

b. The battle begins in the pulpit and continues into the pews.

c. Therefore, we must be on guard against false teachers (ministers of Satan).

3. *Things*. Money, ambition, and the glitter of life are the THINGS that Satan uses as weapons. The beer ads always show happy people at a party or on a picnic; they never show the drunkard lying in the gutter in his own vomit.

4. *People*. Satan not only uses false teachers, but he often uses our closest friends and relatives. He has caused parents to use their own children as excuse for not doing their Christian duty.

5. *Consistency*. "When the devil had ended all the temptations, he departed from Him for a season Luke 4:13". Notice that he did not make a permanent departure from Christ, but "departed for a season". He did not quit completely, even with the Son of God. **DO NOT THINK FOR ONE SECOND THAT SATAN HAS CLOSED SHOP AND GONE HOME.**

C. Our weapons are two-fold. First, the

armor provided by God and listed in Ephesians 6:14-18. Secondly, "the sword of the Spirit which is the Word of God.

1. Christians and churches are failing because they are using the wrong weapons. We engage human error with human wisdom and human opinion. We use worldly methods to fight against worldly foes.

2. In this warfare, if we have and use nothing but our natural resources and abilities, then we are doomed to failure for sure. God's invincible weapon is effective even in the hands of the humblest saint and we must depend upon it totally and completely.

V. AND WON

A. The forces of righteousness will be victorious. "These shall make war with the Lamb, and the Lamb shall overcome them...Rev. 7:14".

B. "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds) II Cor. 10:3-4.

C. "Thanks be unto God, who always leadeth us to triumph (victory) in Christ II Cor. 2:14".

CONCLUSION: Are you in the Lord's army? If not, you are in the devil's army. Are you a child of the King or a child of the devil? I challenge you to answer this question.

The angels of Satan are going to and fro through the earth claiming that the Bible is untrustworthy, archaic, irrelevant, and denying the facts of the Gospel. Facts such as the virgin birth of our Lord, His miraculous power, His resurrection, and the sufficiency of the Bible. They want us to believe that there is no danger, no hell, no Satan, and no warfare. This doctrine of the devil carries even into the church of our Lord.

The pews cry out to the pulpit, "do not tell me of the horrors of hell, do not ask me to face the truth, do not disturb my comfort and complacency; let me rest in peace". The pulpit must answer, "I cannot and will not be a tool of the devil, I must declare unto you the whole counsel of God".

What Is Baptism?

G. F. RAINES

I do not know of anything that is taught more plainly in the New Testament than the fact that the baptism required therein is immersion in water.

When Jesus was baptized of John in Jordan, he "went up straightway out of the water" (Matt. 3:16).

After the gospel of Christ had been preached to the Ethiopian eunuch by Philip, "they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38).

Jesus said to Nicodemus: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God (John 3:5)". As Ashley S. Johnson said: "It is an established law in the kingdom of nature that anything brought into the enjoyment of life by birth is smaller than that of which it is born. It is therefore a physical impossibility for 'a man' to be 'born of' a few drops of water".

Paul says: "Therefore we are buried with him by baptism into death (Rom. 6:4)". John Wesley, commenting on this passage, wrote: "Buried with him, alluding to the ancient practice of baptizing by immersion".

Genuine baptism requires "much water" (John 3:23). The fact that sprinkling and pouring do not require much water is conclusive proof that they are not really "modes" of baptism.

Dr. Philip Schaff, one of the most distinguished American Bible scholars of all time, wrote: "In order to be true to its original meaning, and its vital relation to redemption through Christ Jesus, baptism must be immersion". Please read Mark 16:16; John

(Continued On Page 4)

God Is Able

(Continued From Page 1)

Righteousness and justice are the foundation of his throne (Psa. 89:14). Evil must be punished! The Lord's holy mind cannot tolerate sin, for as the prophet Habakkuk proclaimed, "Thou art of purer eyes than to behold evil, and that CANST NOT look on perverseness . . ." (Hab. 1:13). It is thus plain that the Just Judge of all the earth COULD NOT POSSIBLY save man (whom he endowed with the power of free will) who wickedly remains in rebellion to his Creator without violating his own nature. Accordingly, Paul shows that the answer to God's remaining just, while justifying the sinner, is to be found in the offering of Christ (Rom. 3:26).

To return for a moment to a previous point, when the writer of Hebrews denied that God could lie (6:18), he was emphasizing that God has truth as a part of his very nature. It is a "sealed" fact that God is true (Jn. 3:33). Since truth is always consistent, it is obvious that God could never contradict himself. (Note: this is one of the ways we know the Bible is from Jehovah; since all of its related parts contain no contradictions, it must derive from a source of pure Truth!) Let me illustrate the point I'm attempting to make. God once sent a flood which overflowed the ancient world with water and destroyed humanity with the exception of the inmates of the Ark (Gen. 6-8; II Pet. 3:6, etc.). Now, it is perfectly obvious that God has the potential power to repeat that performance; but he could not do such and maintain his integrity — for he promised never to destroy the earth with a flood again (Gen. 9:11). God's power is limited by his truthful promise. He will, however, ultimately destroy the earth with fire (II Pet. 3:10).

It is further evident that God's power has been self-limited by his will. Jehovah does not

do everything that he is able to do. He formed Adam miraculously from the dust of the earth (Gen. 2:7), and certainly he is able to do such in making men today; but he does not do it. The Lord wills that what was once accomplished by miraculous power be today implemented through natural law. John the Baptizer once made this very type of argument when he affirmed that GOD IS ABLE to raise up seed to Abraham from stones (Mt. 3:9), yet no Hebrew ever came forth from a rock!

This is a point that "Pentecostalism" desperately needs to learn — as well as some of our own brethren who have imbibed this error! God may choose to limit his power! In the case of miracles, this is precisely what he had done. I believe it can be shown that the miracles of the Bible related to Jehovah's REDEMPTIVE purpose and the revelation of the same (whether preparatory as in the Old Testament or final as in the New Testament); and with the accomplishment of that, the Lord has willed to henceforth limit his miraculous displays until the final consummation of all things.

Aside from the foregoing considerations, the Bible thrillingly underscores the plentitude of the Almighty's power. In a future article or so, we will call attention to some of the marvelous things our God is able to do.

*Note: Advocates of the "local flood" theory find themselves in great difficulty here. If God, at the time of Noah, promised never to send a "local flood" upon the earth again, how has his integrity been maintained since there have been numerous devastating, but limited, floods in the intervening centuries?

Promise of the Spirit

(Continued from Page 2)

assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence . . . But ye shall receive

power, after that the Holy Spirit is come unto you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:1-9).

What Is Baptism?

(Continued from page 3)

3:5; Acts 2:38.

In a letter written in August, 1890 to C. D. Jones of Lynchburg, Va., Prof. A. Diomedes Kyriacos, Professor of Church History in the University of Athens, Greece, said: "The verb baptizo in the Greek language never has the meaning of to sprinkle or to pour, but invariably that of to dip" (The Great Controversy, Ashley S. Johnson, eleventh edition, Gospel Advocate Co., Nashville, Tenn., 1952, p. 263).

Prof. W. S. Tyler of Amherst College in Massachusetts wrote: "I do not know of any good Lexicon which gives sprinkle as a rendering for baptizo".

Prof. M. L. D'Ooge of Colby University in Michigan wrote: "There is no standard Greek-English Lexicon that gives either sprinkle or pour as one of the meanings of the Greek verb, baptizo".

Prof. James Flagg of Cornell University in New York wrote: "I know of no Lexicon which gives the meanings you speak of for baptizo (that is, sprinkle or pour), not even the Lexicon of the Roman and Byzantine periods, by Prof. E. A. Sophocles".

Prof. Milton W. Humphreys of Vanderbilt University in Tennessee wrote: "Although

some Lexicons give pour or sprinkle as meanings of baptizo, there is no standard Greek-English Lexicon that does".

The Lexicon written by Liddell and Scott is a Lexicon of classic Greek. The New Testament was written in koine Greek. No true scholar, therefore, would endeavor to prove by this Lexicon that the New Testament meaning of the word baptizo is pour or sprinkle.

The fact that New Testament baptism is unquestionably essential to salvation makes it imperative that we know exactly what this baptism is:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:16)".

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John 3:5)".

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:38)".

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord (Acts 22:16)".

The Church Christ Built

HOYT BAILEY

HIS CHURCH BEGAN AT A PARTICULAR TIME AND PLACE. It was Jesus Christ who said, "I will build my church. . ." (Matt. 16:18). Why should men think and teach that the Lord's church had no specific time of beginning? no particular place of beginning? Those who desire to learn what the Bible says can soon discover that Christ did build His church. They can learn that the church began at a particular time (A.D. 33, Acts 2), that the church began in a particular city (Jerusalem, Acts 2), that the Lord's church began under the specific authority of Christ (Matt. 28:18; Acts 2:36-47), and that those baptized became such as should be saved. (Mark 16:15-16; Acts 2:41,47). They were not added to the church until they were baptized (Acts 2:41,47).

THERE IS ONE BODY, THE CHURCH. "And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." (Eph. 1:22-23). The New Testament clearly teaches that both Jews and Gentile are reconciled unto God "in" the one body, which is the church: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:16).

SCRIPTURE DESCRIBES GOD'S PEOPLE AS ONE. "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." (Eph. 4:4-6). Christ is Saviour of the body, the church. (Eph. 5:23). The Lord adds the saved to the church (Acts 2:47).

THE LORD'S CHURCH WAS THE APOSTLES' CHOICE. There is no Bible record of anyone getting added to the church of his choice. We have no account of the apostles' asking people to enter the church of their choice. No one can read in the New Testament that Christ merely accepted a church which someone else built. There is no Scripture which teaches that it is agreeable with God for one to wear a religious name of his choice, nor is there Bible teaching which approves of one's teaching the doctrine of his choice. Scripture invites you to become a member of the church of Christ. (Acts 2; 8:9; 10; Rom. 16:16.)

The Value of Persistency

G. F. RAINES

According to the *Thorndike Barnhart Dictionary*, to be persistent is to have "staying qualities, esp. in the face of dislike or disapproval".

The value of persistency is well illustrated in this story which was told by Dr. Ralph E. Knudsen:

"An incident is reported in which a well-known magazine was involved in a national program to secure subscribers. The names and addresses were being processed for mailing through an I.B.M. machine. The machine stuck at a certain name and a shepherd's mail poured were all excited about the amount of mail he received. After opening a few hundred of the letters the shepherd responded by saying, 'I give up, I subscribe.'"

Jesus told a story about a judge who "neither feared God nor regarded man," but nevertheless vindicated a widow because of "her continual coming (Luke 18:1-8)".

Paul says: "And let us not be weary in well doing: for in due season we shall reap, if we faint not (Gal. 6:9)".

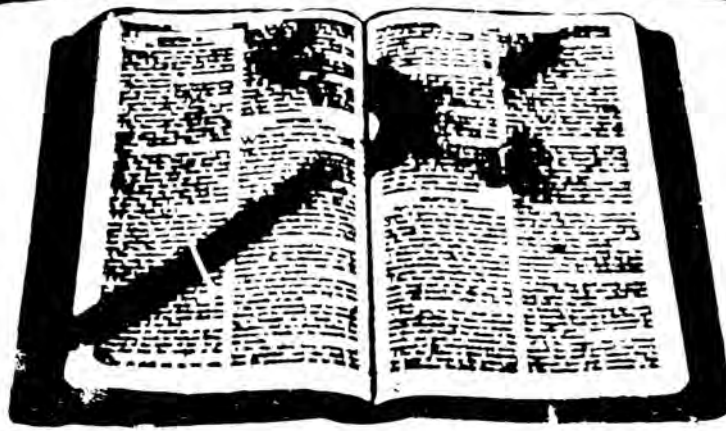
Lucretius said: "The falling drops at last will wear the stone".

Shakespeare wrote: "Much rain wears the marble".

Edward Eggleston observed that, "Persistent people begin their success where others end in failure".

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17



"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME NO. 11

FRIDAY, OCTOBER 17, 1975

NUMBER 20

Great Commission Gospel

Christ not only died, but he died at the hands of others; he was crucified. His crucifixion is the very heart of the gospel of the Great Commission. First of all, Christ "Died for our sins, according to the scriptures." (1 Cor. 15:3). Then he was buried, and after that, he "Rose from the dead the third day." (1 Cor. 15:3-4). Paul calls this "The gospel," and says the Corinthians were "saved" by it. (vs. 1-4). This is the very same gospel which Jesus commissioned his apostles to preach to every creature in all the world (Mk. 16:15). Therefore, the Great Commission includes the preaching of the death, or crucifixion of Christ.

PAUL GLORIED IN THE CROSS

Paul says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14). Paul gloried in the crucifixion of Christ. He could have gloried in fleshly descent, or in his education, or in many other things. But he preferred to glory in the death of Christ. To the Corinthians, He said, "For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2:2).

How far back into the early life of our Lord did the shadow of the cross fall? Time and again Jesus foretold his crucifixion. (Mat. 16:18-23).

NIGHT BEFORE THE CROSS

The night before His crucifixion He ate the last passover with his disciples. He instituted the Lord's supper. (Matt. 26:26-28). He washed the disciples' dirty feet. (Jn. 13.) He preached through John 16. Then he prayed the long prayer of John 17. Finally he and his disciples arrived at the Garden of Gethsemane. The scripture says, "And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch." (Mk. 14:32-34).

THE PRAYER OF JESUS

As Jesus went into the garden, he left Peter, James and John to watch, and began to be in sorrow - even unto death. (Mk. 14:32-42). He was a man of sorrows and acquainted with grief. (Isa. 53). But now he is facing the greatest problem of his life - the great tragedy of the cross. He prayed with strong crying and tears. (Heb. 5:7-9). His sweat became as great drops of blood falling down upon the ground. (Lk. 22:44). He was drenched in perspiration. His prayer was most remarkable in that it was so unselfish! While

he prayed to be saved from death, he said, "Not my will, but thine be done." (Lk. 22:42).

After hours spent in agonizing prayer, Jesus returned to his disciples, and they were asleep! Like many now, they had slept away a great opportunity. Many now, like them, sleep when they should be awake. He told his disciples to sleep on. It was too late then to "Watch." Their opportunity for praying with him, and sharing with him his sorrow and grief was gone forever!

MOB APPROACHING - WITH JUDAS

From the distance a mob was approaching, well-armed as if they were coming out to arrest a fearless desperado. Judas was leading them, and came to Jesus and kissed him. No indignity ever suffered by Jesus could have been more repulsive to Him than this betrayal of a former friend, a man who had been highly honored with apostleship, and blessed with three and one half years of the world's best opportunity for spiritual growth and development. But all this had largely been wasted on Judas. (Matt. 26; Mk. 14; Lk. 23).

LORD ARRESTED AND LED AWAY

Our Lord was arrested and led away from the Garden of Gethsemane. He was carried before Annas, the high priest, who was an unprincipled man, a man who took every advantage of Jesus. He requested Jesus to tell about his disciples - whether or not he had any notable following.

The Lord was led before Caiphas, then before the Sanhedrin during the night; then about day break he was brought before a more formal meeting of the Sanhedrin. He was asked the question, "Art thou the Christ, the Son of the Blessed?" (Mk. 14:61). He answered that he was the Christ - that he was the Son of God. They called this blasphemy, and upon that charge they condemned him to death. God had confessed him as his son at his baptism, and at the transfiguration. (Matt. 3:13-17; Matt. 17:1-5; 2 Pet. 1:16-18). Hence, he was crucified for being what he was - the Son of God. He had done no wrong, but was without sin, and knew no sin. (Heb. 4:15; 2 Cor. 5:21).

CHRIST BEFORE PILATE

But the Jews were under a Roman dictatorship, and had no right to execute criminals. So, they brought Jesus before governor Pilate, who was a Gentile. They were so wicked as to plot every sort of scheme to have an innocent man put to death. They changed the charges against Jesus, and shifted their ground of attack upon him, and charged that he was claiming to be a king, a rival of Caesar, therefore, guilty of anarchy and worthy of death. But Jesus told them his kingdom would be spiritual in nature, and not

of this world. (Jn. 18:36). There was, therefore, no clash between Caesars' kingdom which was of a worldly nature, and the kingdom of Christ, which only has to do with religion and the souls of men (Col. 1:13).

PILATE CONFRONTED WITH A PROBLEM

Pilate was then confronted with a grave problem. He knew that for envy Jesus' enemies had delivered him up, and that he was an innocent, and harmless man, and should be set free. But on the other hand, the Jews were clamoring for his death. Pilate decided to send Jesus to Antipas, as he for a long time had wanted to see Jesus. Old Herod Antipas had put John the Baptist to death because John had reproved him for living with his brother Phillip's wife. (Matt. 14). He is the one who thought Jesus was John risen from the dead. He was anxious to hear this unusual ONE speak. But Jesus did not speak a word to him. Herod sent Jesus back to Pilate. Again Pilate had this problem on his hands - "what shall I do with Jesus?" Pilate then fell upon the scheme to have Jesus released according to a custom. But Barabbas was released instead, and Pilate lost out on this move. The people were so wicked that they preferred to have a public enemy No. 1 turned loose among them than to have Jesus, an innocent and harmless man released!

PILATE HAD HIS PROBLEM

They released Barabbas, and then Pilate asked the people what to do with Jesus the Christ. He was too cowardly to decide for himself, and so he shifted his responsibility off to the people. They cried out, "Crucify him, crucify him." Pilate wanted to know why, and what evil he had done. But without reason, they cried out "Crucify him, crucify him." Finally, Pilate signed the death warrant of Jesus and demanded that he be crucified.

MOCKED AND ABUSED

The mob mocked the Lord, spat on him, and smote him. They also scourged him - that is, they beat him unmercifully. No doubt, they almost killed him in this agonizing and painful ordeal! Often the victims hands were tied to a post above their heads, and clothing removed, and then they were whipped by strong men wielding whips filled with stones, or anything heavy which would make the beating more brutal. Some are said to have died under this awful ordeal. Great whelps or raised stripes swollen up larger than a man's thumb often lined the body up and down and crosswise. It is said that sometimes the victims were taken a way from such scourging with their teeth and eyes knocked out! And some times their

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WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

GUS NICHOLS Editor
1500 Sixth Ave., Jasper, Ala.

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Rt. 1, Box 1412, Sumiton, Al. 35128 Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



The Church And Benevolence

First of all, the individual is to be very liberal in helping the poor and needy of earth. This principle was taught in the Old Testament, as well as in the New. This is made obvious by a few of the many scriptures on the subject. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Psa. 41:1). "With hold not good from them to



GUS NICHOLS

whom it is due, when it is in the power of thine hand to do it" (Prov. 3:27). "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor" (Prov. 22:9). "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse" (Prov. 28:27). Also out of the tithe laid up in the Lord's treasury, the poor were to be cared for under the old covenant, the stranger as well as the Israelite (Deut. 14:28-29; Deut. 16:9-11). This was to include "THE FATHERLESS AND THE WIDOW THAT IS AMONG YOU" (V. 11). And this was to be done "In the place which the Lord thy God hath chosen to place his name there" (V. 11). This means this was to be done in the temple in Jerusalem (Deut. 12:5-7, 11, 14, 17, 19; 14:28-29). So this was help for the "Fatherless and the widow" "Among you" — outsiders, even "Strangers" (Deut. 16:11). Here the old Jewish church helped outsiders out of its treasury. And unless Judaism was better than Christianity, and was a better covenant than the new covenant, we would expect the church of Christ to be liberal to its own, and to "The fatherless and the widow" and to the stranger - or outsider, and thus go the second mile (Mt. 5:41). Surley, Christianity is as good as Judaism-yes, far better!

Benevolence In The
New Testament

Individual members and the churches are

authorized to be benevolent in the New Testament. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:42). "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven" (Mk. 10:21). "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mk. 9:41). "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Lk. 14:12-14). "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise" (Lk. 3:11). "But rather give alms of such things as ye have" (Lk. 3:11). "But rather give alms of such things as ye have" (Lk. 11:41). "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whom soever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem" (I Cor. 16:1-3). Here the individuals, "Every one" and according as God prospered "Him"—gave to the poor, but each did it through the church treasury. Then in V. 15, "The house of Stephanas"....."Addicted themselves to the ministry of the saints". This was a family of individuals addicted to benevolence, and reminds us of Cornelius and his alms before he became a Christian (Acts 10).

IN THE JERUSALEM CHURCH

"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:44-45). The needs were supplied "At home" (Acts 2:46 Am. Std. Ver.). Our anti-orphan home opponents argue that THE CHURCH can't send a bill of groceries to a "Home" to feed hungry destitute children, but they say the church can send the groceries to the husband and father, and if he wants to do so, he can feed the children. This is to dodge the fact that the church can contribute to a "home", an institution which is not the church, and therefore, to an orphan home. But these opponents admit that IF AN INDIVIDUAL sends a bill of groceries to feed the widow and her hungry and destitute children, HE IS GIVING TO A "HOME". While if a church is to do the giving, they argue that there must be no receiving institution — "No home to receive the church contribution". It must be given to a "Man", they argue, and not to the home. Of course, if the children are "Fatherless", they would let them starve before they would let the church give to a "Home" where there is no "Man". They admit that if the individual sends groceries to his widowed Aunt, he is contributing to her "Home", but argue that if the church has to contribute to her because she has no relative to care for her, it is not contributing to a home, but just to an individual, and if the children die, the church must stop all support from going from its treasury to the children. In other words, the brethren say the church can give to children if it will not admit it — if it will give to them indirectly instead of directly so as to be able to quibble about it and to deny that the church gave to "A HOME" or "FAMILY", "A unit of society", which is another institution and not the church, and is just as much an institution as the legal home called an orphan home.

One of them said the church can only relieve the "M-A-N" (Acts 2:44-45). But the Bible says the church can and should "Relieve

them that are widows" also (I Tim. 5:16). It has been argued also that the church can contribute to the widow, but not to her destitute children. If this were so, the church could not send any more groceries for a widow of three or four destitute children than they would to a widow having no dependent children.

They argue that the church has no responsibility in benevolence to hungry, destitute children. They say there is no New Testament example of the church segregating the children who are homeless and destitute and caring for them. They affirm "The scriptures teach that it is a sin for the church to take money out of its treasury to buy food for hungry, destitute children and those who do so will go to hell". This would exclude fatherless children in their own home with their own mother.

However, anti-orphan home churches will segregate children which are not orphans, from normal homes and spend thousands of dollars in furnishing them class rooms, teaching equipment, and for literature, when they are neither physically destitute, nor spiritually sick—not sinners, nor in any way in need of salvation. These churches criticize other churches who help ORPHAN CHILDREN, and say they should let their own parents look after them, or else let them suffer for no fault of theirs, then these critical brethren spend THOUSANDS OF DOLLARS ON TEACHING THESE CHILDREN IN SUNDAY SCHOOL TO HELP THEIR PARENTS TO TRAIN THEM ARIGHT. The old Primitive Baptists churches fought Sunday schools, but would sacrifice to help orphan children when destitute and in need. They would help them physically, but not spiritually. Our anti-orphan home brethren say their churches can spend thousands of dollars on those mainly not orphans to help them spiritually, but could not out of the church treasury buy hungry destitute orphans a bill of groceries, lest it go to perdition for so doing. They and the old Primitive Baptist churches are wrong. True churches of Christ believe in helping hungry, destitute children, BOTH IN BODY AND IN SOUL. We will help them physically and spiritually when in need of our services and aid.

One of the objections they offer for not taking money out of the church treasury to buy food for hungry destitute children is they claim if the church thus gave to the home, the home would be doing the work of the church. They say the church can't give to any other institution, for the receiving institution would be doing the work of the church—and the church can't turn its work over to another institution. They argue that the church can't give to anything which it can't control, therefore the church can't give to a home, and especially an orphan home.

Let us examine this fallacious reasoning. They contradict themselves in all this contention by admitting that ONE CONGREGATION, which is a separate institution from all other churches, each having its own separate institution from all other churches, each having its own separate organization, with its own elders and deacons, can send a contribution to another church without the giving church taking over the receiving church, and without exercising any control over the work of the receiving church. Churches sent contributions to churches in the days of the apostles and the receiving churches did not do the work of the giving church, nor was it under the control of the giving church.

Inside Or Outside The Church?

HOYT BAILEY

THE SAVED ARE IN THE CHURCH OF CHRIST (Acts 2:47). Such are called out of the world, they are in the one body (Eph. 4:4),

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You Must Know Where I Stand (On The Dancing)

WALLY WILKERSON,
Richardson, Texas

It is that time of year. Our young people are encouraged and tempted at every hand. This item deals with those "encouragements and temptations."

Recently, there have been "cast parties, club banquets, and the prom." Some of our young people have boasted of their involvement in those activities and told of those who were "drunk," "sick to their stomachs," "dancing," and "all over their date." PARENTS have permitted their teen-agers to be a part of the overall activity and do not see wrong in "just being there."

Brethren, I believe it is wrong to REMAIN in an environment that is ungodly and cannot relate to the wholesome life that is Christianity. The reason I believe this, is because the Bible teaches us to "avoid the very appearance of evil" (I Thess. 5:22). Granted, there are forms of evil in almost all walks of life; but we are not INVITING evil into our minds and actions.

Matthew 7:18 reads: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Dancing, drinking, heavy courting, and other forms of evil are not meant to promote a person's Christianity. Do not be misguided! No matter who the chaperone, he cannot control the thoughts of a young man, nor his actions that follow the dance. No matter how great the "sponsor" may be, he cannot control the drinking away from the premises. If we are striving toward a greater spiritual awareness in our lives, we seek to find and provide environment that is conducive to Godliness.

Galatians 5:19-21 tells how the works of the flesh are manifest; "Now the works of the flesh are manifest . . . lasciviousness . . ." I believe lasciviousness covers dancing. The definition from Thayer's Greek-English Lexicon: "Wanton acts or manners, and filthy words, INDECENT BODILY MOVEMENTS . . ." (have you observed via the tube the current dances?), "unchaste handling of males and females." "any action that tends to produce lewd emotions or desires."

The poppin' of the pelvis, or the thrustin' of the bust, even if the couple are across the room from each other, seems to be well-defined by Thayer. I have had Moms tell me, "Couples don't even touch when they dance these days!" Maybe they don't touch on the dance floor, but the action of the dance encourages the touch when they leave the dance.

If some mothers could hear what their daughters' dates had to say the next day at school, those mothers would never let their daughters dance again!

At (name of congregation) we strive within our program for the teen-agers to encourage wholesome social activity. We have parents who have provided a wholesome environment at least once a month for our total group of Junior High, and our total group of Senior High. Our Teen-agers are welcome to bring their friends.

Many of the congregation who love our Teen-agers have contributed to a beautiful evening for our Juniors and Seniors each year at the close of school. The public schools could not even come close to providing such a great experience for their honored graduates.

It cannot be said that (name of congregation) parents do not provide a wholesome environment in which our teen-agers can grow socially. It seems to 'boil down' to this: Are we going to influence and bring our friends to Christianity? Or, are we going to permit our friends of the world to

bring us to ungodliness?

I solicit your prayers and your support as we strive to speak the truth in love to the precious souls of our teen-agers.

—Via College Street Messenger, Waxahachie, Texas, in which their minister, W. T. Hamilton, wrote: "I want to say a great big AMEN to the (above) article . . . What he says about their teens applies equally as well here. I commend the article to your careful examination."

Bible Questions & Answers

HOYT BAILEY

WHERE IS THE BIBLE PROOF THAT JESUS BUILT MORE THAN ONE CHURCH? Hear Christ, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Christ has one spiritual body, but His body is the church. Christ is "head over all things to the church, which is the body, the fulness of him that filleth all in all" (Eph. 1:22-23). "There is one body. . ." (Eph. 4:4). "But now are they many members, yet but one body" (1 Cor. 12:20). In the light of this Bible teaching, Where is the Bible proof that Jesus Christ built more than one church?

WHERE IS THE BIBLE PROOF THAT SOME OF THE APOSTLES WERE MEMBERS OF CHURCHES THAT JESUS CHRIST DID NOT BUILD? Yes, Where is the Bible in such proof? Where is the Bible proof that Christ built His church before His death, burial, and resurrection from the dead? Where is the proof that someone else built the church and gave it to Jesus Christ?, during his personal ministry.

WHERE IS THE BIBLE PROOF THAT CHILDREN ARE BORN IN SIN? Some wish to give Psalm 51:5 as proof that a child is born in sin, however, this passage does not say a word about birth. Hear it, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Those who are willing to look at this passage can see that it does not teach that a child is born in sin. Hear the words of Jesus Christ, "Verily I say unto you, Except ye be converted; and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). In the light of this plain teaching of Jesus Christ concerning the state of a little child, who can believe the devil's doctrine: "THAT HELL IS LINED WITH LITTLE BABIES?"

WHERE IS THE BIBLE PROOF THAT THE APOSTLES TAUGHT MEN TO BE SAVED BY GRACE ALONE? If men are saved by grace alone, then why does grace teach us to deny ungodliness and worldly lusts? (Titus 2:11-12). If saved by grace alone, then why do we read in the New Testament, "For by grace are ye saved through faith," . . . (Eph. 2:8). If we are saved by grace alone, then how can we ever please God without faith? (Heb. 11:6).

The Existence Of God

G.F. RAINES

Napoleon I (Bonaparte), the famous Corsican-born French general, said: "All things proclaim the existence of a God" (WEEKLY UNITY, April 3, 1966).

William Cowper, the great British poet, said: "In all the vast and the minute, we see the unambiguous footsteps of . . . God."

Emerson wrote: "Nature is too thin a screen; the glory of the omnipresent God bursts through everywhere."

And the Book of God says:

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa.

19:1).

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20).

" . . . 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" (Heb. 11:6).

To diligently seek God is to submit oneself unreservedly to the will of God revealed in the gospel of Christ, which is "the power of God unto salvation" (Rom. 1:16):

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark 12:30).

"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

THE UNIVERSE IS NO ACCIDENT

If you were to take ten coins of the same size and shape, marked from one to ten, shuffle them, and then put them in your pocket and try to take them out in sequence from one to ten, the law of probabilities say that your chance would be one in millions. Therefore, what would be the probability of the innumerable combinations of nature coming together in the amazing orderliness of the universe by blind chance?

Dr. A. Cressy Morrison, former President of the New York Academy of Sciences, affirmed that "so many exacting conditions are necessary for life on the earth that they could not possibly exist in proper relationship by chance" (READER'S DIGEST, Oct. 1960).

Dr. Edwin Conklin, a well-known Princeton University biologist, said: "The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop" (THE LINK, Nov. 1962).

This orderly universe no more came into existence by chance than an artist could paint a flawless portrait of George Washington by spraying the various colors on a canvas with a water pistol.

As Joseph Addison well said:

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining flame,
Their great original proclaim.
Th' unwearied Sun from day to day
Does his Creator's power display;
And publishes to every land
The work of an Almighty hand."

AN EMPHATIC INDICTMENT
OF ATHEISM

The Holy Bible says: "In the beginning God created the heavens and the earth" (Gen. 1:1). This great verse is an emphatic indictment of atheism, the belief that there is no God.

David says: "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa. 19:1).

Paul says: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20).

Joseph Addison, the great British poet and essayist, said: "To be an atheist requires an infinitely greater measure of faith than to receive all the great truths which atheism would deny."

Abraham Lincoln said: "I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God."

Johann Kepler (1571-1630), the famous German mathematician and astronomer who formulated the three basic laws of planetary motion, described his research as "Thinking

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Great Commission Gospel

(Continued From Page 1)

bowels were protruding. That was a Roman scourging! And by "His stripes we are healed." (Isa. 53).

WENT TO CURCIFY HIM

They made him bear his cross, though weak, bruised, and bloody. He staggered and fell under the weight of it, and they compelled another to bear it after him. Arriving at the place called Golgotha, the place of a skull, the ordeal of crucifixion was begun. He was placed on his back on the cross and the rugged nails or spikes were driven through his hands and feet into the cross. Then they raised up the cross, put the lower end into the hole in the ground and straightened up the cross and let it drop into the hole! It came down with a sudden stop putting great strain on his hands and feet from which the blood gushed out. It is said that such victims often started immediately to plead for someone to finish killing them so as to end the awful agony as soon as possible.

JESUS SPOKE ON THE CROSS

In fulfillment of Isa. 53, Jesus made intercession for sinners, prayed for those crucifying him. (Lk. 23:34). They knew not what they did. (Acts 3:17; 1 Cor. 2:8). He prayed for the Father to forgive them, and some obeyed the gospel later on Pentecost and were forgiven. (Acts 2:36-38, 41).

He commended his mother to the care of John — provided for her before he died. She would have done as much for him, if she could. (Jn. 19). We should never forget our parents. (Mk. 7:1-13).

He promised the penitent thief that he would be with him in paradise. (Lk. 23:42-43). Of course, his last will and testament was not yet in force. (Heb. 9:15-17). The Great Commission had not yet been given, and the church had not been built. (Matt. 16:18).

Then three hours of darkness hovered over the city from noon to three in the afternoon. Out of this darkness Jesus cried out, "My God, My God, why hast thou forsaken me?" It seems that his Father in heaven had turned his back on him, and left him to die alone, as a sinner must perish without God if he dies in his sins. (2 Thess. 1:7-9).

Then he said, "I thirst." This time it was the cry of physical anguish. His fever was likely very high! He had had a very painful and restless night, had been beaten, with no rest all night, and now had suffered crucifixion nearly six hours! He had lost most of his blood. He thirsted that we might have a fountain open for sin and uncleanness, and drink and live forever. (Zech. 11:1; Rev. 22:17).

Then he cried out and said, "It is finished." This was a cry of victory. Jesus was no quitter. He finished the work which he came to do.

Finally, his last words were, "Father, into thy hands I commend my Spirit" — then he bowed his head and died. (Mt. 27; Mk. 15; Lk. 23; Jn. 19).

HEAVENLY TESTIMONY GIVEN

The veil of the temple was miraculously rent or torn in the middle, from top to bottom. (Matt. 27:5-53). The darkness still hovered overhead at midafternoon. Soon the earth did quake and the rocks were rent, and many of the dead arose and were seen in the city by many. (Matt. 27:51-53). The Centurion, in charge of his crucifixion said, "Truly, this was the Son of God." (Matt. 27:54).

SPEAR PIERCED INTO HIS SIDE

Pilate ordered the bodies removed from the crosses. They broke the legs of the thieves, but found Jesus already dead, and did not break his legs, fulfilling the prophecy that not a bone of his body would be broken. However, to be sure he was dead, they pierced a spear into his side, and there was no sign of life — he did not flinch, or move. This big hole was left in his side — big enough for a man to run his hand into his side. (Jn. 20). "They shall

look on him whom they pierced."

Let us see him writhing and dying for us!! Let us see God's great love in it all! (Jn. 3:16). Let us see him as an all-sufficient sacrifice for sins! Some faint-hearted souls might be willing to die for Christ, if need be, but let us have enough courage TO LIVE FOR HIM, and begin now! Let us never for a single day forget him, and what he has done for us! This is part of the story of the Great Commission, which is to be preached to all the world. (Mk. 16:15).

Inside Or Outside The Church

(Continued from Page 2)

subject to Christ (Matt. 28:18), reconciled to Him (II Cor. 5:18-20; Eph. 2:16), and they are away from the immovable foundation (I Cor. 3:11; II Tim. 2:19).

THOSE WITHIN THE CHURCH have been called out of the world (Caol. 3:15; II Cor. 5:17), they were delivered (Col. 1:13-14), and they are to keep from the world (James 1:27; I John 2:15), nor are they to be conformed to the world (Rom. 12:1-2). They are not to accept into their conduct filthiness, nor wickedness (James 1:21), nor guile, nor hypocrisies, nor evil speakings (I Peter. 2:1-2), neither are Christians to follow any works of the flesh (Gal. 5:19-24).

Each one in the Lord's church is to thirst after righteousness (Matt. 5:6), extend mercy to the needy (James 1:26-27), retain purity in his heart (Matt. 5:8), promote peace on the basis of truth (John 8:32), practice love for enemies (Matt. 5:44), love for truth (II Thess. 2:10-12), and deal honestly (Rom. 12:17; Phil. 4:8), and patiently with his fellows (Titus 2:2; Heb. 12:1).

THOSE IN THE CHURCH ARE NEW CREATURES IN JESUS CHRIST (II Cor. 5:17). "For as many of you as were baptized into Christ did put on Christ (Gal. 3:27)". The ones baptized into Christ were risen up to walk in newness of life (Rom. 6:4). If it makes no difference on whom one believed, nor into whom one is baptized, then it would necessarily follow that one could as well believe on the devil and be baptized into the fellowship of him. Every one should know that it does make a difference on whom we believe (John 8:21-24), and it makes a difference into whom we are baptized (Acts 19:1-5). Those who believe Christ, repent of sins, confess faith in Christ, and are baptized into Christ are saved (Matt. 16:15-16; Acts 2:38-41; Gal. 3:26-27; Rom. 6:3-4).

The Existence of God

(Continued from page 3)

God's thoughts after him." S. Julio Schwantes says: "The very existence of natural laws discoverable by human intelligence was to him convincing evidence that God had planned the universe with marvelous wisdom. The absence of law would betray the absence of a Planner, and not vice versa."

Dr. George Washington Carver, who has been described as "a scientist of undisputed genius" (Lawrence Elliott), frequently referred to the earth as "the garden of God." He also said, "A flower is God's silent messenger."

Dr. E.A. Maness (B.L., M.A., Ph.D.) in his EVIDENCES OF DIVINE BEING said: "If the word 'God' were written upon every blowing leaf, embossed on every passing cloud, engraved on every granite rock, the inductive evidence of God in the world would be no stronger than it is."

I could just as easily believe that Homer accidentally dropped several thousand Greek letters on the ground and picked up the ILLIAD

and the ODYSSEY as I could believe that the marvelous universe of which we are a part is a product of blind chance.

"The fool hath said in his heart, There is no God" (Psa. 14:1).

THE DOGMATISM OF ATHEISM

Upton Sinclair, the author of THE JUNGLE (1906) and many other books, abhorred atheism. He said: "An atheist is as dogmatic as the Pope."

Many people say that they do not believe in God because they cannot visualize him. But none of those who reject God for this reason can visualize an electron, but they do not deny that electrons exist.

David, the inspired psalmist, also hath hated atheism. He said: "The fool hath said in his heart, There is no God" (Psa. 14:1).

The apostle Paul adds: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made" (Rom. 1:20).

The faith that believes in atheism is a worthless blind faith that embraces no hope whatsoever, but the faith that believes in God "is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). This hope is "an anchor of the soul, both sure and steadfast, and . . . entereth into that within the veil" (Heb. 6:19).

How wonderful it is that, "God is our refuge and strength, a very present help in trouble" (Psa. 46:1) and has said: "I will never leave thee, nor forsake thee" (Heb. 13:5).

Let Us Abide In The Doctrines Of Christ

G.F. RAINES

Newton, Miss.

My heart's desire and my supplication to God for the religious world is that the time will come when Christ and his church which is described in the New Testament will be exalted above and completely supersede all sects and denominations, and that the gospel of Christ will be exalted above and completely supersede all human creeds and opinions of men. As long as men exalt policy above principle, inclination above duty, and speculation above the truth of God's holy word, the religious world will continue to be tragically divided into factions and parties.

C.C. Crawford well said: "The only message that will change the heart, heal the conscience and save the soul is the New Testament in its purity and simplicity. Christians should speak where the Bible speaks, and be silent where the Bible is silent."

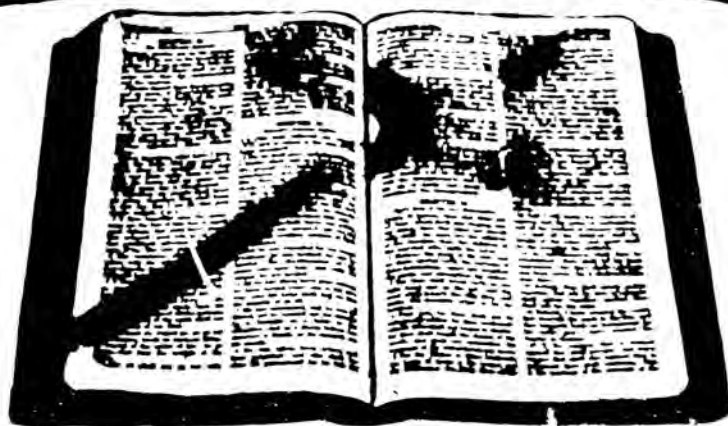
God said to Israel: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." (Deut. 4:2).

Paul says: "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." (2 Tim. 3:16,17). Peter says: "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11). John warns us that whosoever "abideth not in the doctrine of Christ, hath not God." (2 John 9).

If you want to know what to do to be saved, please read the following passages in your own Bible (they are so plain that they need no interpretation): Mark 16:16; John 3:5; Acts 2:38; Acts 8:26-40; 2 Pet. 1:5-11.

Jesus says: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:48-50).

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32

"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25

"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME NO. 11

FRIDAY, OCTOBER 24, 1975

NUMBER 21

Recollections About Brother Gus Nichols

NOTE: In view of our Editor's serious illness, Robert Taylor wrote the following article. Dad's condition as of October 22 remains about the same, with fleeting periods of awareness. He seems to be generally free of pain. —Flavil H. Nichols, Acting Editor.

I well remember, as though it were but yesterday, the first time I ever saw Brother Gus Nichols. It was at the 1950 Freed - Hardeman College Lectureship. I was a first year student there at the time. As I walked into Chapel Hall the first afternoon of the lectures, I first beheld the object of this sketch. He was in a most familiar role. He was conducting the Question and Answer Forum. I was deeply impressed to see for the first time this tall, distinguished, stalwart and great preacher about whom I had heard so much. He was strictly the master of the occasion and of the questions submitted for his calm and intelligent analysis. I felt I was in the presence of a great man of God. Immediately I felt an attraction and esteem for the man which have known no abatement from that moment to the present. Every other association with him from that moment onward has but confirmed that initial impression. From that moment on he has been one of my preaching ideals.



Robert R. Taylor, Jr.

After the passing of that week in which I heard him speak a number of times, my second remembrance of him was at the Nichols-Holder Debate which was held in Medina, Tennessee, in mid-September of 1950. I was a second-year student at Freed-Hardeman at the time and attended this debate. Brother Nichols was then about 58 years of age and was in his intellectual prime as a debater. Holder was no match for the Scriptural logic that flowed so freely, forcefully, and gracefully from the "Walking Bible." What an impact the Sage of Jasper made upon me, a beginning gospel preacher. Since then I have read with thrilling interest a copy of the Nichols-Holder Debate. I have been an avid reader of his written works for a quarter of a century, and prize highly every book of his in my library. I especially prize the books he personally has given me. Sometime back while visiting in his good home and speaking upon his daily radio program, he gave me a personally-inscribed copy of **SPEAKING THE TRUTH IN LOVE**. Though I

read this book many years ago, I am now reading it a second time and enjoying thoroughly every great sermon in that remarkable book. How grateful we should be that we have so many of his written works that will live on and on after he has gone to his reward. What a loss it would have been to all of us if that right hand of his had never picked up the religious pen to write on such a variety of Bible themes. I have often told him as I would send a weekly article for **WORDS OF TRUTH** that his articles were like his sermons - thoroughly Biblical and deeply spiritual. He is not only the founder and editor of this great weekly, but his editorials have formed the heartbeat of the paper. It is deeply gratifying to know that his talented son - Flavil - will continue with this paper as editor and that the same policies as Brother Gus followed will be followed by Brother Flavil.

HIS CONTRIBUTIONS

An enumeration of all the contributions Brother Nichols has made to the cause of Christ would overwork a modern-day computer in calculating. He has been a man of one Book and what an enormous grasp of that **ONE BOOK** he has possessed. His loyalty to that Book has been almost without parallel in our day. We know of no one who loves the Bible any better than Brother Nichols does. In emulation of Christ his Lord and Saviour he has loved righteousness and hated iniquity. (Heb. 1:9). Like Paul commanded in 2 Timothy 4:2 he has preached "the word" in season and out of season. His preaching has been greatly effective. He has baptized in excess of 12,000 and strengthened the faith of hundreds of congregations. Tens of thousands of individual Christians have been led to a closer walk with the Heavenly Master as a result of either hearing him or reading his deeply spiritual and richly endowed writings. He has stood tall in radio preaching, pulpit preaching, training others to preach, leading his great family into vast areas of Christian fruitfulness, settling disputes among brethren, and counseling those with deep personal problems. His work with one congregation for more than 40 years just has to be one of his greatest accomplishments. The thousands of outlines he has prepared and shared with gospel preachers have widened his influence throughout the world. While a guest in my home some years ago he took nearly two hours one night and gave me

scores of ideas for sermons from Acts 2.

The preaching he has done upon dozens of lectureships at Freed-Hardeman College is without calculation. He has been a remarkable debater. He has met many of the leading proponents of error in our day. He has aided many other debaters in helping them to prepare, or serving as their moderator while they actually engaged in the debate. Brother Nichols has feared no foe as he went forth with his Bible in hand and a heart filled with trust in its all sufficiency. He has wielded a powerful and prolific pen in religious journalism. Though an editor himself he has pushed and promoted other gospel papers. He has been a real friend to the **GOSPEL ADVOCATE** and has sent in thousands of subscriptions to the "Old Reliable" through the years. He has been on the staff of the **GOSPEL ADVOCATE** for many years. It has been my privilege to write the front page article for **WORDS OF TRUTH** most of every week for a number of years. As an editor he has been gracious and kind to me. I do not now recall that he has ever turned down that first article I have sent him regardless of how controversial it was. His gauge for articles was not popularity, but were they in harmony with truth. Widows, orphans, and many in need have been helped by Brother and Sister Nichols. Their Christian generosity has known no bounds as long as it was theirs to give.

Brother Nichols has done so much good in so many realms that it is difficult to choose just a few of his major and more noble accomplishments about which to write in this brief article of tribute to him. His work has been done in the framework of modesty, humility and without fanfare. He has done good for the sake of God and his fellowman. Like Paul he has fought the good fight, he has kept the faith, he has nearly finished his earthly course. He lay critically ill in a Jasper hospital as these lines were penned in early October, and is now practically unconscious at home.

LESSONS LEARNED

Lessons gained from his lovely life are many, rich, and varied. His life has been one of total dedication to truth and unbending opposition to any and every error. In him we have seen faith, hope, and love beautifully personified. He has shown us what total trust in Jehovah's Book can do for one man and his family. He has shown us that going home to
(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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Rt. 1, Box 1412, Sumiton, Al. 35128 Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month. Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



FROM

THE EDITOR

Far-Reaching

Results of Influence

The results of Christian influence and teaching is, no doubt, infinite. "GOOD" is a powerful force at work in this world. It is like salt, light and leaven. (Mat. 5:14-16; 13:33). It affects and changes all around it — when proper response is made to it.

Think: the several billion souls who are now living and have lived upon this earth have all come from one man — Adam. When the flood came eight souls were saved in the ark, largely through the teaching and influence of one man — Noah. (2 Pet. 2:5; 1 Pet. 3:20). Now there are about three billions of us here because of Noah's success in saving the eight. (Heb. 11:7).

What are we doing to populate the world with Christians, thousands of year from now — if the world continues to stand? Taking each generation into consideration, if time continues as long in the future here on earth, as it has in the past, just one ordinary gospel preacher now, might eventually convert hundreds of thousands of people BY HIS TEACHING AND INFLUENCE continued throughout all these coming generations!

An individual soul-winner may win only a few in his life span, but they may convert others, and they OTHERS, AND THY O-T-H-E-R-S — till hundreds of thousands may eventually come from the one, as far as the channel of influence is concerned.

Brother Joe Hallbrook converted many to Christ, but let us take only one of them, Brother C.A. Wheeler, for example. Brother Wheeler converted about six thousand to Christ. Now let us take one of them — myself — Gus Nichols, for example. I have, perhaps, converted a little over eleven thousand souls to Christ. but let us just take one of them, W.A. Black, for example. Brother Black has also baptized many thousands of people, and



GUS NICHOLS

is still preaching in a most powerful way the glorious gospel of Christ. But take one of the thousands converted through his influence, V.P. Black, his brother, and he has baptized many thousands. Other brothers of his have also converted many.

Now all of these preachers, many other preachers, who could have been mentioned in this sort of lineage have converted other preachers, and they others and others, here in two generations from Brother Joe Hallbrook. Then consider all those converted by individuals. And it is easy to see that, if Jesus does not come in the near future, any ordinary gospel preacher can convert, in his lifetime, and generations to come, hundreds of thousands to Christ.

Of course, Hallbrook, Wheeler and I, the Blacks and others, have hundreds of preachers preaching, or who have preached, who have been converted by some one whom we converted, and thus, on and on the results follow. Truly "Their works do follow them." (Rev. 14:13-14). And "Abel being dead, yet speaketh." (Heb. 11:4).

Young man, you cannot reasonably doubt that if you will become a gospel preacher and preach the word faithfully all your life, you will be able to convert literally hundreds of thousands to Christ by the time Jesus comes, even if you have only a few generations in which your teaching and influence may continue to work after you are gone.

Is this not the greatest challenge to any young man, or any one, living today? No wonder Paul said, "Woe is unto me, if I preach not the gospel." (1 Cor. 9:16). If Paul had not preached it, millions who have become Christians through his influence since Paul's first preaching, never would have been saved. People were begotten and saved through the gospel which Paul preached. (1 Cor. 4:15; 1 Cor. 15:1-4). Of course, they led others to Christ, and they others, etc. until now, two thousand years later, millions have been converted through Paul's influence. You can see the potential involved in thus sowing the seed of the kingdom of God.

Furthermore, in what way could a young man better secure his own eternal salvation than to choose the study, and the spiritual environment of a gospel preacher? Under what better influence could he rear his family? Where could he find a greater challenge to serve his own generation, and those to follow? And what is more unselfish and honorable? Where is there a better life to be had, than in preaching?

Salvation By Faith

G. F. RAINES
Newton, Miss.

The word of God plainly teaches that sinners are saved by the grace of God in the blood of Jesus Christ through faith in Jesus as the Son of God.

Peter says: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19).

John says: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31).

The fact that sinners are saved through faith is one of the cardinal doctrines of the gospel of Christ. The fact that sinners are not saved by faith only is also plainly stated in the eternal gospel. The expression "faith only" is in the Bible only in James 2:24, where James emphatically says, "Ye see then how that by works a man is justified, and not by faith only." Both in the Old Testament and the New, the Bible unequivocally teaches that, "as the body without the spirit is dead, so

faith without works is dead also" (Jas. 2:26).

In the matchless Sermon on the Mount, our Lord Jesus Christ decisively stated: "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" (Matt. 7:21).

There is no truth in all the Book of God that is more clearly set forth by the Holy Spirit than the fact that saving faith is simply "faith which worketh by love" (Gal. 5:6); and "this is the love of God, that we keep his commandments; and his commandments are not grievous" (1 John 5:3).

Righteousness is obedience to the commandments of God (Psa. 119:172) in the gospel of Christ (Rom. 1:17), which is "the power of God unto salvation" (Rom. 1:16); and "in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35).

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3, 4).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Although we must obey the commandments of God in the gospel of our Lord to be saved, we do not by our obedience earn, merit, or purchase salvation. Jesus says: "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

The Purpose Of Life

W. C. NEAL
Munford, Ala.

The purpose of life is to serve God and our fellowman.

When God made man in the beginning, he made him in his own image, after his own likeness (Gen. 5:1). Having been created in that manner, he is to glorify his maker. The apostle Paul said, "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). Peter said, "If any man suffer as a Christian, let him not be shamed; but let him glorify God on this behalf" (1 Pet. 4:16). That is, he is to glorify him "in this name" (A.S.V.). Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt. 5:16). Since we have been made in the image of God, and have been commanded to so serve, that should be our purpose in life.

How are we to glorify him? By the life that we live, the things that we do and say. It is said indeed to look about and see so many living a life of sin and shame; a life that brings shame and reproach upon God who has loved us so much. Such a life is characteristic of many who wear the name "Christian". Of course these are living without God, and without hope in the world (Eph. 2:11-14), and will have their part in the lake that burns with fire and brimstone with the hypocrites, and the wicked of mankind (Rev. 21:8). When tempted by Satan Jesus said, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Mt. 4:10). Again he said, "Blessed are the pure in heart, for they shall see God" (Mt. 5:8). We can only serve him with a pure heart by doing his will (Mt. 7:21; 1 Pet. 1:22). May that be your purpose and mine in life.

The purpose Jesus had for coming to this earth was to serve (Mk. 10:45), and he left for us an example to follow. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps" (1 Pet. 2:21). By following his steps we grow more like him. He lived a

(Continued on page 4)

The Robinson District Churches of Christ An Unfinished Restoration

Nestled deep in the coal mining hills of Southwest Virginia and West Virginia is a cluster of small congregations known as the Robinson District Churches of Christ. It was my privilege to preach the gospel among these people in a tent meeting in August of 1975.



JOHN WADDEY

In the late 1800's an old preacher by the name of T. L. Robinson walked into this rugged mountain

area preaching New Testament Christianity. He found some good and honest hearts among the Primitive and Regular Baptist people and led them to obey the gospel of Jesus. A few old-timers remember Brother Robinson. He had been a school teacher by profession. He was then widowed and his children were grown. His home was in Wyoming County, West Virginia, but most of his time was spent trudging the mountain roads from village to village, preaching the Word.

Of halting speech, his lessons were simple: faith, repentance and immersion for remission of sins, and the one church of the Bible. His needs were similarly simple. He enjoyed the hospitality of the saints. Small gifts helped him along the way. He never rejected the most humble gift of food or clothing. When he set out walking to his next appointment, often 25-40 miles away, he never looked back. It was said one could walk behind him all day and never see his face.

At first the disciples called themselves "Christians" with no other congregational designation. Their neighbors called them Christian Baptists. By 1925 they had concluded to call their groups Churches of Christ.

T. L. Robinson died in the late 1920's after being struck by an auto. He left behind him a group of some twenty congregations, all of them small. Some twenty-seven men were preaching in those days. For the most part, they were miners or farmers with limited formal education.

In about 1925 those congregations sensed that a diaggressive element from without was trying to gain control over them. This led them to organize the Robinson District Association to protect themselves and strengthen their churches. The Association, made up of all the preachers, has a great deal of control over the preacher's ministry. It exercises little influence over the local congregations, all of which have elders.

Through the years, the churches and their leaders have had virtually no contact with the brotherhood of churches of Christ in America. Because the Christian Churches in that area generally use the name "Church of Christ," they had concluded that churches of Christ used instrumental music and embraced the departures of the Christian Church. They receive none of our gospel papers nor do their members circulate widely. Thus, we have a group of brethren who have developed independently, even though located in our midst.

These brethren observe the scriptural items of worship, they teach the Bible plan of salvation and properly use Bible names to identify themselves and their congregations. The way they observe the ordinances of the Lord is often strikingly different from what we are accustomed to. Most of the variations are simply cultural matters and matters of preference. For example, in most of them, the congregation walks to the front to commune. Rather than have one song leader, a large

group will stand before the audience and lead the singing; total informality in public service is the rule.

Other areas are more serious, being matters of faith. Among these are the use of women for public prayer, fellowship with denominations, and their association organization.

We found these disciples eager to learn more of God's Word and very receptive to any teaching that was backed by Bible authority. So well were we received that our six-day meeting was extended to eleven days. Each night numerous Bible questions were answered. The final evening, one hour and a half was devoted to questions. All of their points of need were dealt with. We were invited to speak at the meetings of several congregations.

As a student of restoration history, the author could see a close similarity in these mountain congregations and those early churches he read of in various histories of the movement. Those congregations that had recently come out of sectarianism had only limited likeness to our churches today.

Over the years, the number of congregations has dwindled from some twenty to five. Some of these disbanded, others apostatized. Some have separated themselves for other reasons. Diaggressive preachers and antis are attempting to make inroads among them. They, like Apollos, need to learn the way of the Lord more perfectly that they may perfect their faith and service to God.

We believe these brethren are anxious to be all that God wants them to be. We plan with God's help to continue to work with them to aid them in any way we can so long as they

Great Southwestern Evangelism Workshop

Nov. 21-23

DUB McCLISH

The church in Granbury, Texas will host the Great Southwest Evangelism Workshop November 21-23. Over thirty hours of sermons, lectures, classes and panel discussions will be conducted on almost every phase of evangelism. Personal evangelism, bus evangelism, youth evangelism, women's evangelism, correspondence course evangelism, sound doctrine and evangelism, cradle roll evangelism, evangelism through the Bible school and direct mail evangelism will all be covered. Additionally, there will be sessions on the all-sufficiency of the Bible, leadership and teenager-parent relations. There will be demonstration classes on Children's Bible Hour and Puppets.

This workshop is planned on the premise that the Lord's people can and must be zealous for the Lord while remaining completely true to the scriptures. It is designed to both motivate and instruct those who attend to be evangelistic in everything they do and everywhere they go. Our list of speakers and teachers includes: Maxie Boren, Alan Bryan, Jack Exum, Les Gleaves, Albert Hill, Alvin Jennings, David Powers, Toby Quinn, Ivan Stewart, Carl and La Verne Wade and Dan and Lois Whitaker. The Gospelaires Quartet will sing Saturday evening. A tent will house numerous displays of materials and teaching aids to help you serve the Lord better.

The workshop will begin at 6:30 p.m., November 21, and will conclude with the morning worship hour on November 23. There is no registration fee, but everyone will be given an opportunity to contribute (no obligation) toward workshop expenses Saturday evening. For further information, write or call: Church of Christ, Box 396, Granbury, Texas 76048; 817-573-2613.



T. L. Robinson

are willing to receive us. Bro. Charles Huff of Tazewell, Virginia, made the initial contact, arranged our meeting, and led the singing. He will be visiting these churches regularly upon their invitation.

As in many mission fields, these churches of Robinson District are an unfinished restoration.

"Everything Is Going To Be All Right"

TOM CHILDERS
Vernon, Ala.

On August 25, one of the elders of the Vernon church, and I went to Birmingham to see a member at Vernon, before he had open heart surgery. After we had prayer, we watched he was carried to surgery, not knowing whether we would see him alive again this side of eternity. About three hours later we were told his surgery was successful and he was doing fine.

After he was placed in recovery, We went to the Diabetes Research and Education Hospital to see two youngsters. While many children have nothing wrong with them more than an occasional cold, these two young people have had diabetes probably since birth. They are learning early in life that this world has its hard knocks and can seem very cruel. Instead of being bitter, they are accepting their condition, and seem eager to learn how to control their disease so that they can have reasonably normal lives.

We went to a third hospital to see Brother Gus Nichols for a few minutes. He was much his same delightful self. He was very happy to see us. In less than three minutes, he was talking about what he loves the most — the Bible. He said: "On the way to the hospital, I told them to tell mother (Mrs. Nichols) not to worry if anything happened to me, that I would be all right". Then he gave the reason. "Paul said, to depart and be with Christ was far better. And the American Standard Version says, 'VERY FAR BETTER'" (Phil. 1:23). Flavil his son who was there, said,

(Continued On Page 4)

Recollections About Brother Gus Nichols

(Continued From Page 1)

heaven is the supreme object of human existence. He has shown us that a life of constant labor is the way to peace of mind, happiness of soul, and contentment of heart. Christianity is the reproduction of Christ in the life of a disciple. Brother Nichols has reproduced that noble type of life in a way that has prompted respect, esteem, and an ever deepening love from all his many admirers.

Brother Gus Nichols has been, in my judgment, a spiritual Israelite in whom there is no guile. His life truly has adorned the doctrine of God. (Tit. 2:10). He is a man who has made the years count. He is a good man, a great man, a godly man.

The Purpose of Life

(Continued from Page 2)

life of poverty. He had no earthly wealth, and seemed to have no desire for material things. On one occasion he said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Lk. 9:58). He had to depend on his friends for a place to sleep at night. If he were not invited, he would often spend the night in the mountains praying. But though he wanted nothing for himself, he was always concerned about the welfare of others, and went about doing good. His life was a life of service. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mk. 10:45). His life on earth was short. He lived only about thirty-three-and-a-half years among men; but his accomplishments were tremendous. A life such as his reminds us that we live, not in years but in deeds. It matters not how long we may live, but how much we do in the time that we have.

We are commanded to serve. However there are multitudes who do not want to serve, but to be served. If men wanted to serve (as the Lord taught us), all human charity organizations could be abolished, and the world would be a better place in which to live. In Rom. 15:1-3, we are told that, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification. For even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fall on me". He came to serve. Again he said, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). If you want to rejoice and be glad, do something for some one less fortunate than you.

But if you are not a Christian, you are not prepared to fulfill your purpose in life. Let us plead with you to turn to Acts 2, 8 and 16, and become a Christian as those people did. Believe as they did (Acts 16:29-34; Heb. 11:6; Jn. 8:24; Mk. 16:16). Repent as they did (Acts 2:38; Lk. 13:3; Acts 17:30). Confess your faith in Christ as they did (Acts 8:37; Rom. 10:9-10; Mt. 10:32-33). And be baptized as they were (Acts 2:38-41; 16:33; 22:16; Mk. 16:16).

Then you will be a Christian (Acts 11:26; 26:28). Serve God and man in the Lord's vineyard, his church, the rest of your days; and the joys of heaven will be yours through out eternity.

"Everything Is Going To Be All Right"

(Continued from page 3)

"Dad, we were not worried about you; we are selfish, and want you to be here with us longer, so you can help us". To this statement

we added our "Amen". In our departing, Brother Nichols requested that we pray for him. What a marvelous attitude! Here is a man who is on the best of praying terms with God Almighty, but he wants the prayers of his brethren. We were reminded of Paul who prayed for others, yet he also wanted others to pray for him (Phil. 1:4; Rom. 15:30-33).

Our hearts are made sad at the thought of having to give up our friends and love ones. But our sadness is turned to joy when we know as Christians, they can say, "Don't worry, I'll be all right." My friend, if death called you this hour, could you in your last minutes say that everything is going to be all right? If, not, why not determine right now, you will obey the gospel and live a faithful Christian life. Come life, death or whatever, you can then say, "Everything is going to be all right".

Spirit And Word In Conversion

HOYT BAILEY

HOLY SPIRIT AND WORD IN SANCTIFICATION. The Holy Spirit sanctifies the believing heart (I Pet. 1:2), but also in Christ's prayer we note the petition, "Sanctify them through Thy truth, Thy word is truth" (Jno. 17:17). The Spirit of God sanctifies the regenerated man, making use of the Word of God for his cleansing and purification. Jesus said to His disciples, "Now are you clean through the Word which I have spoken unto you" (Jno. 15:3).

THE HOLY SPIRIT TESTIFIES OF JESUS. "But when the Comforter is come, whom I will send unto you from the Father, He shall testify of me" (Jno. 15:26). When the Apostles received the baptism of the Holy Spirit on Pentecost (Acts 2), they began testifying of Jesus Christ and continued until their work was complete upon this earth. The Holy Spirit did not testify concerning Jesus without using God's Word. Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (Jno. 5:39). The Scriptures our Lord refers to, are those of the Old Testament. Moses in the Law, David in the Psalms, and all the prophets testified of Him.

THE SPIRIT AND THE WORD WORK UNITEDLY IN THE EDIFICATION OF THE CHURCH. Paul wrote to the Ephesians, saying, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise," (Eph. 1:13). Again, "In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:22). Paul, in his farewell address to the Ephesian elders, commended them to the Word of God's grace, "which is able to build you up" (Acts 20:32).

THE SPIRIT AND WORD IN WORSHIP. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:24; 17:17). "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. 5:18-19). The Word also fulfills its mission. "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Books Reviewed

FLAVIL H. NICHOLS

DOCTRINAL PREACHING FOR TODAY — (Blackwood: Baker, Grand Rapids: 1975; 224 pp., \$2.95.) This book advises protestant preachers how to incorporate denominational theology into a sermon. He closes with this fine advice: "Master the Bible as it is written, book by book. Within a book, study each paragraph as the unit. Work always in the

spirit of prayer. Through such increasing mastery of Biblical theology you will come more and more to look on God in Christ, through the Holy Spirit, as the Final Authority."

EXPOSITORY PREACHING FOR TODAY — (Blackwood: Baker, Grand Rapids, 1975; 224 pp., \$2.95.) If this book can encourage more expository preaching it will serve a good purpose. However Blackwood implies a direct guidance of the Holy Spirit today, which is false. His chapter on "Gathering Sermon Material" and the one on "Varieties of Sermon Structure" are especially suggestive, and so is the one on "The Call For A Pleasing Delivery."

PLANNING A YEAR'S PULPIT WORK — (Blackwood: Baker, Grand Rapids, 1975; 240 pp., \$2.95.) The author advocates a year-long plan, each sermon an integral part of the unified program, with variety from service to service. He discusses "Finding God in Bible History," "Preaching Christian Doctrine," "Proclaiming The Gospel," "Stressing The Cross," "Presenting The Risen Lord," "Bible Ethics," "Life Situations," etc. Observing "Special Days" is not the only thing in this book contrary to sound doctrine.

PREACHING FROM SAMUEL — (Blackwood: Baker, Grand Rapids, 1975; 256 pp., \$2.95.) Originally published in 1946, these sermons were designed to help in the days of reconstruction in the aftermath of WWII. The author deals in detail with seventeen consecutive chapters in First Samuel, then devotes the latter half of the book to preaching values more than to exposition. Attention-getting topics are suggested.

LEADING IN PUBLIC PRAYER — (Blackwood: Baker, Grand Rapids, 1975: 207 pp., \$2.95.) Not designed as easy lessons in leading prayers, nor does this volume always use Biblical terminology, but is denominational. The author suggests we take notes about what to include in public prayers, and to reserve time to prepare to lead the congregation in prayers.

The above set of 5 paperbacks, \$13.95.

Break Off Thy Sins By Righteous

NICK HAMILTON
Dallas, Texas

Nebuchadnezzar dreamed of his own destruction. Daniel interpreted, and pleaded: "Break off thy sins by righteousness" (Dan. 4:27). Really, there is no other way out of sin! You don't ease out; you make a clean BREAK, or you stay in. It's that simple!

And you "break off thy sins BY RIGHTEOUSNESS". You do not just get out of sin, and that's all. Sin takes time.....and money.....and effort. Breaking it off leaves a void; leaves you "empty, swept, and garnished" (See Matt. 12:44). You MUST FILL that void. And you fill it "by righteousness". Fail here, and the whole battle is lost.

"Many of us spend half our time wishing for things we could have if we didn't spend half our time wishing."

"The measure of a man's greatness is not the number of servants he has, but the number of people he serves."

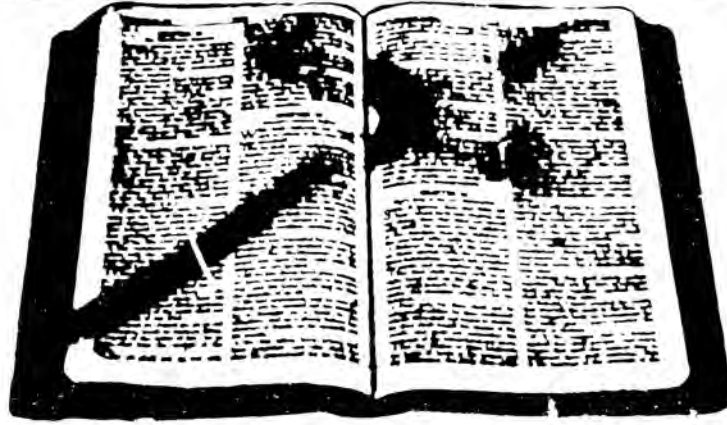
"Lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance; but lost time is gone forever."

"Having the right aim in life doesn't mean a thing if you are loaded with blanks, or don't know when to pull the trigger."

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8:32

"Thy word is truth" Jn. 17:17



"But speak forth the words of truth"
Acts 26:25

"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME NO. 11

FRIDAY, OCTOBER 31, 1975

NUMBER 22

Modern Versions: A Lessening Of Respect For Biblical Authority

We now have more Bibles and various versions of the Bible than at any other time in human history. Yet at the same time there is less respect for the Grand Old Book and the supreme authority that inheres therein than any time in many years. Facts constrain us to witness a real correlation between the abundance of perverted Bibles available and the lessening of healthy respect for the Book of all books - the Bible. How can there be an ascending Bible - respect, when millions are reading the translational works of men who themselves were characterized by a descending respect for the sacred text? Anybody care to deny that we have largely had Biblical infidels behind these perverted Bibles that we are reviewing in this series of studies?



Robert R. Taylor, Jr.

THE BLATANT INFIDELITY OF CERTAIN OF THE TRANSLATORS

Many of the new Bibles have been turned out by men who do not even believe the Bible to be the inerrant, verbally-inspired and all-powerful word of the living God. Modernism reeks in the writings of Moffatt, Goodspeed, Weigle, Bowie, Orlinsky (a Jew who does not even believe Jesus is the virgin-born Son of Mary or is Deity), Sperry, Cadbury, James, Burrows, Wentz, Schroyer and Craig. Who were these men? They were among the number of the twenty-two men who produced the perverted product - the Revised Standard Version. The sacred text was not safe at all in their hands as a full examination of their perverted product reveals.

Isaiah 7:14 was not at all safe in their modernistic hands. If you doubt this, turn to their rendering, and then contrast it with how the Bible in this verse really reads in the King James and American Standard Versions. When the RSV finished with Isaiah 7:14 they had FINISHED the virgin birth aspect of this great Messianic prophecy of the Old Testament. They removed "virgin" and in its place injected "young woman." If there is a

comparable perversion in any of the New Bibles of greater magnitude than this one, we have yet to find it and we have been studying these matters for many years.

Mark 16:9-20 was not safe in their unholy hands. They initially reduced it to footnote status and thus denied its historically important place in the sacred text of the Bible. They tampered with Mark 16:9-20 and that is something that many of us have not forgotten in our continued opposition to the RSV.

Luke 1:1-4 was not safe in the hands of the RSV translators. Their unwarranted rendering of Luke 1:3 brought forth a strong statement from Professor John Scott of the Northwestern University religious department. In his CLASSICAL WEEKLY he charged that the translators of the RSV were guilty of "deliberate dishonesty" in this unwarranted charge in the text of Luke 1:1-4. When they finished this passage they had taken a mighty slap at Luke's clarion claim to inspiration for his gospel record.

Matthew 5:17 was not safe in their hands. When they finished its rendering it contradicted Ephesians 2:15.

Many others could be listed but these are sufficient. Yet preachers by the hundreds and members of the church by the thousands have thrown away the very Bible that brought the church to us (the King James Version) and have adopted as their preferred Bible the perverted Revised Standard Version. Shame! Shame! Shame! Some of our members do not know any better, and a number of us are seeking to educate them relative to the dangers of the perverted new Bibles. But there is neither excuse nor reason for our preachers and college professors being naive pertaining to these and sundry other dangers contained abundantly therein.

THE EMERGENCE OF MODERNISM AND OTHER RAMPANT ERRORS

C.H. Dodd was the Chairman of the translation committee that produced the New English Bible. His writings read more like those of Paine, Voltaire, Hume and Ingersoll than they do of what we would expect from a Bible translator - and the Chairman of the entire group at that. The first eleven chapters of the Genesis account have never been safe in the hands of malicious modernists. These historically - important chapters were not safe in the hands of Dodd and his demolition crew. This writer once lived in a city that had a demolition company whose business it was to

wreck old buildings. On the site where their demolition was going on they would frequently erect a sign which said, "Burke wrecks another." Now there is nothing wrong in a business like this, for old buildings have to give way to newer if progress is to continue. The demolition paved the way for something better and newer to be erected on the given premises. It seems to this writer that in many, many instances we should erect over these new Bibles such signs as the following: "Goodspeed, Weigle, Orlinsky, Craig and Company (RSV translators) wreck another," "Dodd and Company (NEB translators) wreck another," "Bratcher (TEV translator) wrecks another," "Kenneth Taylor (Living Bible Paraphrased translator) wrecks another," etc.

Dodd does not believe God is the author of the Bible. (Well, in a very real sense Jehovah is not the author of Dodd's Bible - the NEB. Dodd's Bible and Jehovah's Bible are two entirely different books - RRT). Dodd does not believe Jehovah God inspired men to write the Bible. He denies that such a person as Moses ever lived, and (being simply a legendary figure) he did not write any books of the Bible. Dodd says many parts of the Bible are pernicious and sub-moral. In THE BIBLE TODAY Dodd says on page 112, "Creation, The Fall of Man, the Deluge, and Building of Babel are symbolic myths. The Last Judgment and the End of the World, if these are not in the strict sense myths, have similar symbolic

(Continue on page 4)

Editor Remains Ill

The Editor is growing weaker since last week. There has been little change in the condition of the editor of the Words Of Truth, Gus Nichols, 1500 Sixth Ave., Jasper, Ala.

He remains almost motionless and is apparently oblivious to his surroundings after a long series of transient ischemic attacks.

His family is giving him tender loving care, and they are grateful for prayers and encouragement from so many readers of this journal. He seems to grow weaker almost daily.

Flavil H. Nichols

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



Great Commission From God

The great commission was given by our Lord Jesus Christ, the Son of God. But God, His Father in Heaven, is back of the commission, as he is of everything else that is good in this world. The first record we have of the great commission was introduced by Christ in recognizing the fact that God is back of all things done by the Son. He tells us that the **AUTHORITY** to give the commission **WAS DELEGATED AUTHORITY**, and that it did not originate with himself.



GUS NICHOLS

AUTHORITY FROM THE FATHER

Matthew says, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, **ALL POWER (AUTHORITY) IS GIVEN UNTO ME** in heaven and in earth. 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: and lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:16-20).

CHRIST SENT BY THE FATHER

Christ did not come into the world of his own authority, but he was sent of God. His Father in heaven was back of his mission into the world and of the great commission given by the Son. In John's record of the commission, he says, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you: **AS MY FATHER HATH**

SENT ME, EVEN SO SEND I YOU. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they have remitted unto them; and whose soever sins ye retain, they are retained" (Jn. 20:19-23). Yes, Jesus said, "**AS MY FATHER HATH SENT ME, even so send I you,**" then he commissioned them.

GOD SENT HIM INTO THE WORLD

Christ was not a self-appointed Savior of men, but was sent down here by his Father on a mission of mercy and love. He says, "For God so loved the world, that he **GAVE HIS ONLY BEGOTTEN SON**, that whosoever believeth in him should not perish, but have everlasting life. For **GOD SENT NOT HIS SON INTO THE WORLD TO CONDEMN THE WORLD**; but that the world through him might be saved" (Jn. 3:16-17). Again, Jesus says, "For I came down from heaven, not to do mine own will, **BUT THE WILL OF HIM THAT SENT ME.** And this is the Father's will **WHICH HATH SENT ME**, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is **THE WILL OF HIM THAT SENT ME**, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (Jn. 6:38-40). O' yes, Jesus came into this world under a great commission from God, his Father in heaven. He is called "The apostle", in Heb. 3:1. This means "One sent." John said, "And we have seen and do testify that **THE FATHER SENT THE SON** to be the Savior of the world" (I Jn. 4:14).

CHRIST CAME FROM GOD

God sent the Son down here and gave all things into his hands, gave him all authority and power. "Jesus knowing that **THE FATHER HAD GIVEN ALL THINGS INTO HIS HANDS**, and that **HE WAS COME FROM GOD**, and went to God", washed the disciples' feet (Jn. 13:3). God sent or commissioned Jesus to come and save us. What the Father planned, the Son came to execute. Jesus said, "My meat is to **DO THE WILL OF HIM THAT SENT ME**, and to **FINISH HIS WORK**" (Jn. 4:34). God drew the great blueprint of human redemption. He purposed our salvation before the world was (II Tim. 1:8-9; Eph. 3:9-11). Then he sent the Son to carry out the Father's plan. Again Jesus said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, **BUT THE WILL OF THE FATHER WHICH HATH SENT ME**" (Jn. 5:30). "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, **THAT THE FATHER HATH SENT ME**" (v. 36).

COMMISSION IS FROM GOD

God the Father spoke to us in the Great Commission through His Son. "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us **BY HIS SON**, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1-2). Christ spoke the words of God, and not his own word apart from the Father. Speaking of himself, Jesus said, "He that **COMETH FROM ABOVE** is above all: he that is of the earth is earthy, and speaketh of the earth; **HE THAT COMETH FROM HEAVEN IS ABOVE ALL.** And what he hath **SEEN AND HEARD**, that he **TESTIFIETH**; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. **FOR HE WHOM GOD HATH SENT SPEAKETH THE WORDS OF GOD**: for God giveth not the Spirit by measure unto him" (Jn. 3:31-34).

WORD FROM GOD TO CHRIST, TO APOSTLES

Speaking of his apostles, Jesus said in his prayer to the Father, "I have given unto them **THE WORDS WHICH THOU GAVEST ME**; and they have received them, and have known

surely **THAT I CAME OUT FROM THEE**, and they have **GIVEN THEM THY WORD**; and the world hath hated them, because they are not of the world, even as I **AM NOT OF THE WORLD**" (v. 14).

CHRIST ONLY SPOKE THE THINGS OF GOD

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, **AND THAT I DO NOTHING OF MY SELF**; but **AS MY FATHER HATH TAUGHT ME, I SPEAK THESE THINGS.** And **HE THAT SENT ME IS WITH ME**: the Father hath not left me alone; for I do always those things that please him" (Jn. 8:28-29). Again, Jesus plainly reveals the fact that he is speaking God's word, and not his own. He says, "**FOR I HAVE NOT SPOKEN OF MYSELF; BUT THE FATHER WHICH HATH SENT ME, HE GAVE ME A COMMANDMENT, WHAT I SHOULD SAY, AND WHAT I SHOULD SPEAK**" (Jn. 12:49). Again he says, "Believest thou not that I am in the Father, and the Father in me? **THE WORDS THAT I SPEAK UNTO YOU I SPEAK NOT OF MYSELF**: but the Father that dwelleth in me, **HE DOETH THE WORKS**" (Jn. 14:10). Finally, we give one more statement in proof of the fact that God was back of the great commission and that Jesus spoke God's word, God's doctrine, and not his own in all his teaching. "And the Jews marveled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, **MY DOCTRINE IS NOT MINE, BUT HIS THAT SENT ME.** If any man will (willeth to) do his will, he shall know of the doctrine, **WHETHER IT BE OF GOD, OR WHETHER I SPEAK OF MYSELF.** He that speaketh of himself seeketh his own glory: but he that seeketh his glory **THAT SENT HIM**, the same is true, and no unrighteousness is in him" (Jn. 7:15-18).

HEAVEN BACK OF COMMISSION

Christ had the authority of all heaven backing and supporting him in giving the great commission. The wisdom of heaven is in it. All Old Testament history is back of it, supporting it in type, shadow, prophecy and in four thousand years of preparation under the Patriarchal and Jewish dispensations preceding Christianity.

PURPOSE OF GOD NOW UNFOLDED

God was for four thousand years slowly unfolding his purpose concerning the coming of Christ and the establishment of Christianity. The great commission was no after-thought with God. It was no emergency measure adapted in a crisis. The establishment of the church and through it the teaching of all nations was in the prophecies hundreds of years before the coming of Christ (Isa. 2:1-3). **THE GOSPEL** was in prophecy before the coming of Christ to give us Christianity (Rom. 1:1-2; Gal. 3:8, 16). Jesus connects the giving of the great commission up with the prophecies. "And he saith unto them, These are the words that I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and he said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Lk. 24:44-49).

Here we learn that the death and resurrection of Christ and the preaching of the gospel beginning at Jerusalem were matters of prophecy in the law of Moses, in the prophets and in the Psalms in the Old Testament scriptures (Isa. 2:1-3; Isa. 49:6;

Not All Israelites Are True Israelites

In Romans 9:6 Paul states, "For they are not all Israel, that are of Israel: neither, because they are Abraham's seed, are they all children: but, in Isaac shall thy seed be called." Earlier (2:17-28) he had stressed that circumcision and the Jewish name ALONE could never make a Hebrew pleasing to God. Beyond all outward forms there had to be the genuine devotion and loyalty of the heart and faithful obedience to God's law.



JOHN WADDEY

CIRCUMCISION DID NOT EQUAL FAITH, LOVE AND HOLINESS

It was the failure of the Jews to put circumcision in the place of faith, love and holiness, instead of its right place as the divine seal upon the covenant of grace. So today, some "Christians" put baptism, church membership and communion in the place of spiritual regeneration and faithful obedience rather than in their proper place.

PARTICULARS IN WHICH THE JEWS GLORIED

In Romans 2:17-20 the apostle lists several items in which the Jews gloried:

- they bore "the name of a Jew"
- they "rested upon the law"
- they approved the things that are excellent and were instructed out of the law
- they "gloried in God"
- they "knew his will"
- they were confident that they were:
 - "a guide of the blind"
 - "a light of them that are in darkness"
 - "a corrector of the foolish"
 - "a teacher of babes"
- they had "in the law a form of knowledge and truth."

Paul then appeals to their conscience as to their faithfulness to God and His Word.

You teach others, do you teach yourself?
You teach "do not steal," do you steal?
You teach "do not commit adultery," do you commit adultery?

You abhor idols, do you rob temples?
You glorify in the law, yet because of your sin against the law, you dishonor God!

Then to confirm his charge he declares, "For the name of God is blasphemed among the Gentiles, because of you," 2:24.

According to 2:25, "circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision." A circumcised Jew who disobeyed God had as well not been circumcised.

The reason the above was true is seen in 2:28, "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew (a true Jew, jhw) who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter." Men in every generation have repeated this mistake thinking that correct outward forms could suffice in religion, without the full dedication of heart and life.

In 2:29 Paul touches the root of their problem, false pride and desire for worldly honor and recognition. The true Jew seeks praise, "Not of men, but of God." The fleshly-carnal Jew sought the opposite; the praise of men rather than the praise of God.

NOT ALL "CHRISTIANS" ARE TRUE CHRISTIANS

Could we not conclude that he is not a true Christian who is one outwardly only, nor is that baptism which is outward in the flesh alone? He is a true Christian who is one

inwardly and true baptism involves the heart, in the spirit and not in the letter, whose praise is not of men but of God.

As in the case of circumcision, baptism profits, only if you walk by the law of the spirit of life, Rom. 8:1-4. Christ is the author of eternal salvation to all that obey him, Heb. 5:8-9.

Neither is that true baptism which is outward only. . . but that which is of the heart. Scriptural baptism must bring the answer of a good conscience before God, I Pet. 3:21. When truly baptized, a man receives a circumcision, not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, Col. 2:12-14. In baptism, God figuratively circumcises the heart. Just being immersed will not suffice, there must be the accompanying change of heart from sin to righteousness. True Christianity is not just the right forms of public worship. There must be the right condition of the heart and manner of living and serving. Our bodies must be offered to God as living sacrifices, Rom. 12:1-2. We must worship in spirit and truth, John 4:24. We must partake of "the divine nature," II Pet. 1:4).

Some actions and attitudes among members of the church seem to reflect this same defective attitude that the Jews had. For example: for some, the essential ingredients of the true church are immersion for remission of sins, weekly communion, a capella singing, and the right religious vocabulary. Most everything else is relative and unimportant.

Some brethren boast, "we have the truth," yet their lives are no different than sinners of the world, or their congregational work for God shows no great difference from denominationalism.

Some scoff at the Catholic's prayer beads, then do not pray themselves. Others ridicule infant baptism, only to neglect their children's souls. Some reproach the doctrine of faith only and then practice it in their Christian life.

Many condemn the "pastor system" and then hire a preacher to be just a "pastor." Many condemn the false teachers of sectarianism and then do nothing to teach the lost. Often brethren are against missionary societies but are not for missions. We hear brethren berate sectarians for not teaching the Bible in their Bible schools and then some of those very brethren do not attend their own where the Bible is taught.

This author maintains that one can be baptized (immersed) for remission of sins, and yet not be truly a Christian if the heart and life are not transformed into the image of Christ.

Similarly, one can be a member of the Lord's church (so far as man can tell) and yet be rejected by God because he trusts in outward ordinances alone rather than coupling the right practice with the right spiritual attitudes.

We, like Paul, must always seek the praise of God, not men. Whether men praise us or blame us matters little if we are serving God as His word directs.

"Some will hate thee,

Some will love thee,

Some will flatter, some will slight.

Cease from man, and look above thee,

Trust in God and do the right."

Author unknown

Friends and Enemies Of The Lord Are Different

HOYT BAILEY

THE ENEMIES OF THE LORD would try to present the ungodly, scornful, wicked, false prophets, hypocrites, and sinners as being on a par with children of God, heirs of God, laborers together with God, and with new creatures in Jesus Christ. The enemies of the Lord would try to hold up blind guides,

deceitful workers, servants of men, servants of sin, friends of the world, enemies of God, enemies of the cross, and enemies of the Lord as being no different from servants of God, good soldiers of Jesus Christ, obedient children, a holy priesthood, a chosen generation, a holy nation, a peculiar people, the people of God.

FOR ONE TO THINK THAT THERE IS NO DIFFERENCE IN WHAT RELIGIOUS PEOPLE BELIEVE, nor in whom they believe, is equal to thinking that there is no difference between right and wrong, truth and error, good and evil, righteousness and unrighteousness, godliness and ungodliness, nor between obedience and disobedience.

ENEMIES OF THE LORD ARE STRANGERS TO THE LORD, adulterers and adulteresses, evil workers, children of the devil, enemies of all righteousness, covenant-breakers, unbelievers, blasphemers, unreasonable, unlearned, and unstable beings. Such are against the Lord's plan of saving mankind.

FRIENDS OF THE LORD ARE WITH THE LORD, for Him, and in accord with His plan of saving man. Friends of the Lord are good stewards, the flock of God, the salt of the earth, the light of the world, His disciples, the branches, Christians. No theology, philosophy, nor reasoning can make Christ like unto Satan, nor the friends of the Lord like unto the enemies of the Lord, nor truth like unto error, nor right like unto wrong; neither can such make the evil to be no different from the good.

CAN IT BE POSSIBLE TO BE A FRIEND OF THE LORD WHILE BEING A FRIEND OF THE DEVIL? The fact is that one who is a friend of Christ, doing the will of Christ, is an enemy of the devil. Followers of Christ and followers of Satan are entirely different. "No man can serve two masters" (Matt. 6:24).

Faith And Works

G. F. RAINES

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No truth is stated in the Bible with more simplicity and clarity than the fact that "faith without works is dead" (Jas. 2:26). The works referred to in this passage are works involved in obedience to the will of God (Matt. 7:21), and not meritorious works such as Paul referred to in his declaration that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

Jesus says: "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" (Matt. 7:21).

John says: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:3, 4).

No man has ever earned or merited salvation by obedience to God's commandments (Luke 17:10); but, on the other hand, no man has ever been saved in willful disobedience to the will of God revealed in the gospel of Christ, which is expressly said to be "the power of God unto salvation" (Rom. 1:16). We are solemnly warned that "the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel" (II Thess. 1:7, 8).

The great Bible scholar R. L. Whiteside has well said:

"God has always tested man's willingness to do his will. To be a real test, the thing commanded must be such that the person can see no connection between the thing commanded and the result to be obtained.

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Modern Versions: A Lessening Of Respect For Biblical Authority

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character. The symbolism in all these cases is drawn largely from myths current among Hebrews and other ancient people but the meaning attached to the symbols - and this is important - is derived from the prophetic and apostolic interpretation of history." Elsewhere in this work he says that the Old Testament contains incongruities and contradictions. (p. 10). On page 115 he (Dodd) wrote, "Thus the stories with which the Bible begins may be regarded as adaptations of primitive myths by writers who used them as symbols of truths learned in history. . . It is impossible to think of Doomsday as a coming event in history."

Since Dodd denies the reality of Moses, and says he wrote none of the Old Testament, it is well to keep in mind that Jesus Christ declared in John 5:45-57 that Moses did live in the past and wrote of him. Jesus again declared in John 3:14-17 that Moses not only lived but that in the wilderness he lifted up the brazen serpent. It would be rather interesting to observe a non-entity lift high the brazen serpent in the wilderness. But of course people deeply steeped in modernism and liberalism such as C.H. Dodd and company do not believe in the physical salvation made available by Moses by the lifting of the brazen serpent in Numbers 21:4-9 and historically alluded to by our blessed Lord in John 3:14-15. Not the legendary Moses but the REAL LIVING MOSES of antiquity wrote about 25 per cent of the Old Testament and about 20 per cent of the whole Bible as far as actual material is concerned. Yet the NEB translator Dodd does not believe he wrote any of it. Now who is really naive to the extent that he believes that a man with that type of infidelity and modernism in his background is going to give the religious world a reliable translation of the Holy Scriptures to say nothing of a superior translation?

No wonder Genesis 1:1 was changed from an independent sentence to a dependent clause. No wonder the Spirit of God in the NEB was omitted from Genesis 1:2 and in its place was injected the expression of "a mighty wind." Here is the way the NEB dealt with Genesis 1:1-2, "In the beginning of creation when God made heaven and earth, the earth was without form and void, with darkness over the face of the abyss, and a MIGHTY WIND that swept over the surface of the waters." The great Bible scholar Edward J. Young says this is not a correct rendering. In regard to the same passage the renowned scholar and commentator H.C. Leupold says this rendering is not tenable.

No wonder when the NEB translators came to Genesis 11:1 they rendered it in the following manner, "Once upon a time all the world spoke a single language and used the same words." This is the precise manner in which many a fairy story has begun. But this is what Dodd and his translational group thought they were translating - myths and legends from the ancient past!!

No wonder when they came to Isaiah 7:14 they followed in the irreverent shoes of their immediate predecessors - the RSV group - and they made it read, "Therefore the Lord himself shall give you a sign: A YOUNG WOMAN is with child, and she will bear a son, and will call him Immanuel." And we have preachers and college professors among us who will defend that rendering!! Shame! Shame!

No wonder Matthew 16:18 was left in the shambles of Roman Catholic theology when they finished with it. They rendered the passage, "And I say this to you: You are

Peter, the Rock; and on this rock I will build my church, and the forces of death shall never overpower it." Thus no distinctions are made between the Greek word for Peter (which is Petros) and the Greek term upon which the Lord proposed to build his church (which is petra).

No wonder the doctrine of the Lord's Supper was irreverently tampered with in Acts 20:7. No wonder Matthew 5:17 and Ephesians 2:15 were clear out of harmony with each other when the two passages stood completed (perverted is a more apt term). We could list the same set of objections against other so-called new Bibles and will by name before this series is finished.

CONCLUSION

How can there be anything in the religious world short of a greatly lessening respect for Bible authority when the various versions contradict not each other but even contradict themselves in numerous places? A multitude of contradictions can be easily detected when the new versions are laid by the side of the King James and the American Standard Versions, and comparisons and contrasts are readily made. The changes are even far more pronounced when the new Bibles are examined in light of the original text which this writer has done in many instances. The increasing appeal to vulgar and slang terms among the new versions with but few exceptions will surely bear the bitter fruit of a lessening of great respect for the Bible and its supreme authority. That hand of enormous iniquity is already at work and its infamous fruits are already being witnessed.

For those who look with fond favor upon the multiple rash of new versions we have a challenging question - why with their INCREASE has there been a noticeable DECREASE in respect for Bible authority? Respect for the Bible is at an exceedingly low ebb within religious circles. Why should this be, in view of all the fine benefits (???) that the new Bible supporters inform us accrue from the rapid multiplication of versions? Who will answer? Who CAN answer?

Great Commission From God

(Continued from page 2)

Jer. 31:31-34; Mic. 4:2). The church or kingdom of Christ and the great commission, with all the rest of the New Testament that followed, together with the whole of Christianity, fits into the Old Testament, into the prophecies and purposes of God, as a hand fits into the glove made for it. Let us thank and praise the name of the Lord for ever and ever!

Books Reviewed

FLAVIL H. NICHOLS

LAYMAN'S ENGLISH-GREEK CONCORDANCE (Gall: Baker, Grand Rapids, 1975; 334 pp. plus 32 pp. Glossary and Appendix; paperback, \$5.95). This handy aid for the study of the Greek words used in the New Testament enables the Bible student, without previous knowledge of Greek, to ascertain the Greek word used in a given text. It enables him to distinguish the various words translated in the King James Version by the same English term. The Greek words are printed in English letters, and the Glossary is arranged according to the English, not the Greek, alphabet. (This gives it some advantage over the ENGLISHMAN'S GREEK CONCORDANCE in which the headings are in Greek, but the text in English.)

BAKER'S POCKET HARMONY OF THE GOSPELS (Davies, Ed.: Baker, Grand Rapids, 1975; 184 pp.; paperback, \$1.45). Formerly published under the title of HARMONY OF THE FOUR GOSPELS, this convenient book contains a 6-page outline or synopsis of the

Harmony, giving only the Scripture references. Then the four records of the gospel are quoted in a harmonious arrangement, so that this pocket-size volume contains the first four books of the New Testament. Frequent footnotes offer explanations of difficult passages throughout. The 6-page appendix discusses the time of Jesus' birth, the genealogies, the date of the Sermon on the Mount, chronological questions about post-resurrection appearances, et al.

BAKER'S POCKET DICTIONARY OF RELIGIOUS TERMS (Kauffman, Ed.: Baker, Grand Rapids, 1975; 445 pp.; paperback, \$2.95). From the preface of this book, formerly published under the title of THE DICTIONARY OF RELIGIOUS TERMS, I quote: "This book seeks to present as much information about significant religious terms, symbols, rites, faiths, movements, orders, sites, ideas, and people as could be put within these pages." It is not limited to Bible words, and some of the definitions are not strictly Biblical, but are as used in modern parlance.

Faith And Works

(Continued from page 3)

Examples: The brazen serpent (Num. 21:4-9); Naaman's dipping in the Jordan (II Kings 5:1-19). Baptism is such a test."

Jesus says:

"He that believeth and is baptized shall be saved" (Mark 16:16).

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

Peter says: "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

Ananias says: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

In our Lord Jesus Christ, "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7); and "so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3). To be baptized into the death of Christ is to be baptized into the benefits of his death. There are only two passages in all the Book of God specifying the act of disobedience performed at the point of our translation into Christ, and both of them explicitly state that this act of obedience is baptism:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3).

"For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

Saving faith is "faith which worketh by love" (Gal. 5:6); and "this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Most trouble is produced by those who produce nothing else.

"Optimism is the cheerful frame of mind that enables a tea kettle to sing, though in hot water up to its nose."

For me to love the whole world is no chore, my only real problem is my neighbor next door.

"A good anvil is not afraid of the hammer."

EAST AFRICAN NEWSLETTER

KENYA, NAIROBI

OCTOBER, 1975

Greetings from East Africa,

I can hardly believe that it's time for another newsletter, the month has flown by so quickly. We are fully settled in our new house having done most of the repairs one has to do to make an old place liveable. It's larger than the other house we were living in so I have more room to spread around my junk without getting on Charlotte's nerves. I have an office in what should be a dining room.



BERKELEY HACKETT

I've done a lot of driving this month, having made several long trips into the native reserves. These trips are becoming increasingly necessary as the church grows in the "upcountry" areas. Just this month there was a new church started in an entirely new place. This group was started when seven were baptized in one small village by two of our Christians from Nairobi who were up there visiting relatives. This group is growing and needs help in understanding the scriptures, so it will be necessary for me to go soon to spend a few days with them. So the work goes. I'm especially pleased because of the growing initiative and zeal of the African Christians. They serve the Lord faithfully in the role of evangelists and give many hours a week to the Lord's work. Our members all hold regular jobs and earn their own way. We do not have paid preachers like the denominational missions. I try to emphasize that God wants all Christians to proclaim his word to the lost world and not just those who are paid to do so.

I am now editing a religious paper in East Africa. I am also writing it at this point, although I expect that other Christians will soon begin submitting articles. The paper is in Swahili and is called "Habari Njema" or in English "Good News". Our stated purpose is the teaching of God's word and the building of unity among Christians. We have needed a newspaper in our brotherhood here for a long time. I had in mind to start one a long time ago, but put it off because of the considerable time involved in writing, laying out and printing. Now after doing without so long I've decided we have to have a publication no matter how much time and work is involved. For the time being the publication will be free to church members, although there will probably have to be a subscription fee later. Pray for this venture that it may be a success and a service to the Christians in building up the kingdom.

The following is a letter from a sister in Texas which I thought you might enjoy sharing with me.

Dear Bro. Hackett

About 2 weeks ago I received a letter from John Kilonzo Kasi in which he stated that he had spent some time studying with you and that during the last part of the month you baptized him into Christ.

This letter is to thank you with all my heart for your interest and efforts in his behalf. It was with great joy that I received the news of his baptism and I am so grateful to God for your willingness to be used by Him in bringing about John's obedience to the truth.

Yours in Christ,
Sister Kellogg

Sister Kellogg is a grader for correspondence courses here in Kenya. Many of these students enjoy having a "penpal" in America, but never get in touch with the local missionary for further teaching. We are happy to report a happy ending or rather beginning in this young man's case. John has gone on to secure a teaching post and it is our sincere prayer that he will continue to grow in grace and knowledge of our Lord.

Just the other day we received some packages (we call them care packages) from Christian friends in America. These contained small gifts, food items that we can't get here and other appreciated supplies. We appreciate our friends at Robinwood, New Hope (Marion Co.), the Cummings of Whitehouse and Mrs. Mosely of 6th Avenue. The packages contained such diverse things as a doll, pencils and paste (Kenya may be the only country in the world where you can buy erasers that don't erase and glue that doesn't stick), Jello and condensed milk. Some who have sent things to us in the past have become discouraged over the long delays in the postal

system. It takes five to eight months sometimes for regular mail to reach us. Perhaps this will be speeded up somewhat now that the Suez Canal is opened.

We do appreciate hearing from our friends, especially if there is anything amiss, that we might be able to pray about together. Often we don't hear about sickness or sorrow of a brother or sister until weeks afterwards. Our prayers continue with Bro. Nichols' family.

Remember us in your prayers.

Bro. Hackett

FINANCIAL REPORT

Received via 6th Ave.	\$2,000.00
Salary	800.00
Travel (auto & gas)	250.00
House and utilities	250.00
General Expenditures & Supplies (not involving printing)	450.00
Printing & Supplying of Literature	250.00
TOTAL	\$2,000.00



On a preaching trip to the "Native Reserves". We are enjoying a lunch of soured sorghum grain mashed up into a thick gruel.



Van Tate and I are pictured as we prepare to spend the night in a village.

CONTRIBUTIONS

DATE FROM BANK NOVEMBER 1, 1975

Adamsville Church of Christ	50.00
Barn Creek Church of Christ	50.00
Berry Church of Christ	50.00
Brookside Church of Christ	20.00
Central (Tusc.) Church of Christ	100.00
Cleveland Church of Christ	50.00
Cottondale Church of Christ	75.00
Curry Church of Christ	50.00
Dilworth Church of Christ	40.00
East Walker Church of Christ	25.00
Eldridge Church of Christ	25.00
Fayette Church of Christ	40.00
Goodsprings Church of Christ	25.00
Macedonia (Holly Gr. Rd.) Church of Christ	25.00

Midway Church of Christ	105.00
Millport Church of Christ	50.00
Mountain Home Church of Christ	15.00
Northport Church of Christ	25.00
Oakman Church of Christ	30.00
Parrish Church of Christ	30.00
Pea Ridge Church of Christ	50.00
Pleasantfield Church of Christ	10.00
Pleasant Hill Church of Christ	35.00
Quintown Church of Christ	25.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	700.00
West Walker Church of Christ	20.00
White House Church of Christ	100.00
Winfield Church of Christ	50.00
Roscoe Kirkpatrick	10.00

Herman King	40.00
Lorene Farris	10.00
Farley E. Geddie	5.00
William L. Guthrie	10.00
Miss Jewel Kilgore	2.00
Richard K. Mauldin	20.00
A. L. McDonald	10.00
Ellen McMurray	20.00
Mr. & Mrs. Ben L. Morris	10.00
Mary Frances Myers	25.00
Mrs. Bruce Odom	5.00
Judy Pickard	10.00
Nolia Shipp	5.00
J. E. Terry	6.00
TOTAL	2,083.00



James Maina, one of our Christians, giving his mother her baptismal certificate. He converted her and his sister.



Two girls baptized. They are sisters of Nairobi church members. Both have brothers who are gospel preachers. I recently held a Bible class at the all-girl school where these girls are students.



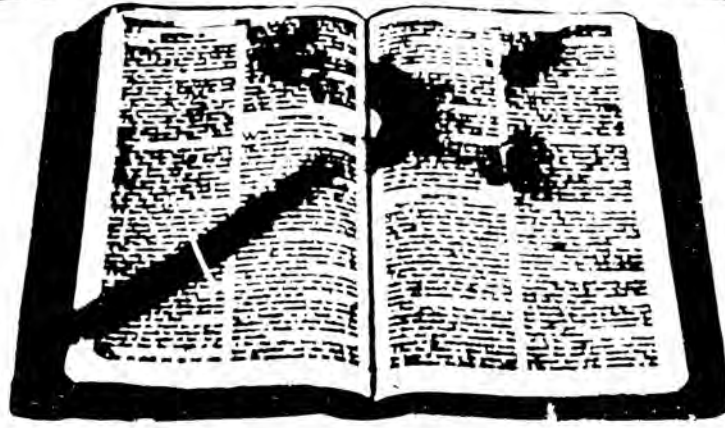
“Arise To Walk In Newness Of Life.”



After a Bible class for church leaders in a Kisii church. I taught these men the full meaning of the Lord's supper on this Sunday.

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17



"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME NO. 11

FRIDAY, NOVEMBER 7, 1975

NUMBER 23

Modern Versions: Moving The Creed Into The Text

Human creeds are exceedingly dangerous when placed in separate works and set by the side of the Bible, or, as in most instances, are placed over the Bible as far as authority was concerned. A great preacher of pioneer days once presented four Herculean objections to the religious creeds that bind the hearts of humanity and enslave the minds of men. They were: (1) If a



Robert R. Taylor, Jr.

creed contains more than the Bible, it should be rejected because it contains TOO MUCH. (2) If it contains less than the Bible, it should be rejected because it contains TOO LITTLE. (3) If it contains something different from the Bible, it should be rejected because it is DIFFERENT. (4) If it contains just the Bible, it should be rejected because it is a SUPERFLUOUS DOCUMENT since we already have the Bible. But these oft repeated objections against human creeds in religion have not been successful in their total extermination. The Roman Catholic practice of moving their points of creed into Biblical footnotes managed to get the creed closer than ever to the Bible text. Now the creeds of many denominations in many instances have been moved into the very text of the Bible itself.

HUMAN CREEDS INVADED THE TEV

Mr. Bratcher in his TODAY'S ENGLISH VERSION (TEV), moved the "faith only" creed into his work which is sometimes styled GOOD NEWS FOR MODERN MAN. (The wrong adjective appears before news in that misleading title! "Bad" would be a more fitting adjective since Mr. Bratcher has produced a polluted Bible, a poisonous product.) Here are the ways he rendered Romans 1:17; 3:28 and Galatians 2:16 respectively: "For the gospel reveals how God puts men right with himself: it is through FAITH ALONE, from beginning to end. As the scripture says, 'He who is put right with God through faith shall live.'" "For we conclude that a man is put right with God

ONLY THROUGH FAITH, and not by doing what the Law commands." "Yet we know that a man is put right with God ONLY THROUGH FAITH in Jesus Christ, never by doing what the Law requires." (All emphasis mine — RRT.) Mr. Bratcher contradicted his own theology before he finished this perverted product. He rendered James 2:24 the following way: "So you see that a man is put right with God by what he does, and not and not because of his faith alone." Mr. Bratcher is wrong in James 2:24 if he is right in the Roman and Galatian epistles. He is wrong in the Romans and Galatians if he is right in James 2:24. So he is right if he is wrong, and wrong if he is right! But he cannot be right in all three of his renderings in Romans 1:17, Galatians 2:16 and James 2:24. What a position for a Bible translator to be in regarding just three passages of Scripture!!

Mr. Bratcher had little or no trouble in getting "faith only" into three of his Bible renderings, yet apparently had no trouble at all in removing both the Lord's Day and the Lord's Supper from Acts 20:7. According to him the passage by Luke reads: "On Saturday evening we gathered together for the fellowship meal. Paul spoke to the people, and kept on speaking until midnight, since he was going to leave the next day." Did you notice any mention of the "first day of the week" in his rendering? It is in the original text, and in our reliable Bibles; but it is not in TEV. Did you notice any mention of "breaking bread" (a New Testament designation for the Lord's Supper) in his rendering? Mr. Bratcher is verily guilty of moving into the text what he favors; he is also guilty of moving out of the text what he dislikes. Moving in and moving out are not within the authority of Biblical translators. Only Deity can do this — and Mr. Bratcher is not Deity!!

HUMAN CREEDS INVADED PHILLIPS' POLLUTED PRODUCT

Mr. J. B. Phillips changed the whole complexion of I Corinthians 14:22 by making tongues into signs for those who already believe. He said, "That means that 'tongues' are a sign of God's power, not for those who are unbelievers but to those who already believe." At the bottom of this page he says the reason for this change is to be traced to his (Phillips') persuasion that we have either here a slip of Paul's pen or else a copyist's error! No wonder we are having so much

trouble with Pentecostal doctrine in our time. The new "Bibles" have put Pentecostal error into the very text of the Bible! People cannot read and relish Pentecostal "Bibles" without becoming Pentecostal in thought, speech and practices.

THE NEW ENGLISH BIBLE: A NEW CREED

In several instances THE NEW ENGLISH BIBLE has become an entirely new creed. This polluted product moved the ecstatic language right into I Corinthians 14. This highly poisonous and deeply perverted product does this in at least a dozen places, as counted by this writer, in one chapter alone. Here are a few instances where this is done in NEB: "When a man is using the language of ecstasy he is talking with God, not with men, for no man understands him; he is no doubt inspired, but he speaks mysteries" (I Cor. 14:2). "The language of ecstasy is good for the speaker himself, but it is prophecy that builds up a Christian community. I should be pleased for you all to use the tongues of ecstasy, but better pleased for you to prophesy. The prophet is worth more than the man of ecstatic speech — unless indeed he can explain its meaning, and so help to build up the community. Suppose, my friends, that when I come to you I use ecstatic language: what good shall I do you, unless what I say contains something by way of revelation, or enlightenment, or prophecy, or instruction?"

(Continue on page 4)

Editor Much Weaker

Gus Nichols, Editor of this journal, has lost ground continually since he was hospitalized August 13, 1975, with Transient Ischemic Attacks. During the period since WORDS OF TRUTH went to press last week, his breathing has become much more difficult. Each day he grows weaker. We believe he could say with Paul, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith." (2 Tim. 4:1-8.)

Flavil H. Nichols
Acting Editor 11/4/75

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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Rt. 1, Box 1412, Sumiton, Al. 35128, Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



FROM

THE EDITOR

We are substituting this article by Robert R. Taylor Jr. in place of the Editor's article for this week.

The Impact Of Just One Letter

ROBERT R. TAYLOR JR.

By the word "letter" we have no reference to a written communication from one person to another. The word "letter" in this article refers to one of the twenty-six characters forming our alphabet. Specific reference is to just one letter in one word which appeared in one of this writer's recent articles in WORDS OF TRUTH. The impact of just this one changed letter made this writer say something that is not in harmony with truth. The article appeared in the September 19, 1975, issue of the paper. The article was entitled "Some Final Questions About Great Commission Baptism." Here is the statement as it appeared and with emphasis given to the word wherein the change of just one letter occurred: "Beloved readers, when either pouring or sprinkling (sic) is practiced, can you tell us how one is 'buried' and 'raised' again in these WISELY practiced ordinances?" The word WISELY here should have been WIDELY. The error may have been the writer's; it may have been the typesetter's. But the change from "D" to "S" made the statement so radically different!

There is a great deal of difference in saying that sprinkling and pouring are "widely" practiced, and in saying they are "wisely" practiced. The writer readily grants each of these innovations in the action of baptism is "WIDELY" practiced. Neither one of these so-called "modes" can be "WISELY" PRACTICED. Sprinkling is WIDELY practiced though it is not Bible baptism. It does not meet the demands of a burial in water, of a coming to the water, of a going down into the water, of a coming up out of the water, and of much water required for its administration. (Rom. 6:4; Col. 1:12; Acts 8:35-39; John 3:23). Pouring is WIDELY practiced because it, like sprinkling, is a commonly accepted error. But, like sprinkling, it cannot be WISELY practiced because it is not Bible baptism. It does not meet the demands of a burial in water, of a coming to the water, of a going down into the water, of a coming up out of the water, of being raised from this burial in water, and of much water required. A multitude of things are WIDELY practiced in the realm of religion that are not WISELY done. Nothing should be

done in religion that cannot be done wisely. True wisdom is to know, love, respect and obey the will of God.

In another publication the writer recently wrote a statement about Jesus from Luke 2:52. The statement as originally penned was, "Those who have PAINTED the Saviour as an anemic, sissified and weak individual, have missed the mark a country mile in the depiction of his person." Here is the way the statement appeared, "Those who have PAINED the Saviour as an anemic, sissified and weak individual, have missed the mark a country mile in the depiction of his person." There is quite a difference between "PAINED" and "PAINTED." What an impact just one letter can make in a sentence! In speaking, our WORDS are of utmost importance; in writing, our "letters" in each word are of utmost importance.

SOME REFLECTIONS

Think of the power and impact of just one letter. Our blessed Lord recognized the power and impact of one tiny letter and of even a little marking that distinguished one Hebrew letter from another. He said in the Sermon on the Mount, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17-18). The "jot" here is for the Hebrew letter "jod," the smallest letter in the Hebrew alphabet. "Tittle" is a little bend or point employed to distinguish Hebrew letters of similar appearance. Perhaps an illustration in the English Language would be the very small line that distinguishes between a small "c" and a small "e." Or another might be the small marking that distinguishes between the capital "O" and the capital "Q".

In the book of Revelation Deity is represented as the Alpha and Omega. In Revelation 1:8,11 we read, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. . . Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Alpha is the first letter of the Greek alphabet; Omega is the last letter in the Greek alphabet. It would be somewhat like saying in English, "I am the 'A' and the 'Z'." The Lord therefore selected the first and last letters to the Greek alphabet to introduce himself to the churches in Asia. How beautifully significant!

The importance of just one letter is seen from a close and diligent study of Galatians 3. In this important chapter the apostle bases one of his arguments upon the singular as opposed to the plural. Observe closely as he writes in Galatians 3:16, "Now to Abraham and his seed were the promises made, He saith not, And to SEEDS, as of many; but as of one, And to thy SEED, which is Christ." (Emphasis mine - RRT). Jehovah's promise was not based upon the plural seeds but upon the singular seed. Some of the new Bibles such as the Revised Standard Version and the Living Bible Paraphrased change the word seed in Genesis 22:18 to descendants and thus present a contradiction between that passage and Paul's great argument in Galatians 3:16. The scholarly Hugo McCord first called this to my attention while I was visiting in his good home some years back. The writer was in the Oklahoma City area lecturing on the new Bibles at the time. The King James and the Old American Standard do not make this change. This is but another of the growing reasons why the new Bibles are dangerous. It is nothing short of amazing how many arguments in the Bible can no longer be used if one is employing some of these perverted new Bibles from which to build his case.

In 1 Corinthians 14:15 Paul makes mention of both praying and singing. One would only have to change the "r" to "i" in the English

rendering of pray and he would have just what the denominations practice - play and sing!

CONCLUDING EXHORTATIONS

If the change in just one letter can have this type of impact, what about the change in words, phrases, clauses and entire verses? Many gospel preachers have taught lessons on the "not" in the devil's tale. Relative to the forbidden fruit in Eden Jehovah God said, ". . . for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17). Regarding the eating of this fruit the Deluder told Eve, "Ye shall NOT surely die." (Gen. 3:4). Look at the world of woe that descended upon the human family by the addition of just that one fatal word! The same type of deceitful handling of the Bible in its phrases, clauses and verses has done immense harm to the Cause of Christ. Look at the great damage that Phillips did when he rewrote 1 Corinthians 14:22 to read, "That means that 'tongues' are a sign of God's power, not for those who are unbelievers but to those who already believe." Then he sought in a footnote to justify his reckless and irreverent tampering of this clear verse by suggesting that either Paul's pen slipped on this verse or a copyist made an error in the original text. SUCH IRREVERENCE AND OUTRIGHT INFIDELITY! It was not Paul's pen that slipped on this verse; it was Phillip's pen! It was not an error made by an ancient copyist; the error was in the heart and pen of one J.B. Phillips.

There is no such thing as exercising too much care in the sentences, words and even the letters of the alphabet we employ in religious journalism. What an impact just one letter can have!

Denominational Baptism- What Is Wrong Wit It?

Many people violently object to the inclusion of baptism in the scheme of redemption. After an exhaustive study of what the Bible truly teaches on the subject — that baptism is "for" (or "unto") the remission of sins, Acts 2:38 — some protest with the affirmation: "I've already been baptized! — so, I'm all right."

One who so steadfastly opposes the Bible teaching on baptism could not possibly have been scripturally baptized! It is impossible to be taught wrong, and baptized right! Modern denominational baptism is wrong in several respects:

1. DENOMINATIONAL BAPTISM HAS THE WRONG AUTHORITY. Jesus Christ never authorized the kind of baptism which denominational people preach and practice. If people truly understand baptism to be commanded by Christ (Matt. 28:18-20; Mk. 16:15-16), and understand the necessity of obedience (Matt. 7:21-23; Lk. 6:46; Heb. 5:8-9), why would they object to baptism? That to which they submit is not what Christ commanded, but has only the authority of the denomination to which they belong.

2. DENOMINATIONAL BAPTISM HAS THE WRONG SUBJECT. Those who were 'baptized' as infants, or after they already became 'Christians,' do not realize that baptism is for "men and women" who are sinners and need salvation (Mk. 16:15-16). In the Bible, what Christian was ever commanded to be baptized? What infant was ever baptized in the Scriptures? NO ONE IN EITHER CASE!

3. DENOMINATIONAL BAPTISM HAS THE WRONG CONFESSION. Inasmuch as Bible baptism is to save us (Mk. 16:16; I Pet. 3:21), the denominational confession that "God for Christ's sake has pardoned my sins" prior to baptism, is unscriptural. The proper confession to precede baptism is, "I believe that Jesus Christ is the Son of the living God" (Acts 8:35-38).

4. DENOMINATIONAL BAPTISM HAS THE WRONG PURPOSE. When one disavows any connection between (1) baptism and (2)

(Continued on page 4)

God Is Able

(NO. 2)

WAYNE JACKSON

In a previous article it was stressed that our omnipotent God is able to accomplish any thing that is consistent with both his nature and his will. The Bible is filled with glorious affirmations of the plentitude of his power.

ABLE TO DELIVER — When Shadrach, Meshach, and Abednego were threatened with the furnace of fire for not worshipping a pagan deity, they confidently exclaimed: "Our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:18). In a somewhat similar instance, King Darius asked the prophet Daniel: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (Dan. 6:20). He was, of course, to see with his own eyes the affirmative answer to that inquiry. How reassuring it is to know that our great God is able to deliver us. Let us expand this thought.

(1) God is able to deliver us from sin. Thanks to God's unspeakable gift of his sinless Son (2 Cor. 9:15), a heavenly plan of redemption has been provided for men. Through response to the same, even though we were servants of sin, we became obedient from the heart to that form of teaching whereunto we were **DELIVERED**; and being then made free from sin, we became servants of righteousness (Rom. 6:17, 18). How thrilling it is to know one is delivered from the power of darkness and translated into the kingdom of the Son of his love (Col. 1:13). We are not able, by our own merit, to save ourselves; however, Jehovah is able to save us when we accept his gracious conditions of pardon. He **WILL NOT**, though, save one against that person's will!

(2) God is able to deliver us from the power of temptation. Though it is not necessarily a sin to be tempted (Heb. 4:15), when temptation is yielded to, it becomes sin. Though the Lord never tempts us to sin (Jas. 1:13), since he created man with the power of choice, humans frequently are tempted to sin. We may take courage, however, in the fact that "the Lord knoweth how to deliver the godly out of temptation" (2 Pet. 2:9). For one thing, Jehovah has given us his powerful word to store up in our hearts that we might not sin against him (Psa. 119:11). It was by thus using God's word that Christ was able to successfully thwart Satan (Mt. 4:1-11). But additionally, through his providential care, our Creator is able to open avenues of escape from temptation. "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10:13). The essence of that verse is simply this; we are able to endure because **HE IS ABLE** to assist us! We thus ought to petition the Lord, "And bring us not into temptation, but deliver us from the evil one" (Mt. 6:13).

(3) God is able to ease our burdens. It is certainly true that God promised persecutions to them that serve him (Mt. 5:11, 12; 2 Tim. 3:12). When such cease to be for our good, however, God can and will deliver us from tribulation. Note these remarkable words from Paul. "For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope

that he will also still deliver us" (2 Cor. 1:8-10). When our afflictions seem "beyond our power," let us recall that **GOD IS ABLE** to deliver us.

(4) God is able to deliver us from the fear of death. In the remote ages of the Old Testament era, when life and immortality had not as yet been illuminated by the gospel (2 Tim. 1:10), death was a grim reaper indeed. The Psalmist exclaimed: "... The terrors of death are fallen upon me. Fearfulness and trembling are come upon me. And horror hath overwhelmed me" (Psa. 55:4, 5). Job characterized death as the "king of terrors" (Job. 18:14). That picture has all been changed for the child of God. Wonderfully, God sent his Son to earth to partake of human nature, that through the death experience, "he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). Why should we fear death? Let us know, with Paul, that to depart is to be with Christ and such is very far better than this frail existence of earth (Phil. 1:23).

Those three Hebrews in the land of Babylon knew that their God was able to deliver them. We serve the same Jehovah today; his power has not diminished. He can, consistent with his declared plan, deliver men today!

Power In The Church

CHRISTIANS ARE TO GLORIFY GOD. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31). The one who is in position to glorify God belongs to God, is a child of God, a member of the church. **PAUL WROTE**, "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20.)

HOW CAN ONE HAVE POWER WITH GOD WITHOUT GIVING GLORY TO GOD? An angel of the Lord smote Herod, "because he gave not God the glory; and he was eaten of worms, and gave up the ghost." (Acts 12:23). Those who were in the body of Christ which is His church (Eph. 1:22-23; 3:10-11), were cleansed through the blood of Christ. (Eph. 2:13.) Only those who had been delivered from the power of darkness and translated into the kingdom of Christ (Col. 1:13-14) had redemption through His blood, even the forgiveness of sins.

GOD'S POWER WORKS IN AND THROUGH THE CHRISTIAN AS HE GLORIFIES GOD IN THE CHURCH. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:20-21).

GOD PLACED SALVATION IN ZION; BUT ZION IS THE CHURCH. The Word of God is true and cannot be wrong. "God cannot lie." (Tit. 1:2.) "It is impossible for God to lie." (Heb. 6:18.) God said, "I will place salvation in Zion." (Isa. 46:13). Hebrews 12:22-23 says, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven." Hence, salvation is in the church.

ONE HAS NO POWER WITH GOD WHILE IN DARKNESS. "... God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." (1 Jno. 1:5-6.) Christ's mission for Paul was, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God," (Acts 26:18.)

Started Too Late

GLENN A. POSEY

Haleyville, Ala.

Not long ago a preacher became rather outdone because so many of the audience arrived late. He exclaimed: "I do not know what **EXCUSE** you folks have to offer for being late, but I know **WHY** you were late: You were all late for the same reason — you didn't start on time!"

Many endowed by the Lord with five talents have done less than a one-talented man because they wasted so many years before starting to do right. (Matt. 25). Getting an early start is the best way to begin the work of serving the Lord. (Eccl. 12:1). The challenge to parents, in the words of the wise man Solomon, is: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6; see also Eph. 6:4).

Thousands of men who are now old, look back to their late start at serving the Lord, and regret the years of wasted life before they started. Some men could have talked in public, waited on the Lord's table, or directed the song service, if they had started to do these things when they were young. Honest reader, training young people to start right in early life is a vital thing! Our young people should start **NOW!** (Eccl. 12:1.) But it is not too late for anyone to become a Christian. Obey God **TODAY!** (Heb. 4:7.)

—via The Helper

The Great Counterfeiter

R.W. GRAY

East Point, Ga.

It seems that everything of value has been counterfeited. One sad aspect of this sorry business is that great skill is usually required. Men of more than usual intelligence use their skills to delude others into buying a semblance of a genuine product. An army of men is employed by our government to track down and prosecute those who attempt to place counterfeit money in the hands of the unsuspecting. The cost of such crimes in our nation is astronomical.

Counterfeiting is often a profitable business, and the unscrupulous trader uses it to his advantage, caring not that his fellow man suffers from it. Such men are under the influence of the devil, and it is very possible they learned the business from him. The Bible presents Satan as the greatest deceiver (counterfeiter) of them all.

COUNTERFEITS GOD

In order to bring the Israelites to a state of total abandonment and debauchery the devil inspired the building of a golden calf upon which they would look as their deliverer. (Exo. 32:1-4). Knowing man's longing for God, the devil has set forth a substitute (often with great success) in every age. The "father" of lies (Jn. 8:44) scruples not to offer a counterfeit god, partially satisfying the deceived — at the cost of their souls.

COUNTERFEITED PROPHETS

The apostle Peter refers to the devil's practice of deceit when he said, "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, . . . And many shall follow their pernicious ways; . . . And through covetousness shall they with feigned words make merchandise of you; . . ." (2 Peter 2:1-3.) Paul warns of the same counterfeiters: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." (2 Cor. 11:13,14.) Thus apostles and prophets have been counterfeited by the devil.

COUNTERFEITS CHRIST

Jesus warned his own disciples that attempts would be made to deceive them. "For many shall come," he warns in

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Modern Versions: Moving The Creed Into The Text

(Continued from page 1)

(I Cor. 14:4-6). The NEB does this consistently throughout this entire chapter. The NEB rewrites much of I Corinthians 14, and injects in its renderings some of the very points of creed of modern-day "speaking in tongues" or "speaking the language of ecstasy." Such renderings must be of particular delight to the Pentecostals of our day. Were I a full-fledged member of Neo-Pentecostalism, I Corinthians 14 in the NEB would be defended with vim and vigor. It would be my 'sugarstick' on tongue-speaking and all this 'ecstatic language' contention for modern emulation.

The NEB moved the Roman Catholic creed into the rendering of Matthew 16:18 by saying, "And I say this to you: You are Peter, the Rock; and on this rock I will build my church, and the forces of death shall never overpower it." A copy of an approved Roman Catholic Bible lies before me as this article is penned. Its translators dared not put Peter as the Rock or foundation of the church into Matthew 16:18. They injected it into the footnote that deals with this passage, but left it out of the actual text. The NEB did for Roman Catholicism what that movement dared not do within its own version — that is make Peter the "rock" of the church.

THE CREED OF INFIDELITY AND THE VIRGIN BIRTH

The Revised Standard Version, The New English Bible, and a number of other new so-called "Bibles" have taken the VIRGIN out of Isaiah 7:14 and injected YOUNG WOMAN as the correct rendering for the Hebrew word ALMAH. By so doing they removed the truth and injected error into the text. (Before this series is completed we propose to write one or two articles for WORDS OF TRUTH on this unwarranted change in the whole complexion of Isaiah 7:14.)

Mr. Bratcher of TEV had Mary a "virgin" in Luke 1 in his first edition of TEV but changed her to just a "girl" in the very same passage when he came out with the second and third editions. Yet the Greek word "parthenos" was the very same in the original when he brought out his second and third editions as when he brought out his first edition. There had been no change in the Greek text! But the creeds of infidels have never had any room for the Bible doctrine of the Virgin Birth. They hate that doctrine and treat it with utter contempt. They have always looked upon Mary as a woman who actually "knew" a man prior to Jesus' birth, and thus was not a virgin at the time of his conception nor at the time of his birth. Thus their creed of infidelity toward the virgin birth has been moved into the modern versions, and the distasteful doctrine of a virgin's being with child and bringing forth a son without man's aid has now been tampered with by the unholy hands of these Bible mutilators. The Revised Standard Version Common Bible is one of the newest on the market. The words parthenos for virgin and parthenia for virginity occur in the Greek text of the New Testament some fifteen times according to our count. Yet in only three or four instances has the Common Bible kept the "virgin" rendering in its translation. It has all but eliminated it, and we have no doubts but what some Bible in the near future will complete the infamous task of removing totally the "virgin" rendering from all mention in the New Testament. They are now headed in that direction. If not, why not?

The Great Counterfeiter

(Continued from page 3)

connection with the siege and fall of Jerusalem, "saying, 'I am Christ;' and shall deceive many." (Matt. 24:4-5.) It is evident that these false Christs were skillfully able to

manipulate their followers. These counterfeiters did appear as Jesus had predicted, and were able (despite his warning) to deceive many. It seems that some men have an inclination to follow a substitute, especially in the realm of religion.

Deceivers in religion are extremely shrewd. Their sagacity often enables them to approximate the power of the genuine. Some brethren dangerously challenge false religionists of our time to "perform a miracle." False prophets have done just that in more than one instance in the Bible: "And I saw unclean spirits. . . come out of the mouth of the false prophet. For they are the spirits of devils, working miracles. . ." (Rev. 16:13,14.) "Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. . ." (2 Thess. 2:9-10.) It is unwise, in view of the foregoing, to say to a false teacher, "perform a miracle and I will believe!" We must not embrace things contrary to the doctrine of Christ, even if an angel from heaven delivers it. (Gal. 1:6-9.)

COUNTERFEITED HOLY SPIRIT

John warned, "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world." (1 Jn. 4:1.) The time would come, warned Paul, that men would give heed to "seducing spirits." (1 Tim. 4:1-4.)

It was the office of the Holy Spirit to lead inspired men into all truth, bringing to their memory all that Christ had taught them. (John 14:26; 16:13.) He accomplished His work and gave to the world a complete revelation of the will of God. (1 Cor. 2:9-13; Eph. 3:1-5; 2 Tim. 3:16,17; 2 Pet. 1:3.) Having completed His work, the Spirit ceased to provide men with prophetic utterances, miracles, and the like. (1 Cor. 13:8-13; Eph. 4:11-14.)

All modern claims of supernatural powers attributed to the Holy Spirit working through mortal men are forgeries. The antics and would-be demonstrations of some who claim such possession more nearly approximate the "dumb spirit" possessing an unfortunate young man as recorded in Mark 9:17-20: "I have brought unto thee my son, which hath a dumb spirit. And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away. . . and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming." The falling, wallowing and pinning away has been witnessed in the actions of some who claim to have received the baptism of the Holy Spirit. All such represents a counterfeit, a deception. It is not the real Holy Spirit but another spirit that produces such fruit.

GOSPEL COUNTERFEITED

We learn from the pen of the grand apostle to the Gentiles that the Gospel of Jesus Christ is the power of God unto salvation. (Rom. 1:15,16.) This gospel Paul preached. (1 Cor. 15:1-4.) Jesus commanded all his apostles to preach his gospel, promising that the baptized believer shall be saved thereby. (Mk. 16:15,16; Heb. 5:8-9.)

Knowing that the pure seed of the kingdom will produce Christians only, the devil prepared many messages containing some of the features of the genuine; but diluting here, and adding something there, he successfully fed many with an adulterated "seed." Jesus warned of this when he said, "The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." (Lk. 8:11-12.) Then again, "The kingdom of heaven is

likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also." (Matt. 13:24-26.) We must be certain that the message we hear and embrace is not a counterfeit of the true gospel. (Gal.

1:6-9; 2 Jn. 9-11.)

THE CHURCH COUNTERFEITED

Jesus fulfilled the promise he made in the coats of Caesarea Philippi to build his church. (Matt. 16:13-19.) His very life's blood was shed as the purchase price. (Eph. 5:25,26; Acts 20:28.) He continues to this good time to add to it all who are being saved (Acts 2:47.) He will one day present his bride beyond compare to his Father, as he is her Saviour and Lord. (Eph. 5:23-27; 1 Cor. 15:24-28.)

But even during the life-time of some of the apostles, Satan was already busy building counterfeit churches. Some who claimed to be the genuine were actually the "synagogue of Satan." (Rev. 2:9.) The devil has not ceased this most successful maneuver. This tactic has so confused the average man and woman that almost anything may be taught or practiced in the name of some "church" without so much as a censure from the populace. "I may not agree with the things you teach, but we are all striving for the same place," is heard with frequency. The thought is, that it matters little which "church" one attends, or even if he attends any "church" at all. This is far removed from the truth that salvation is in the one body of Christ so plainly set out in the New Testament. (Eph. 4:1-6; 2:16; 5:23-27; 1 Cor. 12:20; Acts 20:28.) The concept that "anything goes" in matters religious is contrary to the apostolic injunction that we speak the same things, that we walk by the same rule, and that we teach no other doctrine. (1 Cor. 1:10; Phil. 3:16; 1 Tim. 1:3; Gal. 1:6-9.)

SEEK THE GENUINE

It should be obvious that with so much counterfeiting, the genuine still exists. Wisdom dictates that we use the God-given COUNTERFEIT DETECTOR the word of God, as a standard with which to try the spirits. There is not one thing God ordained for the good of humanity that Satan has not attempted to counterfeit. Cheap and worthless commodities are never counterfeited. We should be impressed with the need to find the true God, to know His Son, to be able to recognize the fruit of the Holy Spirit, to embrace the pure gospel, and to enter into the true church of Christ.

One does not refuse all monies because counterfeit bills are known to be in existence. The fact that unscrupulous men seek to imitate some good product, does not suggest we refuse even the genuine. If we see we have been misled in our spiritual lives, we should be willing to lay aside all error and accept the true genuine plan of salvation that was first preached by Christ and his apostles. (Heb. 2:1-4.)

Denominational Baptism- What Is Wrong With It?

(Continued from page 2)

salvation, then what he submits to is NOT Bible baptism. The baptism of the scriptures "saves" (Mk. 16:16; I Pet. 3:21), "remits sins" (Acts 2:38), or "washes away sins" (Acts 22:16).

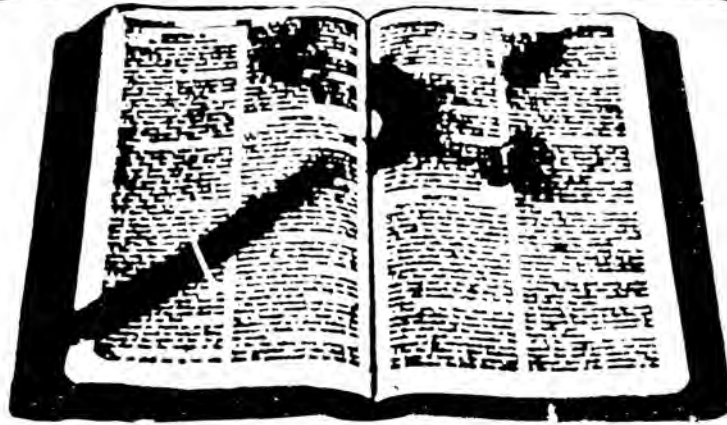
5. DENOMINATIONAL BAPTISM PUTS ONE INTO THE WRONG 'CHURCH.' How could one be scripturally baptized, yet wind up in some human denomination not known to the Scriptures? It takes the baptism of a denomination to put one into that denomination. The right (scriptural) baptism puts one into the Lord's church (Acts 2:36-47; I Cor. 12:13).

6. DENOMINATIONAL BAPTISM CAUSES ONE TO WEAR THE WRONG NAME. One baptized into a denominational church by a denominational baptism invariably causes one to wear the name of that denomination. Bible baptism (or a proper subject) makes one a Christian (Acts 11:26; 26:28), a name he is proud to wear (Jas. 2:7; I Pet. 4:16).

What should one who has been baptized with a false baptism do? Exactly what those did in Acts 19:1-7 — he should be baptized again, scripturally.

—Adapted from Midway Bulletin.

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32

"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25

"Grace and truth: came by Jesus Christ"
Jn. 1:17

VOLUME NO. 11

FRIDAY, NOVEMBER 14, 1975

NUMBER 24

More Creeds Moved Into The Biblical Text

In a previous article in this extended series on dangers from the so-called new Bibles we stressed some of the dangers of their moving human creeds into the very text of the Bible. Human creeds are especially dangerous when they are found in books other than the Bible. Human creeds are dangerous when they exist as unwritten creeds in the minds of men. They become even more dangerous when they are moved into the footnotes or marginal references of the Bible as some religious groups have done. But they become most dangerous of all when they are moved into the very text of the Bible itself. Then the unsuspecting will receive them as though they were the very word of God.



Robert R. Taylor, Jr.

The New Creed Of Ephesians 5:19

The Amplified New Testament has moved mechanical music into the very text of Ephesians 5:19. The passage in the Amplified Bible reads: "Speak out to one another in psalms and hymns and spiritual songs, offering praise with voices (and instruments), and making melody with all your heart to the Lord." It is true that the instruments are set off in brackets in this passage but we hasten to inform all our readers that in their preface or introductory matters at the very beginning of this work they say the brackets "contain justified clarifying words or comments not actually expressed in the immediate original text." But here is a clear-cut case where they added something totally unwarranted and absolutely without any sort of clarification. How long will it be before some Bible comes along and drops the brackets and leaves the instruments right in the text of Ephesians 5:19? At the rate perversions are multiplying and due to the great determination that most people possess in keeping their mechanical music in their workshop, we will not be the least bit surprised when most of the polluted Bibles will actually set forth this very position as if it were Paul's position in Ephesians 5:19. And mark it down: We will have brethren in the Lord's church who will support this rendering when it becomes dominant in the polluted Bibles of the future! We have had brethren support some of the other false renderings of the perverted Bibles! It would

be amazing if some of them did not support THIS rendering when it comes into reality!

A New Creed For Matthew 5:17

Practically all the new "Bibles" have moved their denominational sentiments relative to the law of Moses into the text of Matthew 5:17. The RSV and all its translational cousins have grievously erred at this very point. The RSV said, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them." They represent Jesus as taking the position in the Sermon of the Mount that he will not be abolishing the law or the prophets. Yet in Ephesians 2:15 they have Paul to affirm, "... by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace. . . ." By such careless and inaccurate renderings they left themselves in helpless, hapless, and hopeless conflict when both passages are considered. They have Paul to affirm the very thing they have Jesus to deny. They gravely and grievously erred because they placed their own theological creed into the rendering of Matthew 5:17. Then this placed them into difficulties insurmountable when they arrived at Ephesians 2:15. They very same difficulty faced them when they arrived at Hebrews 10:9. There they have this statement, "He abolishes the first in order to establish the second." There never has been a human creed-maker smart enough to keep from contradicting himself sooner or later! The creed-makers for the new "Bibles" are faring no better as they are seeking to move the creeds to a new home — the Bible text itself.

Brethren, it is exceedingly difficult to take these new "Bibles" and rightly divide or handle aright the word of God (II Tim. 2:15) in setting straight the major differences between the Covenant that came from Sinai and the one that came from Calvary. Apparently, many of these so-called "translators" did not know the differences between these major covenants of the Bible. If they did, their perverted "Bibles" surely fail to make clear the proper distinctions between the Mosaic Economy and the Christian Age. Their utter failure to make clear the distinction between these major covenants of the Bible is one of the strongest reasons why these perverted "Bibles" should be rejected lock, stock and barrel.

Denominational Creeds Abound In The Living Bible Paraphrased

Perhaps the most popular of the current crop of new "Bibles" is THE LIVING BIBLE

PARAPHRASED by Kenneth Taylor. He moves the premillennial creed into his perverted product. He says in Isaiah 2:1-4, "This is another message to Isaiah from the Lord concerning Judah and Jerusalem: In the last days Jerusalem and the Temple of the Lord will become the world's greatest attraction, and people from many lands will flow there to worship the Lord. 'Come,' everyone will say, 'let us go up the mountain of the Lord, to the Temple of the God of Israel; there he will teach us his laws, and we will obey them.' For in those days the world will be ruled from Jerusalem. The Lord will settle international disputes; all the nations will convert their weapons of war into implements of peace. Then at the last all wars will stop and all military training will end. O Israel, come, let us walk in the light of the Lord, and be obedient to his laws!" (Hal Lindsey does not present any stronger case for the erroneous errors of Premillennialism in THE LATE GREAT PLANET EARTH, one of the rankest of all modern works on premillennialism, than does Taylor in LIVING BIBLE PARAPHRASED.) In II Timothy 4:1 he says, "And so I solemnly urge you before God and before Christ Jesus - who will some day judge the living and the dead when he appears to set up his kingdom." These renderings are nothing but rank premillennialism! Such is the potent poison emanating from the so-called "Bibles" of our day.

Taylor moved the false doctrine 'original sin' into his renderings of Psalm 51:5 and Ephesians 2:3. Respectively, the passages read: "All of us used to be just as they are, our lives expressing the evil within us, doing every wicked thing that our passions or our evil thoughts might lead us into. We started out bad, being born with evil natures, and were under God's anger just like everyone else." It would be of interest to have Mr. Taylor (Oh! how this writer wishes that Bible perverter had a different last name!!) inform us of what sins David was guilty at the time either of his conception or his birth. It will not do to say that David inherited Adam's sin, for that is reading something into that text and the whole Bible that is not there. It would also be of interest to have Mr. Taylor tell us what bad things we started out doing at birth and who bequeathed to us our evil natures. Since each of us is the offspring of God, from the standpoint of physical creation, did Jehovah God father our evil natures? (Acts 17:28-29.) Mr. Taylor simply moved his creed of 'original sin' or 'Adamic sin' into the text. Such was unwarranted and unjustified on his

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WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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Rt. 1, Box 1412, Sumiton, Al. 35128 Manager
SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month. Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



FROM
THE EDITOR

Christianity And Prophecy

In giving the Great Commission, Christ referred to the prophecies of the Old Testament as fulfilled in himself. After he rose from the dead he appeared unto his disciples and said, "These are the words which I spake unto you, while I was yet with you, THAT ALL THINGS MUST BE FULFILLED, which were written in the LAW OF MOSES, and in the PROPHETS, and in the PSALMS, concerning me. Then opened he their understanding, that they might understand THE SCRIPTURES, and said unto them, Thus IT IS WRITTEN, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Lk. 24:44-47; Isa. 2:1-3).



GUS NICHOLS

In Mark's record of the Great Commission, Jesus said unto his apostles, "Go ye into all the world, and PREACH THE GOSPEL to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned" (Mk. 16:15-16). This was a fulfillment of prophecy. We read, "Paul a servant of Jesus Christ, called to be an apostle, SEPARATED UNTO THE GOSPEL OF GOD, (WHICH HE HAD PROMISED AFORE BY HIS PROPHETS IN THE HOLY SCRIPTURES), Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:1-4). Here we learn that the gospel of the Great Commission was "promised afore," etc.

The great fact that Christ is the Son of God is proved by his fulfillment of the prophecies concerning himself. In preaching under the Great Commission, the apostles proved "BY THE SCRIPTURES" of the prophets that

Jesus is the Christ (Acts 18:28). They showed how Jesus had fulfilled their Old Testament prophecies concerning the Christ. The Bereans searched their Old Testament scripture to see if Paul was preaching the truth, and this led many of them to believe (Acts 17:11-12).

SCRIPTURE COULD FORESEE

Paul says, "The scripture FORESEEING that God would justify the heathen (Gentiles) through faith, preached before the gospel unto Abraham saying, In thy seed shall all nations be blessed" (Gal. 3:8; Gen. 12:1-3). The foresight of the scripture is a living wonder before our eyes! The scripture of the Old Testament is here represented as being able to see the future and foretell various details of Christianity many hundreds of years before Christ came. The Bible is its own witness of its inspiration. The prophets foretold the coming of Christ and the glory that should follow (I Pet. 1:10-12). The law of the Old Testament gave us a shadow or picture of things to come hundreds of years later (Heb. 10:1-4). Malachi wrote the last book of the Old Testament 400 years before the birth of Christ. A dim outline and picture of Christ and the gospel may be seen in the Old Testament all the way back to Adam, 4,000 years before the birth of Christ. Indeed, Adam was himself a type of Christ (Rom. 5:14; I Cor. 15:45-49).

PURPOSE OF GOD

God was for 4,000 years slowly unfolding and revealing his purposes concerning the birth of Christ and the establishment of his church (Eph. 3:8-11; II Tim. 1:8-9). The church and Christianity were no after-thought or emergency measure with God. All was according to plan. Only the Divine Mind could have known and revealed the coming of a new religion in all its details as God has done in the Old Testament. Man unaided from God could not have given a description of the new religion and of its founder, as has been given in the prophets. These fulfilled prophecies concerning Christ and the church prove his claim to be the Son of God. No miracle ever wrought by Christ was more convincing than his fulfillment of the prophecies of the Old Testament. Let us study some of the prophecies and be convinced, as honest people were in New Testament times (Acts 18:38; 17:11-12). As a great building does not rest upon a single stone in the foundation but on hundreds of them, so the truth of Christianity rests, not upon some one fact alone, but upon all the facts and truths of the gospel making a chain of evidence which cannot be broken. The cumulative force of all the fulfilled prophecies overwhelms us with undeniable proof that Christ is the Son of God, and Christianity is a true religion.

SOME OF THE PROPHECIES

1. CHRIST WAS TO COME DOWN FROM HEAVEN, not like an angel, unrelated to us, but was to be the seed of the woman (Gen. 3:15; Isa. 9:6-7).

—He was born of woman, and became a human being, as to his flesh (Gal. 4:4; Matt. 1:18-25).

2. WAS TO BE BORN OF A VIRGIN, and be begotten by the Holy Spirit, and so as to be the Son of God, the "Son of the Highest" (Isa. 7:14; Lk. 1:30-33).

—He was born of a virgin, and is the Son of God (Matt. 1:18-25; Lk. 1:26-35).

3. WAS TO BE THE SEED OF ABRAHAM. (Gen. 12:3; 22:18; 26:4; 28:14; Gal. 3:8).

—He was a descendant of Abraham (Matt. 1:1; Lk. 1:54-55; Acts 3:25; Rom. 4:13; Gal. 3:8).

4. SEED OF ISAAC. Abraham had 8 sons, but Jesus was to be of the seed of Isaac, rather than one of the other sons (Gen. 17:19; 26:2-5).

—Was the offspring of Isaac (Rom. 9:6-8; Heb. 11:18).

5. WAS TO BE THE SEED OF JACOB, rather than of Esau (Gen. 28:14; Num. 24:17).

—Was the seed of Jacob (Matt. 1:1-2; Lk. 3:34).

6. WOULD COME FROM THE LINE OF

JUDAH (Gen. 49:10; Psa. 60:7; Mic. 5:2).

—Did spring out of Judah (Matt. 1:1-2; Heb. 7:14).

7. WAS TO BE OF THE SEED OF DAVID (II Sam. 7:11-12, 27; Psa. 89:3-4, 35-37; Isa. 9:6; 55:3-4; Amos 9:11-12).

—Christ was of the seed of David, according to the flesh (Rom. 1:1-4; Matt. 1:1, 6; Lk. 1:32, 69; Acts 15:13-18; Acts 2:25-38; Acts 13:34-37; Jn. 7:42).

8. RIGHT PLACE. Of all the hundreds of places where a baby might be born, the prophet said Christ would be born in Bethlehem of Judea (Mic. 5:2).

Though Mary lived at Nazareth, she went to Bethlehem, and Jesus was born in the right city (Matt. 2:1-6; Lk. 2:1-4; Jn. 7:42). Let us ask some questions, the obvious answer to which would show the providence of God in fulfilling the prophecy. (1) What if the decree had been given too early, or too late for Jesus to have been born at the right city? (2) What if Joseph and Mary had formerly been of some other city and had gone there to be enrolled to pay taxes, and the child had been born in the wrong city? (3) What if Mary had been ill and unable to make the trip to Bethlehem, and Joseph had gone alone? (4) What if the weather and the roads had been too bad for Mary to make the trip? (5) What if the child had been born two or three days late, or too early, when they were at home in Nazareth? But God's time-table is always accurate.

A Mr. Schonfield has written a book in London in which he makes the assertion that Jesus schemed to fulfill all the prophecies. Now, how could an UNBORN BABY scheme to have itself born in Bethlehem instead of in Nazareth?

9. THE SCRIPTURE FORESAW that God's Son would be called out of Egypt (Hos. 11:1).

—Was fulfilled (Matt. 2:14-15).

10. RIGHT TIME. Was to set up his kingdom in the days of the Roman caesars (Dan. 2:39-44; 9:22-27).

—Came in the fulness of time — at the right time (Gal. 4:4-5; Mk. 1:15; I Tim. 2:5-6).

11. FORERUNNER FORETOLD. Was to be preceded by John the Baptist who would prepare the people to accept Jesus (Isa. 4:3-4; Lk. 1:13-17; Mal. 4:5-6; 3:1).

—John came in the Spirit and power of Elijah (Matt. 17:10-13; Lk. 1:17; Matt. 11:14; Mk. 9:13).

12. CHRIST WAS TO BE A PROPHET LIKE MOSES (Deut. 18:15, 18, 19).

—Fulfilled (Jn. 1:45; Acts 3:22-23; Jn. 6:14).

13. WAS TO BE A LAW GIVER LIKE MOSES (Deut. 18:15-20).

—"The law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17; Acts 3:22-23; Gal. 6:2; Rom. 8:1-2; Jn. 1:45).

15. THE SCRIPTURES FORETOLD HIS MINISTRY IN GALILEE (Isa. 9:1).

—Fulfilled (Matt. 4:12-25).

16. WOULD BE A HEALER OF MANY (Isa. 55:4; 35:3-8).

—Fulfilled (Matt. 8:14-17; 11:5; Acts 10:37-39).

17. WOULD MAKE THE DEAF TO HEAR AND THE BLIND TO SEE (Isa. 29:18-19; 35:3-6; 42:5-8).

—Fulfilled (Matt. 11:2-6; Lk. 7:22; Jn. 9:1-6; Matt. 12:22-30).

18. BE DESPISED AND REJECTED OF MEN (Isa. 53:3; Psa. 2:1).

—Fulfilled (Jn. 1:11-12; Acts 4:25-26; Mk. 8:31).

19. BE A MAN OF SORROWS AND ACQUAINTED WITH GRIEF (Isa. 53:3-4).

—Fulfilled. "Jesus wept" (Jn. 11:35; Lk. 19:41; Heb. 4:15).

20. BE "WOUNDED FOR OUR TRANSGRESSIONS" (Isa. 53:5-6).

—Fulfilled. "Died for our sins" (I Cor. 15:3; Jn. 1:29; Rom. 4:25).

21. WOULD BE BEATEN AND SCOURAGED (Isa. 53:5).

—Fulfilled (I Pet. 2:24; Mk. 15:15).

22. WOULD NOT OPEN HIS MOUTH at

(Continued on page 4)

"We Never Close"

WENDELL WINKLER
Fort Worth, Texas

"WE NEVER CLOSE" says the sign on many places of business. Such a sign should be hung prominently on the door of every heart and life. Let us study some "open" things of the Bible.

1. OPEN HEARTS

Of Lydia it is said, "Whose heart the Lord opened" (Acts 16:14). This was done through preaching, not miraculously. The statement means that she came to understand. And, Ps. 119:30 says such understanding is produced by the word. May prejudice, ignorance, pre-conceived ideas, and rebellion never shut our hearts to the truth (Jn. 8:32).

2. OPEN EYES

Paul was sent to the Gentiles "to open their eyes" (Acts 26:18). We need to have open eyes (1) to see our sinful selves and the way of salvation; (2) to behold wondrous things out of God's law (Ps. 119:18); (3) to see our blessings (Gen. 21:19); and (4) to see our opportunities (II Kings 6:17-20).

3. OPEN MOUTHS

We need to open our mouths (1) to pant after God's word, Ps. 119:31; (2) to praise God, Ps. 51:15; (3) to preach and teach the gospel, Matt. 5:2; Acts 8:35; 10:34; Eph. 6:19; and (4) to wisely counsel, Prov. 31:26.

4. OPEN HANDS

"Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy" (Deut. 15:8, 11; see also Prov. 31:20). Never forget that the hand that is open to GIVE, is also open to RECEIVE (Lk. 6:38).

5. OPEN HOUSES

"The stranger did not lodge in the street; but I opened my doors to the traveller" (Job. 31:32). We are to exercise hospitality (I Tim. 3:2; I Pet. 4:9; Heb. 13:2; Rom. 12:13; I Tim. 5:10).

6. OPEN BIBLES

"And Ezra opened the book in the sight of all the people . . . and when he opened it, all the people stood up" (Neh. 8:5). In the Nazareth synagogue, Jesus "opened the book" of Isaiah (Lk. 4:17; See also Lk. 24:32). The Bible will be opened at judgment (Rev. 20:12; Jn. 12:48). Keep your Bible open, and you will not find the door to heaven shut.

7. OPEN DOORS

The Bible speaks of (1) the open door of the heart (Rev. 3:20); (2) the open door of faith and salvation (Acts 14:27); (3) the open door of utterance (Col. 4:3); (4) the open door of answered prayer (Matt. 7:7-11; and (5) the open door of opportunity (Rev. 3:8; I Cor. 16:9; II Cor. 2:12).

8. OPEN WORSHIP PLACES

Immediately upon coming to the throne, Hezekiah "opened the doors of the house of the Lord, and repaired them" (II Chron. 29:3). The doors of our meeting houses should be opened frequently — Lord's days, mid-week, gospel meetings, training classes — and should be entered regularly, consistently, and faithfully by all Christians (Heb. 10:25; Jas. 4:17; Acts 2:42-47; 20:7).

9. OPEN WINDOWS

(1) Despite the king's decree, Daniel opened his windows, knelt, and prayed three times daily to God (Dan. 6:10). If we keep our windows toward 'Jerusalem' open, we will not pitch our tents toward 'Sodom.' (2) Too, Mal. 3:10 speaks of God as opening the windows of heaven and blessing his people abundantly materially, provided they give liberally to him. The same promise is made to us, Lk. 6:38; II Cor. 9:6-11.

10. OPEN TREASURES

The wise men "opened their treasures" and presented gifts unto Christ (Matt. 3:11). In so doing, they worshiped (Matt. 3:2; I Cor. 16:2; 11:20; Acts 2:42). They presented gifts of gold (the gift for a King, Acts 17:7), frankincense (the priestly gift, Heb. 3:1), and myrrh (gift



WORLD BIBLE TRANSLATION CENTER — Left to right: Stanley Morris, Roy Roberts, Raja Chary and Elmer L'Roy. Two of the elders of the Hillcrest congregation of Arlington, Texas, review the work on the Telegu Bible Translation with Stanley Morris, translator and Raja Chary of Andra Pradesh, India. Luke and James are now prepared for testing.

Progress On The Telegu Bible Translation

JOHN WADDEY
Knoxville, Tenn.

Steady progress is being made on the translation of the New Testament into the Telegu language of India. The work is being done by the World Bible Translation Center of Arlington, Texas. The Center and its work are under the direction and oversight of the Hillcrest church in that city.

Bro. Dale Randolph, spokesman for the Center, reports that the Epistle of James, and the Gospel of Luke, are now completed. A combined team of five translators and native Telegu speaking informants are participating in the original drafting of the work. It will then be field tested by several hundred Telegu speakers in India whose recommendations will be weighed and used in the finished product.

The total expense of the translation is

for one to die (Jn. 19:38-40; Tit. 2:11-15).

11. OPEN HEAVENS

(1) The heavens opened when Jesus was baptized, with the Spirit descending, and the Father acknowledging the Son (Matt. 3:16-17). Upon being baptized, we receive the gift of the Holy Spirit (Acts 2:38) and become children of God (Gal. 3:26-27). (2) When dying in martyrdom, Stephen saw the heavens opened and Christ standing at the right hand of God (Acts 7:56). The Lord is always present and cognizant of the death of his own (Ps. 116:15; 23:4; Rev. 14:13). (3) Heaven opened in convincing Peter that the Gentiles had a right to salvation (Acts 10:11). The gospel is to be taken to men of every race and rank, class and clime, tribe and tongue (Matt. 28:18-20). (4) John saw heaven opened, and Faithful and True on a white horse (Rev. 19:11).

12. OPEN FOUNTAINS

"In that day there shall be a fountain opened . . . for sin and for uncleanness" (Zech. 13:1). That fountain was opened at Calvary when the Savior's side was pierced (Jn. 19:34). The blood that flowed cleanses of sin (Rev. 1:5-6; 7:14; I Jn. 1:7-9). We sing:

There is a fountain filled with blood
Drawn from Immanuel's veins
And sinners plunged beneath that flood
Lose all their guilty stains.

13. OPEN BOOKS

"And I saw the dead, small and great, stand before God; and the books were opened" (Rev. 20:12). There will be three books opened at the judgment: (1) the word of God (Jn. 12:48); (2) the book of our deeds (II Cor. 5:10; Rev. 20:12) and (3) the book of life, which records the names of God's own (Rev. 20:15). Will you pass the test?

—Via The Admonisher.

expected to be approximately \$53,000, and it should be completed in 1977. Approximately \$8,000 has been raised. Several congregations have put the project into their monthly budgets.

We need assistance from others. We need 80 congregations to give \$500 each over the next two years (or in a lump sum) to cover the remaining expense. Perhaps there are individuals or Bible classes that could send \$5.00 or more per month for two years. Together we can get the job done (Phil. 4:13).

Today this beautiful note came from a dedicated Christian widow: "Dear Brother Waddey: Enclosed find my gift toward the Telegu Fund. Sorry I didn't send a gift last month; if I had I would have been overdrawn. I am a poor woman and have so little, but I love to give to the Lord's work. May the Lord greatly bless you in this endeavor for His glory." Signed, M.L. Oh, for ten thousand such generous, sacrificial souls, and we would soon see the gospel available in the native languages of all men on this earth. This is one excellent way to "Preach the word" in its ancient purity (I Tim. 4:2).

Please be fellow-workers with us and God in this urgent task. For further information write Karns Church of Christ, Rt. 22 Beaver Ridge Road, Knoxville, Tennessee 37921.

The Importance Of Prayer

G. F. RAINES
Newton, Miss.

The privilege of prayer is one of God's wonderful gifts to his children.

Paul says: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

James assures us that, "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Dr. Alexis Carrel, a highly esteemed scientist, observed:

"Prayer is not only worship, it is an invisible emanation of man's spirit, the most powerful form of energy that can be generated. The influence of prayer on the human mind is as demonstrable as that of secreting glands. As a physician I have seen men, after all therapy has failed, lifted out of disease and melancholy by the supreme effort of prayer. It is the only power in the world that seems to overcome the so-called laws of nature." "Pray without ceasing" (I Thess. 5:22).

More Creeds Moved Into The Biblical Text

(Continued from page 1)

part.

The religious world at large never has been content to leave the Scriptural design of baptism as the Holy Spirit set it forth in crystal-clear terminology within Holy Writ. Now the new Bibles are moving their creeds relative to baptism into the very texts of the so-called new "Bibles." One of the worst of Taylor's perversions in THE LIVING BIBLE PARAPHRASED is Romans 6:4 which says, "Your old sin-loving nature was buried with him by baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy." Both the action and design of baptism are perverted in this rendering. Yet this perverted product is the "in" Bible with multiplied millions of duped people, including some of our own brethren! In I Peter 3:21 Taylor says, "In baptism we show that we have been saved from death and doom by the resurrection of Christ; not because our bodies are washed clean by the water, but because in being baptized we are turning to God and asking him to cleanse our hearts from sin." The passage is not only a perversion of what Peter taught, but also contradicts itself within its own rendering!

Acts 2:38 In The

Cotton Patch Version

Clarence Jordan in the COTTON PATCH VERSION, which is about the worst of the current crop of perverted and poisonous products known as the "Bible", renders Acts 2:38 the following way: "Rock (his name for 'Peter'-RRT) said to them, 'Reshape your lives, and let each of you be initiated into the family of Jesus Christ so your sins can be dealt with; and you will receive the free gift of the Holy Spirit.'" How is that for a "dry cleaning" version of conversion? There is not a drop of water in the process. Mr. Jordan, as a Baptist, has removed water from conversion just as the Baptists have taught it for years. But what he did with Acts 2:38 is removing truth from the Bible and injecting a denominational creed into Holy Writ. If not, why not?

Christianity And Prophecy

(Continued from page 2)

some point during his trial (Isa. 53:7).

—Fulfilled (Matt. 26:63; 27:12-14; Mk. 14:61; 15:5; Acts 8:26-39).

23. "BE CUT OFF OUT OF THE LAND OF THE LIVING" (Isa. 53:8).

—Fulfilled (I Cor. 15:3-4; Matt. 27; Mk. 15; Lk. 23; Jn. 19:30-34).

24. HIS GRAVE BE WITH THE WICKED and the rich in his death (Isa. 53:9). "BE NUMBERED WITH TRANSGRESSORS" (Psa. 16:9; Hos. 6:2).

—Fulfilled. Was crucified and buried with thieves, and Joseph who buried him was a rich man (Matt. 27:57-60).

25. BE SINLESS AND PURE (Isa. 53:9). —Fulfilled (Heb. 4:15; II Cor. 5:21; Matt. 27:4; 22-24).

26. GOD WOULD "PROLONG HIS DAYS", would raise him from the dead (Isa. 53:10).

—Fulfilled (Matt. 28:1-20; Mk. 16:1-16; I Cor. 15:3-4; v. 5-26).

27. WOULD JUSTIFY AND SAVE BY HIS KNOWLEDGE AND TRUTH (Isa. 53:11).

—Fulfilled (Jn. 1:17; Jn. 8:32; I Pet. 1:22-23; Jn. 17:17, 19; Rom. 1:16-17; Mk. 16:15-16; Matt. 28:18-20).

28. WOULD MAKE INTERCESSIONS FOR TRANSGRESSORS (Isa. 53:12).

—Fulfilled — Prayed for his murderers (Lk. 23:34).

29. WOULD TRIUMPHANTLY ENTER JERUSALEM riding on an ass — a colt (Zech.

9:9; Isa. 62:11).

—Fulfilled (Matt. 21:1-10; Jn. 12:14-16).

30. BE BETRAYED BY A FORMER FRIEND — rather than by a life-long enemy (Psa. 41:9).

—Fulfilled (Matt. 26:15; Mk. 14:10, 21).

31. BE BETRAYED FOR 30 PIECES OF SILVER (Zech. 11:10-13).

—Fulfilled (Matt. 26:15; Mk. 14:10, 21).

32. MONEY BE RETURNED and Potters Field purchased therewith (Zech. 11:10-13).

—Fulfilled (Matt. 27:9-10; Acts 1:15-26).

33. ANOTHER WOULD BE CHOSEN TO take Judas place (Psa. 69:25; 109:8).

—Fulfilled (Acts 1:15-26).

34. BE CRUCIFIED, RATHER THAN STONED (Psa. 22:16; Zech. 12:10; Matt. 20:17-19).

—Fulfilled (Mk. 15:20; Acts 2:23-36).

35. SUN WOULD GO DOWN AT NOON when crucified (Amos 8:9; Joel 2:28-32).

—Darkness from noon to 3 p.m. (Matt. 27:45; Mk. 15:33; Lk. 23:44).

36. ENEMIES TO CAST LOTS for his garment (Psa. 22:18).

—Fulfilled (Mk. 15:24; Jn. 19:24).

37. OLD COVENANT TO BE ABOLISHED THAT DAY (Zech. 11:10-13).

—Fulfilled (Col. 2:14-16; Eph. 2:14-16; Rom. 6:14; Heb. 10:9-10).

38. NOT A BONE BE BROKEN IN HIS BODY (Ex. 12:46; Psa. 34:20).

—Fulfilled (Jn. 19:30-36).

Note that while they broke the legs of the two thieves to be sure they were dead, they pierced a spear into the side of Jesus. This fulfilled the scripture: "They shall look on him whom they pierced" (Psa. 22:16-17; Zech. 12:10; Rev. 1:7; Jn. 19:32-37).

39. HE WOULD ARISE FROM THE DEAD (Psa. 16:10; Psa. 132:11; Isa. 53:10; Matt. 16:21; Mk. 8:31; Isa. 26:19).

—Fulfilled (Matt. 27:63; Acts 2:27-36; I Cor. 15:1-24; Lk. 24:44-47; Rom. 1:4; Acts 17:30-31).

40. WOULD GIVE THE GREAT COMMISSION (Lk. 24:44-47; Isa. 2:1-3).

—Did give the commission (Matt. 28:18-20; Mk. 16:15-16).

41. WOULD ASCEND INTO HEAVEN (Psa. 68:18; 110:1; 24:7-10; Dan. 7:13-14; Jn. 6:62).

Fulfilled (Mk. 16:19; Lk. 24:51; Acts 1:9-11; Eph. 4:8-11; Heb. 1:3; Eph. 1:20-23; I Pet. 3:22; Heb. 9:24; Jn. 3:13).

42. WOULD BUILD HIS CHURCH (Matt. 16:18).

—Did build his church — and there were many congregations of it in Paul's day (Rom. 16:16).

43. WOULD RULE AS KING ON DAVID'S THRONE in heaven (Isa. 9:6-7; Psa. 89:35-37; Lk. 1:32-33).

—Raised from the dead to sit on David's throne (Acts 2:27-38; Col. 1:13; Heb. 12:28; Rev. 1:9).

44. WOULD SEND HOLY SPIRIT WHEN HE SHOULD ARRIVE IN HEAVEN (Jn. 16:7-13).

—Spirit sent and received on Pentecost, as promised (Acts 2:1-4; I Pet. 1:12).

45. BE NO END TO HIS KINGDOM (Isa. 9:6-7; Dan. 7:13-14).

—Now stood over 1900 years (Heb. 12:28).

But time would fail in which to present other prophecies. The truth of the foregoing prophecies is the very heart of the Great Commission and the gospel of Christ. "Be not faithless, but believing."

Christians Share Christ's Strength

HOYT BAILEY

CHRIST IS MEDIATOR BETWEEN GOD AND MEN (I Tim. 2:5). There is "One Mediator also between God and men, the man, Christ Jesus." There is but one Mediator. The Mediator was man as well as God. Christ is able to restore the lost relationship between God and man. Christ became our mediator through suffering and death. "Who gave himself a ransom for all" (I

Tim. 2:6). This shows that the blessings of redemption come from the death of Christ. It is this message of His death, burial, and resurrection for our sins that we are to carry to every creature (I Cor. 15:1-4).

CHRIST IS THE CHRISTIAN'S HIGH PRIEST (Heb. 7). Christ's holiness perfects Him as a sacrifice. Christ's holiness perfects Him as Intercessor. Christ is the Holy One of God. He has perpetual access to the Father. His will and the Father's are the same. Christ's holiness perfects Him as a teacher. Because Christ is a Divine Being, He had power to represent God to man; because He was a human being, He had power to represent man to God. He has power to redeem, sympathize with, succour, and save men. He was made the great High Priest for men.

WE ARE RECONCILED TO GOD THROUGH CHRIST (II Cor. 5:18-20). Scripture reveals to us how powerful Christ is with reference to man's being reconciled to God. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." This reconciliation is accomplished in Christ's body, the church. Hear this, "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16).

JESUS CHRIST IS ADVOCATE AND PROPITIATION FOR ALL SINS (I Jno. 2:1-2). "We have an Advocate with the Father, Jesus Christ the Righteous." Jesus Christ appears before the face of God for us. "And he is the Propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Christian Warfare

G. F. RAINES

The Christian life is a ceaseless warfare against the powerful forces of Satan who "is transformed into an angel of light" (II Cor. 11:14) and "walketh about, seeking whom he may devour" (I Pet. 5:8).

Paul admonished Timothy to "war a good warfare" (I Tim. 1:18), and "Fight the good fight of faith" (I Tim. 6:12), and thus "lay hold on eternal life."

Near the end of his life, Paul said in his second epistle to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (4:7, 8).

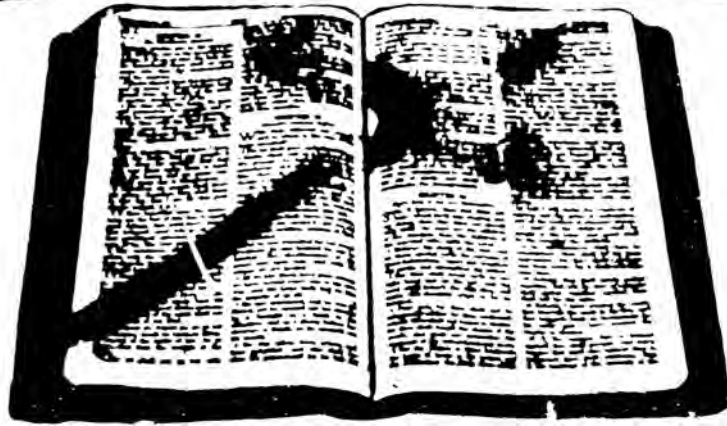
Dr. Gerald Kennedy, a well-known scholar and preacher who has received ten honorary doctorates, has well said:

"Popular preaching today is concerned with personal tensions and problems. The main drive is toward solving a man's inner conflicts and worries — which is important. How to solve individual troubles and how to cure insomnia seem to be the main themes of our message. It is as if our God had become primarily a divine sleeping pill or tranquilizer. We seldom suggest that men should come to church and get stirred up for the battle, but that they should come to get soothed that they forget there is battle."

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8:32

"Thy word is truth" Jn. 17:17



"But speak forth the words of truth"
Acts 26:25

"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME NO. 11

FRIDAY, NOVEMBER 21, 1975

NUMBER 25

Evangelist Gus Nichols Passes

Gus Nichols, 83, nationally-known minister in the Church of Christ, died at 3:00 p.m. Sunday November 16, 1975, at his residence in Jasper, Alabama. Funeral services were at 2 p.m. Wednesday at the Sixth Avenue Church of Christ, Jasper, with interment in the Fountain Garden at Walker Memory Gardens, Jasper. His body lay in state at the church from 10:00 a.m. Tuesday till time for the service. Grandsons served as Pallbearers, and preachers served as Honorary Pallbearers.

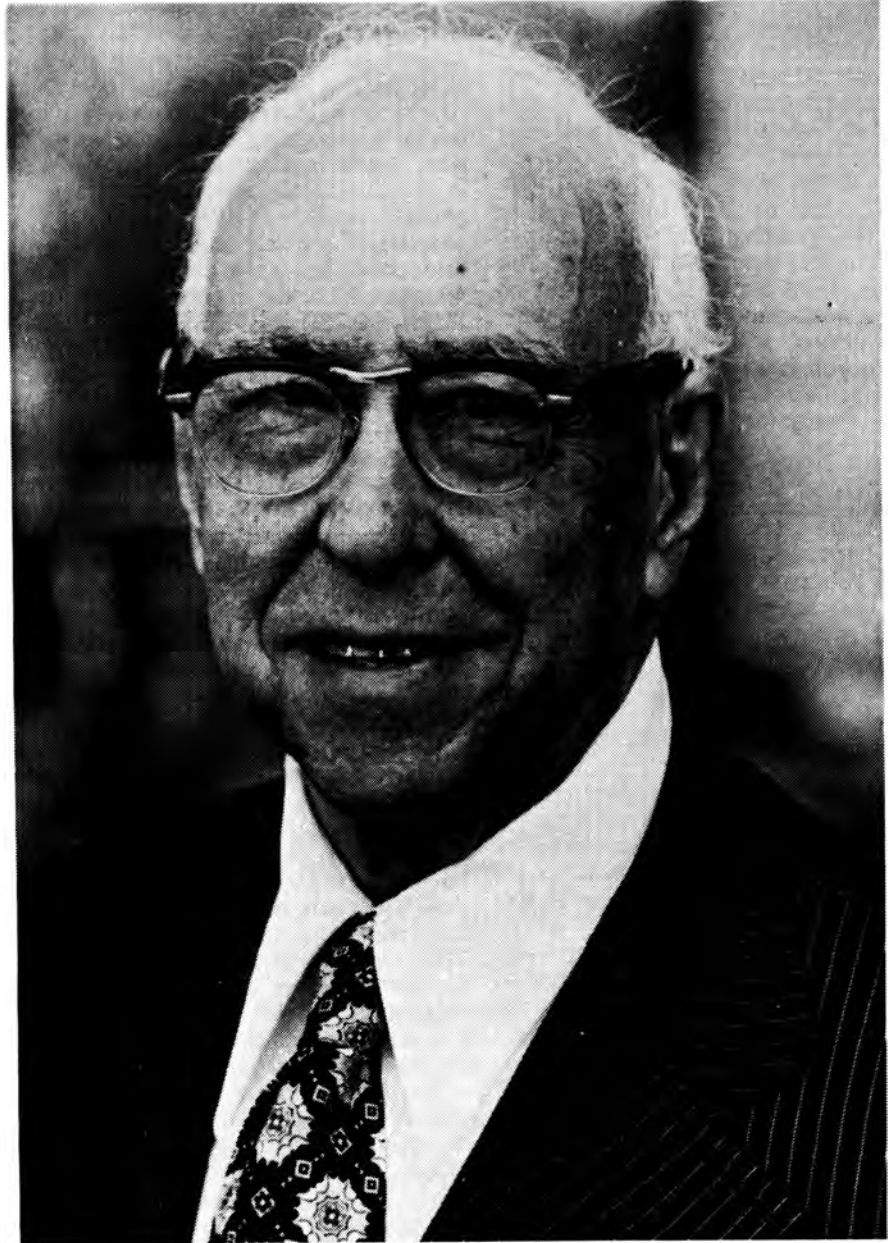
Under the direction of Paul Wylie, minister of the Good Springs church of Christ, the audience joined with the Freed-Hardeman College A CAPPELLA SINGERS, directed by John Bob Hall, in singing Bro. Nichols' favorite hymn, "What A Friend We Have In Jesus." Speaking eloquent tributes to him were Ray Dutton, his fellow-minister at Sixth Avenue; W. A. Black, Millport, Ala.; William Woodson, head of the Bible Department and professor of Greek at Freed-Hardeman College, Henderson, Tenn.; and B. C. Goodpasture, Editor of the Gospel Advocate, Nashville, Tenn. Other songs by the A Cappella Singers were "In The Sweet Bye and By, and "Abide With Me." They also sang for an hour prior to the service.

Preachers stood 'Honor Guard' at the head and foot of Bro. Nichols' casket for twenty-four hours while hundreds filed by to pay their tributes as he lay in state at the church building. The deacons and elders of Sixth Avenue served in that way the last four hours. At the close of the service an estimated 400 gospel preachers joined the Sixth Avenue elders as Honorary Pallbearers.

The overflow crowd was accommodated in classrooms, and folding chairs were placed in the large foyer. Radio Station WWWB (AM & FM) broadcast the hour-long funeral as a public service to the community. James Horton and Alan Cloyd officiated at the graveside rites.

Death resulted from a series of transient ischemic attacks since August 10, which eventually left him paralyzed and speechless.

Survivors include his wife of sixty-two years, Matilda Frances (Brown) Nichols, of Jasper, Alabama, and their eight children: Mrs. Frank D. (Gracie) Young, Memphis, Tennessee; Mrs. A. J. (Vodie) Kerr, Decatur, Illinois; Flavil H. Nichols, Sumiton, Alabama; Mrs. G. Rile (Bertha) Blackwood, Jasper, Alabama; Mrs. W. T. (Carrie) Hamilton, Waxahachie, Texas; Foy W. Nichols,



Indianapolis, Indiana, Hardeman Nichols, Fort Worth, Texas; and Hudson Nichols, Gastonia, North Carolina. He also leaves sixteen grandchildren, and six great-grandchildren.

Other survivors include his two sisters: Mrs. Will (Zella) Windham, and Mrs. Paul R. (Hazy) Dozier, both of Jasper, Alabama; and three brothers: Archie Nichols, Birmingham,

Alabama; Pervie Nichols, Jackson, Mississippi; and Titus Nichols, Fayette, Alabama. A vast brotherhood also mourns his passing. Countless couples for whom he said the marriage vows, and with whom he counseled, feel the loss of a valued friend and advisor. Literally thousands who have been baptized

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

FLAVIL H. NICHOLS

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Rt. 1, Box 1412,

Sumiton, Al. 35128

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month. Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.

Evangelist Gus Nichols Passes

(Continued from page 1)

under his preaching feel as if they are bereft of a 'kinsman'. He was very highly esteemed among his fellow-ministers, and many of them feel as if they are members of his 'family'.

In a log cabin near Carbon Hill, Walker County, Alabama, Gus Nichols was born January 12, 1892, to William Calvin and Velma Elizabeth "Lizzie" (Wyers) Nichols. What little formal education he received was in a one-teacher, one-room, log schoolhouse during the winter months of his childhood. He completed about the sixth grade, but at the age of twelve he had to drop out of school to help support the growing family. His father 'set him free' on his twentieth birthday, and the next day he went back to school; and he also attended school some the following year. In his late twenties, with a wife and three children, he enrolled in Alabama Christian College, then at Berry, Alabama, where he studied Bible, Grammar, Salesmanship, and Typing. Throughout his life he continued a diligent student, and was one of the most avid readers, accumulating a vast library.

In 1909, at the age of seventeen, Gus Nichols was baptized into Christ, the first among all his relatives to become "simply a Christian." Later his parents, and all living brothers and sisters likewise obeyed the gospel of Christ.

Gus Nichols preached his first sermon in August, 1919, in his rural community schoolhouse. He supported himself on a rented farm, preaching in church houses and other schoolhouses as he had opportunities. After crops were "laid by," and during winter months, he supplemented his income by working in the coal mine. After walking (or sometimes riding his mule) four miles to the mine, he then walked three miles underground, then worked twelve hours—for one dollar a day! Often he remained alone to work over-time cleaning out a "room" for fifty cents extra, with which he bought religious books.

His thirst for truth was so great that he took an empty suitcase four miles to the depot, boarded the train to Jasper, then walked three miles to the home of C. A. Wheeler (who had converted him and started him to preaching). There he borrowed such books as the preacher recommended for the young Christian. Lugging the loaded suitcase he returned home, and at night studied those books by the light of pine-knots on the open fireplace, or by a kerosene lamp. When his eyes burned and "smarted," he would cover one eye with his hand to rest it, and keep reading with the other eye alone; then, switch. Weeks later he returned those books, and borrowed others.

The Nichols' home was the first one destroyed by a tornado which swept into Carbon Hill May 27, 1917. Although his crop

was severely damaged too, he and his wife later thanked God repeatedly for that cyclone—for it taught them not to trust in themselves, but to depend on God who promised to make all things work together for good to His faithful children (Rom. 8:28). Subsequently he prayerfully resolved to preach full-time. His wife encouraged him: "Don't make a 'two-by-four' preacher, but be a GOOD one—the best you are capable of being!" Throughout the decades since, she has stood beside him in his dedication to his calling.

As invitations came for him to preach in other communities, he would walk, or ride a mule, or take his family in a wagon to the services. Sometimes he would ride the train to his appointments, and later flew from coast to coast, as well as overseas. Hence in his lifetime he has literally gone from mule-back to super-jet with the gospel!

Despite his home studies, he realized his need for more formal training, so he moved to Berry, Alabama, in the fall of 1919 to enter Alabama Christian College. There he rented places to live, until he bought a small farm on which he built his own house, with his mule and a slip-scraper he prepared the road to it from the neighbor's house. For five winters he continued a student, preaching wherever he could get an appointment, regardless of the support - or lack of it!

Early in 1924 he moved to Cordova, Alabama. He then was the only full-time preacher among churches of Christ in Walker County. During that year he preached at Jasper, Alabama, in a meeting above People's Drug Store, and started a congregation of fifteen or eighteen members. To help them begin worshipping, he came from Cordova, nine miles away, each Sunday afternoon. When it became necessary to move from that rented hall, Sheriff Kilgore secured permission for the little group to worship in the courthouse. Eventually this congregation bought a lot at the corner of Fifth Avenue and Fifteenth Street, and later secured Gus Nichols to move here and preach for them.

Meanwhile, Gus Nichols left Cordova after two years, and moved to Millport, Alabama at the end of 1925. There he lived for seven years, again being the only full-time preacher in Lamar County, and preaching for all the seven congregations then in the county. They bought a tent, and from April till October he preached every night — without a night's rest — at least one year. The depression came; his family numbered eight but he never felt poverty is any special disgrace. Later he said they, like their neighbors, had to eat 'beef tongue' and 'ox-tail soup' to make both 'ends' met!

On December 29, 1932 — after the election of FDR for his first term, but before his inauguration — Gus Nichols moved to Jasper, Alabama. Under his faithful preaching ministry, the church out-grew its quarters and built - larger modern facilities at Sixth Avenue and Fifteenth Street. He has seen the little band of disciples grow to about 650 members. They selected and appointed Nichols himself to become one of their elders, in which capacity he continued till his death. Since he was stricken this fall, the church has paid off all indebtedness on its properties.

The day Jasper's first radio station began operation (November 2, 1946), Gus Nichols began a daily radio program at 8 a.m. which has continued uninterrupted till this day. He made this program most popular in Walker County by announcing on it illnesses, deaths, births, and other items of general interest, inasmuch as there was then no daily paper in the county; and for twenty-nine years Gus Nichols has preached the truth in love over this station. For nineteen years he also conducted a broadcast daily over Jasper's newest radio facilities, but this year another congregation assumed responsibility for it.

The Sixth Avenue Church of Christ and its minister rendered superb service to the entire area when a tornado hit Jasper in 1974. This congregation began a great benevolent

program to help those in need, whether they were saints or not. They distributed many thousands of dollars worth of clothing, food, and household goods to the victims of the tornado, not because the recipients are Christians — but because the donors are!

Gus Nichols was a great writer. At Millport he edited and published a religious journal which he named "The Gospel Way. Later he was one of the founding editors of "Truth In Love, a monthly paper published in Birmingham. Still later (1963) he began *Words of Truth*, published at Haleyville, Alabama, of which he remained Editor until stricken. For perhaps forty years he was Query Editor of *The Gospel Advocate*, Nashville, Tennessee. His contribution, of articles to the *Advocate* diminished as his other editorial loads increased.

For several years Gus Nichols wrote an article each week for *The Mountain Eagle*, Jasper, Alabama, which was then a weekly newspaper. Some of these articles were compiled into three paper-back volumes, printed by Eagle Press. The same firm printed his tract, "What Must I Do To Be Saved?"

Each week during the winter months he distributed free to his training classes mimeographed sermon outlines. During the forty-two years of these sessions, he prepared by a conservative estimate five thousands different outlines. A book of sixteen of his full-length sermons and four class lectures is entitled "Speaking The Truth In Love." One hundred outlines were printed in one volume titled *Gus Nichols' Sermon Outlines*. Other published works are: *Gus Nichols' Lectures On The Holy Spirit*, *Nichols-Holder Debate*, *Nichols-Weaver Debate*, *Nichols-Batts Debate*, and *Nichols-King Debate*. He was selected as one of the *Great Preachers Of Today*, and his volume in that series contains forty-three short sermons on The Great Commission. Many of his lectures have been published in volumes of various college lectureships, and one in the book entitled *Lectures On The Home*.

Gus Nichols never sought controversy, yet he never hesitated to contrast truth with error. He was confident that the more truth is 'rubbed', the brighter it shines. Hence he engaged in about one hundred debates, four of which have been printed. Several others have been preserved on wire — and tape-recordings. His discussions were always marked by courtesy and fairness, yet he did not fail to press his points upon the heart of his respondents and audiences.

Some of his sermons and at least two of his debates have been distributed commercially on cassette tapes. This year two disc recordings of his have been offered for sale: on one he reads poetry he composed; and on the other he reads a passage from Second Timothy, then a chorus sings twelve of his 'favorite' songs.

Gus Nichols was often sought as a speaker on college lectureships at Alabama Christian College, Montgomery, Alabama; Abilene Christian College, Abilene, Texas; David Lipscomb College, Nashville, Tennessee; Freed-Hardeman College, Henderson, Tennessee; Fort Worth Christian College, Fort Worth, Texas; Harding College, Searcy, Arkansas; Harding Graduate School, Memphis, Tennessee; Michigan Christian College, Rochester, Michigan; Oklahoma Christian College, Oklahoma City, Oklahoma; and Pepperdine College (now Pepperdine University), Los Angeles, California; and he has lectured in numerous schools specializing in training evangelists. He is the only preacher who has appeared on all thirty-nine of the annual lectureships at Freed-Hardeman College, where for many years he conducted their 'open Forum,' answering from the podium questions from the audience. For about twenty-five years he has been the first speaker of the day, and in 1975 had from 700 to 1,000 present each morning for his seven-thirty o'clock session.

Honoring him for these and numerous

other activities, he received from Freed-Hardeman their 1975 Award For Outstanding Contribution to Freed-Hardeman Lectureships. He was awarded two Doctors of Law Degrees (Honorary), one by Magic Valley Christian College, Albion, Idaho (1964); and the other by Oklahoma Christian College, Oklahoma City, Oklahoma (1969). In 1971 and in 1974 he was listed in *Personalities Of The South*, honoring American leaders. He is listed in the 1972 edition of *Who's Who In Alabama*, and was twice commissioned an Honorary Lieutenant Colonel Aide-de-Camp on the staff of Alabama's Governor, George Wallace. Pepperdine University, Los Angeles, California, awarded him its Christian Service Award for 1973. He received the Distinguished Service Award from Oklahoma Christian College, Oklahoma City, Oklahoma, in 1974. He received a Distinguished Service Certificate in 1971 for his annual service to Blue Ridge Encampment, Blue Ridge, North Carolina. In 1969 Alabama Christian College, Montgomery, Alabama (on whose Board of

Trustees he has served since 1958) honored him by naming its modern library the Gus Nichols Library and Learning Center. In 1972 a library was named in his honor on the campus of Bethel Christian School, Anakapalle, India. A Cottage for children at Childhaven, Cullman, Alabama, bears Gus Nichols' name in honor of his service as a member of the Board of Trustees since it began in 1949. A plaque was awarded for his encouragement and other contributions toward the development of Indian Creek Youth Camp near Jasper. He and his wife were honored by friends across the nation in 1962 by the gift of a five-week trip (in a party of four) to Palestine and other lands of the Bible, during which they visited ten countries. Some brethren organized the "Gus Nichols' preachers Workshop" which he conducted annually for five years, being hospitalized this year just before the sixth session.

Two television films featuring Gus Nichols which were made for Herald of Truth were seen nation-wide, and are now in several

check-out libraries. One is a filmed service of the Sixth Avenue church of Christ with Gus Nichols preaching; the other, entitled "The Gus Nichols Story," depicts interesting biographical events of his life.

The work of Gus Nichols lives on in the works of others he has influenced. Three of his sons became full-time ministers, and the fourth preaches part-time; three of his daughters married full-time ministers, the other a Christian businessman; four of his brothers became preachers, and one grandson is a full-time minister. Among his relatives (including in-laws) at least twenty became preachers of the gospel. For forty-two years he conducted annual training classes from which have gone countless church leaders. Several dozens of men are now full-time ministers due to his direct influence in their decisions.

Memorials may be made to: Sixth Avenue Church of Christ, Jasper, Al.; Childhaven, Cullman, Al.; Christian Colleges; and to Indian Creek Youth Camp.

The Great Power Of Mind

GUS NICHOLS

The average person, and perhaps all sinners (either in or out of the church) underestimate the great power of the human mind, and human thought. The kind of a person one is can be determined by the kind of mind he possesses and exercises. The brain may weigh about two pounds in an average man or woman weighing one hundred and fifty to two hundred pounds. And the body may be well muscled and developed, but every ounce of the great body, given by our great Creator, is under the control of that small part of one called the mind, which is located in the brain.

STREAM OF LIFE

The Bible says, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). Here we are taught of God that the life of a man issues and flows out from the fountain of the heart, or mind of man. Every one's life is simply a product of his thinking. It is true he may be the author of but very few of his thoughts, but he is under the power and control of his thinking, regardless of whether or not his thoughts originated in his own mind, or are simply lodged there, having come from some other mind, or source. Hence, a person is only a product of what he thinks during all of his waking hours, day after day, and year after year down the stream of life.

NOT LEFT BEHIND

However, the mind, or heart of man, is not left behind, nor isolated from the life and conduct of the individual, as a stream may go forth from its fountain, and leave it hundreds of miles behind. The mind is that mysterious something, which cannot be seen in the brain, but which is associated with the stream of conduct, to be more and more composed of what is accepted from fountains round about it as the days and years pass by.

STREAM IS LIKE ITS SOURCE

The stream of our lives is composed and entirely made up of the kind of thoughts which we accept. If only polluted water enters the stream, it cannot be pure. This principal holds true of the life and character of all men. Each man or woman, boy or girl, is an exact moral product of his or her thinking. Right thinking produces good character, while wrong thinking produces bad character. Each one may not be what he thinks he is, BUT HE IS WHAT HE THINKS! God says, "For as he thinketh in his heart, so is he" (Prov. 23:7). Mind is therefore the most powerful thing in life.

EDUCATION IS GREAT POWER

An educated and trained mind is a powerful thing. It is like the great locomotive railroad engine designed to lead a hundred (or more)

cars on the right track to the desired destination. But all of this great power must be properly controlled and directed, or wreck, ruin, and destruction are sure to follow. This great "engine" and all its wonder-working power cannot control itself. Everything depends upon who is at the throttle.

WE NEED GOD TO DIRECT US

The human mind is a great and marvelous thing. But man is so constituted and made of God that he needs his Maker at the steering wheel of his life. God made man capable of being taught and instructed in the right way. But, without God, he will live lower than the animals. He will walk and live after the flesh, and last after that which is wrong and sinful (Rom. 1:14-32; 8:13; Gal. 5:24; I Cor. 9:27). We need faith in God, and in his word, a faith which will trust and obey. We need the Bible through which God can be at the throttle and control all our powers and bring them into subjection to the Divine will (Matt. 7:21; I Jn. 2:15-17).

MAN CANNOT, WITHOUT GOD, DIRECT HIMSELF ARIGHT

The Psalmist said, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). Again, he said, "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130). The inspired

Prophet 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). Yes, we need God, we need the Bible, the word of God; for it says, "There is a way which seemeth right unto a man; but the end thereof are the ways of death" (Prov. 14:12). Again, we read, "Every way of a man is right in his own eyes: but the Lord pondereth the hearts" (Prov. 21:2). Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). "The sower soweth the word" (Mk. 4:14). "The seed is the word of God" (Lk. 8:11). "Think on these things" (Phil. 4:8).

The seed-thoughts of Bible truth are needed by man. Through their power he may be able to control his talents, his wealth and education, his whole life. God has so designed his word that it (if properly accepted) will motivate and control our mind and hearts so that we will hate the evil and love the good.

Christ always DID that which was right because he always THOUGHT right. We, too, will DO right if we think, love, and purpose aright in our hearts. We need, therefore, to so give ourselves unto Christ that he will always be sitting on the throne of our hearts and controlling our lives, and all this through our response to his will.

Absence Speaks Louder Than You Think!

JOHN TRACY

Failure to attend Bible study is an obvious indication that a Christian has "left his first love." To the church at Ephesus Jesus said, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4-5).

By his absence, a Christian declares to the church and to Christ that something else is more important (to him!) than studying God's word. By his actions, he is casting his 'vote' in favor of abandoning the entire Bible School program. Why does anyone maintain such an attitude?

1. It is NOT because of his superior knowledge. He is usually the one who is in greatest need of the knowledge that is attained through regular attendance.

2. It is NOT because of his superior attitude. If all members were like him, the

total Bible School program would collapse.

3. It is NOT because of his superior spirituality. He often is the one who is also late for Sunday morning worship, and absent on Sunday and Wednesday evenings.

4. It is NOT because of his superior example. Because of his lack of knowledge and involvement, he does not know enough about the church to encourage others.

To What Is It Due?

Irregular Bible School attendance is generally due to one's being spiritually lukewarm, and often totally indifferent to the Christian growth produced by such Bible study.

Won't it be embarrassing if the Lord comes during Bible class time? It will be not only embarrassing, but also spiritually tragic if, on that day, we have chosen to absent ourselves from our Bible School class.

Via Southside
LAMPLIGHTER,
Macon, Ga.

More About Calling On The Name Of The Lord

Under Christianity we are given the precious privilege and stirring promise that "whosoever shall call upon the name of the Lord shall be saved" (Acts 2:21). Close students of the Bible fully recognize that there are two parts to salvation—the divine part and the human element. Man cannot do it all; Jehovah has not done it all. The expression



Robert R. Taylor, Jr.

we are examining in this four-part study fully emphasizes this vital thought. The "calling" is to be done by man. He is active and not passive in this matter. Jehovah in his love, kindness and mercy has provided the plan that permits man to "call" upon him; God does the saving. But man is to avail himself of the plan. He is to appropriate God's grace to the saving of his soul. This he does by "calling on the name of the Lord." Since those who "call" upon the name of the Lord shall be saved, it is bound to follow from this principle that everything that is demanded of man to obtain this salvation is involved in our "calling" upon the name of the Lord. Your preacher may not be preaching it that way, but your Bible teaches it that way nevertheless. If your preacher is not teaching it the Biblical way, one of these two things needs to be done: (1) He needs to change and teach it as the Scriptures authorize it to be taught; or (2) If he refuses to change his preaching, you need to change preachers. If not, why not? Your loyal allegiance to the Lord is far more important than a continuing allegiance to a man who is leading you down the path toward sure destruction.

The Marvelous Harmony Between Mark 16:16 And Acts 2:21

There is no contradiction between what Peter taught in Acts 2:21 and what Jesus Christ taught in Mark 16:16. Inspiration undergirds both statements. Both came from the infinite mind of Deity. Mark 16:16 states the Great Commission under which the apostle was functioning when he uttered Acts 2:21. Reader friend, are you reading reverently and carefully at this point? Here is what the Bible says in these two important and comprehensive verses. Jesus, in Mark 16:16, declares, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Peter, the apostle, in Acts 2:21, declares, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Do you observe any similarity between these two statements. Surely you do. Both statements contain the expression "shall be saved." These three words in the English rendering come from just one word in the original Greek. Reader friend, do you know that the same Greek word that Jesus used in Mark 16:16 is exactly and precisely the same word that Peter used in Acts 2:21? Jesus promised salvation in Mark 16:16. Simon Peter promised salvation in Acts 2:21. But neither one promised salvation on an unconditional basis — that is, of no stipulated commands given to man. In both statements there are conditions imposed. Jesus promised salvation to the baptized believer. He said that the one who believes and is baptized shall be saved. This is conditional salvation. Peter declared that whosoever shall call upon the name of the Lord shall be saved. He imposed a condition for the people in his Pentecostal audience. Again this is conditional salvation.

No doubt every reader of these lines is very familiar with the simple principle of human reasoning that things equal to the same thing are equal to each other. In Mark 16:16 Jesus

says that belief plus baptism equals (or adds up to) salvation. In Acts 2:21 Peter says that calling upon the name of the Lord adds up to (or equals) salvation. Since both statements equal (or add up to) salvation, then the BELIEF AND BAPTISM of Mark 16:16 are equal to the CALLING UPON THE NAME OF THE LORD in Acts 2:21. If not, why not? Also the CALLING UPON THE NAME OF THE LORD in Acts 2:21 is equal to the BELIEF AND BAPTISM of Mark 16:16. If not, why not?

The apostle Peter was operating under the Great Commission when he promised salvation to those who would call upon the name of the Lord in Acts 2:21. Simon Peter certainly knew that Jesus, his Master, had promised salvation only to those who would believe and be baptized (Mark 16:16). The apostle could not be loyal to the author of the Great Commission and promise salvation on terms wholly different from those imposed by his Lord and Saviour. That he did not do so has been amply set forth in our previous study on this topic. Instead of a contradiction or disharmony between Mark 16:16 and Acts 2:21 there is the most marvelous type of harmony and unity between the two passages. Acts 2:21 does not "kill" Mark 16:16 regardless of how many preachers are preaching that it does. One Scripture does not "kill" another Scripture. To call upon the name of the Lord in Acts 2:21 means to believe and be baptized

as commanded in Mark 16:16.

That is exactly why we suggested earlier in these studies that calling upon the name of the Lord is not saying simply, "Jesus, save me." It is not to say, "Lord, be merciful to me a sinner." It is not to raise one's hand at a given signal and signify that one desires to be saved from his past sins. It is not to sign a pledge card giving one's life to the Lord Jesus Christ. It is not to bow before the television or touch one's radio set and utter a suggested formula of words designed to admit Jesus immediately into the alien's heart. It is not to turn on the headlights of one's car at a stipulated moment, or honk one's horn in response to some cleverly-worded bumper sticker message on the back of the car in front of you.

Have you believed in Jesus Christ as the only begotten Son of the living God? (John 8:24). Have you repented of your sins? (Luke 13:3). Upon your confession of your faith in the Risen Redeemer have you been immersed in water by the authority of the Christ and for (or unto) the remission of your sins? (Mark 16:16; Acts 2:38; Acts 22:16; Rom. 6:3-4). If not, then according to such passages as Acts 2:21, Mark 16:16 and Acts 2:38 you have not called upon the name of the Lord. And if you have not called upon the name of the Lord by gospel obedience, you have not been saved. These are imperatives as far as your soul is concerned and we bid you give the closest of consideration to them.

Holy Spirit And Laying On Hands

HOYT BAILEY

THERE ARE ONLY FOUR CASES OF LAYING ON HANDS: The Grecians selected Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, "Whom they set before the apostles: and when they had prayed, they laid their hands on them" (Acts 6:6). It should be kept in mind that only apostles could impart the Holy Spirit by laying on hands. It must be carefully noted that the apostles laid hands and imparted the Holy Spirit only upon Christians.

THERE WAS NO RESPECT OF PLACES OR PERSONS. Only apostles imparted the Holy Spirit of Samaritans and only to those who had been baptized. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Spirit: (For as yet he was fallen upon none of them only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Spirit" (Acts 8:14-17).

Philip, the evangelist, had the Holy Spirit

by the laying on of the apostles' hands (Acts 6:6). Philip could and did perform miracles (Acts 8:6-7, 13), but Philip could not impart the miracle performing power to others. If Philip could impart this power, then, why was it necessary for the apostles to come from Jerusalem and impart the Holy spirit? (Acts 8:12-18).

THE EPHESIANS HAD TO RECEIVE SCRIPTURAL BAPTISM BEFORE RECEIVING THE LAYING ON OF HANDS. After Paul learned that they had received only the baptism of John, "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 Spirit came on them; and they spake with tongues, and prophesied. And all the men were about twelve" (Acts 19:2-7).

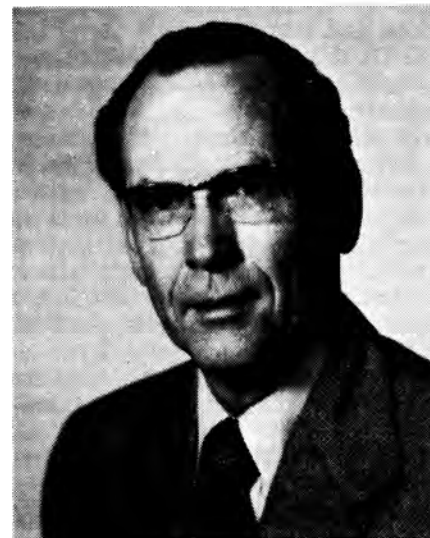
PAUL SAID TO TIMOTHY".....stir up the gift of God, which is in thee by the putting on of my hands" (II Tim. 1:6). Only apostles bestowed the Spirit by "laying on hands".

"Yet Trouble Came"

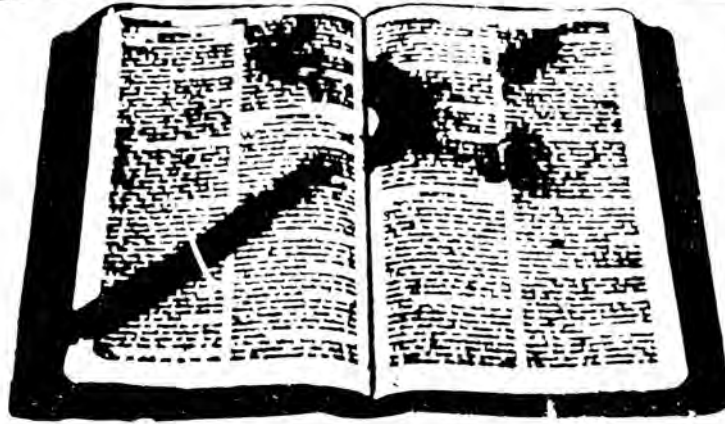
W. T. HAMILTON

(Editor's Note: In serial form we are printing the material in "Yet Trouble Came," by W. T. Hamilton. The author is son-in-law to the late Gus Nichols, and preaches in Waxahachie, Texas. These articles based on the book of Job are designed to help in times of distress, which eventually touches every life. The gold hard-back book, of twenty-six short chapters, is gift boxed. It is devotional in nature, and is appropriate for tokens of remembrance to people with problems of any kind. It is especially suitable for individuals or churches to use in their ministry to the distressed, either in lieu of, or in conjunction

with florals."



WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME NO. 11

FRIDAY, NOVEMBER 28, 1975

NUMBER 26

The Apostle Paul And Calling On The Name Of The Lord

In a group of four articles for WORDS OF TRUTH we are giving rather exhaustive treatment to the theme of calling on the name of the Lord. We are seeking to view it both negatively and positively. It is a vastly misunderstood topic of Biblical instruction. The errors in regard to this great Bible topic need to be exposed. The truth of what is really means to "call upon the name of the Lord" should be allowed to shine into the hearts of humanity. In this fourth and concluding article we wish to present some information from Saul's (Paul's) conversion and his later teaching on this important theme.



Robert R. Taylor, Jr.

HIS CONVERSION

Three chapters in the book of Acts depict the conversion of Saul of Tarsus. They are Acts 9 (which is Luke's account), Acts 22 (which is Paul's account on the stairway in Jerusalem as he faced his would-be murderers), and Acts 26 (which is also Paul's account, but one he delivered in Caesarea before Agrippa, Bernice, Festus, and other leading dignitaries). In one of these accounts we read Ananias' command to the stricken Saul in Damascus: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Since Saul did what the God-sent preacher told him to do, we know for a surety that he "called upon the name of the Lord." It will be recalled from such passages as Joel 2:32 and Acts 2:21 that those who call upon the name of the Lord will be delivered or saved from their sins. Saul needed salvation, just as did the others about whom we read in the New Testament. He had to do exactly what others must do in order to obtain it. The others had to "call upon the name of the Lord" prior to their being saved. Saul did the same.

Throughout this study we have taken the uniform position that "calling upon the name of the Lord" for the alien sinner does NOT

refer to PRAYER. It refers to gospel obedience. The statement made to the penitent Saul adds evidence to the correctness of this position. Saul was in the process of becoming a Christian. He was not yet saved as Ananias approached him, for he was yet in his "sins". He had not yet done what was appointed him to do in order to receive the remission of his sins. Be it recalled that the Lord had told him, "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do" (Acts 22:10). That was three days before Ananias came to him with further instructions of what he must do. Remember that the Bible teaches that "whosoever shall call upon the name of the Lord shall be saved." But Saul was not saved at this point; therefore he had not yet "called upon the name of the Lord." Yet prior to the coming of Ananias he had conversed with the Lord on the Damascus road. But his talking with Jesus did not constitute his "calling on the name of the Lord." That was to be done later in his full conversion process. Saul had even referred to Jesus as "Lord", yet this did not add up to his "calling on the name of the Lord." He evidenced his behalf in the Deity of Jesus Christ by asking of the Lord what he must do (Acts 9:6). Yet this did not constitute the fullness of his "calling upon the name of the Lord" — else he already would have been saved when Ananias came to him. Saul had already exhibited his penitent spirit during the three days in which he did without food and drank no water; Yet he still had not reached salvation. He, at this time, had not "called" fully upon the name of the Lord.

Do you associate "Calling on the name of the Lord" with baptism? Does your preacher associate "calling on the name of the Lord" with baptism? Ananias, a God-sent preacher to Saul, actually did connect baptism and the calling on the Lord's name. Saul was commanded to "call upon the name of the Lord." How was he to execute this command? By arising, being baptized and thus having his sins washed away in the process. My friends, if you have never been scripturally baptized, then you have not "called upon the name of the Lord." If Saul had to be baptized "calling upon the name of the Lord" — and he MOST ASSUREDLY DID — then WE MUST be baptized "calling upon the name of the Lord."

If not, why not?

That "calling upon the name of the Lord" did not refer to prayer in Saul's case is made very clear in the full account of his conversion. The Bible states in Acts 9:11, "And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, BEHOLD, HE PRAYETH." As this text fully indicates the penitent Saul had already engaged in prayer before the arrival of Ananias. Yet he was not saved when Ananias first beheld him. If prayer to the Lord is all that is involved in "calling on the name of the Lord", as millions advocate, then why did it not constitute "calling on the name of the Lord" for Saul? Who will answer? Saul had NOT "called upon the name of the Lord" until he completed the process that brought him to salvation. But he did not complete that process until he arose and was baptized at the clear command of the God-sent preacher Ananias. "Calling on the name of the Lord" for Saul was just the same as it was for those in Acts 2 on the day of Pentecost. It was gospel obedience for him in Acts 22:16; it was gospel obedience for them in Acts 2:38-41, 47. Reader friend, the Bible teaches clearly that this is the way it is! That is why we are writing it that way. We are writing it the way it has been, the way it is, and the way it will continue to be. Do you believe it the way it is written? If not, why not?

PAUL'S TEACHING IN ROMANS 10:13-15

To add further weight to the correctness of our position that "calling on the name of the Lord" is equal to gospel obedience, let us consider another passage in which our theme occurs. In Romans 10:13-15 Paul wrote, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." This passage is drawn from a book where obedience is emphasized in Romans 1:5; 6:17-18 and 16:19. Romans 10:13-15 is set forth in an immediate context that emphasizes obedience also. Please note the acts of obedience in verses 14-15 of this

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WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430, Haleyville, Ala. 35565.

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Rt. 1, Box 1412, Sumiton, Al. 35128

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



FROM
THE EDITOR

A Medley of Matters

Robert R. Taylor, Jr.

Instead of writing about just one theme in this article, the writer has two good works to mention and commend for the consideration of our readers. Each will be given a heading at the beginning of the section. This article is written as many congregations will be preparing their budget for 1976.

THIS YOUNG MAN WANTS TO PREPARE TO PREACH

Since this gospel paper goes into the hands of many preachers and elders in various parts of the country, we take this means to ask your prayers and financial help in behalf of a young man who wants to attend the Memphis School of Preaching at the beginning of this coming year, 1976. Raymond Holder is from Crystal Lake, Illinois. He married a young lady from a home where I have stayed while in meetings in the Crystal Lake area. Brother Holder is about 20 years of age. He obeyed the gospel a little over one year ago, but already is very active in the Lord's work. He is already working diligently at soul-winning, takes a part in public worship and (under one of the Crystal Lake elders) is working closely with their young people. He is studying diligently. He desperately wants to come to the Memphis School of Preaching. He feels sure that his wife can be transferred with the

same company from where she now works to Memphis. In addition to her income, he will need about \$200.00 per month in support while he attends the Memphis School of Preaching for two years. Some church will do well to consider helping this worthy young man to prepare himself to preach. Why not put him and his good wife in your 1976 budget? Two of the elders at Crystal Lake have contacted this writer, one by phone, and one by letter, in regard to Raymond as being worthy. He may be contacted at this address: Raymond Holder, 943 Canterbury, Crystal Lake, Illinois 60014.

PLACE THE GOSPEL HOUR IN YOUR 1976 BUDGET

During the year of 1975, I am preparing in excess of 300 radio scripts for Brother V. E. Howard to use on the daily and weekly versions of THE INTERNATIONAL GOSPEL HOUR, a program heard throughout the United States, Central America, and much of South America. Each of these scripts requires about one-and-one-half to two hours in research, preparing, typing and proofreading. Needless to say, the Gospel Hour is quite close to this writer's heart. I am putting a lot of my heart into it each week.

Brother Howard is doing a great job as speaker. So is Brother Tom Warren. The Nash eldership in Texarkana, Texas, is doing a great job in their leadership in this work. The program is growing. More stations are being added nearly every week. Quite naturally the costs increase as this growth occurs. (It could hardly be any other way.)

In a letter to me in October, Brother Howard suggests that they need at least \$3,000 per week to pay for radio time on major stations (not sponsored), production costs, tapes, printing and mailing Bible Correspondence courses, sending out printed sermons, secretarial work, and for one full-time employee, D. C. DuBois. Right now only about \$2,000 per week is coming in. That means going into the red \$1,000 every week. This cannot long continue! Soon the Gospel Hour will have to cut down on some of the stations, and send out fewer printed sermons, Bible Correspondence courses, etc., which are so vital to the overall work. When a strong major station is lost to the Gospel Hour it may be a permanent loss, even if there were sufficient funds in the future to reinstate it. This is one of the reasons why this message is a pressing one. This is why it needs an urgent response.

The Gospel Hour has two of the greatest preachers of this century before its microphones. Brother V. E. Howard is at home behind the radio microphone. He pioneered in this type of work as far as churches of Christ are concerned. His preaching is distinctive. The sermons he preaches could not be preached in any denominational pulpit in the land. He preaches each week on a thirty-minute program, a weekly twenty-five minute program, a weekly fifteen-minute program and a daily fifteen-minute program. The other speaker on The Gospel Hour is Brother Thomas B. Warren. Brother Warren is distinctive in his preaching. His sermons have the old Jerusalem "ring" of Biblical authority, Biblical sufficiency, and Biblical finality attached to them. Neither of these men is ashamed of the gospel. Neither is ashamed to let people know that he is a member of the Lord's church. Neither is trying to convert people without their realizing what is taking place. Both believe that the gospel will not only convert people but will open doors leading to their conversion. These men are not afraid to speak out on that which is controversial. For instance during October and

A Tribute To Gus Nichols From His Fellow-Elders

On the Lord's Day (Sunday), November 16, 1975, at 3:00 P.M., ended the earthly life of a great and beloved gospel preacher, and our fellow-elder, brother Gus Nichols. Many words of tribute and praise will be given to him, and rightly so. However, one of the greatest will be his own sign which hangs in his office with the words from 2 Timothy 4:2, "Preach The Word" — because he did just that! He lived and preached the Word, and loved doing it. He was truly a man of God.

There are today many thousands of Christians because of his great love for and dedication to the Word of God. Literally thousands loved, honored, and respected our beloved brother in Christ. But those of us who have closely labored with him at the Sixth Avenue congregation for many years have probably loved him most. We have enjoyed such an abundance of his great sermons from the Word of God, and remember him as a loyal defender of Truth, and we will sorely miss him.

The elders and deacons at Sixth Avenue, along with the leaders from the old Fifth Avenue congregation, will always cherish having worked with him. We will never be able to repay Bro. Nichols for his great stand for the Truth, and for instilling in us a love for Truth. Nor will we be able to repay him for his demonstrated wisdom, coupled so efficiently with his vast knowledge of the Bible, in guiding us through trying times or burdensome tasks. He was a beloved Elder Preacher, and Friend.

Brother Gus Nichols, at the age of 83 years, 10 months, and four days, has gone his 'last mile' with us, and has gone on to his reward with God. One of his sons (Hardeman) reminded us what God told Joshua after the death of Moses: "Moses my servant is dead; now therefore arise, go over this Jordan . . ." (Josh. 1:2). God urged them on in verse 9: "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." After the life of this great elder and evangelist, who, following the loss of their loved ones, has turned so many hearts back to God and his word to guide the future of their lives, we should likewise look ahead.

Now, in keeping with this, as we turn to the tasks that lie ahead, we want to remember the words of the apostle Paul: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12-13). Now unto God and our Father be the glory for ever and ever, Amen.

Yours in Christ,
Elders, Sixth Avenue
Church of Christ,
Jasper, Alabama 35501

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The New Testament Church

[While in India I tried to set forth the church revealed in God's word, with special emphasis on the undenominational nature of the church. This is an outline we later sent to all our workers in India for their review. These truths need to be stressed again in America — since some among us seem to be departing from them. — Hardeman Nichols, Fort Worth, Texas.]

I. THE CHURCH WAS NOT A DENOMINATION, BUT WAS:

- A. The body of Christ. Eph. 1:22-23; Col. Col. 1:18.
- B. The kingdom of Christ. Matt. 16:18-19; Col. 1:13-14
- C. The bride of Christ. Eph. 5:23-30; II Cor. 11:1-3.
- D. The temple of God. Eph. 2:19-22.
- E. The house of God. Eph. 2:19; I Tim. 3:15.

II. THE CHURCH HAD NO DENOMINATIONAL GOVERNMENT.

- A. It had one head, Jesus Christ. Eph. 1:22-23; Col. 1:18.
- B. There was no clergy or laity, but each Christian was a priest. I Pet. 2:5.
- C. There was no vying for power or position, but an effort was made to serve each other. Matt. 23:8-12; Phil. 2:1-11.
- D. Each congregation, when fully organized, had a plurality of men known as elders, bishops, pastors, or overseers (these different terms apply to the same officers) to oversee its work. Acts 14:23; 20:17, 28; I Pet. 5:1-4; I Tim. 3:1-7; Tit. 1:5-9.
- E. Elders were assisted in their work by deacons (I Tim. 3:8-13) and evangelists. II Tim. 4:5.
- F. Each congregation was separate and independent under Christ with its elders, deacons, evangelists, and other members. They were not bound together by ecclesiastical authority, but by their mutual love for Christ and for each other.

III. THE CHURCH HAD NO DENOMINATIONAL NAME, BUT WAS CALLED:

- A. Collectively:
 1. The church of God. I Cor. 1:1-2. Plural, I Cor. 11:16.
 2. The church of the living God. I Tim. 3:15.
 3. Christ called it "my church." Matt. 16:18. Plural, Rom. 16:16.
 4. The church. Acts 2:47.
- B. Individual members were called:
 1. Christians. Acts 11:26.
 2. Saints. Acts 9:13.
 3. Disciples. Acts 9:1.
 4. Brethren. Acts 11:1.

IV. THE CHURCH HAD NO DENOMINATIONAL WORSHIP.

- A. Its worship was in spirit and in truth. Jn. 4:23-24.
- B. In worship they taught the word, Acts 2:42; I Cor. 10:16; 11:17-29; gave liberally, Acts 2:42; I Cor. 16:1-2; II Cor. 9:7; and sang. Eph. 5:19; Col. 3:16.
- C. They met regularly upon the first day of the week. Acts 2:42; I Cor. 16:1-2; Acts 20:7.

V. THE CHURCH HAD NO DENOMINATIONAL MISSION.

- A. Its work was to preach the gospel to the lost, Matt. 28:18-20; Mk. 16:15-16; to edify its membership, Matt. 28:20; Eph. 4:15-16; and to help the needy. Gal. 2:10; 6:10.
- B. Because of mutual love, congregations helped each other but still maintained their own autonomy. Acts 11:27-30; 15:22-33; Rom. 15:25-28; I Cor. 16:1-2; II Cor. 8 & 9; Phil. 4:15-18.

VI. THE CHURCH HAD NO DENOMINATIONAL CREED.

- A. Its only creed was the Bible. II Tim. 3:15-17; I Cor. 4:6; II Pet. 1:3; Gal. 1:6-9; II Pet. 1:20-21; Jude 3; Rev. 22:18-19.

B. Doctrines of men were rejected. Matt. 15:9; Col. 2:20-23; Gal. 1:6-9.

VII. THE CHURCH HAD NO DENOMINATIONAL REQUIREMENTS FOR MEMBERSHIP.

A. The church is the saved. Acts 2:47; Eph. 5:23.

They did not teach people first to be saved, and then to join the church of their choice! They simply told people what to do to be saved.

B. The conditions of salvation are:

1. Faith. Jn. 3:16; Acts 16:31; Mk. 16:16.
2. Repentance. Lk. 24:47; Acts 2:38; 17:30-31; II Pet. 3:9.
3. Confession of Christ. Matt. 10:32-33; Acts 8:26-27; Rom. 10:9-10.
4. Baptism into Christ. Matt. 28:19; Acts 2:38; 22:16; Rom. 6:3-5; Col. 2:11-12; Gal. 3:26-27; I Pet. 3:21.

—via News from India, Midland, Texas

Being Spiritual

BOB BARNHILL

"I only like to worship with my friends in our living room; they are so spiritual! I get more out of spiritual people!"

"He must be deeply spiritual, because when he prays or talks, he seems to be so emotionally close to his Lord."

"I don't feel close to the Lord. My life must not be spiritual enough. I don't get much out of church services — they lack spirituality."

Perhaps no other word is more used, or more abused, than "spiritual." Its meaning is batted to and fro like a shuttlecock! Sadly, those who talk most about spirituality are usually the ones who know the least about what God says being "spiritual" really means!

Being "spiritual" is NOT being more emotional than the average person in our prayers.

Being "spiritual" is NOT feeling ecstatically on 'cloud-nine' during the eleven o'clock worship hour.

Being "spiritual" is NOT the ability to become emotionally involved and excited on an out-of-town campaign.

Being "spiritual" is NOT a silent inner-glow that 'radiates Jesus' so that through a process of divine osmosis (?) others 'absorb Jesus' too!

By common usage, being "spiritual" has, in the last few years, been re-defined to mean, "Having an emotional, radiant inner-glow." Such a narrow definition of "spirituality" stands out in sharp contrast with a view of the New Testament writers! Paul felt that being "spiritual" was to "not fulfill the lust of the flesh" (Gal. 5:16), and to live on average days in a way that pleases God (I Cor. 2:13).

Any product is best seen by its fruits. Being "spiritual" is not shown by a constant discontent, nor by being so emotionally involved as to ignore God's written way. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, patience" (Gal. 5:22). Fruits such as LOVE and MEEKNESS (when biblically defined) are qualities of "spirituality" which demand exact obedience!

Frankly, to conclude there is a lack of "spirituality" because "there is an absence of an emotionally-high peak at a worship service," is a plain misunderstanding of what "spirituality" means! A far more valid test of "spirituality" lies in attitudes — toward regular worship, and (more especially) toward the routines of ordinary living! How a Christian housewife washes dishes, changes diapers, and keeps a tidy home — or how a husband conducts his business affairs, may be a greater test of their spirituality — far more so than how emotional they become at a worship service!

Spiritual growth is not a 'magical' process!

It comes gradually through the years by growth in the Christian graces (II Pet. 3:18; 1:5-11). Growing up spiritually will involve average, routine, days! True "spirituality" is not proven by one's ability to reach an emotional peak when talking about Jesus! More especially, "spirituality" involves a proper attitude toward routine weeks, and average hours. No human can always maintain a high emotional level.

Rather than equate "spirituality" with a sense of 'inner-glow' (which may be a by-product), let us recognize "spirituality" is best seen in the way we walk — not when we are on the mountain tops — but in the valleys."

—Via Sunset Sentinel

Why Some Churches Grow

JACK GRAY

One Sunday night after services a lady asked why the church is growing so rapidly in some areas, and so slowly elsewhere. After meditating on her question, the following reasons were given her.

The church grows where there is a spirit of love, unity, and understanding among the members. They in turn manifest these attitudes toward the people of the community. A 'better-than-thou' (or 'we-are-right-and-you-are-wrong' attitude cannot convert people to Christ.

Secondly, the church grows where the leaders are men of faith, character, reputation, zeal, and vision. Where little men oversee the work of the church, very little will be done. Elders and deacons should be respectable, and respected, responsible citizens, as well as scripturally-qualified, and devoted as Christians.

Thirdly, the church grows where the local preacher sets a high spiritual tone, and where he excites the members to do great things for the Lord. If he is narrow in attitude, small in matters of judgment, and afraid to "launch out into the deep," then he will hinder instead of help the church.

Fourthly, the church grows where there is a will to work. When a church has the attitude that they are too small to do much, they will be too small! To many churches are nothing more than worshiping societies, only keeping house for the Lord. A church at work will win souls!

Fifthly, the church grows where it plans for the future. A church that meets today's needs tomorrow, is always behind! The congregation plans for the future in providing adequate buildings for worship services and Bible School, in employing efficient personnel, in assuming new benevolent and mission programs, and in being Bible-centered in every activity.

Lastly, a church will grow where God is honored, Christ is preached, and where the Holy Spirit plays an important role in the life of the disciples through the inspired word. When the gospel is preached in truth and love, and when the lives of the members exemplify their profession, the CHURCH WILL GROW!

—via Huntsville's MEMORIAL MESSENGER

It Takes More Than Veneer To Make A Cabinet

JIM BILL McINTEER

In visiting the hospital, thanks to the courtesies of the parking lot guards, I parked in the section marked "Doctor Only." Beautiful are the considerations shown preachers by the hospitals! Most of us try not to impose on either space or at times when doctors most need these areas.) As I left the

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The Apostle Paul And Calling On The Name Of The Lord

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text. Verses 9 and 10 of chapter ten emphasize belief and confession of Christ. Romans 10:16 says, "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" The Romans had been saved when they obeyed the doctrine of Christ. We read in Romans 6:17-18, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. bring then made free from sin, ye became the servants of righteousness." Paul told the Romans in Romans 10:13 that "whosoever shall call on the name of the Lord shall be saved." Yet the Romans were not saved until they reached the blood of Christ. They were not saved until they came into Christ. According to Romans 6:3-4 they were "baptized into Christ" and into the blessed benefits of his precious blood. The Romans were saved when they "called on the name of the Lord". But they were not saved until they obeyed the gospel, Hence calling on the name of the Lord is equated with gospel obedience. "CALLING ON THE NAME OF THE LORD"

AND THE CHRISTIAN

Even after his initial gospel obedience the Christian must continue to "call upon the name of the Lord." In I Corinthians 1:1-2 Paul wrote, "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place CALL UPON THE NAME OF JESUS CHRIST OUR LORD, both their's and our's:....." Here Paul is talking about Christians who "call upon the name of the Lord." Christians "call upon the name of the Lord" by remaining faithful in all the gospel requirements of the Lord. It surely includes prayer, for the Christian is now on praying grounds and pleading terms with God in Heaven. But it is not restricted by any means to PRAYER ONLY in the Christian's life, for there are many duties that devolve upon him as Jehovah's child.

My reading friends, there is NO WAY to call upon the name of the Lord separate and apart from obeying the gospel of Christ. THIS IS THE WAY IT IS DONE!! Do not allow any preacher or would-be-expounder of Sacred Scripture to deceive you at this vital point.

It Takes More Than Veneer To Make A Cabinet

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car, walking to the hospital, I became aware that a lady was walking toward me with an intense stare. When we shortly met face to face, in an effort to be "unfresh, yet friendly," I spoke: "Good afternoon."

Immediately, as though my greetings had been filled with antibiotics that chase away all pain and germs, she broke into obvious delight and replied, "How do you do, Doctor!"

In my charming bedside manner I responded in pure antiseptic tones, "I'm fine, and I hope you are." We passed as "ships in the night," perhaps never to see or greet again.

But she called me "Doctor!" I'm not one! I am proud of those who are! But, why did she call me one? — Oh, yest, I parked in the Doctors' lot.

It takes more than veneer to make a cabinet, and it takes more than a hospital-lot assignment to make an M.D. Likewise, it takes more than church attendance to make a Christian! The friendly lady misjudged me: I couldn't have cured her ingrown toe-nail, but she thought I was a talented physician — just

because of where I parked.

Do I go through life 'fooling' folks? Am I what my presence at the Lord's Table says I am? Am I genuine? Is my Christianity real? — or, have I just parked in God's church-lot? Make it real, Christian!

—via Southside LAMPLIGHTER, Macon, Ga.

A Medley of Matters

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November, 1975, Brother Howard is speaking out on Occultism. Specifically he is preaching on what is wrong with astrology, Satanism, Spiritualism, Reincarnation and Witchcraft. This writer worked for several weeks in doing research for these various facets of the occult movement and writing the scripts.

The Gospel Hour needs your help right now. Many of the congregations who have a part just pay for the radio time in their local areas. A number of them are in mission areas, and this is all they can do. This but means that others must make up the expenses incurred weekly in Texarkana. Perhaps you as an individual would like to make a contribution right now. I wrote an article some months ago about keeping the Gospel Hour on WLAC in Nashville. One fine couple saw this article which appeared in the GOSPEL ADVOCATE and WORDS OF TRUTH, and sent a check for \$500, enough to pay for five Sundays of broadcasting the gospel on WLAC in Nashville, Tennessee. It would be a tremendous help if congregations would send a last-of-the-year contribution either in November or December, and put the Gospel Hour in the 1976 budget. The elders in Ripley, Tennessee, where I preach have recently stated that the Gospel Hour will be in our 1976 budget. In addition they will allow me to have enough time to write six scripts per week for Brother Howard. That is how much we here believe in this program and its potential. The address is: International Gospel Hour, P. O. Box 6029, Texarkana, Texas 75501; phone (214) 793-4116. Why not let the Gospel Hour know today what your congregation will do for 1976? We sincerely hope your answer will be a favorable one to this pressing need.

Those of us connected with The International Gospel Hour are deeply grateful to the good editor of this paper for allowing us this space to present this pressing plea.

Legalizing Homosexuality

ANDREW M. CONNALLY

A recent court decision has defined the guidelines for employment in the U. S. Civil Service Commission. The rules accord homosexuals the same employment rights as all others. The courts have held that no person should be disqualified from federal service solely because he or she has engaged in homosexual acts. Undoubtedly this policy will now be adopted by the FBI, the CIA, the military, and the State Department where heretofore homosexuals have been refused. There is no doubt in my mind that this is just another of Satan's tactics to destroy America.

As early as 1970 the United Presbyterians adopted a report on Sexuality and the Human Community. This report said the "felony laws" of our nation concerning homosexuals were "morally unsupportable." The report further called for the elimination of all laws governing the private sexual behavior between consenting adults. Among their August members, 347 of their representatives denied the Old and New Testaments acknowledge that lust, adultery, prostitution, fornication and homosexuality, are sins. When a main-line denomination of our land takes such a position, they no longer deserve there respect of anyone professing faith in God, goodness, morality, or the Bible.

To those familiar with the so-called "Equal Rights Amendment" aims, there is no doubt that many of its proponents are seeking the same thing — stop all laws governing

homosexuality.

Homosexuality is not a sickness, it is a SIN! "Sin" — with a capital "S". It destroyed Sodom and Gomorrah, and it can destroy America. Such flagrant violations of God's laws do not deserve our patience or procrastination. A graphic picture of God's hatred of such evils is in Romans one. Read it, and weep — cry before we, too, feel the wrath of God!

I, for one, do not want such people teaching my children, running my government, or palming itself off as respected conduct in a main-line Protestant denomination!

I cry out against its devotees. I reject medical doctors who defend homosexuals, and repudiate federal judges and courts who uphold them. Such people do NOT properly represent me, nor my beliefs. They are as bad as the ones whom they defend. Our nation cannot long survive such exploitation and shame.

This sin denies the basic goodness and morality as taught by the founding fathers of our nation. Homosexuals and their sins did NOT make America great. They ARE a perversion of human nature. They ARE a stench in the nostrils of God, and they ARE a shame to our nation. May God have mercy on us!

—via Southside LAMPLIGHTER Macon, Ga.

A Truly Spiritual Church

LARRY HENNINGER

In the thinking of some today, 'spiritual' churches are equated with 'small' churches. One man pontifically announced: "No church should ever have more than 200 members!" Some are convinced that the SMALLER the congregation, the more SPIRITUAL the atmosphere. This attitude is grossly short-sighted.

Spirituality (love for things of the Spirit) is an inner quality, a personal trait. A church is 'spiritual' because its members are. If the individuals comprising the church are not reverent, then no amount of small-ness will make that church 'spiritual'. If, on the other hand, the members are devoted to God, it will be a deeply-spiritual body, even if there are five thousand of them.

If we want the church to be spiritual, let us begin — where it will do the most good — on OURSELVES! This will insure a personal feeling of communion with God — and that will make for a 'spiritual' church.

— via. TRUTH East Gadsden, Ala.

"Take Heed....Lest Any Of You Be Hardened"

G. F. RAINES
Newton, Miss.

Nothing is more deceitful than sin, and when sin deceives it hardens the heart. Paul says: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12, 13).

An alarm clock finally fails to awaken those who continuously ignore it. Analogously, the word of God finally ceases to disturb those who habitually disregard it.

The Bible clearly teaches that people can sin beyond the possibility of repentance and, consequently, beyond the reach of God's mercy (John 12:39; Heb. 6:4-6).

Concerning the "eternal sin" (Mark 3:28-30), Guy N. Woods wrote: "... it is clear that the 'eternal sin' is an attitude of heart and disposition of mind, that renders an individual unable, because he has so long been unwilling, to turn from his rebellious way. So long as one has the will to repent . . . , there is no sin that will put him beyond the reach of God's forgiveness."

Please read Matt. 11:28, 29; Rev. 22:17; Mark 16:16; Acts 2:38; Col. 1:13, 14; Rom. 6:3, 4; II Pet. 1:5-11; Rev. 2:10.

EAST AFRICAN NEWSLETTER

KENYA, NAIROBI

NOVEMBER - DECEMBER, 1975

Dear Friends,

It's with sad hearts that we go to press this month. I think we all thought that somehow Bro. Nichols could just go on and on forever serving us, encouraging us and sometimes fighting our battles. He was such a unique person. I'm reminded of how sports teams will sometimes "retire" a certain number of a famous athlete. In my mind, at least, I can



BERKELEY HACKETT

imagine us hanging up Bro. Nichols' Sunday coat and saying, "There will be other good preachers and good men, but there will never be another like him."

We celebrated Thanksgiving along with some other American Christians in Nairobi and now we are looking forward to Christmas. The past two days I've been making marshmallows, sweetened condensed milk and cream cheese. On another day I'll use these ingredients to make desserts and Christmas cakes. I also made noodles and spaghetti this week. It is really quite easy (if you have a cutting machine) and a satisfying job rather like making homemade bread.

We have been invited to the President's house to attend Kenya's independence day celebration. Actually, the date was really inconvenient for us. Berkeley had planned an overnight trip with some of the African Christians to a preaching point about 100 miles away, but such invitations are not treated casually as one might treat them in the States. Instead it is a sort of command appearance and we must go to represent our mission. We attended the celebration in 1971 and it is really very colorful with the different tribal groups in traditional dress and school choruses singing patriotic songs.

One of our native Christians, Joseph Mugo, was almost killed this month. He was returning home from a night Bible study in the home of another Christian; as he crossed a little valley between two settlements he was jumped, robbed and cut across the artery in his temple. The robbers left him for dead or dying, but he managed to get himself to the next hut and then to the hospital. He lost a lot of blood and is not well yet.

Berkeley has been busy at the press this month. He has finished three new Swahili tracts. He wrote them, drew the illustrations, printed them on our press and then cut and folded several thousand papers.

The World Council of Churches (W.C.C.) is holding their big convention in Nairobi. I attended one meeting and can only say that everything you ever heard about them is probably true. We heard calls for churches to give money to support violence and statements to the effect that all religious people: Hindus, Buddhists, etc., were saved in their own "context". The meeting I attended was not opened or closed with a prayer. In fact at that meeting the speaker, a college professor from a theological seminary in the U.S.A., became so incensed by a comment that Berkeley made concerning his address that he literally jumped up and down and screamed!!

In this month's newsletter you will see a before and after picture of Jacobo Mage Baba.

So often we find that just giving money does not answer the real needs of the people we try to help. So often the poorer Africans have no idea how to get medical attention, how to start a business or how to improve their farms. For instance, because of the growth between Jacobo's eyes he found it very difficult to get work. He had many relatives who worked in the hotels and other tourist related business, but because of his appearance managers would not hire him. He had tried for a number of years to have the National Health Service remove the growth, but the doctors there would not take an interest in his case. It was at this point that we met Jacobo and after knowing him for over a year made arrangements to have the growth removed. The government doctors had told him repeatedly that the growth was in no way harmful to his health. After our friend, a missionary doctor from America, examined the growth he said that although benign it was just a matter of time before the lesions and pressure affected Jacobo's eye sight. To make a long story short, we secured the operation for Jacobo; his looks are improved and he has a good job.

As I write this Berkeley has gone to a mission hospital at Kijabe (about 30 miles away) to give blood to June Crowl, wife of a Church of Christ missionary from the Congo. June is to have a serious operation tomorrow and we are keeping her youngest child, so her husband will be free to stay at the mission hospital with her.

As I look back over this newsletter I realize that an awfully lot of it seems concerned with death, health problems and even physical violence. I find that so often the newsletter serves not only as a means of telling people about our work, but also as a sort of outlet or pressure valve for us. We often go for weeks without having an intimate conversation with people of our own nationality and religious persuasion, so when the time comes to write our newsletter we feel a great eagerness to share our thoughts and concerns with you because you'll understand in a way that no one here can.

We know that you will be outraged with us to think that Joseph Mugo was attacked and nearly killed on the way home from Bible study. Also, if you are sometimes tempted to miss Wednesday night for an insignificant reason, you might recall Mugo walking along that dark valley without benefit of lights or police protection to study the Bible.

When you hear about a woman who has given twenty years of her life to the African work and is now having a serious operation under hospital conditions that are far inferior to those in the States, we know that you can feel concern with us for her. And you have every right to rejoice with us, too. Think how a man's life has been changed because a simple disfigurement has been corrected. This would never have happened if we hadn't met him and if you hadn't sent us here to work among these people. I feel sure that if somehow he had not got a reasonable job, Jacobo would have eventually drifted into crime.

As we look back over the year we see that new patterns have taken shape in our work. Berkeley's main thrust is now almost entirely among the Kikuyu. This is the most influential and aggressive tribe in Kenya. The president of Kenya is a Kikuyu, many important political and business leaders and many small farmers and store keepers are all from this tribe. An example of how they can take hold of a situation and carry it on their own is the matter of arranging home Bible studies.

Always before Berkeley initiated these studies, but since a large number of Kikuyu have been converted they organize and teach these classes and invite Berkeley to attend!

The printing press has opened up a whole new dimension for our work this term. The possibilities of reaching many thousands more people with the printed word than we could by word of mouth has increased our effectiveness a great deal.

We appreciate your thoughts and prayers so much. We are pleased when people tell us that the various congregations remember us in public prayer, but a private, silent prayer means just as much. I remember Bro. Nichols telling us how he would sometimes just suddenly think about us and would silently say, "God bless the Hacketts". I'm sure such prayers have their effect — not that everything has been perfect, but that we've never been discouraged and have always felt bolstered up even in times of crisis.

In Christian Love,
Charlotte Hackett



Berkeley holding a copy of our Swahili religious newspaper, "Habari Njima" (Good News).



Cutting some of the thousands of tracts we published this month.

FINANCIAL REPORT

Received via 6th Ave. Jasper, Alabama	\$2,000.00
Salary	800.00
House and Utilities	250.00
Travel (auto & gas)	250.00
General Expenditures & Supplies (not involving printing)	450.00
Printing & Supplying of Literature	250.00
Total	\$2,000.00

CONTRIBUTIONS

This contributions are for November and December.

Adamsville Church of Christ	50.00
Barn Creek Church of Christ	100.00
Berry Church of Christ	50.00
Central (Tusc.) Church of Christ	100.00
Cleveland Church of Christ	50.00
Cottondale Church of Christ	75.00
Curry Church of Christ	50.00
East Walker Church of Christ	25.00
Eldridge Church of Christ	25.00
Fayette Church of Christ	40.00
Goodsprings Church of Christ	25.00
Macedonia (Holly Gr. Rd.) Church of Christ	25.00
Midway Church of Christ	105.00
Millport Church of Christ	50.00
Mountain Home Church of Christ	15.00
New Hope Church of Christ (Oakman)	20.00
Northport Church of Christ	25.00
Oakman Church of Christ	30.00
Parrish Church of Christ	30.00
Pea Ridge Church of Christ	50.00
Pleasantfield Church of Christ	10.00
Pleasant Hill Church of Christ	35.00
Quintown Church of Christ	25.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	650.00
West Walker Church of Christ	20.00
Whitehouse Church of Christ	100.00
Winfield Church of Christ	50.00
Lorene Farris	10.00
William L. Guthrie	10.00
Lois D. Huggins	25.00
Richard K. Mauldin	20.00
Mr. & Mrs. Eugene McMurray	20.00
A. L. McDonald	10.00
Mr. & Mrs. Ben L. Morris	10.00
Mary Frances Myers	25.00
Mrs. Bruce Odom	5.00
Judy Pickard	10.00
Nolia Shipp	5.00
J. E. Terry	6.00
Mr. & Mrs. Clyde Welch	10.00
W. W. Wyers	10.00
Herman King	40.00
Roscoe Kirkpatrick	10.00
Randall J. Nunnelley	1.00

Timmy Nunnelley	1.00	E. Walker Church of Christ	25.00
Lorene Farris	10.00	Eldridge Church of Christ	25.00
Farley E. Geddie	10.00	Fayette Church of Christ	40.00
William L. Guthrie	10.00	Goodsprings Church of Christ	25.00
Cleburn Hollingsworth	30.00	Macedonia (Holly Gr. Rd.) Church of Christ	25.00
Richard K. Mauldin	20.00	Midway Church of Christ	105.00
A. L. McDonald	10.00	Millport Church of Christ	50.00
Ellen McMurray	20.00	Mt. Home Church of Christ	15.00
Mary Frances Myers	25.00	New Hope (Guin) Church of Christ	600.00
Dale Nunnelley	10.00	Northport Church of Christ	25.00
Mrs. Bruce Odom	5.00	Oakman Church of Christ	30.00
Judy Pickard	10.00	Parrish Ch. of Christ	30.00
Nolia Shipp	5.00	Pea Ridge Church of Christ	50.00
J. E. Terry	6.00	Pleasantfield Church of Christ	10.00
Mr. & Mrs. Clyde Welch	10.00	Pleasant Hill Church of Christ	35.00
W. W. Wyers	10.00	Quintown Church of Christ	25.00
Adamsville Church of Christ	50.00	Robinwood Church of Christ	50.00
Berry Church of Christ	50.00	Sixth Avenue Church of Christ	650.00
Brookside Church of Christ	40.00	West Walker Church of Christ	20.00
Central (Tusc.) Church of Christ	100.00	White House Church of Christ	100.00
Cleveland Church of Christ	50.00	Total Contributions	\$4,674.00
Cottondale Church of Christ	75.00		
Curry Church of Christ	50.00		
Dilworth Church of Christ	40.00		



Jacobo Baba before he had the cyst between his eyes removed because of the sinister and unhealthy appearance it gave him he could not get a regular job.



With the growth removed and a good job Jacobo faces a much brighter future.



The road to our house. Do you think we can fix it with a wheel-barrow and stones? We'll just have to wait until dry season before we can make any real repairs.



Plowing Kenja style.